

Transcripts of Review Committee meetings are available approximately eight weeks after each meeting at the National NAGPRA Program office, 1201 Eye Street NW., Washington, DC. To request electronic copies of meeting transcripts, send an e-mail message to Tim McKeown@nps.gov. Information about NAGPRA, the Review Committee, and Review Committee meetings is available at the National NAGPRA Web site, <http://www.cr.nps.gov/nagpra>; for the Review Committee's meeting procedures, select "Review Committee," then select "Procedures."

The Review Committee was established by the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA), 25 U.S.C. 3001 *et seq.* Review Committee members are appointed by the Secretary of the Interior. The Review Committee is responsible for monitoring the NAGPRA inventory and identification process; reviewing and making findings related to the identity or cultural affiliation of cultural items, or the return of such items; facilitating the resolution of disputes; compiling an inventory of culturally unidentifiable human remains that are in the possession or control of each Federal agency and museum and recommending specific actions for developing a process for disposition of such human remains; consulting with Indian tribes and Native Hawaiian organizations and museums on matters within the scope of the work of the committee affecting such tribes or organizations; consulting with the Secretary of the Interior in the development of regulations to carry out NAGPRA; and making recommendations regarding future care of repatriated cultural items. The Review Committee's work is completed during meetings that are open to the public.

Dated: April 27, 2006

**C. Timothy McKeown,**

*Designated Federal Officer, Native American Graves Protection and Repatriation Review Committee.*

[FR Doc. E6-7190 Filed 5-10-06; 8:45 am]

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**DEPARTMENT OF THE INTERIOR**

**National Park Service**

**Notice of Inventory Completion:  
Arizona State Land Department,  
Phoenix, AZ, 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 Arizona State Land Department, Phoenix, AZ, and in the physical custody of the Arizona State Museum, University of Arizona, Tucson, AZ. The human remains and associated funerary objects were removed from 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 objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by 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 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.

In June 1985, human remains representing a minimum of one individual were removed from site AZ U:15:110 ASM, near Florence in Pinal County, AZ, during legally authorized archeological investigations conducted by the Cultural Resources Management Division of the Arizona State Museum. The human remains consist of a human tooth that was brought to the museum for curation. No known individual was identified. No associated funerary objects are present.

The ceramic assemblage included a high percentage of Santa Cruz Red-on-buff wares. On this basis the site has been identified as being associated with the Santa Cruz phase of the late Colonial period of the Hohokam archeological

tradition, which spanned the years A.D. 700-900.

In June 1985, human remains representing a minimum of one individual were removed from site AZ U:15:111 ASM, near Florence in Pinal County, AZ, during legally authorized archeological investigations conducted by the Cultural Resources Management Division of the Arizona State Museum. The fragmentary cremated human remains were brought to the Arizona State Museum for analysis and curation. No known individual was identified. No associated funerary objects are present.

The ceramic assemblage included a high percentage of Santa Cruz Red-on-buff wares. On this basis, as well as attributes of architectural technology, this site has been identified as being associated with the Santa Cruz phase of the late Colonial period of the Hohokam archeological tradition, which spanned the years A.D. 700-900.

In May and July 1989, human remains representing a minimum of three individuals were removed from site AZ U:15:134 ASM, near Florence in Pinal County, AZ, during legally authorized archeological investigations conducted by the Cultural Resources Management Division of the Arizona State Museum. The fragmentary cremated human remains were brought to the Arizona State Museum for analysis and curation. No known individuals were identified. The 36 associated funerary objects are 35 ceramic sherds and 1 hammerstone.

The ceramic assemblage at this site, included mostly Santa Cruz Red-on-buff or early Sacaton Red-on-buff wares. This indicates a date at the transition between the Santa Cruz phase of the late Colonial period and the Sacaton phase of the early Sedentary period of the Hohokam archeological tradition, around A.D. 900. Attributes of the mortuary program and architectural style are consistent with this identification.

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. Documentation submitted by representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona on August 4, 2000, addresses continuities between the Hohokam and the O'odham and Pee Posh tribes. Furthermore, oral traditions that are 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 during both the Santa Cruz phase and late Colonial period

Officials of the Arizona State Land Department 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 five individuals of Native American ancestry. Officials of the Arizona State Land Department and Arizona State Museum also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 36 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 Arizona State Land Department and Arizona State 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 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 John Madsen, Repatriation Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621-4795, before June 12, 2006. Repatriation of the human remains and associated 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: April 26, 2006

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E6-7179 Filed 5-10-06; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### Notice of Intent to Repatriate a Cultural Item: Minnesota Historical Society, 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, 25 U.S.C. 3005, of the intent to repatriate a cultural item in the possession of the Minnesota Historical Society, St. Paul, MN, that meets the definition of "sacred object" 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 tree-dweller effigy figure (#6277.1). It is approximately 6 inches in height carved from birch or possibly poplar of a male figure in Santee Sioux style. Inked on the back of the figure with a quill pen nib is ". . . 200 years in the Wabasha family."

In 1922, the cultural item was acquired by the Minnesota Historical Society as a gift from the estate of Stephen Jewett, vice-president of the Security Bank of Faribault, Faribault, MN. The cultural item came into the collections wrapped in a sheet of Mueller & Faribault Real Estate and Financial Agents letterhead with handwritten comments by W. R. Faribault. It is not known how Mr. Faribault acquired the cultural item.

The cultural item is specifically documented in *Plains Indian Sculpture: A Traditional Art from America's Heartland* by John C. Ewers, which states that the cultural item ". . . must be the oldest Tree-Dweller in any museum collection." Mr. Ewers also

notes that the "Santee Sioux respected the supernatural powers of Canhotdan, the Tree-Dweller, to help or harm the hunter." Further documentation also notes that ". . . the owners of these images are able to make them dance magically during the rites of the (Medicine Dance) society . . ." (Skinner, 1925).

During consultation, a family genealogy was presented showing that Mr. Ernest Wabasha (Wabasha VI) is a lineal descendant. Other direct descendants of the Wabasha line are Mr. Wabasha's children and grandchildren: Cheyenne St. John, Forrest St. John, Leonard Wabasha, Theresa Wabasha, and Winona Wabasha. This claim is also supported by members of the extended Wabasha family: Vera Hutter and Ernestine Ryan-Wabasha (sisters); and Jeanine Hutter, Kathy Ferdig, and Yvonne Hutter (nieces). It is believed the tree-dweller effigy figure may have been released by an individual or group that did not have the authority to alienate such an object from the Wabasha family or it may have been released to provide temporary protection for the object, as many members of the Wabasha family were held in the Fort Snelling internment camp in 1853, and many personal possessions were confiscated from tribal members at that time.

Mr. Ernest Wabasha (Wabasha VI) is the recognized hereditary Chief of the Dakota People and of the Wabasha (Mdewakanton Dakota) family, as well as keeper of the sacred bundle of the Wabasha family that originally owned the cultural item. Mr. Wabasha has identified the cultural item as necessary for the continued practice of traditional Dakota ceremonies by present-day adherents and has claimed them as a lineal descendant. Furthermore, Mr. Wabasha has communicated to the Minnesota Historical Society that the cultural item is needed for the practice of on-going ceremonial and religious traditions.

Officials of the Minnesota Historical Society have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Minnesota Historical Society have also determined, pursuant to 25 U.S.C. 3005 (a)(5)(A), that Mr. Ernest Wabasha (Wabasha VI) can trace his ancestry directly and without interruption by means of the traditional kinship system of the Dakota and common law system of descent to