

Persons wishing further information concerning the meeting, or who wish to submit written statements, may contact Geraldine Smith, Office of Policy, National Park Service, Box 37127, Washington, DC, 20013-7127 (telephone 202-208-7456).

Draft minutes of the meeting will be available for public inspection about 12 weeks after the meeting, in room 1217 Main Interior Building, 1849 C Street, NW., Washington, DC.

Dated: April 8, 1996.

John Reynolds,

Deputy Director, National Park Service.

[FR Doc. 96-9351 Filed 4-15-96; 8:45 am]

BILLING CODE 4310-70-P

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Springfield Science Museum, Springfield, MA

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003(d), of the completion of an inventory of human remains and associated funerary objects in the control of the Springfield Science Museum, Springfield, MA.

A detailed assessment of the human remains was made by Springfield Science Museum professional staff in consultation with representatives of the Santa Ynez Band of Mission Indians, The Esselen Nation and the Ti'at Society/Traditional Council of Pimu, two non-Federally recognized Native American groups, were also consulted regarding these human remains.

In 1925, human remains representing two individuals were donated to the Springfield Science Museum by Mr. Jacob T. Bowne. No known individuals were identified. The approximately 200 associated funerary objects include fish, mammal, and bird bones; shell beads; stone implements; stone pendants; birdbone whistles; and a lead bullet.

In 1908 and 1909, Jacob T. Bowne collected these human remains and associated funerary objects from Contra Cos (Emeryville Shell Mound), Santa Rosa Island, Santa Cruz Island, San Miguel Island, and Goleta in Santa Barbara County, CA. These sites were used as burial/funerary areas between the late precontact period to the mid-nineteenth century, and indicate continuity of funerary practice, tools, types of ornamentation, and funerary objects throughout this period.

Consultation evidence presented by the

Santa Ynez Band of Mission Indians indicates these burial practices, tool manufacture, and types of ornamentation and funerary objects are identical to known Chumash traditional practices into the contact period. Artifactual evidence does not allow specific identification of a single culturally affiliated Indian tribe. However, examination of cultural materials (e.g., stone tools, funerary practice, and ornaments) and oral history regarding traditional and religious practice indicate probable cultural affiliation between the human remains and various Chumash Indian groups. Other Chumash peoples in addition to the Santa Ynez Band of Mission Indians may also be culturally affiliated with these human remains.

Based on the above mentioned information, officials of the Springfield Science Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of two individuals of Native American ancestry. Officials of the Springfield Science Museum have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the approximately 200 objects listed 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 Springfield Science Museum have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Santa Ynez Band of Mission Indians.

This notice has been sent to officials of the Santa Ynez Band of Mission Indians and Native American groups the Esselen Nation, and the Ti'at Society/Traditional Council of Pimu. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact John Pretola, Curator of Anthropology, Springfield Science Museum, 236 State Street, Springfield, MA 01103; telephone: (413) 263-6875, ext. 320, before May 16, 1996. Repatriation of the human remains and associated funerary objects to the Santa Ynez Band of Mission Indians may begin after that date if no additional claimants come forward.

Dated: April 10, 1996.

C. Timothy McKeown,

Acting Departmental Consulting Archeologist, Archeology & Ethnography Program.

[FR Doc. 96-9366 Filed 4-15-96; 8:45 am]

BILLING CODE 4310-70-F

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Control of Apache-Sitgreaves National Forest, United States Forest Service, Springerville, AZ

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003(d), of the completion of an inventory of human remains and associated funerary objects in the control of Apache-Sitgreaves National Forest, United States Forest Service, Springerville, AZ.

A detailed assessment of the human remains was made by Field Museum of Natural History professional staff, the New Mexico State University professional staff, the Museum of Northern Arizona professional staff, the University of Arizona professional staff and National Forest Service professional staff in consultation with representatives of the Hopi Tribe, the Navajo Nation, the Pueblo of Acoma, and the Pueblo of Zuni.

In 1955, human remains representing one individual were recovered from Foot Canyon Pueblo during legally authorized excavations. No known individual was identified. The one associated funerary object is a projectile point.

In 1969, human remains representing three individuals were recovered from the Aunt Lottie site (AZ P:11:8) during a legally authorized salvage project. No known individuals were identified. The 5,862 associated funerary objects include ceramics (bowls, jars, pitchers, beads); bone (tools); stone (beads, tools, projectile point); and shell (unworked, bracelet, pendant).

In 1976, human remains representing two individuals were recovered from the area of Loco Knoll during legally authorized excavations. The six associated funerary objects include ceramics (bowls).

In 1979, human remains representing a minimum of two individuals were recovered from the Correo Crossing site (AZ Q:16:46) during a legally authorized salvage project. No known individuals were identified. No associated funerary objects are identified.