

associated funerary objects from the Bellows Air Force Station. In 2003, the Bishop Museum transferred the human remains and associated funerary objects, and all other archeological material associated with the 15th Air Wing to the Environmental Planning office at Hickam Air Force Base. Between 2003 and 2005, the U.S. Air Force conducted a second review of the materials returned by the Bishop Museum to search for NAGPRA related materials. This notice describes the human remains and associated funerary objects that were identified from both inventory surveys.

These burials for which a position can be determined were flexed. The burial position is consistent with traditional Hawaiian burial practices. The associated funerary objects, which include shell midden, sediment samples, non-human animal bones, and basalt artifacts are consistent with traditional Hawaiian lithic materials and subsistence practices. Based on the manner of the interments, types of associated funerary objects, recovery location, Land Commission Award records, historic maps and documents, oral history, and archeological investigations, the human remains are likely of Native Hawaiian ancestry.

Officials of the 15th Airlift Wing, Hickam Air Force Base have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 15 individuals of Native Hawaiian ancestry. Officials of the 15th Airlift Wing, Hickam Air Force Base also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 28 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 the 15th Airlift Wing, Hickam Air Force Base 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 Hawaiian human remains and associated funerary objects and Aloha First, Hui Malama I Na Kupuna 'O Hawai'i Nei, Kaiwi Olelo 'O Hawai'i Nei, Nation of Hawai'i, Office of Hawaiian Affairs, and Puuhonua 'o Waimanalo.

Representatives of any other Native Hawaiian organization that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Valerie Curtis, Department of the Air Force, 15 CES/CEVP, 75 H Street, Hickam AFB, HI 96853–5233, before April 13, 2006. Repatriation of the human remains and

associated funerary objects to Aloha First, Hui Malama I Na Kupuna 'O Hawai'i Nei, Kaiwi Olelo 'O Hawai'i Nei, Nation of Hawai'i, Office of Hawaiian Affairs, and Puuhonua 'o Waimanalo may proceed after that date if no additional claimants come forward.

The 15th Airlift Wing, Hickam Air Force Base is responsible for notifying Aloha First, Hui Malama I Na Kupuna 'O Hawai'i Nei, Kaiwi Olelo 'O Hawai'i Nei, Nation of Hawai'i, Office of Hawaiian Affairs, Puuhonua 'o Waimanalo, and State of Hawai'i Burial Sites Program that this notice has been published.

Dated: February 15, 2006.

C. Timothy McKeown,

Acting Manager, National NAGPRA Program.

[FR Doc. E6–3554 Filed 3–13–06; 8:45 am]

BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: 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. 3003, of the completion of an inventory of human remains and associated funerary objects in the possession of the Gilcrease Museum, Tulsa, OK. The human remains and associated funerary objects were removed from Craighead County, 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 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 Gilcrease Museum professional staff in consultation with representatives of the Quapaw Tribe of Indians, Oklahoma.

Between 1964 and 1968, human remains representing a minimum of 161 individuals were removed from the Charlie MacDuffie farm in Craighead County, AR, by avocational archeologist Frank Soddy. The human remains and associated funerary objects were deeded by gift to the Gilcrease Museum in 1982

by the Soddy Research Foundation. No known individuals were identified. The 16,783 associated funerary objects are 77 whole and restored ceramic vessels; 8,093 spindle whorls, clay beads, and pot sherds; 938 lithic flakes and tools, including projectile points, scrapers, drills, and burins; 327 fire-cracked rocks, hammerstones, celts, cores, and cobbles; 4,415 faunal bones and bone and antler tools; 2,407 mussel shells, shell fragments, and shell beads; 206 turtle shells and shell fragments; 249 daub samples; 52 charcoal pieces; 7 wood and floral samples; and 12 mineral specimens. The 9,097 unassociated funerary objects removed from the MacDuffie farm are described in an accompanying Notice of Intent to Repatriate Cultural Items.

The Charlie MacDuffie site (3CG21) is located near the town of Lunsford in Craighead County, northeastern Arkansas. Excavation records indicate that the site consisted of a "large village with two mounds." Non-destructive analysis indicates that the human remains are Native American. Cultural items associated with the human remains have been determined to date to the Middle Mississippian period (A.D. 1170–1300). Oral history evidence presented by representatives of the Quapaw Tribe of Indians, Oklahoma indicates that the region has long been included in the traditional and hunting territory of the Quapaw. French colonial records from 1700 also indicate that the Quapaw were known then to be the only Native American group present in the St. Francis River valley region where the MacDuffie site is located. Based on the geographical location and the date of interment, the human remains are most likely to be culturally affiliated with the Quapaw Tribe of Indians, Oklahoma.

Officials of the Gilcrease Museum have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 161 individuals of Native American ancestry. Officials of the Gilcrease Museum have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 16,783 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 the Gilcrease Museum 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 Quapaw 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 Randy Ramer, Curator of Anthropology, Gilcrease Museum, 1400 Gilcrease Museum Road, Tulsa, OK 74127–2100, telephone (918) 596–2743, before April 13, 2006. Repatriation of the human remains and associated funerary objects to the Quapaw Tribe of Indians, Oklahoma may proceed after that date if no additional claimants come forward.

The Gilcrease Museum is responsible for notifying the Quapaw Tribe of Indians, Oklahoma that this notice has been published.

Dated: February 10, 2006.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E6–3552 Filed 3–13–06; 8:45 am]

BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: 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. 3003, of the completion of an inventory of human remains and associated funerary objects 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. The human remains and associated funerary object were removed from a site within the boundaries of the Gila River Indian Reservation, Pinal 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 object. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains 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.

At an unknown date between 1931 and 1934, human remains representing one individual were removed from a cremation feature at an unknown site in the vicinity of Sacaton (AZ U:14:--), Gila River Indian Reservation, Pinal County, AZ, by Carl A. Moosberg. No known individual was identified. The one associated funerary object is a Sacaton Red-on-buff jar in which the human remains had been placed subsequent to cremation.

The vessel and the human remains were donated to the Arizona State Museum by Carl A. Moosberg in 1935. In 1953, the vessel and the remains were sent to the Chicago Natural History Museum (now the Field Museum of Natural History) as part of an exchange. In December 2005, the Field Museum returned the vessel and the remains to the Arizona State Museum. Additional human remains from the same site, representing a minimum of one individual, were reported in a Notice of Inventory Completion published in the **Federal Register** on December 22, 2004 (FR Doc. 04–28000, page 76781).

Based on characteristics of the mortuary pattern and the attributes of the ceramic style, this burial has been identified as being associated with the Sedentary phase of the Hohokam archeological tradition, which spanned the years circa A.D. 950–1150.

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 (9–10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Bureau of Indian Affairs and Arizona State Museum also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the one object 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 Bureau of Indian Affairs and Arizona State Museum have also 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 object 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 object 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 human remains and associated funerary object 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