

undesignated mound site near Port Sheldon, Ottawa County, MI, by Mr. Cushman. No known individual was identified. The two associated funerary objects are an animal tooth and a piece of sponge-like material.

In 1954, human remains representing a minimum of one individual were removed from the Hilltop Fort site near Lyons, Ionia County, MI, by Mr. Cushman. Notes taken at the time of excavation indicate that the site was on the north side of the Grand River. No known individual was identified. The 331 associated funerary objects are 94 ceramic sherds and 237 lithic flakes.

Prior to 1955, human remains representing a minimum of one individual were removed from an undesignated site in Oceana County, MI, by Mr. Cushman. No known individuals were identified. The 31 associated funerary objects are 16 ceramic sherds, 14 pieces of charcoal, and 1 lithic flake.

At an unknown date, human remains representing a minimum of two individuals were removed from an undesignated site in southern Michigan by Mr. Cushman. No known individuals were identified. No funerary objects are present.

In 1956, Mr. Haltiner acquired Native American human remains, artifacts, and archeological material from Mr. Cushman in addition to those that had been acquired by Mr. Haltiner himself. In 1969, the Jesse Besser Museum acquired all of the above mentioned human remains and cultural items as part of the "Haltiner Collection".

In 2005, the Jesse Besser Museum became the Besser Museum for Northeast Michigan.

Based on the location of the human remains, their state of preservation, and the type of objects found with them, all of the above mentioned individuals have been determined to be Native American. All of the human remains and associated funerary objects are believed to have been removed from sites within the aboriginal territory of the Chippewa, Ottawa, Wyandot, and Potawatomi tribes as codified in treaties with the United States on November 17, 1806, September 24, 1819, August 29, 1820, and March 28, 1836. The present-day Indian tribes that resided within the treaties were signed include the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Hannahville Indian Community, Michigan; Huron Potawatomi, Inc., Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little River Band of

Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan. Consultation with tribal representatives indicate that the above mentioned Indian tribes have a relationship of shared group identity with the human remains and associated funerary objects. The Saginaw Chippewa Indian Tribe of Michigan has made a request for repatriation of the human remains and associated funerary objects.

Officials of the Besser Museum for Northeast Michigan have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of nine individuals of Native American ancestry. Officials of the Besser Museum for Northeast Michigan also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 362 objects described above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the Besser Museum for Northeast Michigan have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Hannahville Indian Community, Michigan; Huron Potawatomi, Inc., Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Richard Clute, Curator of Anthropology, Besser Museum for Northeast Michigan, 491 Johnson Street, Alpena, MI 49707, telephone (989) 356-2202, before October 13, 2005. Repatriation of the human remains and associated funerary objects to the Saginaw Chippewa Indian Tribe of Michigan may proceed after that date if no additional claimants come forward.

The Besser Museum for Northeast Michigan is responsible for notifying the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Hannahville Indian Community, Michigan; Huron Potawatomi, Inc., Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan that this notice has been published.

Dated: August 3, 2005

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: California State University, Sacramento, Department of Anthropology, Sacramento, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the possession of the California State University, Sacramento, Department of Anthropology, Sacramento, CA. The human remains were removed from sites along the shoreline of Lake Britton, Shasta County, CA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the California State University, Sacramento, Department of Anthropology professional staff in consultation with representatives of the Pit River Tribe, California.

In 1969, human remains representing a minimum of eight individuals were removed from sites CA-SHA-385, CA-SHA-395, CA-SHA-396, and CA-SHA-409 or "J 37", along the shoreline of Lake Britton, Shasta County, CA, by California State University, Sacramento, Department of Anthropology personnel during the course of an archeological site survey for Pacific Gas & Electric. No known individuals were identified. No associated funerary objects are present.

The exposed human remains were salvaged from site surfaces that were being eroded by wave action caused by water ski boats and water releases at Lake Britton. The concern was to remove the human remains from an area where pot-hunters were active to prevent illegal collection from along the artificial lake shores. Sites CA-SHA-385, CA-SHA-395, CA-SHA-396, and CA-SHA-409 are prehistoric in age and are not currently identified to specific temporal periods. Based on the condition of the human remains, it is estimated that they are approximately 500 years of age and are Native American. Determination of cultural affiliation is based on testimony in Indian Claims Commission proceedings (7 ICC 815 [1959]), which states that the Pit River Tribe, California can be divided into 11 autonomous bands, one of which have occupied the area around Lake Britton since time immemorial.

