

to the Horner Museum in 1933, and they were gifted to the Horner Museum by the heirs of Mr. Hill in 1981.

Although the necklaces are nearly identical, museum records indicate only one is Seminole in cultural affiliation. A representative of the Miccosukee Tribe of Indians of Florida has identified the two cultural items as traditional to the Miccosukee and as cultural items that would have been buried with their owner. The Horner Collection, Oregon State University has no evidence the cultural items were ever buried with any individual. However, Mr. Hill is known to have collected human remains and cultural items from burials and mounds. Based on information obtained through consultation, the Horner Collection, Oregon State University has identified the two cultural items as unassociated funerary objects.

Officials of the Horner Collection, Oregon State University have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the two cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the Horner Collection, Oregon State University 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 two unassociated funerary objects and the Miccosukee Tribe of Indians of Florida.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Sabah Randhawa, Executive Vice President and Provost, President's Office, Oregon State University, 600 Kerr Administration Building, Corvallis, OR 97331, telephone (541) 737-8260, before August 7, 2006. Repatriation of the unassociated funerary objects to the Miccosukee Tribe of Indians of Florida may proceed after that date if no additional claimants come forward.

The Horner Collection, Oregon State University is responsible for notifying the Confederated Tribes of the Warm Springs Reservation of Oregon; Cow Creek Band of Umpqua Indians of Oregon; Miccosukee Tribe of Indians of Florida; Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; and Seminole Nation of Oklahoma that this notice has been published.

Dated: May 25, 2006.

**C. Timothy McKeown,**  
*Acting Manager, National NAGPRA Program.*  
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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item: Institute for American Indian Studies, Washington, CT

**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. 3005, of the intent to repatriate a cultural item in the possession of the Institute for American Indian Studies, Washington, CT, that meets the definition of "sacred object" under 25 U.S.C. 3001.

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 cultural item. The National Park Service is not responsible for the determinations in this notice.

The one cultural item is an Onondaga False Face mask.

In 1993, an Onondaga False Face mask (#67.29.14) was transferred from the Mattatuck Museum, Waterbury, CT, to the Institute for American Indian Studies. The mask had been transferred to the Mattatuck Museum from the Museum of the American Indian/Heye Foundation, New York, NY, on October 20, 1967. The only information on the mask derives from the Mattatuck accession records, which note the following: "Onondago [sic] Reservation, NY, 1946."

According to museum records and Institute for American Indian Studies professional staff and consultants, the mask is a sacred object used by Native American religious practitioners in healing and other religious ceremonies. Consultation with the Onondaga Nation of New York confirm and support that the mask is of Native American religious importance to the Onondaga people.

Officials of the Institute for American Indian Studies have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional

Native American religions by their present-day adherents. Officials of the Institute for American Indian Studies 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 sacred object and the Onondaga Nation of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object should contact Dr. Lucianne Lavin, Director of Research and Collections, Institute for American Indian Studies, 38 Curtis Road, Washington, CT 06793, telephone (860) 868-0518, before August 7, 2006. Repatriation of the sacred object to the Onondaga Nation of New York may proceed after that date if no additional claimants come forward.

The Institute for American Indian Studies is responsible for notifying the Onondaga Nation of New York that this notice has been published.

Dated: June 7, 2006.

**Sherry Hutt,**  
*Manager, National NAGPRA Program.*  
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**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: Institute for American Indian Studies, Washington, CT

**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. 3005, of the intent to repatriate cultural items in the possession of the Institute for American Indian Studies, Washington, CT, that meet the definition of "unassociated funerary objects" under 25 U.S.C. 3001.

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 cultural items. The National Park Service is not responsible for the determinations in this notice.

The two cultural items are elbow pipes. The first elbow pipe is a plain burnished clay elbow pipe bowl and part of a stem. The second pipe is a "copper pipe" with a thin stem 6 inches in length.