

Mexico that this notice has been published.

Dated: February 10, 2006.

**Sherry Hutt,**

*National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and Arizona State Museum, University of Arizona, Tucson, 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. 3005, of the intent to repatriate cultural items in the control of the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and in the physical custody of the Arizona State Museum, University of Arizona, Tucson, AZ, 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 113 cultural items are 38 ceramic bowl fragments, 7 ceramic bowls, 3 ceramic jars, 1 ceramic plate, 11 ceramic vessels, 1 stone ring, 9 projectile points, 41 shell and stone beads, 1 stone palette fragment, and 1 stone pendant.

A detailed assessment of the cultural items was made by Bureau of Indian Affairs and Arizona State Museum professional staff in consultation with 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; 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 The Zuni Tribe of the Zuni Reservation, New Mexico has withdrawn from this consultation. The Gila River Indian Community of the Gila River Indian Reservation, Arizona is acting on behalf

of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona; and themselves.

On unknown dates between 1931 and 1934, 43 cultural items were removed from cremation features at an unknown site in the vicinity of Sacaton (AZ U:14:-), Gila River Indian Reservation, Pinal County, AZ, by Carl A. Moosberg. The cultural items are 1 stone pendant, 1 ceramic bowl, and 41 shell and stone beads. In 1935, the 43 cultural items were donated to the Arizona State Museum by Mr. Moosberg. In 1953, the 43 cultural items were sent to the Chicago Natural History Museum (now the Field Museum of Natural History) as part of an exchange. In 2005, the Field Museum returned the cultural items to the Arizona State Museum.

Based on characteristics of the mortuary pattern and the attributes of the ceramic style, the cultural items from AZ U:14:- have been identified as being associated with the Hohokam archeological tradition, which spanned the years circa A.D. 500-1350/1400.

In 1934 to 1935, 70 cultural items were removed during legally authorized archeological excavations conducted by the Gila Pueblo Foundation of Arizona, at the Snaketown site (AZ U:13:1 ASM), on the Gila River Indian Reservation, Pinal County, AZ. The cultural items are 1 ceramic plate, 6 ceramic bowls, 3 ceramic jars, 11 ceramic vessels, 38 ceramic bowl fragments, 1 stone ring, 1 stone palette fragment, and 9 projectile points. At an unknown date prior to 1950, the Gila Pueblo Foundation sent the stone ring and the 9 projectile points to the Field Museum of Natural History as part of an exchange. In 1950, the Arizona State Museum assumed repository responsibilities for the earlier Gila Pueblo Foundation collections. In 1953, the Arizona State Museum sent the ceramic plate, 6 ceramic bowls, 3 ceramic jars, 11 ceramic vessels, and 38 ceramic bowl fragments to the Chicago Natural History Museum as part of an exchange. In 2005, the Field Museum of Natural History returned the 69 cultural items to the Arizona State Museum. In 2005, the stone palette fragment was found in the museum collections of the Arizona State Museum. Other unassociated funerary objects from this site were published in two Notices of Intent to Repatriate in the **Federal Register** on March 20, 2001 (FR Doc. 01-6897, pages 15741-42), and December 22, 2004 (FR Doc. 04-27999, pages 76779-80).

The archeological evidence, including characteristics of portable material culture, attributes of ceramic styles, domestic and ritual architecture, site organization, and canal-based agriculture of the settlement places the Snaketown site within the archeologically-defined Hohokam tradition, and within the Phoenix Basin local variant of that tradition. The occupation of the Snaketown site spans the years circa A.D. 500/700-1100/1150.

Continuities of mortuary practices, ethnographic materials, and technology indicate affiliation of Hohokam settlements with present-day O'odham (Piman), Pee Posh (Maricopa), and Puebloan cultures. Oral traditions documented for 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 support affiliation with Hohokam sites in central Arizona.

Officials of the Bureau of Indian Affairs and Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 113 cultural items 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 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 Bureau of Indian Affairs and Arizona State 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 unassociated 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 unassociated funerary objects should contact John Madsen, Repatriation Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621-4795, before April 13, 2006. Repatriation of the unassociated

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.

