

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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**BILLING CODE 4312-50-S**

## 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

of the Native Village of Barrow Inupiat Traditional Government. Furthermore, consultation with tribal representatives confirmed that the preponderance of the evidence suggests the cultural items can be culturally affiliated to the Native Village of Barrow Inupiat Traditional Government.

Officials of the Burke Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 13 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 an Native American individual. Officials of the Burke 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 Native Village of Barrow Inupiat Traditional Government.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Dr. Peter Lape, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195-3010, telephone (206) 685-2282, before August 28, 2006. Repatriation of the unassociated funerary objects to the Native Village of Barrow Inupiat Traditional Government may proceed after that date if no additional claimants come forward.

The Burke Museum is responsible for notifying the Native Village of Barrow Inupiat Traditional Government that this notice has been published.

Dated: June 20, 2006

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E6-11997 Filed 7-26-06; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln, NE; Correction**

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

**ACTION:** Notice; correction.

Notice is here given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (5), of the completion of an inventory of human remains and associated funerary objects

in the possession of the University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln, NE. The human remains and associated funerary objects were removed from Dakota, Douglas, and Stanton Counties, NE.

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.

This notice corrects the number of human remains and associated funerary objects in a Notice of Inventory Completion published in the **Federal Register** on November 18, 1998 (FR Doc. 98-30683, page 64100). After publication, human remains and associated funerary objects were found in museum collections. This notice supercedes the previously published notice.

A detailed assessment of the human remains was made by University of Nebraska professional staff in consultation with representatives of the Omaha Tribe of Nebraska.

In 1939, human remains representing an unknown number of individuals were removed from a historic Omaha cemetery (25DK2a) in Dakota County, NE, during excavations under the direction of Stanley Bartos, Jr. Prior to November 16, 1990, the University of Nebraska State Museum and the Omaha Tribe of Nebraska agreed to repatriate all individuals and associated funerary objects from site 25DK2a. On October 3, 1991, human remains and associated funerary objects were repatriated to the Omaha Tribe. In 1994-1995, during NAGPRA inventory activity, five individuals from this site were found in the museum collections. In 1999, two additional individuals and nine associated funerary objects from site 25DK2a were found in collections. No known individuals were identified. The nine associated funerary objects are 4 thimbles; 1 glass jar of strung black, glass, tube-type trade beads; 2 strands of strung white mixed shell and glass, tube-type trade beads; 1 bag of strung black, glass, tube-type trade beads; and 1 fragment of sewn white and black, tube-type trade beads.

In 1940, human remains representing an unknown number of individuals were removed from a historic Omaha cemetery (25DK10) in Dakota County, NE, during excavations under the direction of John Champe. Prior to November 16, 1990, the University of

Nebraska State Museum and the Omaha Tribe of Nebraska agreed to repatriate all individuals and associated funerary objects from sites 25DK10. On October 3, 1991, human remains and associated funerary objects were repatriated to the Omaha Tribe. In 1994-1995, and 1998, during NAGPRA inventory activity, three individuals from site 25DK10 were found in the museum collections. In 1999, one additional individual was found in the collections. No known individuals were identified. No associated funerary objects are present.

Consultations with representatives of the Omaha Tribe of Nebraska identified sites 25DK2a and 25DK10 as historic Omaha cemeteries.

In 1940, human remains representing a minimum of one individual were removed from Emil Entenmann's cornfield (25ST0) in Stanton County, NE, and acquired by the museum. No known individual was identified. In 1999, additional cultural items were identified as funerary objects associated with this individual. The eight associated funerary objects are seed, tube, glass, and bone beads.

Based on the presence of glass beads associated with the burial, the human remains have been determined to be Native American from the historic period. During the historic period, the Omaha occupied the immediate vicinity of this burial. Consultation with representatives of the Omaha Tribe of Nebraska confirms this information and attributes this burial to the Omaha people.

In 1941, human remains representing a minimum of two individuals were removed from the Maxwell site (25DK13) near Homer, NE, during excavations conducted by S. Bartos, Jr. under the direction of John L. Champe and Paul Cooper. No known individuals were identified. In 1999, during NAGPRA inventory activity, one cultural item was identified as an associated funerary object. The one associated funerary object is a tin cup.

Based on the degree of preservation and skeletal morphology, the individuals from site 25DK13 have been determined to be Native American from the historic period. Based on the apparent age of the human remains and the location of the burials, the individuals have been determined to be affiliated with the Omaha Tribe of Nebraska.

During the 1910s, human remains representing a minimum of one individual were removed during construction activity at 13th and I Streets in Omaha, NE, by Robert Gilder who donated the human remains to the