

Draft CCP/EA. The CCP will guide us in managing and administering Currituck NWR for the next 15 years. Alternative 2 is the foundation for the CCP.

The compatibility determinations for recreational hunting, fishing, wildlife observation, wildlife photography, environmental education and interpretation, and trapping of selected furbearers for nuisance animal management are also available in the CCP.

### Background

The National Wildlife Refuge System Improvement Act of 1997 (16 U.S.C. 668dd–668ee) (Improvement Act), which amended the National Wildlife Refuge System Administration Act of 1966, requires us to develop a CCP for each national wildlife refuge. The purpose for developing a CCP is to provide refuge managers with a 15-year plan for achieving refuge purposes and contributing toward the mission of the National Wildlife Refuge System, consistent with sound principles of fish and wildlife management, conservation, legal mandates, and our policies. In addition to outlining broad management direction on conserving wildlife and their habitats, CCPs identify wildlife-dependent recreational opportunities available to the public, including opportunities for hunting, fishing, wildlife observation, wildlife photography, and environmental education and interpretation. We will review and update the CCP at least every 15 years in accordance with the Improvement Act.

### Comments

Approximately 100 copies of the Draft CCP/EA were made available for a 30-day public review period as announced in the **Federal Register** on February 9, 2006 (71 FR 6786). Eleven comments on the Draft CCP/EA were received. The Draft CCP/EA identified and evaluated three alternatives for managing the refuge over a 15-year period.

### Selected Alternative

After considering the comments we received and based on the professional judgment of the planning team, we selected Alternative 2 for implementation. The preferred alternative will result in moderate program increases. All habitats on the refuge, including water levels of the impoundments and the vegetation, will be managed very intensively for migrating waterfowl. The staff will monitor vegetation in the marshes before and after prescribed burns and inventory vegetation in the maritime swamp forest. The refuge will continue

to allow the priority public uses (e.g., hunting, fishing, wildlife observation, wildlife photography, and environmental education and interpretation) and will have the capacity to increase the number of opportunities for public use.

**Authority:** This notice is published under the authority of the National Wildlife Refuge System Improvement Act of 1997, Public Law 105–57.

Dated: September 29, 2008.

**Cynthia K. Dohner,**

*Acting Regional Director.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

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

**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 and associated funerary objects in the possession of the Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA. The human remains and associated funerary objects were removed from Montezuma County, CO, and San Juan County, NM.

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 Robert S. Peabody Museum of Archaeology professional staff in consultation with representatives of the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of

Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1898, human remains representing a minimum of one individual were removed from “cliff house,” Mesa Verde, Montezuma, CO, by Warren King Moorehead for Robert S. Peabody. No known individual was identified. The one associated funerary object is the cotton cloth in which the mummified infant is wrapped.

“Cliff house” may be Cliff Palace or it may be one of several unidentifiable structures excavated by Moorehead. Occupation dates for Mesa Verde are A.D. 600 to A.D. 1300. Based on Moorehead's description and the cotton wrapping, the human remains fall within these dates. The Mesa Verde area was the center of important cultural developments archeologically classified as Pueblo I-III periods, during which people established aggregated agricultural villages with distinctive architecture, ceramics, and ceremonial practices.

In 1897, human remains representing a minimum of one individual were removed from Pueblo Bonito, Chaco Group, San Juan County, NM, by Warren King Moorehead for Robert S. Peabody. No known individual was identified. The one associated funerary object is a reed mat.

In 1897, human remains representing a minimum of two individuals were removed from Pueblo Bonito, Chaco Group, San Juan County, NM, by Warren King Moorehead for Robert S. Peabody. No known individuals were identified. No associated funerary objects are present.

In 1897, five associated funerary objects were removed from Pueblo Bonito, Chaco Group, San Juan County, NM, by Warren King Moorehead for Robert S. Peabody. The human remains are held by the Peabody Museum of Archaeology and Ethnology at Harvard University, Cambridge, MA, which is a separate institution from the Robert S. Peabody Museum of Archaeology. The five associated funerary objects are one wood mat, one feathered robe, and three ceramic pitchers.

