

the Shoalwater Bay Indian Reservation, Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Stillaguamish Tribe of Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and Upper Skagit Indian Tribe of Washington. The American Museum of Natural History also contacted the following Indian tribes for consultation, but received no response: the Confederated Tribes of the Warm Springs Reservation of Oregon; Hoh Indian Tribe of the Hoh Indian Reservation, Washington; Lummi Tribe of the Lummi Reservation, Washington; Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Nooksack Indian Tribe of Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Quileute Tribe of the Quileute Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; and Swinomish Indians of the Swinomish Reservation, Washington.

At an unknown date, human remains representing a minimum of eight individuals were removed from Tokeland, on Shoalwater Bay, Pacific County, WA, by Harlan I. Smith, during the Jesup North Pacific Expedition. The museum has no record of whether Mr. Smith purchased or excavated the human remains. In 1899, the museum accessioned the human remains. No known individuals were identified. No associated funerary objects are present.

According to museum records, the human remains were found in "camphor boxes" imported from China during the postcontact period. Published literature and consultation information from the tribe indicate that burial in Chinese boxes is consistent with the postcontact burial practices of the Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington. Based on locale and manner of interment, the human remains have been identified as Native American dating to the postcontact period. The geographic origin of the human remains is consistent with the postcontact territory of the Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington and is within the boundaries of the present-day Shoalwater Bay Indian Reservation.

Although the lands from which the human remains were removed are currently under the jurisdiction of the U.S. Department of the Interior, Bureau of Indian Affairs, the American Museum of Natural History has control of the human remains since their removal from tribal land predates the permit

requirements established by the Antiquities Act of 1906.

Officials of the American Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of a minimum of eight individuals of Native American ancestry. Officials of the American Museum of Natural History, 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 Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Nell Murphy, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024–5192, telephone (212) 769–5837, before March 24, 2006. Repatriation of the human remains to the Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying the Confederated Tribes and Bands of the Yakama Indian Nation of the Yakama Reservation, Washington; Confederated Tribes of the Chehalis Reservation, Washington; Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Warm Springs Reservation of Oregon; Hoh Indian Tribe of the Hoh Indian Reservation, Washington; Jamestown S'Klallam Tribe of Washington; Lower Elwha Tribal Community of the Lower Elwha Reservation, Washington; Lummi Tribe of the Lummi Reservation, Washington; Makah Indian Tribe of the Makah Indian Reservation, Washington; Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Nooksack Indian Tribe of Washington; Port Gamble Indian Community of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Quileute Tribe of the Quileute Reservation, Washington; Quinault Tribe of the Quinault Reservation, Washington; Samish Indian Tribe, Washington; Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington;

Stillaguamish Tribe of Washington; Swinomish Indians of the Swinomish Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and Upper Skagit Indian Tribe of Washington that this notice has been published.

Dated: January 27, 2006.

**C. Timothy McKeown,**

*Acting Manager, National NAPGRA Program.*

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**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of the Interior, Indian Arts and Crafts Board, Sioux Indian Museum, Rapid City, SD**

**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 in the possession of the Sioux Indian Museum, Indian Arts and Crafts Board. The human remains were removed from an unknown location.

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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the Sioux Indian Museum's professional staff in consultation with representatives of the Pawnee Nation of Oklahoma.

At an unknown date, human remains representing a minimum of one individual were removed from an unknown location. The human remains consist of a scalp lock and were acquired from Turning Bear by John A. Anderson of Rapid City, SD. Mr. Anderson identified the scalp as that of a Pawnee Indian that had been taken by a Sioux Indian. In 1938, the Bureau of Indian Affairs purchased Mr. Anderson's collection of artifacts and photographs for its Sioux Indian Museum. The Sioux Indian Museum was transferred to the Indian Arts and Crafts Board in 1956. No known individual was identified. No associated funerary objects are present.

Officials of the Sioux Indian 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 Sioux Indian 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 the Pawnee Nation of Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Ms. Paulette Montileaux, Curator, Sioux Indian Museum, Post Office Box 1504, Rapid City, SD 57709, telephone (605) 394–2381 before March 24, 2006. Repatriation of the human remains to the Pawnee Nation of Oklahoma may proceed after that date if no additional claimants come forward.

