

sites LA 2947 and LA 2948 have been identified as two Upland Mogollon pithouses occupied between A.D. 200–1000.

In 1971 and 1972, human remains representing a minimum of 34 individuals were removed from sites LA 4988, LA 6082, and LA 6083, Catron County, NM, during legally authorized excavations and collections conducted by David W. Kayser of the Museum of New Mexico. The human remains were curated at the Museum of New Mexico until 2005 when they were transferred to Gila National Forest. No known individuals were identified. The 53 associated funerary objects include ceramic vessels, a stone bowl, and stone tools.

Based on material culture, architecture, and site organization, the sites LA 4988, LA6082, and LA6083 have been identified as Upland Mogollon pueblos and a pithouse occupied circa A.D. 1150–1300.

In 1973, human remains representing a minimum of six individuals were removed without a permit from an unnamed site northwest of Apache Creek by Mr. Brad Triplehorn. Mr. Triplehorn then donated the human remains to the Ohio Historical Society where they were curated until 2005. The human remains then were transferred to Gila National Forest. No known individuals were identified. The 12 associated funerary objects include ceramic sherds and animal bone.

Upland Mogollon villages had pithouses or pueblo-style houses. Most archeological evidence linking Upland Mogollon to present-day Indian tribes relies on ceramics. Continuities of ethnographic materials, technology, and architecture indicate affiliation of the Upland Mogollon with historic and present-day Puebloan cultures. Present-day descendants of the Upland Mogollon are the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

Furthermore, the territory of the Upland Mogollon stretched from south-central Arizona to south-central New Mexico. Today, the Upland Mogollon territories are claimed, currently inhabited, or used by the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico. Oral traditions presented by representatives of the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico support cultural affiliation with the Upland Mogollon sites described above in this portion of southwestern New Mexico.

Officials of the U.S. Department of Agriculture, Forest Service, Gila National Forest have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 210 individuals of Native American ancestry. Officials of the U.S. Department of Agriculture, Forest Service, Gila National Forest have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 369 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 U.S. Department of Agriculture, Forest Service, Gila National Forest have determined that, pursuant to 25 U.S.C. 3001 (2), there is a shared group identity that can be reasonably traced between the Native American human remains and the associated funerary objects and the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; 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 Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, USDA Forest Service, 333 Broadway Blvd., S.E., Albuquerque, NM 87102; telephone (505) 842–3238, before August 7, 2006. Repatriation of the human remains and associated funerary objects may proceed after that date if no additional claimants come forward.

The U.S. Department of Agriculture, Forest Service, Gila National Forest is responsible for notifying the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico 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 Cultural Items: 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. 3005, of the intent

to repatriate cultural items in the possession of the American Museum of Natural History, New York, NY, 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 approximately 183 cultural items include carved sticks and figures, wood dishes, pendants, spoons, coins, buttons, and beads.

In 1882, Mr. James Terry, collected 28 cultural items from “Tum-wa-ta, Memaluse Rock, Columbia River, Oregon.” The 28 cultural items are 1 carved stick, 1 stick with holes, 2 dancing sticks, 2 carved figures, 4 wood dishes, 1 bone pendant, 2 bone spoons, 3 horn spoons, 3 copper beads, 1 horn truss, 1 whip handle, 3 wood tubes, 1 bear claw, 1 basket, and 2 pendants. The museum acquired the cultural items from Mr. Terry in 1891 when the museum purchased his entire collection of more than 26,000 items. The museum accessioned the items between 1891 and 1893.

Mr. Terry’s “Memaluse Rock” is likely to be one of two Memaloose Islands located near present-day The Dalles, OR. The two dancing sticks are carved with anthropomorphic figures. The two carved figures are also anthropomorphic; one figure is holding a shield and both figures have inlaid shell eyes. The dancing sticks and carved figures are approximately 30 centimeters in length and 7 centimeters wide.

At an unknown date, A.W. Robinson collected two cultural items from Memaloose Island, OR. The two cultural items are one iron bracelet and one copper ceremonial object. Morris Jesup, President of the American Museum of Natural History, purchased part of Mr. Robinson’s collection and gifted it to the museum in 1902.

At an unknown date, Dr. Simms collected two brass bells, probably from Memaloose Island, OR. The museum received the bells as a gift and accessioned them in 1903.

Historically, the Memaloose Islands were used by the local Upper Chinook and Sahaptin inhabitants to bury their dead, usually in above-ground charnel houses. The Upper Chinook and Sahaptin people of the Middle Columbia region are ancestors of members of the Confederated Tribes and

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