

human remains and associated funerary objects were removed from two separate sites in the Rincon Mountain District of Saguaro National Park, Pima County, AZ.

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 superintendent, Saguaro National Park.

A detailed assessment of the human remains and associated funerary objects was made by Saguaro National Park professional staff in consultation with representatives of the 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. The Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona was contacted, but did not attend the consultation meeting and was represented by the Gila River Indian Community of the Gila River Indian Reservation, Arizona.

In 1970, human remains representing a minimum of two individuals were removed from the Freeman Site in Pima County, AZ, during legally authorized excavations under the direction of Jack R. Zahniser. No known individuals were identified. The four associated funerary objects are one Tanque Verde red on brown pottery bowl, one large stone flake chopper, one worked stone, and one soil sample taken from the area encompassing the remains. Saguaro National Park took possession of the human remains and associated funerary objects in 1983 and 1984.

In 1970, human remains representing a minimum of four individuals were removed from the Pithouse Village Site in Pima County, AZ, during legally authorized excavations under the direction of Jack R. Zahniser. No known individuals were identified. No associated funerary objects are present. Saguaro National Park took possession of the human remains in 1983 and 1984.

Based on the burial type and location, as well as available archeological and historical information, the human remains have been identified as Native American. The Freeman Site and the Pithouse Village Site are both Tucson Basin Hohokam villages that span the Rillito and Rincon phases (A.D. 700–1150).

The Hohokam were a sedentary agricultural people developing out of the local Archaic population. Hohokam settlement pattern was predominantly of

rancheria type, with pithouse or house-in-pit architecture. Ballcourts are often found at Hohokam sites. Pit or urn cremations were the predominant burial practice prior to A.D. 1100. Extended supine inhumations then became more prevalent, completely replacing cremations by A.D. 1300. There was a pronounced, though far from complete, decline in population after about A.D. 1350.

Overall, the archeological (including material culture, architectural styles, and burial practices), ethnographic, and historical evidence indicate affiliation with a number of contemporary indigenous groups including 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. In addition, the oral traditions of these six tribes support ancestral ties to the Hohokam.

Officials of Saguaro National Park have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains and funerary objects described above represent the physical remains of six individuals of Native American ancestry. Officials of Saguaro National Park also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the four 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 Saguaro National Park 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 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 objects should contact Sarah Craighead, superintendent, Saguaro National Park, 3693 South Old Spanish Trail, Tucson, AZ 85730, telephone (520) 733–5101,

before August 28, 2006. Repatriation of the human remains and associated funerary objects 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.

Saguaro National Park 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: June 20, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Pacific Lutheran University, Tacoma, WA

**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 Pacific Lutheran University, Tacoma, WA. The human remains and associated funerary objects were removed from an unknown site in the Southwestern United States.

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 object. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Pacific Lutheran University professional staff in consultation with representatives of the

Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; on behalf 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; Tohono O'odham Nation of Arizona; and themselves.

At unknown date, human remains representing a minimum of one individual were removed from an unknown site in Southwestern United States. At an unknown date, the human remains were acquired by Jens Knudsen, a biology professor at Pacific Lutheran University and private collector. Mrs. Knudsen, the widow of Mr. Knudsen, transferred the human remains to Pacific Lutheran University. No known individual was identified. The two associated funerary objects are one bag of pebbles and one dog skeleton.

The human remains and associated funerary objects are in a box labeled "Hohokam." During consultation, Salt River Pima tribal representative stated that dogs were sometimes interred with an individual. Based on the donor's collection history, it is reasonable to believe that the human remains are Native American. Based on museum documentation and information during consultation, it is reasonable to believe the human remains are Hohokam.

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.

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. Zuni oral traditions mention Hawikuh, a Zuni community, as a destination of settlers from the

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

Officials of the Pacific Lutheran University 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 Pacific Lutheran University also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two objects 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, officials of the Pacific Lutheran University 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 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 objects should contact David R. Huelsbeck, Anthropology Department, Pacific Lutheran University, Tacoma, WA 98447, telephone (253) 535-7196, before August 28, 2006. Repatriation of the human remains and associated funerary object to the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; on behalf 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; Tohono O'odham Nation of Arizona; and themselves may proceed after that date if no additional claimants come forward.

Pacific Lutheran University is responsible for notifying 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: July 13, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

**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 control of the Thomas Burke Memorial Washington State Museum (Burke Museum), University of Washington, Seattle, WA, 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.

In 1894, cultural items were removed from Point Barrow (formerly known as Cape Smyth), AK. Cape Smyth was located on the southern end of Point Barrow Spit. The cultural items were removed from a grave by Dr. James Taylor White and donated by Mrs. James T. White to the Burke Museum in 1904 (Burke Accession. #846). No human remains are present. The 13 unassociated funerary objects are 4 bead bracelets (including loose beads), 1 amulet, 1 pipe cleaner with beads, 5 bracelet fragments (including loose beads), and 2 seed bead bracelets strung on sinew.

The unassociated funerary objects are culturally affiliated with the Native Village of Barrow Inupiat Traditional Government based on geographic and ethnographic information. Point Barrow is located in Northern Alaska within the traditional territory of the Inupiat people. The Utqiagvigmiut Inupiat community occupied the area immediately surrounding Point Barrow. The cultural items are consistent with the material culture of the Inupiat. Descendants of the Inupiat are members