

were alive at the time the objects were collected and who were in a position to know the cultural norms at that time. They also presented evidence indicating plausible reasons why Dr. Goodwin's information from that period may have been incorrect. The Review Committee found the arguments by the White Mountain Apache Tribe to be persuasive.

(6) Based on the abovementioned information, the Review Committee finds that the 33 items are consistent with the definition of object of cultural patrimony.

(7) The Field Museum has asserted that it has right of possession to the 33 items, based on evidence that these items were purchased by an agent of the museum from individual members of the tribe. These purchases were made in the open and with the full knowledge of the White Mountain Apache Tribe. The Field Museum asserted that there is no evidence that the purchases were contested at the time, or that any sellers were challenged or punished.

(8) Right of possession is defined in part as "possession obtained with the voluntary consent of an individual or group that had authority of alienation."

(9) There is no dispute that the Field Museum purchased these items from individuals, and no evidence was presented to indicate that these purchases were approved by the White Mountain Apache Tribe.

(10) Evidence presented by the White Mountain Apache Tribe and the Field Museum indicated that the 33 items were sold to the museum by individuals who did not have the authority of alienation. Items of cultural patrimony can only be alienated with the voluntary consent of the tribe. The Field Museum did not present evidence indicating that the sales were made with the voluntary consent of the tribe. Therefore, the Review Committee finds that the Field Museum has not presented evidence sufficient to overcome the inference established by the White Mountain Apache Tribe that the museum does not have a right of possession to the 33 items.

#### **RECOMMENDATIONS:**

Based on these findings, the Review Committee recommends that:

(1) The Field Museum consider the oral testimony and written evidence provided by the White Mountain Apache Tribe, and change its determination of the 33 items to recognize their status as objects of cultural patrimony.

(2) The Field Museum acknowledge that it lacks right of possession to the 33 items.

The National Park Service publishes this notice as part of its administrative and staff support for the Review Committee. The findings and recommendations are those of the Review Committee and do not necessarily represent the views of the Secretary of the Interior. Neither the Secretary of the Interior nor the National Park Service has taken a position on these matters.

Dated: December 1, 2006.

**Rosita Worl,**

*Chair, Native American Graves Protection and Repatriation Review Committee.*

[FR Doc. E7-1964 Filed 2-6-07; 8:45 am]

**BILLING CODE 4312-50-S**

## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

#### **Notice of Inventory Completion: Palo Alto Junior Museum and Zoo, Palo Alto, CA**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGRPA), 25 U.S.C. 3003, of the completion of an inventory of human remains and associated funerary object in the control of the Palo Alto Junior Museum and Zoo, Palo Alto, CA. The human remains and associated funerary object were removed from an unknown location in the Southwestern United States.

This notice is published as part of the National Park Service's administration responsibilities under NAGRPA, 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 the Palo Alto Junior Museum and Zoo professional staff with assistance from the Anthropological Studies Center, Archaeological Collections Facility, Sonoma State University professional staff in consultation with representatives of 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; and Tohono O'odham Nation of Arizona.

At an unknown time, human remains representing a minimum of one individual were removed from an unknown location in the Southwestern United States. The human remains were donated at an unknown time by an unknown donor to the Palo Alto Junior Museum and Zoo. No known individual was identified. The one associated funerary object is a cremation urn.

The antiquity of the human remains is unknown. No testing has been performed. The age, sex, and ethnicity of the individual are unknown due to the thoroughness of the cremation process. However, the cremation urn associated with the individual has been identified as Hohokam. The cremation urn is made of buffware ceramic with an exterior design traditional to the Hohokam tribe of the Southwestern United States.

Archeological evidence has demonstrated a strong relationship of shared group identity between the Hohokam and the present-day O'odham (Pima and Papago) and Hopi. The O'odham people are currently represented by the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona. In 1990, representatives of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona issued a joint policy statement claiming ancestral ties to the Hohokam cultural traditions.

