

Arizona; Hualapai Indian Tribe of the Hualapai Indian Reservation, Arizona; Jicarilla Apache Nation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Paiute Indian Tribe of Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Tonto Apache Tribe of Arizona; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1908, human remains representing a minimum of one individual were removed from Cannonball Ruin (site 5MT338), located near Yellow Jacket Canyon, Montezuma County, CO, by the Colorado Historical Society, the University of Colorado and the Archaeological Institute of America under the direction of Sylvanus Morley who was supervised by Edgar Hewett. In 1931, the human remains were transferred to the Colorado Historical Society by Carl E. Guthe and accessioned into the collection (Accession number O.6016.1). No known individual was identified. No known associated funerary objects are present.

On the basis of archeological context, and architectural, ceramic and other types of artifactual evidence, site 5MT338 dates to the late Pueblo III period (A.D. 1220–1300). Based on geographical, archeological, anthropological, linguistic, historical, and oral tradition evidence there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of

Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico

Officials of the Bureau of Land Management, Anasazi Heritage Center 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 Bureau of Land Management Anasazi Heritage Center 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 Native American human remains and the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, 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 should contact Susan Thomas, Anasazi Heritage Center Curator and NAGPRA coordinator, Bureau of Land Management, 27501 Highway 184, Dolores, CO 81323, telephone (970) 882–5600, before September 29, 2006. Repatriation of the human remains to the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Bureau of Land Management, Anasazi Heritage Center is responsible for notifying Apache Tribe of Oklahoma; Fort McDowell Yavapai Nation, Arizona; Fort Sill Apache Tribe of Oklahoma; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of

Arizona; Hualapai Indian Tribe of the Hualapai Indian Reservation, Arizona; Jicarilla Apache Nation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Paiute Indian Tribe of Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Tonto Apache Tribe of Arizona; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: August 8, 2006.

**C. Timothy McKeown,**

*Acting Manager, National NAGPRA Program.*

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**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA**

**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 Peabody Museum of Archaeology and Ethnology (Peabody Museum), Harvard University, Cambridge, MA, that meet the definition of “objects of cultural patrimony” 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.

An assessment of the cultural items was made by Peabody Museum staff in consultation with representatives of the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota.

In 1941, two cultural items were donated to the Peabody Museum, as the legacy of David I. Bushnell, Jr. The two cultural items are cloth drum tabs with beaded decoration. One tab measures 20 x 16 x 1 cm and depicts a white human-like figure surrounded by floral elements. The second tab measures 19 x 15 x 0.5 cm and depicts four blue human figures (three men and one woman). Museum records indicate that Mr. Bushnell obtained the cultural items at United States Point, Basswood Lake, MN, in 1899. When Mr. Bushnell Jr. acquired the drum tabs they had been removed from a large, stationary drum, also known as a Dance Drum.

The Dance Drum was introduced to the Chippewa people, also known as the Ojibwa people, in the late nineteenth century. Consultation evidence supports that stylistic characteristics of objects reported here are consistent with traditional Chippewa art forms. Historical research and consultation with tribal representatives indicate that Dance Drums and accoutrements, including drum tabs, were specialized objects associated with ceremonial Drum Dances and may be understood as externalized, materialized sacred visions. Dance Drums and portions of Dance Drums were transferred among communal drum societies in a formalized process and not between individuals. Therefore, Mr. Bushnell's purchase of the drum tabs did not meet proper, traditional requirements for the transfer of Dance Drums and accoutrements.

United States Point lies within the traditional territory of the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe. Mr. Bushnell recorded the name of the Basswood Lake Dance Drum's caretaker as "Kingfisher." Federal records, including tribal allotment lists, payment rolls, and censuses, list a "Kingfisher" and his relations as members of Bois Forte Band.

Consultation evidence indicates that the drum tabs have an ongoing historical, traditional, and cultural

importance central to the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota. Cultural affiliation with the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota is established through anthropological, geographical, and historical information; museum records, including Mr. Bushnell's account of his trip to Basswood Lake and acquisition of the drum tabs; Federal documentary records; and consultation evidence.

Officials of the Peabody Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the cultural items have ongoing historical, traditional, and cultural importance central to the tribe and could not have been alienated, appropriated, or conveyed by any individual tribal member. Officials of the Peabody Museum 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 objects of cultural patrimony and the Bois Forte (Nett Lake) Band of the Minnesota Chippewa Tribe, Minnesota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the objects of cultural patrimony should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-3702, before September 29, 2006. Repatriation of the objects of cultural patrimony to the Bois Forte (Nett Lake) Band of the Minnesota Chippewa, Minnesota may proceed after that date if no additional claimants come forward.

The Peabody Museum is responsible for notifying Bois Forte (Nett Lake) Band of the Minnesota Chippewa, Minnesota that this notice has been published.

Dated: August 14, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Sam Noble Oklahoma Museum of Natural History, University of Oklahoma, Norman, OK; Correction**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice; correction.

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 in the possession of the Sam Noble Oklahoma Museum of Natural History, University of Oklahoma, Norman, OK. The human remains were removed from Crittendon, Mississippi, and Poinsett Counties, 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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the Sam Noble Oklahoma Museum of Natural History and Oklahoma State Archeologist professional staff in consultation with representatives of the Quapaw Tribe of Indians, Oklahoma.

After further consultation with the Quapaw Tribe of Indians, Oklahoma, previously culturally unidentifiable human remains (Arkansas-161) consisting of a skull and dentition representing a minimum of one individual have been determined to be culturally affiliated with the Quapaw Indians. This notice supersedes the Notice of Inventory Completion published in the **Federal Register** on Wednesday, December 28, 2005 (FR Doc. E5-7886, pages 76864-76865).

In 1933, human remains representing a minimum of two individuals were removed from Cummin's Place, also called Cumming's Place (Arkansas-7/130, 7/131), in Poinsett County, AR, by Frank Newkumet. Mr. Newkumet loaned the human remains to the Oklahoma Museum of Natural History (now the Sam Noble Oklahoma Museum of Natural History) from 1933 until 1947. The museum purchased the collection from Mr. Newkumet in 1947. No known individuals were identified. No associated funerary objects are present. A deer bone found with the human remains at Arkansas-7/130 was not located during the inventory process.

In 1933, human remains representing a minimum of three individuals were removed from Upper Nodena Place (Arkansas-7/137, 7/138, and Arkansas-161) in Mississippi County, AR, by Frank Newkumet. Mr. Newkumet loaned the human remains to the Oklahoma Museum of Natural History from 1933 until 1947. The museum purchased the collection from Mr. Newkumet in 1947. No known individuals were identified. No associated funerary objects are present.