Officials of the California State University, Sacramento, Department of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains listed above represent the physical remains of eight individuals of Native American ancestry. Officials of the California State University, Sacramento, Department of Anthropology also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Pit River Tribe, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. M. Elizabeth Strasser, Department Chair, Department of Anthropology, California State University, 6000 J Street, Sacramento, CA 95819, telephone (916) 278-6452, before October 13, 2005. Repatriation of the human remains to the Pit River Tribe, California may proceed after that date if no additional claimants come forward.

California State University,
Sacramento, Department of

Anthropology is responsible for notifying the Alturas Indian Rancheria, California; Pit River Tribe, California; Redding Rancheria, California; Round Valley Indian Tribes of the Round Valley Reservation, California; and Susanville Indian Rancheria, California that this notice has been published.

Dated: August 1, 2005

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Robert S. Peabody Museum of Archaeology, Andover, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains and associated funerary objects in the control of the Robert S. Peabody Museum of Archaeology, Andover, MA. The human remains and associated funerary objects were removed from Bartow and Murray Counties, GA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the Robert S. Peabody Museum of Archaeology professional staff in consultation with representatives of the Alabama-Quassarte Tribal Town, Oklahoma; Cherokee Nation, Oklahoma; Eastern Band of Cherokee Indians of North Carolina; Kialagee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Thlopthlocco Tribal Town, Oklahoma; and United Keetowah Band of Cherokee Indians in Oklahoma.

Between 1925 and 1928, human remains representing a minimum of 99 individuals were removed from the Etowah site, Bartow County, GA, by Warren King Moorehead of the Robert S. Peabody Museum of Archaeology. No

known individuals were identified. The 21,468 associated funerary objects are 5,116 miscellaneous beads, 10,725 tubular beads, 3,036 ovoid beads, 188 freshwater periwinkles, 6 sea turtle shell beads, 1 ceramic bead, 3 ceramic bowls, 1 ceramic fragment, 1 ceramic handle, 4 ceramic jars, 1 ceramic pipe, 314 textile fragments (some with copper attached), 315 copper fragments, 69 matting fragments, 76 headdress fragments, 4 flint pieces, 59 copper hair ornaments, 64 potsherds, 325 wood fragments (some with copper attached), 32 modified animal bone and animal bone fragments, 1 basketry fragment, 2 columella ornament fragments, 1 freshwater shell, 1 strombus shell, 402 shells, 12 shell gorgets, 1 shell spoon fragment, 1 axe, 3 bone bayonets, 2 charcoal samples, 4 galena pieces, 2 kaolin cores, 1 leather fragment, 2 Whelk fragments, 1 tooth, 6 stone celts, 166 stones, 1 soil sample, 402 shell and stone discoidals, 1 mineral ore sample, 80 mica fragments, 6 Busycon cups and fragments, and 22 repousse copper plates.

The Etowah site, situated on the Etowah River, was occupied circa A.D. 880-1550 with two breaks in occupation, one circa A.D. 1200-1250 and the other circa A.D. 1400-1450. The first occupation of Etowah was during the Wilbanks Phase (A.D. 1250-1375). The inhabitants of the first occupation were culturally affiliated, possibly ancestrally, to the people who re-occupied the site after A.D. 1450 during the Brewster Phase (A.D. 1450-1550).

Specific cultural practices, such as the use of black drink, Whelk (Busycon) bowls, and repousse copper plates, which are identified with the first occupation of Etowah are still evident in Creek communities today. The building of earthen works, such as those found at Etowah, are considered by Creek communities to be an important part of their historic practice and are echoed today in modern Creek architecture.

In its second phase, Etowah and the geographic areas surrounding it are recognized by modern Muscogee speakers as "daughter" towns, subject to the Coosa chiefdom, which controlled smaller polities throughout the region. The term Coosa applies to the core town, the local "province" and the extended region subject to the control of the core town. A "mother" town is a town from which other towns emerge. "Daughter" towns are created when a mother town becomes too large; they are politically and culturally linked to the mother town, but geographically separate. Linguistic evidence, using historical documents, also links the