

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**

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## 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**

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## 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

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.*

[FR Doc. E6-10508 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: 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.*

[FR Doc. E6-10509 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: 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.