

KS, by Ralph Bell, an avocational archeologist from Salina, KS, with permission of the land owner. No known individual was identified. No associated funerary objects are present.

Sometime between 1928 and 1988, human remains representing a minimum of two individuals were removed from site 14MP2, McPherson County, KS, by Mr. Bell. No known individuals were identified. No associated funerary objects are present.

Sometime between 1928 and 1988, human remains representing a minimum of one individual were removed from site 14RC8, Rice County, KS, by Mr. Bell, with permission of the land owner. No known individual was identified. No associated funerary objects are present.

The human remains from the three sites were removed on unknown dates before Mr. Bell's death in 1988. As an avocational archeologist, Mr. Bell surface collected and excavated cache pits in the Smoky Hill River drainage in northwest McPherson County and Great Bend sites along the bluffs and valley of the Little Arkansas River in northeast Rice County. Mr. Bell left his collection to his daughters, Judy Ewalt and Cathy Farr, both of Salina, KS, and they donated the Ralph Bell Collection to Kansas State University in 1989.

All three sites are reasonably believed to be single-component village sites assigned to the Great Bend aspect. Although not formally designated until 1949 (W. Wedel 1949), the Great Bend aspect has been recognized as a distinct central and south-central Kansas culture since the late 19th century (Brower 1898; Udden 1900). In 1541, Spanish conquistadors traveled in search of Quivira, the golden city. The Indian villages that Coronado encountered were described as the cities of Quivira, and the people as Quivira. Studies of the 1920s, indicate that the "Quivira" Indian villages were probably encountered in the Cow Creek and Little Arkansas Rivers area of Rice County (H. Jones 1928; P. Jones 1929, 1937). Other documentation describes the Quivira as Wichita people (Hodge 1899; Mooney 1899). Further evidence, both archeological and documentary of the 1940s supports Wichita affiliation with the Cow Creek and Little Arkansas Rivers sites (W. Wedel 1942).

The human remains are reasonably believed to be from either general debris scatter or trash pit context, rather than from deliberate burials. Human remains found in this matter would seem to be those of someone held in very low esteem, such as a slave or victim, and this could imply that the human remains are from individuals who were

not culturally or ethnically Wichita. Historical documents suggest that the Wichita occasionally took captives from other tribes (Anderson 1999; M. Wedel 1981, 1982). However, a recent review of Ceramic period mortuary practices in the upper Kansas River basin showed that burial of human remains in domestic context (house floors or cache pits) occurred with some regularity in centuries prior to the establishment of the Great Bend aspect villages (Roper 2006:293–298). However, there is no indication of how prevalent this burial practice was, how bones of the captives were disposed of, or how old either practice of burial or capture were for the Wichita. Therefore, without evidence to the contrary, the human remains from the three sites are reasonably believed to be those of Wichita individuals.

Descendants of the Wichita are members of the present-day Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma.

Officials of Kansas State University have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of four individuals of Native American ancestry. Officials of Kansas 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 Native American human remains and the Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Jacque E. Gibbons, Kansas State University, 204 Waters Hall, Manhattan, KS 66506–4003, telephone (785) 532–4976, before October 11, 2006. Repatriation of the human remains to the Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma may proceed after that date if no additional claimants come forward.

Kansas State University is responsible for notifying the Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma that this notice has been published.

Dated: August 23, 2006

**C. Timothy McKeown,**

*Acting Manager, National NAGPRA Program.*  
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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Kansas State University, Manhattan, KS

**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 Kansas State University, Manhattan, KS. The human remains and associated funerary objects were removed from Saline County, MO.

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 Kansas State University professional staff in consultation with representatives of the Otoe-Missouria Tribe of Indians, Oklahoma. The Osage Tribe, Oklahoma was invited to consult, but did not participate.

In 1970, human remains representing a minimum of nine individuals were removed from the Utlaut site (23SA162W), Saline County, MO, with permission from the landowner, during an excavation directed by Patricia J. O'Brien from Kansas State University. The excavation was conducted as part of the Great Plains Archaeological Field School from Kansas State University, Manhattan, KS; University of Kansas, Lawrence, KS; and University of Missouri-Columbia, Columbia, MO. The human remains were cataloged and removed and have been curated since that time at Kansas State University. No known individuals were identified. The 223 associated funerary objects are 2 chert flakes, 3 pottery vessels, 3 soil samples, 1 mussel shell, 1 chipped stone artifact, 1 retouched flake, and 212 beads and fragments.

