

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

The Horner Collection, Oregon State University is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Campo Band of Diegueno Mission Indians of the Campo Indian Reservation, California; Cocopah Indian Tribe of Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona & California; Ewiiapaayp Band of Kumeyaay Indians, California; Fort McDowell Yavapai Nation, Arizona; Fort Mojave Indian Tribe of Arizona, California, & Nevada; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Havasupai Tribe of the Havasupai Reservation, Arizona; Hopi Tribe of Arizona; Hualapai Indian Tribe of the Hualapai Indian Reservation, Arizona; Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Kumeyaay Cultural Repatriation Committee, a coalition of federally recognized Indian tribes; La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; Navajo Nation, Arizona, New Mexico, & Utah; Pascua Yaqui Tribe of Arizona; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; San Juan Southern Paiute Tribe of Arizona; San Pasqual Band of Diegueno Mission Indians of California; Santa Ysabel Band of Diegueno Mission Indians of the Santa Ysabel Reseration, California; Sycuan Band of the Kumeyaay Nation; Tohono O'odham Nation of Arizona; Tonto Apache Tribe of Arizona; Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; and Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona that this notice has been published.

Dated: June 20, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E6-12030 Filed 7-26-06; 8:45 am]

**BILLING CODE 4312-50-S**

## 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 "cultural patrimony" 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 "Dakota Sioux" navel amulet. The amulet was collected by Bishop Frederick Foote Johnson of South Dakota (circa 1890-1900). In 1983, the amulet was donated to the Institute for American Indian Studies by Mr. and Mrs. Stanley King of Newtown, CT. The museum has no additional information on the circumstances under which either Mr. Johnson or the Kings came to possess this cultural item. Museum records identify it as "Dakota Sioux." The leather amulet is in the shape of a lizard. It is covered on top with sinew-sewn beadwork in green, white, blues, and red. Red horsehair tassels with tin cones are sewn with cotton thread to the ends of the animal's legs, head, and tail. It is 5.5 inches long.

The Institute for American Indian Studies professional staff consulted with representatives of the Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota and Standing Rock Sioux Tribe of North & South Dakota. Tribal representatives confirmed the traditional cultural importance of the amulet to the Sioux tribal peoples and the determination that the amulet could not be alienated by a single individual because of its

symbolic importance to the Dakota belief system. The Standing Rock Sioux have made a claim for the cultural item.

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 has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. 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 object of cultural patrimony and the Standing Rock Sioux Tribe of North & South Dakota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the object of cultural patrimony 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 28, 2006. Repatriation of the object of cultural patrimony to the Standing Rock Sioux Tribe of North & South Dakota may proceed after that date if no additional claimants come forward.

The Institute for American Indian Studies is responsible for notifying the Sisseton Wahpeton Oyate of the Lake Traverse Reservation, South Dakota and Standing Rock Sioux Tribe of North & South Dakota that this notice has been published.

Dated: June 9, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E6-12000 Filed 7-26-06; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Saguaro National Park, Tucson, AZ

**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 U.S. Department of the Interior, National Park Service, Saguaro National Park, Tucson, AZ. The

human remains and associated funerary objects were removed from two separate sites in the Rincon Mountain District of Saguaro National Park, Pima County, AZ.

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 superintendent, Saguaro National Park.

A detailed assessment of the human remains and associated funerary objects was made by Saguaro National Park professional staff in consultation with representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico. The Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona was contacted, but did not attend the consultation meeting and was represented by the Gila River Indian Community of the Gila River Indian Reservation, Arizona.

In 1970, human remains representing a minimum of two individuals were removed from the Freeman Site in Pima County, AZ, during legally authorized excavations under the direction of Jack R. Zahniser. No known individuals were identified. The four associated funerary objects are one Tanque Verde red on brown pottery bowl, one large stone flake chopper, one worked stone, and one soil sample taken from the area encompassing the remains. Saguaro National Park took possession of the human remains and associated funerary objects in 1983 and 1984.

In 1970, human remains representing a minimum of four individuals were removed from the Pithouse Village Site in Pima County, AZ, during legally authorized excavations under the direction of Jack R. Zahniser. No known individuals were identified. No associated funerary objects are present. Saguaro National Park took possession of the human remains in 1983 and 1984.

Based on the burial type and location, as well as available archeological and historical information, the human remains have been identified as Native American. The Freeman Site and the Pithouse Village Site are both Tucson Basin Hohokam villages that span the Rillito and Rincon phases (A.D. 700–1150).

The Hohokam were a sedentary agricultural people developing out of the local Archaic population. Hohokam settlement pattern was predominantly of

rancheria type, with pithouse or house-in-pit architecture. Ballcourts are often found at Hohokam sites. Pit or urn cremations were the predominant burial practice prior to A.D. 1100. Extended supine inhumations then became more prevalent, completely replacing cremations by A.D. 1300. There was a pronounced, though far from complete, decline in population after about A.D. 1350.

Overall, the archeological (including material culture, architectural styles, and burial practices), ethnographic, and historical evidence indicate affiliation with a number of contemporary indigenous groups including the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico. In addition, the oral traditions of these six tribes support ancestral ties to the Hohokam.

Officials of Saguaro National Park have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains and funerary objects described above represent the physical remains of six individuals of Native American ancestry. Officials of Saguaro National Park also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the four 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 Saguaro National Park 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 Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; 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 Sarah Craighead, superintendent, Saguaro National Park, 3693 South Old Spanish Trail, Tucson, AZ 85730, telephone (520) 733–5101,

before August 28, 2006. Repatriation of the human remains and associated funerary objects to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

Saguaro National Park is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: June 20, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E6–12001 Filed 7–26–06; 8:45 am]

**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Pacific Lutheran University, Tacoma, WA

**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 Pacific Lutheran University, Tacoma, WA. The human remains and associated funerary objects were removed from an unknown site in the Southwestern United States.

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

A detailed assessment of the human remains was made by Pacific Lutheran University professional staff in consultation with representatives of the