

century. San Miguel Island is one of the Channel Islands, which are historically associated with the Chumash people, and archeologists have suggested that there is considerable cultural continuity in this area. The establishment of Spanish missions resulted in the dispersal of the Island Chumash. The 109 Chumash Indians who settled on the small plot of land near the Santa Ynez Mission given to them in 1855, support a historical connection between the present-day Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California and the Island Chumash people.

Officials of the American Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of four individuals of Native American ancestry. Officials of the American Museum of Natural History also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 437 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 American Museum of Natural History 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 Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Nell Murphy, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024–5192, telephone (212) 769–5837, before August 7, 2006. Repatriation of the human remains and associated funerary objects to the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California that this notice has been published.

Dated: May 24, 2006.

**C. Timothy McKeown,**

*Acting Manager, National NAGPRA Program.*  
[FR Doc. E6–10507 Filed 7–5–06; 8:45 am]

**BILLING CODE 4312–50–S**

**DEPARTMENT OF THE INTERIOR**

**National Park Service**

**Notice of Inventory Completion: U.S. Department of Defense, Army Corps of Engineers-Memphis District, Memphis, TN; U.S. Department of the Interior, Fish and Wildlife Service-Southeast Region, Savannah, GA; and Arkansas Archeological Survey, University of Arkansas, Fayetteville, AR**

**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 control of the U.S. Department of Defense, Army Corps of Engineers-Memphis District, Memphis, TN, and U.S. Department of the Interior, Fish and Wildlife Service-Southeast Region, Savannah, GA; and in the possession of the Arkansas Archeological Survey, University of Arkansas, Fayetteville, AR. The human remains and associated funerary objects were removed from Mississippi County, AR.

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 Arkansas Archeological Survey, University of Arkansas, and U.S. Army Corps of Engineers-Memphis District professional staff in consultation with representatives of the Absentee-Shawnee Tribe of Indians of Oklahoma; Alabama-Quassarte Tribal Town, Oklahoma; Chickasaw Nation, Oklahoma; Choctaw Nation of Oklahoma; Mississippi Band of Choctaw Indians, Mississippi; Muscogee (Creek) Nation, Oklahoma; Osage Tribe, Oklahoma; Quapaw Tribe of Indians, Oklahoma; Thlopthlocco Tribal Town, Oklahoma; and United Keetoowah Band of Cherokee Indians in Oklahoma.

Between 1969 and 1976, human remains representing a minimum of 35 individuals were removed from the Zebree site (3MS20), Mississippi County, AR, during a planned excavation by the U.S. Army Corps of Engineers-Memphis District. The human

remains were transferred to and continue to be curated at the University of Arkansas Collections Facility in Fayetteville, AR. No known individuals were identified. The two associated funerary objects are a Neeley's Ferry plain bottle and a fish effigy bowl. An unspecified number of shell beads associated with one individual were documented as "lost in the field."

The Zebree site, originally discovered in 1967, is listed on the National Register of Historic Places as the Zebree Homestead and is located in the U.S. Fish and Wildlife Service Big Lake National Wildlife Refuge. The site was a major village site in Arkansas. The Big Lake phase component at Zebree was superimposed directly upon a Dunklin phase occupation. Archeological evidence indicates that the human remains and associated funerary objects date to the Early (circa A.D. 900–1100) and Middle Mississippian (circa A.D. 1100–1300). Oral history evidence presented by representatives of the Quapaw Tribe of Indians, Oklahoma indicates that the region including Mississippi County has long been included in the traditional and hunting territory of the Quapaw. Historical documents, specifically French colonial documents and maps circa A.D. 1673–1720, indicate that only the Quapaw had villages in eastern Arkansas and the area of northeastern Arkansas was used as hunting territory.

