

Bands of the Yakama Reservation, Washington and Confederated Tribes of the Warm Springs Reservation, Oregon.

In 1882, Mr. Terry collected at least 151 cultural items from "Chenoworth Rock, Columbia River, Washington." The cultural items are 1 carved board, and at least 150 coins, buttons, and glass beads. The museum acquired the cultural items from Mr. Terry in 1891 when the museum purchased his collection. The museum accessioned the items between 1891 and 1893.

Mr. Terry indicated that the coins, buttons, and glass beads were collected from a "Burial on Chenoworth Rock" and that the carved board was from a "Dead House on Chenoworth Rock." Mr. Terry also indicated that Chenoworth Rock is near the ". . . mouth of the Little White Salmon River," which is approximately 10 miles west of The Dalles, OR. The board is rectangular, carved with an anthropomorphic figure and measures 181 centimeters long by 57 centimeters wide. The coins date to the early and mid 1800s, and the buttons and glass beads indicate a postcontact date for the burial.

The locale of the unassociated funerary objects is consistent with the postcontact territory of the Confederated Tribes and Bands of the Yakama Reservation, Washington and the Confederated Tribes of the Warm Springs Reservation, Oregon.

Officials of the American Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the approximately 183 cultural items 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 American 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 unassociated funerary objects and the Confederated Tribes and Bands of the Yakama Reservation, Washington and Confederated Tribes of the Warm Springs Reservation, Oregon.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated 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, telephone (212) 769-5837, before August 7, 2006. Repatriation of the unassociated

funerary objects to the Confederated Tribes and Bands of the Yakama Reservation, Washington and Confederated Tribes of the Warm Springs Reservation, Oregon may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying the Confederated Tribes and Bands of the Yakama Reservation, Washington and Confederated Tribes of the Warm Springs Reservation, Oregon that this notice has been published.

Dated: June 15, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: American Museum of Natural History, New York, NY

**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 American Museum of Natural History, New York, NY. The human remains and associated funerary objects were removed from Santa Barbara County, CA.

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 American Museum of Natural History professional staff in consultation with representatives of the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

In 1876, human remains representing two individuals were collected from Carpinteria, Santa Barbara County, CA, by Stephen Bowers. The human remains were purchased from James Terry by the museum in 1891. The museum did not find any information on how or when Mr. Terry acquired the human remains

and associated funerary objects from Mr. Bowers. No known individuals were identified. The four associated funerary objects are three copper spindles and one copper rod.

The individual has been identified as Native American based on geographic and historical evidence. The associated funerary objects suggest that the human remains date to the contact period. Historic records identify the Chumash Indians as the inhabitants of the Santa Barbara area. The human remains were collected from Carpinteria, CA, which is the modern city nearly superimposed over the historic coastal Chumash settlement of Misopsno. In 1855, a small plot of land on a creek near the Santa Ynez Mission was given to the remaining Chumash Indians. One hundred and nine members of the tribe settled there, supporting a historical connection between the present-day Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California and the archeologically known Coastal Chumash.

In 1882, human remains representing a minimum of one individual were collected from Burton Mound, Santa Barbara County, CA, by Ben Burton. The museum purchased the human remains from Mr. Terry in 1891. The museum did not find any information on how or when Mr. Terry acquired the human remains. No known individual was identified. No associated funerary objects are present.

The individual has been identified as Native American based on geographical and historical information. Based on the occupation dates for the Burton Mound site, the human remains may be late precontact to contact in age. The human remains were collected from the postcontact territory of the Eastern Coastal Chumash. Archeological research indicates continuity in coastal Chumash society from at least the late precontact period and perhaps considerably earlier.

At an unknown date, human remains representing a minimum of one individual were collected from San Miguel Island, Santa Barbara County, CA, by an unknown collector. The human remains were purchased by the museum in 1935 from Edward Oswald. It is unknown how or when Mr. Oswald acquired the human remains. No known individual was identified. The 433 associated funerary objects are shell beads.

The individual has been identified as Native American based on geographic and historical evidence. The associated funerary objects suggest that the human remains date to a period from circa A.D. 1500 through the mid-nineteenth

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.*  
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## 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