

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.*

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## 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.

In the early 1970s, the Institute for American Indian Studies purchased the two cultural items from the Rogers family as part of their acquisition of the Edward H. Rogers collection. Mr. Rogers was a collector residing in Devon, CT, who excavated, traded, and bought archeological items from throughout the Western Hemisphere. The bulk of his collection is from New England. It was accumulated during the early and mid-twentieth century. According to Mr. Rogers' notebooks, he purchased the two elbow pipes from Mr. Harry Hathaway of Devon, CT, in 1940. According to Mr. Rogers' notes, Mr. Hathaway believed that Mr. Andrew Chase had removed the two elbow pipes, along with a glass bottle and spectacles, from an "Indian Grave" in Tiverton, RI, in 1900. Nothing further is known about the present disposition of the glass bottle and spectacles.

Since the lands presently known as Rhode Island are claimed by the Narragansett Indian Tribe of Rhode Island as their ancient homelands, and the claim appears to be supported by historical documents, the Institute for American Indian Studies believes that a preponderance of evidence shows a cultural affiliation with the Narragansett peoples.

Officials of the Institute for American Indian Studies 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 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 two unassociated funerary objects and the Narragansett Indian Tribe of Rhode Island.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Dr. Lucianne Lavin, Director of Research and Collections, Institute for American Indian Studies, Washington, CT 06793, telephone (860) 868-0518, before August 7, 2006. Repatriation of the two unassociated funerary objects to the Narragansett Indian Tribe of Rhode Island may proceed after that date if no additional claimants come forward.

The Institute for American Indian Studies is responsible for notifying the Narragansett Indian Tribe of Rhode

Island that this notice has been published.

Dated: June 8, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln NE**

**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 University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln, NE. The human remains were collected from Dakota, Douglas, and Thurston Counties, NE and from an unknown location.

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 University of Nebraska State Museum professional staff in consultation with representatives of the Omaha Tribe of Nebraska.

At an unknown time, human remains representing a minimum of four individuals were removed from an unknown location. In 1998, the human remains, which were labelled "Omaha 2,3,4,5" were found in Bessey Hall on the campus of the University of Nebraska-Lincoln. The human remains show evidence of having been the subject of scientific analysis, but the sample numbers cannot be related to any records of prior study. No known individuals were identified. No associated funerary objects are present.

The condition of the human remains is consistent with archeological derivation. Given the designation "Omaha" on the labels, and that prior studies on Omaha human remains have

been conducted under University of Nebraska auspices, it has been determined that the individuals are affiliated with the Omaha Tribe of Nebraska.

On December 8, 1932, human remains representing a minimum of two individuals were removed from the Omaha Creek site in Dakota and Thurston Counties, NE, by the University of Nebraska Archaeological Survey. No known individuals were identified. The 71 associated funerary objects are 8 copper thimbles, 19 copper feather holders, 5 metal buttons, 8 textile scraps, 2 mirror fragments, 27 iron fragments, 1 chipped stone tool fragment, and 1 gunflint.

Based on the condition of the human remains, the individuals have been determined to be Native American. Based on the apparent historic age of the human remains, the location of the burial, and the historic nature of the associated funerary objects, the individuals have been determined to be affiliated with the Omaha Tribe of Nebraska.

In 1907, human remains representing a minimum of four individuals were removed from the Ponca Creek District in Douglas County, NE, by Robert F. Gilder under the auspices of the University of Nebraska State Museum. The site is approximately 10 miles north of the city of Omaha on the south side of Ponca Creek. No known individuals were identified. No associated funerary objects are present.

Preservation resembles that of human remains from historic sites. A tag on the human remains states "from presumably Omaha burial." Based on the condition of the human remains, the individuals have been determined to be Native American. Based on the apparent historic age and location of burial, the individuals have been determined to be affiliated with the Omaha Tribe of Nebraska.

Officials of the University of Nebraska have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of ten individuals of Native American ancestry. Officials of the University of Nebraska also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 71 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 University of Nebraska 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