

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.

In 1959, human remains representing a minimum of three individuals were removed from the Banks site (Arkansas—31A) in Crittendon County, AR, by Greg Perino. Mr. Perino donated the human remains to the Oklahoma Museum of Natural History later that same year. No known individuals were identified. No associated funerary objects are present.

Diagnostic artifacts found at the Cummin's Place, Upper Nodena Place, and Banks sites indicate that the human remains are Native American and were probably buried during the Parkin phase of the Mississippian nucleation horizon (A.D. 1350–1650). The Parkin phase is characterized by Nodena leaf-shaped arrow points, Madison arrow points, pipe drills, chisels, adzes, use of basalt, conch shell beads, mushroom shaped beads, ear plugs, copper disks, discoidals, catlinite pipes, Parkin punctate and Barton incised pottery, Mississippian Plain pottery, effigy forms such as, head pots, compound vessels, and occasionally red and white Nodena ware. Although many of these types of artifacts were found at the sites, none of the artifacts besides the missing deer bone are considered associated funerary objects because they were not found in a burial context nor is there any other information that attests to their being from a burial context. Many of the Parkin phase artifact traits continued to be practiced by people later identified as Quapaw. European documentation concerning the geographical range of the Quapaw people supports their presence in the northeastern part of Arkansas. Present-day descendants of the Quapaw people are members of the Quapaw Tribe of Indians, Oklahoma.

Officials of the Sam Noble Oklahoma Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of eight individuals of Native American ancestry. Officials of the Sam Noble Oklahoma 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 Native American human remains and the Quapaw Tribe of Indians, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Ellen Censky, Director, Sam Noble Oklahoma Museum of Natural History, University of Oklahoma, 2401 Chautauqua, Norman, OK 73072, telephone (405) 325–4712, before September 29, 2006. Repatriation of the human remains to the Quapaw Tribe of Indians, Oklahoma may

proceed after that date if no additional claimants come forward.

Sam Noble Oklahoma Museum of Natural History is responsible for notifying the Quapaw Tribe of Indians, Oklahoma that this notice has been published.

Dated: August 14, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF LABOR

### Office of the Secretary

#### **Center for Faith-Based and Community Initiatives; Proposed Collection; Comment Request; Agency Information Collection Activities; Proposed Information Collection; Comment Request: Survey of PY 2002–2006 ETA Grassroots Grant Recipients**

**ACTION:** Notice of an opportunity for public comment.

**SUMMARY:** The Department of Labor, as part of its continuing effort to reduce paperwork and respondent burden, conducts a pre-clearance consultation program to provide the general public and Federal agencies with an opportunity to comment on proposed collections of information in accordance with the Paperwork Reduction Act of 1995 (PRA95) [44 U.S.C. 3506 C 2)(A)]. This program helps to ensure that requested data can be provided in the desired format, reporting burden (time and financial resources) is minimized, collection instruments are clearly understood, and the impact of collection requirements on respondents can be properly assessed.

Currently, the Center for Faith-Based and Community Initiatives is soliciting comments concerning the proposed collection: Survey of PY 2002–2006 ETA Grassroots Grant Recipients. A copy of the proposed information collection request can be obtained by contacting the office listed below in the **ADDRESSES** section of this Notice.

**DATES:** Written comments must be submitted to the office listed in the addresses section below on or before October 30, 2006.

**ADDRESSES:** Center for Faith-Based and Community Initiatives, Office of the Secretary, U.S. Department of Labor, Room S–2235, 200 Constitution Avenue, NW., Washington, DC 20210. Phone (202) 693–6450 (this is not a toll-free number), fax (202) 693–6146, TTY/TDD (800) 877–8339, or e-mail *contact-*

*cfbci@dol.gov*. Please reference OMB Control Number 1290–0NEW in the e-mail subject line.

#### **SUPPLEMENTARY INFORMATION:**

##### **I. Background**

On January 29, 2001, President George W. Bush issued Executive Order 13198, creating the Office for Faith-Based and Community Initiatives in the White House and centers for faith-based and community initiatives (CFBCI) in the Departments of Labor (DOL), Health and Human Services (HHS), Housing and Urban Development (HUD), Education (ED), and Justice (DOJ). President Bush charged the departmental centers with identifying statutory, regulatory, and bureaucratic barriers that stand in the way of effective faith-based and community organizations, and to ensure, consistent with the law, that these organizations have equal opportunity to compete for federal funding and other support.

In early 2002, the CFBCI and ETA developed and issued Solicitations for Grant Application (SGA) to engage grassroots organizations in our workforce system-building. These SGAs were designed to assist faith-based and community organizations in delivering social services and strengthening their existing partnerships with the local One-Stop Career Center system, while providing additional points of entry for customers into that system.

These 2002 grants embodied the Department's principal strategy for implementing the Executive Order: Creating new avenues through which qualified organizations could participate more fully under the Workforce Investment Act (WIA), while applying their particular strengths and assets in providing services to our customers. These solicitations also were derived from an ETA—CFBCI mutual premise that the involvement of faith-based and community organizations can both complement and supplement the efforts of local workforce investment systems in being accessible to and serving the training, job and career-support needs of many of our citizens.

Many faith-based and community organizations offer unique services and support networks that can contribute to our mutual system-building endeavors; are trusted institutions within our poorest neighborhoods; and are home to a large number of volunteers who bring not only the transformational power of personal relationships to the provision of social service, but also a sustained allegiance to the well-being and self-sufficiency of the participants they serve. Through their daily work and specific programs, these organizations