Pueblo Bonito is the largest and most famous site in Chaco Canyon, and among the most well documented of the 12 Ancestral Puebloan “great houses” located there. As an architectural type, it shares with the others multiple stories, core-and-veneer masonry

construction, and larger rooms and subterranean kivas than found in preceding periods. Pueblo Bonito's planned D-shaped structure was five stories high along its back wall and may have had 800 rooms. It was built in three major episodes beginning around A.D. 919 and ending about A.D. 1140. At its peak in the late 10th century as many as 600 rooms may have been in use.

In 1897, human remains representing a minimum of one individual were removed from a "Graveyard" near Chaco Group, San Juan County, NM, by Warren King Moorehead for Robert S. Peabody. No known individual was identified. No associated funerary objects are present.

This site is a small "cemetery" about a mile from Pueblo Bonito. Archeological evidence indicates that Puebloan people were in Chaco Canyon since at least the Basketmaker period (circa A.D. 1). A survey of the Chaco area has identified what archeologists refer to as Pueblo I sites that date from A.D. 700 to 900. Pueblo Bonito was built and occupied during later Pueblo II and III, a period of time lasting from approximately A.D. 900 to 1200.

Robert S. Peabody's collection became the basis for the Robert S. Peabody Museum of Archaeology at its founding in 1901. Peabody hired Moorehead to excavate Chaco Canyon and Mesa Verde. The items Moorehead collected were added to Peabody's already existing collection. The oral tradition evidence describes dynamic population movements from Mesa Verde around A.D. 1300. It also describes migration and trade routes at the time of occupation. The archeological literature refers to this widespread cultural tradition as "Anasazi," "Ancestral Puebloan," or "Ancient Puebloan." After approximately A.D. 1300, climatic changes evidently caused the populations to leave the Four Corners region, and resettle in Pueblos along the Rio Grande and in the Pueblos of Acoma, Zuni, and Hopi. Pueblo oral tradition places Chaco Canyon, including Pueblo Bonito, on migration routes. Songs and stories include Chaco as a place of occupation, trade, and migration. Based on scientific evidence, the establishment of trading networks with neighboring areas during the preliminary stages of Pueblo II at Pueblo Bonito is indicated by decorated ceramics from sources to the south and corrugated utility wares that originated to the west (Cordell 1979:149). These relationships expanded during Pueblo III and resulted in a cultural florescence typified by the construction of great kivas, a system of trails and roads

connecting the site to a network of others, and a complex irrigation system. Diagnostic ceramics in the museum's Moorehead collection are Pueblo II and III types tentatively identified as Red Mesa Black-on-white (A.D. 875–1000), Gallup Black-on-white (A.D. 1000–1100), Chaco Black-on-white (A.D. 1075–1130), and Mesa Verde Black-on-white (A.D. 1140–1225).

After about A.D. 1200, the entire Chaco area, including Pueblo Bonito, went into a decline that roughly corresponds to population growth occurring in regions to the east and south. Continuities in architecture, ceramics, agricultural practices, food-processing technology, and rituals from Chaco Canyon's prehistoric settlements to the present-day Pueblos and Hopi Tribe bolster claims of cultural affiliation by these communities. Anthropological research corroborated during consultation indicates that many Puebloan peoples have additional bases for claiming cultural affiliation with the ancient residents of Chaco Canyon due to clan migrations, intermarriage, and the regrouping of communities over time.

Navajo Nation oral history, which includes stories, songs and prayers, supports a relationship with Mesa Verde and Chaco Canyon, but there is not a preponderance of evidence to support a relationship of shared group identity to the human remains described in this notice.

Based on oral history, architecture, archeological, anthropological, consultation evidence, and scientific evidence, a relationship of shared group identity can be reasonably traced between the human remains from Mesa Verde, Pueblo Bonito, and the "Graveyard" near Chaco group and the Hopi Tribe of Arizona; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the Robert S. Peabody Museum of Archaeology have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains

described above represent the physical remains of five individuals of Native American ancestry. Officials of the Robert S. Peabody Museum of Archaeology also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the seven 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 Robert S. Peabody Museum of Archaeology 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 Hopi Tribe of Arizona; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Malinda Blustain, Director, Robert S. Peabody Museum of Archaeology, Phillips Academy, 175 Main Street, Andover, MA 01810, telephone (978) 749-4493, before January 5, 2009. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New

Mexico may proceed after that date if no additional claimants come forward.