The Sioux Indian Museum is responsible for notifying the Pawnee Nation of Oklahoma that this notice has been published.

Dated: January 27, 2006.

**C. Timothy McKeown,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Tonto National Monument, Roosevelt, 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, National Park Service, Tonto National Monument, Roosevelt, AZ. The human remains and cultural items were removed from two sites within the monument's boundaries and one site west of the monument.

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 superintendent, Tonto National Monument.

A detailed assessment of the human remains and associated funerary objects was made by Tonto National Monument professional staff in consultation with representatives of the 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 Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona, was contacted, but did not attend the consultation meeting and was represented by the Gila River Indian Community of the Gila River Indian Reservation, Arizona.

In 1936 and 1940, human remains representing a minimum of two individuals were removed from the monument's Upper Ruin site in Gila County, AZ, during legally authorized excavations by the National Park Service. No known individuals were identified. The three associated funerary objects are textile fragments.

Diagnostic artifacts found associated with the burials as well as elsewhere on the site indicate that the human remains were buried during the Gila phase of the Classic period (A.D. 1300–1450).

In 1950, human remains representing a minimum of three individuals were recovered from the monument's Lower Ruin site in Gila County, AZ, during legally authorized excavations by the National Park Service. No known individuals were identified. The 25 associated funerary objects are 1 gourd container, 1 Tonto Red bowl, 1 piece of cordage, 1 cradleboard, 1 rattle, 2 twilled baskets, 1 awl, 8 awl fragments, 1 crystal, 1 box containing fragments of blue, red, and green painted staffs, 1 bone tessera, 3 mat fragments, 1 spindle, 1 ring of yucca fiber, and 1 pendant.

Diagnostic artifacts found associated with the burials as well as elsewhere on the site indicate that the human remains were buried during the Gila phase of the Classic period (A.D. 1300–1450).

In 1956, human remains representing a minimum of two individuals were donated to the National Park Service by Dr. Cyril M. Cron. The remains were removed by unknown persons from the monument's Upper Ruin site in Gila County, AZ. No known individuals were identified. The 23 associated funerary objects are 2 blankets, 1 cordage artifact, 1 cradleboard, 1 impression of twilled matting, 1 pillow, 6 textile fragments and 1 box of textile fragments, 8 textile strips, and 2 textiles.

Diagnostic artifacts found on the site indicate that the human remains were buried during the Gila phase of the

Classic period (A.D. 1300–1450). These human remains and associated funerary objects are recorded on the NAGPRA inventory of the Western Archeological and Conservation Center (WACC) of National Park Service, where they are stored, but are included here for consistency.

In 1963, human remains representing a minimum of one individual were inadvertently discovered by Arizona State Highway Department workers outside the monument on the west side of Tonto Creek, Gila County, AZ. No known individual was identified. The one associated funerary object is a Salado Red ceramic bowl.

The associated funerary object as well as objects found nearby indicate that the human remains were buried during the Classic period (A.D. 1200–1450). At the time of discovery, the Arizona State Highway Department requested assistance from National Park Service, which was provided. The human remains and associated funerary object were subsequently accessioned into Tonto National Monument's collections. On November 29, 2005, the Arizona Department of Transportation consented to Tonto National Monument taking NAGPRA responsibility for these human remains and associated funerary object.

Tonto Basin is one of several areas in the Southwest associated with the "Salado," a term that has invoked archeological debate since the 1930s. The basin is located between the desert-dwelling Hohokam to the south and ancestral Puebloan groups of the mountain areas to the north and east. The geographic area contains a variety of architectural styles and material culture that represent both the Hohokam and ancestral Puebloan traditions. For example, both architectural styles are sometimes found within single sites, suggesting close mixing between the two groups. Recent research suggests that the intermixing of these two groups may have occurred in the late 13th century to the middle part of the 15th century when the Tonto Basin was depopulated. Site types in the Tonto Basin include fieldhouses, roomblocks, compounds, and platform mounds. In addition, pottery such as Roosevelt Red Ware, Salado Red, and Salado White-on-red represent a key component to Salado material culture. These ceramics were found during excavations of the upper and lower cliff dwellings in Tonto National Monument.

Overall, the archeological evidence, including material culture, architectural styles, and burial practices, indicates affiliation with a number of contemporary indigenous groups both