The Arizona State Museum 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: February 10, 2006

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E6-3556 Filed 3-13-06; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate a Cultural Item: Minnesota Museum of American Art, St. Paul, MN**

**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 a cultural item in the possession of the Minnesota Museum of American Art, St. Paul, MN, that meets the definition of "object 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 item. The National Park Service is not responsible for the determinations in this notice.

The one cultural item is a clan hat, Xixch'i S'aaxw (Frog Hat), of the Kiks.ádi people of the Sheet'iká. The clan hat (#57.14.08), is estimated to have been made in the 19th century and is composed of polychrome alder wood, sea lion whiskers, beads, and yarn; it is

4<sup>5</sup>/<sub>8</sub> inches high x 14<sup>1</sup>/<sub>8</sub> inches long x 7<sup>5</sup>/<sub>8</sub> inches wide. The clan hat is carved in a "jockey cap" form; the frog on the skull of the hat is in low raised relief, painted blue, red, and black; and originally had inlaid abalone shells to represent the eyes. The bill of the hat is ochre, decorated with sea lion whiskers and bead and yarn pendants. This clan hat depicts the time of Russian contact.

The hat was purchased by the Minnesota Museum of American Art in 1957 from the Portland Art Museum, Portland, OR, and listed as #48.3.724.2678 of the Portland Art Museum's Rasmussen collection. The Portland Museum lists the work as being purchased from Mrs. Billy Williams, but the Rasmussen collection was developed by Mr. Axel Rasmussen who was superintendent of schools in Skagway, AK. It is unclear if there is an association between Mrs. Williams and Mr. Rasmussen.

Representatives of the Central Council of the Tlinglit & Haida Indian Tribes, specifically of the Kiks.ádi Clan, have identified this hat as an object of cultural patrimony that is a vital part of their ongoing ceremonial rites and central to their sacred beliefs, and no single individual could sell or alienate the clan hat. The clan hat is one of the most significant objects a clan can have and usually depicts the main crest of the clan, or one of their crests they are entitled to use, which has both social and religious significance. Clan hats serve to unify clan members, tie present-day clan members to their shuká, ancestral clan members, and link the clan member to the animal crest depicted thereon or the story connected with the hat.

Officials of the Minnesota Museum of American Art have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the cultural item described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Minnesota Museum of American Art 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 object of cultural patrimony and the Central Council of the Tlinglit & Haida Indian Tribes.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with this object of cultural patrimony should contact Eunice Haugen, Registrar and Exhibits Coordinator, Minnesota Museum of American Art, 50 West Kellogg Boulevard, Suite 341, St. Paul,

Minnesota 55102, telephone 651-266-1033, before April 13, 2006.

Repatriation of the object of cultural patrimony to the Central Council of the Tlinglit & Haida Indian Tribes may proceed after that date if no additional claimants come forward.

The Minnesota Museum of American Art is responsible for notifying Central Council of the Tlinglit & Haida Indian Tribes that this notice has been published.

Dated: February 15, 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: Gilcrease Museum, Tulsa, OK**

**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 Gilcrease Museum, Tulsa, OK, 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 9,097 unassociated funerary objects are 45 whole and restored ceramic vessels; 2,784 spindle whorls, clay beads, and pot sherds; 1,403 daub samples; 401 fire-cracked rocks, hammerstones, celts, cores, and cobbles; 1,594 lithic flakes and tools, including projectile points, scrapers, drills, and burins; 2,558 faunal bones and bone and antler tools; 13 mussel shells, shell fragments, and shell beads; 238 turtle shells and shell fragments; 13 pieces of charcoal; 3 metal objects; 38 non-charred wood and floral samples; and 7 mineral specimens.

Between 1964 and 1968, human remains and funerary objects were removed from the Charlie MacDuffie farm in Craighead County, AR, by avocational archeologist Frank Soday. The cultural items were deeded by gift