Officials of the U.S. Army Corps of Engineers-Memphis District and U.S. Fish and Wildlife Service-Southeast Region have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of a minimum of 35 individuals of Native American ancestry. Officials of the U.S. Army Corps of Engineers-Memphis District and U.S. Fish and Wildlife Service-Southeast Region also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two objects described above are reasonably believed to have been placed with or near the individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the U.S. Army Corps of Engineers-Memphis District and U.S. Fish and Wildlife Service-Southeast Region 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 Quapaw Tribe of Indians, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should

contact Richard S. Kanaski, Regional Historic Preservation Office, U.S. Fish and Wildlife Service-Southeast Region, Savannah Coastal Refuges, 1000 Business Center Drive, Suite 10, Savannah, GA 31405, telephone (912) 652-4415, ext. 113, before August 7, 2006. Repatriation of the human remains and associated funerary objects to the Quapaw Tribe of Indians, Oklahoma, may proceed after that date if no additional claimants come forward.

The U.S. Fish and Wildlife Service-Southeast Region is responsible for notifying the Absentee-Shawnee Tribe of Indians of Oklahoma; Alabama-Quassarte Tribal Town, Oklahoma; Chickasaw Nation, Oklahoma; Choctaw Nation of Oklahoma; Mississippi Band of Choctaw Indians, Mississippi; Muscogee (Creek) Nation, Oklahoma; Osage Tribe, Oklahoma; Quapaw Tribe of Indians, Oklahoma; Thlopthlocco Tribal Town, Oklahoma; and United Keetoowah Band of Cherokee Indians in Oklahoma that this notice has been published.

Dated: June 7, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E6-10514 Filed 7-5-06; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item: Field Museum of Natural History, Chicago, IL

**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 Field Museum of Natural History, Chicago, IL, 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 a pipe (FM 68555), which consists of a stem carved from wood, stained dark blue and measuring 24.2 x 1.8 inches. Upon one

side of the stem is written in black ink, "Pipe of Paul Sawgonkwado - Cross Village Mich - Aug 1893."

At an unknown date, Walter C. Wyman acquired the pipe under unknown circumstances. The museum purchased the pipe from Mr. Wyman in December of 1900. The museum accessioned the pipe into its collection that same year.

Museum records indicate that the pipe is "Ottawa" and that it was acquired in Cross Village, MI. The cultural affiliation of the pipe is Little Traverse Bay Bands of Odawa Indians as indicated by museum records and by consultation evidence presented by the Little Traverse Bay Bands of Odawa Indians, Michigan.

During consultation, Little Traverse Bay Bands of Odawa Indians traditional religious leaders presented evidence that the pipe is needed for the practice of a traditional Native American religion.

Officials of the Field Museum of Natural History 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 Field Museum of Natural History 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 Little Traverse Bay Bands of Odawa Indians, Michigan. Lastly, officials of the Field Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (13), the museum has right of possession of the pipe, but has decided to waive that right.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object should contact Jonathan Haas, MacArthur Curator of North American Anthropology, Field Museum of Natural History, 1400 South Lake Shore Drive, Chicago, IL 60605, telephone (312) 665-7829, before August 7, 2006. Repatriation of the sacred object to the Little Traverse Bay Bands of Odawa Indians, Michigan may proceed after that date if no additional claimants come forward.

The Field Museum of Natural History is responsible for notifying the Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; and Little Traverse Bay Bands of Odawa Indians, Michigan that this notice has been published.

Dated: May 19, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E6-10510 Filed 7-5-06; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: Horner Collection, Oregon State University, Corvallis, OR

**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 Horner Collection, Oregon State University, Corvallis, OR, 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 Museum of Oregon Country, Oregon Agricultural College was renamed the John B. Horner Museum of the Oregon Country in 1936, and became commonly known as the Horner Museum. The Oregon Agricultural College was renamed the Oregon State College in 1937, and became Oregon State University in 1962. The Horner Museum closed in 1995. Currently, cultural items from the Horner Museum are referred to as the Horner Collection, which is owned by, and in the possession of, Oregon State University.

Horner Collection, Oregon State University professional staff consulted with representatives of the Confederated Tribes of the Warm Springs Reservation of Oregon, Cow Creek Band of Umpqua Indians of Oregon, and Miccosukee Tribe of Indians of Florida, the Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations and Seminole Nation of Oklahoma were informed, but did not participate in the consultations.

At an unknown date, two necklaces composed of French porcelain beads, alligator teeth, iron grape beads, and Sea beans were removed from an unknown location. J.L. Hill loaned the necklaces