

U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 14 individuals of Native American ancestry. The manager of the Western Archeological and Conservation Center also has determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 11 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 a death rite or ceremony. Lastly, the manager of the Western Archeological and Conservation Center has 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 Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Zia, New Mexico; 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 Dr. Stephanie H. Rodeffer, Chief, Museum Collections Repository, Western Archeological and Conservation Center, 255 N. Commerce Park Loop, Tucson, AZ 85745, telephone (520) 670–6501, before September 18, 2006. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Western Archeological and Conservation Center 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; Pueblo of Acoma, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Zia, New Mexico; 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: August 15, 2006.

Sherry Hutt,

Manager, National NAGPRA Program.

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BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Pacific Lutheran University, Tacoma, WA

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 possession of Pacific Lutheran University, Tacoma, WA. The human remains and associated funerary objects were removed from Walworth County, SD.

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 Pacific Lutheran University professional staff in consultation with representatives of the Cheyenne River Sioux Tribe of the Cheyenne River Reservation and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1932, human remains representing a minimum of two individuals were removed from a site near the mouth of Swan Creek, north of the town of LeBeau, Walworth County, SD, by Dr. W.H. Over, curator of the museum of South Dakota State University at Vermillion, SD. Subsequently, South Dakota State University transferred the human remains and associated funerary objects to a private collector, Jens Knudsen, a biology professor at the Pacific Lutheran University. Mrs. Knudsen, the widow of Mr. Knudsen, transferred the human remains and associated funerary objects to Pacific Lutheran University. No known individuals were identified. The 56 associated funerary objects are 1 string of small beads, 3 sets of glass beads on sinew from a garment, 2 glass beads attached to leather, 7 loose glass beads, 1 mirror fragment, 16 stone "bird" points, 10 stone "thumb nail" scrapers, 1 stone knife, 1 stone graver, 1 lot of cloth and leather fragments, 4 thong shapers, 1 lot of "needle bones," 6 pottery sherds, 1 piece of carbonized corn, and 1 lot of red pigment.

Documentation that accompanied the collection from South Dakota State University indicates that the human remains and associated funerary objects were recovered from a site occupied by the "Ree" or Arikara Indians. The descendants of the Arikara are members of the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

Officials of Pacific Lutheran University 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 Pacific Lutheran University also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 56 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 Pacific Lutheran University 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 Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact David R. Huelsbeck, Anthropology Department, Pacific Lutheran University, Tacoma, WA 98447, telephone (253) 535–7196, before September 18, 2006. Repatriation of the human remains and associated funerary objects to the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota may proceed after that date if no additional claimants come forward.

Pacific Lutheran University is responsible for notifying the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; Standing Rock Sioux Tribe of North & South Dakota; and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota that this notice has been published.

Dated: July 7, 2006.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E6-13686 Filed 8-17-06; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

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 a cultural item in the possession of the Thomas Burke Memorial Washington State Museum (Burke Museum), University of Washington, Seattle, WA, that meets the definition of "object of cultural patrimony" 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 cultural item is a large stone sculpture (Burke catalog #152), referred to by the Chilliwack community, which includes the Nooksack people, as the "Stone T'ixwelatsa." The sculpture has anthropomorphic and zoomorphic features carved and pecked into the stone. The head includes large eyes and an open mouth with exaggerated lips. The main body of the figure appears to be seated with flexed arms and legs. A ridge with six protruding grooves is present on the back of the figure, and a small circular depression is present on the top of the head. The figure weighs over 100 pounds.

According to Chilliwack and Nooksack oral history, T'ixwelatsa was a man turned into stone by the transformer Xa:ls. T'ixwelatsa was the first male ancestor of the Chilliwack community. The Chilliwack historically spoke a Nooksack related language. The Chilliwack share a common ancestry and cultural connection with the Nooksack. The sculpture is considered a transformation object that holds the spirit of T'ixwelatsa, and Xa:ls gave the transformed stone form to T'ixwelatsa's

wife as the original caretaker. The stone T'ixwelatsa was placed in front of the longhouse and cared for by the descendants of T'ixwelatsa. At an unknown date, one of the subsequent caretakers married into the neighboring Sumas tribe and took the stone with her as part of her continuing caretaking responsibilities.

The cultural item is believed to have been removed from the Fraser Plains, near Sumas, Whatcom County, WA, in 1892. It was donated to the museum by the Young Naturalist Society (Burke Accn. # 190). At the time of removal from the Fraser Plains, the cultural item was considered inalienable by a single individual and was removed without the permission of the caretaker or Tixwelatsa's descendants.

The Nooksack Indian Tribe of Washington is considered a member of the broader Chilliwack community, which includes both American and Canadian Chilliwack communities. Ties between the Chilliwack communities were artificially divided by the creation of the United States and Canadian border in 1858. Despite this separation, the Nooksack continue to maintain a strong relationship with the Canadian Chilliwack community. The "Stone T'ixwelatsa" is culturally affiliated with the Nooksack Indian Tribe of Washington, as part of the Chilliwack community, based on religious, geographic, kinship, and oral history information presented by the tribe. Evidence submitted during consultation supports the central importance of this cultural item to the cultural identity of the Nooksack Indian Tribe of Washington and broader Chilliwack community. The cultural item is considered collective property of the Chilliwack community and serves as a significant part of the cultural model for education.

Officials of the Burke Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the cultural item described above has an ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Burke 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 object of cultural patrimony and the Nooksack Indian Tribe of Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the object of cultural patrimony should contact Dr. Peter Lape, Burke Museum, Box 353010, Seattle, WA 98195, telephone (206)

685-2282, before September 18, 2006. Repatriation of the object of cultural patrimony to the Nooksack Indian Tribe of Washington may proceed after that date if no additional claimants come forward.

The Burke Museum is responsible for notifying the Nooksack Indian Tribe of Washington that this notice has been published.

Dated: July 24, 2006

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E6-13690 Filed 8-17-06; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Receipt of Application for Telecommunication Site

AGENCY: National Park Service, Glen Canyon National Recreation Area, Interior.

ACTION: Notice.

SUMMARY: (Authority: 47 U.S.C. 332 note (Telecommunications Act of 1996 section 704(c)); 16 U.S.C. 5; other applicable authorities and Director's Order 53) Glen Canyon National Recreation Area has received an application from Comment Four Corners, LLC, to install and operate a wireless (cellular) telephone system. The location of the proposed telecommunication site is at the Defiance House Lodge at Bullfrog, Utah.

DATES: Comments on this proposal can be mailed to the address shown below and must be received within 30 days of the publication of this notice in the **Federal Register**. Our practice is to make comments, including names, home addresses, home phone numbers, and email addresses of respondents, available for public review. Individual respondents may request that we withhold their names and/or home addresses, etc., but if you wish us to consider withholding this information you must state this prominently at the beginning of your comments. In addition, you must present a rationale for withholding this information. This rationale must demonstrate that disclosure would constitute a clearly unwarranted invasion of privacy. Unsupported assertions will not meet this burden. In the absence of exceptional, documentable circumstances, this information will be released. We will always make submissions from organizations or businesses, and from individuals identifying themselves as