Hopi oral tradition places the origins of their Patki, Sun, Sand, Corn, and Tobacco Clans south of the Colorado plateau. While Hopi oral traditions do not identify specific locations, some of the descriptions are consistent with Hohokam settlements in central Arizona during the Classic period. O'odham oral traditions indicate that some of the Hohokam people migrated north and joined the Hopi. In 1994, representatives of the Hopi Tribe of Arizona issued a statement claiming cultural affiliation with Hohokam cultural traditions.

The oral traditions of the Zuni mention Hawikuh, a Zuni community, as a destination of settlers from the Hohokam area. Zuni language, prayers, and rituals used by the Zuni Shu maakwe medicine society have

descended from the Hohokam. In 1995, representatives of the Zuni Tribe of the Zuni Reservation, New Mexico issued a statement claiming cultural affiliation with the Hohokam cultural traditions.

Based on consultation with the tribes and the available archeological evidence, officials of the Palo Alto Junior Museum and Zoo reasonably believe that the human remains are of Native American ancestry, specifically Hohokam. There is no further museum documentation on the human remains and associated funerary object.

Descendants of the Hohokam, Papago, and Pima are members of the present-day 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.

Officials of the Palo Alto Junior Museum and Zoo have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Palo Alto Junior Museum and Zoo also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the one associated funerary object described above is 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, the officials of the Palo Alto Junior Museum and Zoo 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 human remains and associated funerary object 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 object described above should contact Robert De Geus, Recreation and Youth Service's Division Manager, 1305 Middlefield Rd., Palo Alto, CA 94301, telephone (650) 463-4908, before March 9, 2007. Repatriation of the human remains and associated funerary object 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.

The Palo Alto Junior Museum and Zoo 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: December 14, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E7-1963 Filed 2-6-07; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**Notice of Inventory Completion: Public Utility District No. 1 of Douglas County, East Wenatchee, WA; Central Washington University, Department of Anthropology and Museum, Ellensburg, WA; and Thomas Burke Museum of Natural History and Culture, University of Washington, Seattle, WA**

**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 in the control of Public Utility District No. 1 of Douglas County, East Wenatchee, WA, and in the possession of the Central Washington University, Department of Anthropology and Museum, Ellensburg, WA, and Thomas Burke Museum of Natural History and Culture (Burke Museum), University of Washington, Seattle, WA. The human remains were removed from Okanogan County, WA.

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 Central Washington University and Burke Museum professional staff in consultation with representatives of the Confederated Tribes of the Colville Reservation, Washington.

In 1963, human remains were removed from site 45-OK-52 in Okanogan County, WA, under the supervision of Garland Grabert, a University of Washington archeologist, as part of the fieldwork for the Public Utility District No. 1 of Douglas County Wells Dam Project. Museum records show the human remains from site 45-OK-52 were taken to the Anthropology Department at the University of Washington, and subsequently transferred to the Burke Museum (Accn. 1965-74). Many of the individuals were subsequently transferred to other museums and/or reburied.

In 2004, Central Washington University identified a minimum of one individual from 45-OK-52 in their collection. Also in 2004, the Burke Museum identified a minimum of one individual from this site in their collection. No known individuals were identified. No associated funerary objects are present.

In 1963, human remains were removed from site 45-OK-66 in Okanogan County, WA, under the supervision of Garland Grabert, a University of Washington archeologist, as part of the fieldwork for the Public Utility District No. 1 of Douglas County Wells Dam Project. Museum records show the human remains, except for Burial 1, were taken to the Anthropology Department at the University of Washington, and subsequently transferred to the Burke Museum (Accn. 1955-74). Many of the individuals were subsequently transferred to other museums and/or reburied. The remainder of the individuals were subsequently transferred to other museums and/or reburied.

In 2004, Central Washington University identified a minimum of three individuals from 45-OK-66 in their collection. No known individuals were identified. No associated funerary objects are present.

Site 45-OK-52 was a housepit village found along the shore of the Columbia River just upstream of the mouth of the Okanogan River on Cassimer Bar. Site 45-OK-66 is a cemetery, which paralleled the Columbia River, upstream from the mouth of the Okanogan River.