The Robert S. Peabody Museum of Archaeology is responsible for notifying the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: November 6, 2008

**Sherry Hutt.**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Michigan Department of Natural Resources, Mackinac State Historic Parks, Mackinaw City, MI**

**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 and associated funerary objects in the possession of Michigan Department of Natural Resources, Mackinac State Historic Parks, Mackinaw City, MI. The human remains and associated funerary objects were removed from Emmet and Mackinac Counties, MI.

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 Mackinac State Historic Parks professional staff in consultation with representatives from the Bay Mills Indian Community, Michigan; Grand Traverse Bay Band of Ottawa and Chippewa Indians, Michigan; Little Traverse Bay Band of Odawa, Michigan; Sault Ste. Marie Tribe of Chippewa Indians of Michigan; and the Michigan Anishnaabek Cultural Preservation and Repatriation Alliance (MACPRA), a non-Federally recognized Indian group.

In 1966, human remains representing a minimum of one individual were excavated from Fort Michilimackinac, Mackinaw City in Emmet County, MI, by Dr. Lyle Stone, archeologist, during excavations to locate Fort Michilimackinac. The human remains were placed into the parks' collection at that time (Accn. 1 MS2.3438). No known individual was identified. No associated funerary objects are present.

In 1973, human remains representing a minimum of one individual were excavated from the Fort Michilimackinac suburbs, Mackinaw City in Emmet County, MI, by W.L. Minnerly, archeologist, during excavations in preparation for construction done by the state park. The human remains were placed into the parks' collection at that time (Accn. 1 F.533). No known individual was identified. The 15 associated funerary objects are 12 white seed beads, 2 glass French trade beads, and 1 kaolin pipestem fragment.

In 1981, human remains representing a minimum of five individuals were recovered from Arch Rock on Mackinac Island in Mackinac County, MI, by a park visitor who notified the state park. Dr. Roger Grange, archeologist, investigated and determined that the location was a Native American rock-shelter burial. The human remains were placed into the parks' collection at that time. No known individuals were identified. No associated funerary objects are present.

In 1994, human remains representing a minimum of one individual were excavated at the Island House Hotel on Mackinac Island in Mackinac County, MI, by Richard Clute, contractual archeologist, during excavations to construct a hotel pool. The human remains were transferred to the park and were placed into the collection. No known individual was identified. No associated funerary objects are present.

The area of Emmet and Mackinac Counties, encompassing the Straits of Mackinac, are situated at the top of Michigan's lower peninsula (Emmet County) and lower southeast corner of

Michigan's upper peninsula (Mackinac County). Within the boundaries of Mackinac County, Mackinac Island is situated in northern Lake Huron. This area has a long established history of Native American occupation before European encroachment in the early 17th century. The Anishnaabek, which is comprised of the Odawa/Ottawa, Ojibwe/Chippewa and Potawatomi, have long called this area home. Officials of the Mackinac State Historic Parks have reasonably determined that the individuals described above from Emmet and Mackinac Counties are Native American, however, officials of the Mackinac State Historic Parks have determined that the evidence is insufficient to determine cultural affiliation to any present-day Indian tribe.

Officials of the Mackinac State Historic Parks have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of eight individuals of Native American ancestry. Officials of the Mackinac State Historic Parks also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 15 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 Mackinac State Historic Parks have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and associated funerary objects and any present-day Indian tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In May 2008, Mackinac State Historic Parks requested that the Review Committee recommend disposition of eight culturally unidentifiable human remains to the Bay Mills Indian Community, Michigan; Little Traverse Bay Band of Odawa, Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan, as the aboriginal occupants of the lands encompassing the present-day Emmet and Mackinac Counties, MI.

The Review Committee considered the proposal at its May 15-16, 2008 meeting and recommended disposition of the human remains to the Bay Mills Indian Community, Michigan; Little Traverse Bay Band of Odawa, Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan. A July 18, 2008