

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.

During 1977 through 1983, human remains representing a minimum of six individuals were recovered from Wildcat Canyon site (AZ P:6:26) during legally authorized mitigation studies. No known individuals were identified. The ten associated funerary objects include ceramics (jar and bowls).

During the 1980s, human remains consisting of 22 individuals were recovered from four sites (NA 17282, NA 17271, NA 18350, and NA 20657) during legally authorized excavations. The one associated funerary object is a bone needle.

The nine sites listed above include ceramics, architecture, and site organization characteristic of Puebloan occupations during the Western Anasazi and Mogollon period (600—1300 AD). Technological continuity and similarities of the sites with the present-day Hopi Tribe, Pueblo of Acoma, and Pueblo of Zuni indicate cultural affiliation with these sites. The oral traditions of the Hopi, Pueblo of Acoma, and the Pueblo of Zuni indicate affiliation with sites in this area during this period.

Based on the above mentioned information, officials of the National Forest Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of at least 36 individuals of Native American ancestry. Officials of the National Forest Service have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 5,880 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 National Forest Service 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 Hopi Tribe, the Pueblo of Acoma, and the Pueblo of Zuni.

This notice has been sent to officials of the Hopi Tribe, the Pueblo of Acoma, and the Pueblo of Zuni. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Frank E. Wozniak, NAGPRA coordinator, Southwestern Region, USDA Forest Service, 517 Gold Avenue SW, Albuquerque, NM 87102; telephone: (505) 842-3238; fax: (505) 842-3800, before May 16, 1996. Repatriation of the human remains and associated funerary objects may begin

after that date if no additional claimants come forward.

Dated: April 11, 1996.
C. Timothy McKeown,
*Acting Departmental Consulting
Archeologist, Archeology & Ethnography
Program.*
[FR Doc. 96-9365 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 Kaibab National Forest, United States Forest Service, Williams, 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 Kaibab National Forest, United States Forest Service, AZ.

A detailed assessment of the human remains was made by Museum of Northern Arizona professional staff, University of Northern Arizona professional staff and the National Forest Service professional staff in consultation with representatives of the Havasupai Tribe, the Hopi Tribe, and the Hualapai Tribe.

In 1938, human remains representing one individual were recovered from site NA 3577 (Pittsberg Village) during legally-authorized excavations. No known individual was identified. No associated funerary objects were present.

In 1961, human remains representing one individual were recovered from site NA 8055 during a legally authorized work project. No known individual was identified. No associated funerary objects were present.

In 1977, human remains representing one individual were recovered from site NA 15230 during a legally authorized work project. No known individual was identified. No associated funerary objects are present.

In 1983, human remains representing one individual were recovered from site AR 03-07-02-597 during a legally-authorized work project. No known individuals were identified. No associated funerary objects were present.

In 1995, human remains representing one individual were found in a small collection of cultural material from site NA 3590. No known individuals were identified. No associated funerary

objects have been identified. The dates and circumstances surrounding the acquisition of this collection are unknown.

Through ceramics, pithouse sites, and lithics, these four sites have been dated to the Cohonina period (700-1100 A.D). Technological continuity and similarities of the sites with the present-day Hopi Tribe indicate cultural affiliation with these sites. Oral tradition presented by Hopi representatives supports this evidence.

Based on the above mentioned information, officials of the U.S. Forest Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of five individuals of Native American ancestry. Officials of the U.S. Forest Service have also 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 Hopi Tribe.

This notice has been sent to officials of the Havasupai Tribe, the Hopi Tribe, and the Hualapai Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Frank E. Wozniak, NAGPRA coordinator, Southwestern Region, USDA Forest Service, 517 Gold Avenue SW, Albuquerque, NM 87102; telephone: (505) 842-3238; fax: (505) 842-3800, before May 16, 1996. Repatriation of the human remains and associated funerary objects may begin after that date if no additional claimants come forward.

Dated: April 11, 1996.
C. Timothy McKeown,
*Acting Departmental Consulting
Archeologist, Archeology & Ethnography
Program.*
[FR Doc. 96-9364 Filed 4-15-96; 8:45 am]
BILLING CODE 4310-70-F

Notice of Intent to Repatriate Cultural Items in the Possession of the Buffalo Bill Historical Center, Cody, WY

AGENCY: National Park Service.
ACTION: Notice.

Notice is hereby given in accordance with the provisions of the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3005 (a) (5) (A), of the intent to repatriate cultural items in the possession of the Buffalo Bill Historical Center, Cody Wyoming which meet the definition of "sacred