The Utlaut site (23SA162W) is located on private land in the Missouri River bottoms near Malta Bend, MO. Archeological remains lie on and in a sand ridge in a low-lying area, which probably represents a former channel of the Missouri River. Utlaut is a multi-

component site, containing an extensive scatter of late Middle to early-Late Woodland habitation debris, an Oneota mortuary component, and some recent Euro-American historic debris. The presence of Woodland materials that are not water worn and appear to represent an in situ camp, suggests that the Missouri River abandoned the channel, represented by this sand bar, no less than 1500 years ago. The human remains and some of the associated funerary objects were removed from the Oneota component. All burials were in a line and similarly oriented, are reasonably believed to be from a single small cemetery, and are therefore of the same cultural affiliation.

The Utlaut site is nearly equidistant between Gumbo Point site (23SA4), a Late Missouri Indian village, and the Plattner site (23SA3), a Little Osage village. Gumbo Point is a Missouri Indian village with an estimated occupation of A.D. 1727–1777; Plattner is a contemporaneous Osage Indian village. Both villages are documented in the historic literature, so their cultural affiliations are known. Previously excavated burials from each site are described as extended and supine, as are most of the Utlaut site burials. Pottery found with the human remains at Gumbo Point is Missouri (Chapman 1959:63–64) and closely resembles the pottery in size, form, and decoration removed from the Utlaut site. The dates of manufacture for the pottery vessels and beads found at Utlaut are consistent with the known date of occupation of the Gumbo Point and Plattner sites. Based on associated funerary objects, burial context, geographic location, and historical records, it is reasonably believed that the Utlaut site is a Missouri mortuary site and therefore, culturally affiliated with the present-day Otoe-Missouria Tribe of Indians, Oklahoma.

Officials of Kansas State University have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of nine individuals of Native American ancestry. Officials of Kansas State University also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 223 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 Kansas State 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

Otoe-Missouria Tribe of Indians, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Jacque E. Gibbons, Department of Sociology, Anthropology and Social Work, 204 Waters Hall, Kansas State University, Manhattan, KS 66506–4003, telephone (785) 532–4976, before October 11, 2006. Repatriation of the human remains and associated funerary objects to the Otoe-Missouria Tribe of Indians, Oklahoma may proceed after that date if no additional claimants come forward.

Kansas State University is responsible for notifying the Osage Tribe, Oklahoma and Otoe-Missouria Tribe of Indians, Oklahoma that this notice has published.

Dated: August 23, 2006

**C. Timothy McKeown,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Museum of Northern Arizona, Flagstaff, AZ

**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 Museum of Northern Arizona, Flagstaff, AZ. The human remains and associated funerary objects were removed from Maricopa 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 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 the Museum of Northern Arizona professional staff in consultation with representatives of the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Colorado River Indian Tribes

of the Colorado River Indian Reservation, Arizona and California; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Pascua Yaqui Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1978 and 1979, human remains representing a minimum of 83 individuals were removed from the Cashion site (NA 14690), Maricopa County, AZ, during archeological investigations conducted by the Museum of Northern Arizona on behalf of the Arizona Nuclear Power Project. The investigations took place prior to the construction of a wastewater conveyance system to cool the Palo Verde Nuclear Generating Station. The Cashion site is a large Hohokam settlement south of the town of Cashion and north of the confluence of the Salt and Gila Rivers in central Arizona. No known individuals were identified. The 796 associated funerary objects are 325 pottery and ceramic fragments; 102 jewelry items and fragments; 1 reed mat; 121 soil, faunal bone, C-14, pollen, and wood samples; and 247 tools and implements.

Based on archeological evidence, associated funerary objects, and geographic location, the human remains are determined to be Native American. Archeological evidence indicates that the Salt River area of central Arizona was occupied approximately A.D. 700–900 by the Hohokam people, for whom cremation was a common mortuary practice. Many of the individuals removed from the Cashion site were cremations.

Archeological, historical, and oral tradition evidence indicate that there is a relationship of shared group identity between the Hohokam people and the present-day Piman and O'odham cultures, 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. According to oral traditions of the Hopi and Zuni, segments of the prehistoric Hohokam population migrated to areas that were occupied by Hopi and Zuni and were assimilated into the resident populations. Therefore, there is also a