

descended from the Hohokam. In 1995, representatives of the Zuni Tribe of the Zuni Reservation, New Mexico issued a statement claiming cultural affiliation with the Hohokam cultural traditions.

Based on consultation with the tribes and the available archeological evidence, officials of the Palo Alto Junior Museum and Zoo reasonably believe that the human remains are of Native American ancestry, specifically Hohokam. There is no further museum documentation on the human remains and associated funerary object.

Descendants of the Hohokam, Papago, and Pima are members of the present-day 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.

Officials of the Palo Alto Junior Museum and Zoo 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 Palo Alto Junior Museum and Zoo also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the one associated funerary 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, the officials of the Palo Alto Junior Museum and Zoo 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 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 described above should contact Robert De Geus, Recreation and Youth Service's Division Manager, 1305 Middlefield Rd., Palo Alto, CA 94301, telephone (650) 463–4908, before March 9, 2007. 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 Palo Alto Junior Museum and Zoo 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: December 14, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Public Utility District No. 1 of Douglas County, East Wenatchee, WA; Central Washington University, Department of Anthropology and Museum, Ellensburg, WA; and Thomas Burke Museum of Natural History and Culture, University of Washington, Seattle, WA**

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

**ACTION:** Notice.

Notice is here given in accordance with provisions of 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 control of Public Utility District No. 1 of Douglas County, East Wenatchee, WA, and in the possession of the Central Washington University, Department of Anthropology and Museum, Ellensburg, WA, and Thomas Burke Museum of Natural History and Culture (Burke Museum), University of Washington, Seattle, WA. The human remains were removed from Okanogan County, WA.

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 Central Washington University and Burke Museum professional staff in consultation with representatives of the Confederated Tribes of the Colville Reservation, Washington.

In 1963, human remains were removed from site 45-OK-52 in Okanogan County, WA, under the supervision of Garland Grabert, a University of Washington archeologist, as part of the fieldwork for the Public Utility District No. 1 of Douglas County Wells Dam Project. Museum records show the human remains from site 45-OK-52 were taken to the Anthropology Department at the University of Washington, and subsequently transferred to the Burke Museum (Accn. 1965-74). Many of the individuals were subsequently transferred to other museums and/or reburied.

In 2004, Central Washington University identified a minimum of one individual from 45-OK-52 in their collection. Also in 2004, the Burke Museum identified a minimum of one individual from this site in their collection. No known individuals were identified. No associated funerary objects are present.

In 1963, human remains were removed from site 45-OK-66 in Okanogan County, WA, under the supervision of Garland Grabert, a University of Washington archeologist, as part of the fieldwork for the Public Utility District No. 1 of Douglas County Wells Dam Project. Museum records show the human remains, except for Burial 1, were taken to the Anthropology Department at the University of Washington, and subsequently transferred to the Burke Museum (Accn. 1955-74). Many of the individuals were subsequently transferred to other museums and/or reburied. The remainder of the individuals were subsequently transferred to other museums and/or reburied.

In 2004, Central Washington University identified a minimum of three individuals from 45-OK-66 in their collection. No known individuals were identified. No associated funerary objects are present.

Site 45-OK-52 was a housepit village found along the shore of the Columbia River just upstream of the mouth of the Okanogan River on Cassimer Bar. Site 45-OK-66 is a cemetery, which paralleled the Columbia River, upstream from the mouth of the Okanogan River.

Archeological evidence indicates that the burials found at sites 45-OK-52 and 45-OK-66 date to the prehistoric and historic period. The most common method of interment was tightly flexed in a supine position beneath a cedar cist and a rock cairn. This pattern is consistent in all details, except the cist, with the ethnohistorically reported mortuary practices of the Sinkaietk people of the southern Okanogan River. Descendants of the Sinkaietk are members of the Confederated Tribes of the Colville Reservation, Washington.

The geographical location of the burials are consistent with the prehistoric and historic territory of the Confederated Tribes of the Colville Reservation, Washington. Consultation evidence provided by representatives of the Confederated Tribes of the Colville Reservation, Washington indicates that Okanogan County is part of the traditional and historically known occupation territory of the Confederated Tribes of the Colville Reservation, Washington.

Officials of Public Utility District No. 1 of Douglas County 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 Public Utility District No. 1 of Douglas County 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 the Confederated Tribes of the Colville Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Lourdes Henebry-DeLeon, NAGPRA Program Director, Department of Anthropology and Museum, Central Washington University, Ellensburg, WA 98926-7544, telephone (509) 963-2671 before March 9, 2007. Repatriation of the human remains to the Confederated Tribes of the Colville Reservation, Washington may proceed after that date if no additional claimants come forward.

Public Utility District No. 1 of Douglas County is responsible for notifying the Confederated Tribes of the Colville Reservation, Washington this notice has been published.

Dated: December 21, 2006.

**Sherry Hutt,**

Manager, National NAGPRA Program.

[FR Doc. E7-1966 Filed 2-6-07; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Springfield Science Museum, Springfield, MA

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 Springfield Science Museum, Springfield, MA. The human remains were removed from Mississippi 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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Springfield Science Museum professional staff in consultation with representatives of the Quapaw Tribe of Indians, Oklahoma.

At an unknown date, human remains representing a minimum of one individual were removed by an unknown individual from the Central Mississippi River Valley of Arkansas. The human remains were donated to the museum by an unknown individual at an unknown date. No known individual was identified. No associated funerary objects are present.

At an unknown date, human remains representing a minimum of one individual were removed from Nodena Mound (3MS3 or 3MS4), Mississippi County, AR, by an unknown individual. In the 1960s, the human remains were donated to the museum by Herman Elston. No known individual was identified. No associated funerary objects are present.

Based on the skeletal and dental morphology, the human remains have been identified as Native American. The Quapaw Tribe, prior to European contact and in the Historic period, resided along both sides of the Mississippi River until an epidemic swept through their villages in the latter part of the 17th century. The Quapaw consolidated their villages on the western side of the Mississippi River near the confluence of the White and Arkansas Rivers. The Quapaw

maintained a presence in the Central Mississippi Valley until the tribe's removal to northwest Louisiana in 1824 when all of their land in the Territory of Arkansas was ceded to the United States. Present-day descendants of the Quapaw people are members of the Quapaw Tribe of Indians, Oklahoma.

Officials of the Springfield Science Museum have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Springfield Science 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 Native American human remains and the Quapaw Tribe of Indians, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact David Stier, Director, Springfield Science Museum, 220 State Street, Springfield, MA 01103, (413) 263-6800, ext. 321, before March 9, 2007. Repatriation of the human remains to the Quapaw Tribe of Indians, Oklahoma may proceed after that date if no additional claimants come forward.

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

Dated: December 28, 2006.

**Sherry Hutt,**

Manager, National NAGPRA Program.

[FR Doc. E7-1949 Filed 2-6-07; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: Springfield Science Museum, Springfield, MA

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 possession of the Springfield Science Museum, Springfield, MA, 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