

MONTANA**Lewis and Clark County**

Home of Peace, Alexander St. bet. Brady St. and Custer Ave., Helena, 06000425

Madison County

Thexton Ranch, 335 Vaney Rd., Ennis, 06000426

NORTH CAROLINA**Forsyth County**

Wachovia Building (Boundary Increase), 301 N. Main St., Winston-Salem, 06000433

PENNSYLVANIA**Berks County**

Willson, Thomas A. and Co., 201 Washington St., Reading, 06000428

Lancaster County

Ephrata Commercial Historic District, portions of West Main, East Main, North State, South State Sts., and Washington Ave., Ephrata, 06000427

Speedwell Forge Mansion, 465 Speedwell Forge Rd., Elizabeth Township, 06000429

Philadelphia County

Germantown Grammar School (Boundary Increase), (Philadelphia Public Schools TR) 45 W. Haines St., Philadelphia, 06000430

Wyoming County

Noxen School, School St., Noxen Township, 06000431

UTAH**Weber County**

US Forest Service Building, (Ogden Art Deco Building TR) 507 25th St., Ogden, 06000432

A request for REMOVAL has been made for the following resource:

ARKANSAS**Pulaski County**

Wolf Bayou Bridge, (Historic Bridges of Arkansas MPS) Pulaski County Road 85, Scott vicinity, 04000502

[FR Doc. E6-6211 Filed 4-25-06; 8:45 am]

BILLING CODE 4312-51-P

DEPARTMENT OF THE INTERIOR**National Park Service**

**Notice of Inventory Completion:
American Museum of Natural History,
New York, NY**

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 American Museum of Natural History,

New York, NY. The human remains were collected from North Dakota.

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 American Museum of Natural History professional staff in consultation with representatives of the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1909, human remains representing a minimum of one individual were collected from North Dakota, by Rev. Gilbert L. Wilson during an American Museum of Natural History expedition. No known individual was identified. No associated funerary objects are present.

The individual has been identified as Native American based on the catalog description, which states that the remains are "Mandan-Hidatsa."

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 one individual 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 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 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 May 26, 2006. Repatriation of the human remains to the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota that this notice has been published.

Dated: April 3, 2006.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E6-6262 Filed 4-25-06; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR**National Park Service**

**Notice of Inventory Completion: U.S.
Department of the Interior, National
Park Service, Western Archeological
and Conservation Center, 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 U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center, Tucson, AZ. The human remains and cultural items were removed from various sites in Arizona.

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 Chief, Museum Collections Repository, Western Archeological and Conservation Center.

A detailed assessment of the human remains and associated funerary objects was made by Western Archeological and Conservation Center 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. Members of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona were contacted, but did not attend the consultation meeting and were represented by members of the Gila River Indian Community of the Gila River Indian Reservation, Arizona.

In 1956, human remains representing a minimum of one individual were donated to the National Park Service by Dr. Cyril M. Cron. The cremated remains were found near Bylas in Graham County, AZ. No known individuals were identified. The two associated funerary objects are one Gila Red bowl and one Gila Red jar. The jar and bowl date the cremation to the Classic period of the Hohokam or Salado cultural tradition (A.D. 1200-1450).

In 1956, human remains representing a minimum of two individuals were donated to the National Park Service by Dr. Cyril M. Cron. The cremated

remains were found near Phoenix in Maricopa County, AZ. No known individuals were identified. The two associated funerary objects are one Gila Red bowl and one Gila Red jar. The jar and bowl date the cremation to the Classic period of the Hohokam or Salado cultural tradition (A.D. 1200–1450).

In 1956, human remains and associated funerary objects from Tonto National Monument's Upper Ruin site in Gila County, AZ, were donated to the National Park Service by Cyril M. Cron. The human remains and associated funerary objects appear in Tonto National Monument's Notice of Inventory Completion published in the **Federal Register** on Wednesday, February 22, 2006 (FR Doc. E6–2477, pages 9152–9154).

In 1956, human remains representing a minimum of two individuals were removed from two separate sites in Gila County, AZ, during a legally authorized survey under the direction of National Park Service archeologist Raymond S. Brandes. The locations or descriptions of the sites were not included in the survey report. No known individuals were identified. No associated funerary objects are present. Based on diagnostic artifacts found at the sites the human remains are attributed to the Classic Period, Salado cultural tradition (A.D. 1200–1450).

In 1958, human remains representing a minimum of seven individuals were removed from the Gila Pueblo site in Gila County, AZ, during legally authorized excavations under the direction of National Park Service archeologist Joel Shiner. The Gila Pueblo site was acquired by the National Park Service in 1952 and remained under National Park Service control until 1972 when it was transferred to Eastern Arizona College. No known individuals were identified. The two associated funerary objects are one Classic Period Salado miniature bowl and one copper bell. Based on the funerary objects as well as artifacts found elsewhere on the site, the human remains are attributed to the Gila phase of the Classic Period, Salado cultural tradition (A.D. 1300–1450).

In 1968, human remains representing two individuals were removed from the Togetzoge site in Pinal County, AZ. No known individuals were identified. No associated funerary objects are present. Based on diagnostic artifacts from the site the human remains are attributed to the Classic Period, Salado cultural tradition (A.D. 1200–1450). The Togetzoge site is located on private property. Records do not indicate how

the human remains came into the possession of the National Park Service.

In 1970, human remains representing a minimum of two individuals were removed from the Hagen site in Gila County, AZ, during legally authorized excavations under the direction of National Park Service archeologist Jon N. Young. No known individuals were identified. No associated funerary objects are present. Based on diagnostic artifacts recovered from the site the human remains are attributed to the Gila phase of the Classic Period, Salado cultural tradition (A.D. 1300–1450).

In 1990, cremated human remains representing a minimum of one individual were discovered in the collections storage area. No documentation has been located regarding the location or description of the site from which the human remains were removed. No known individuals were identified. The 159 associated funerary objects are 148 beads and 1 bag of beads, 9 bone rings, and 1 bird claw. Similarities between the human remains and associated funerary objects and other items in the collection indicate that, more likely than not, they were removed from a site in central Arizona and are related to the Hohokam or Salado cultural tradition.

The Hohokam were a sedentary agricultural people developing out of the local Archaic population. Hohokam settlement pattern was predominantly of the rancharia type, with pithouse or house-in-pit architecture. Ballcourts are often found at Hohokam sites. Pit or urn cremations were the predominant burial practice prior to A.D. 1100. Extended supine inhumations then became more prevalent, completely replacing cremations by A.D. 1300. There was a pronounced, though far from complete, decline in population after about A.D. 1350.

The “Salado cultural tradition” or “Salado phenomenon,” as defined by recent archeological research, is a term that has invoked archeological debate since the 1930s. For purposes of this notice, a primary geographic area of the Salado is located between the desert-dwelling Hohokam in southern Arizona and puebloan groups of the mountain areas to the north and east. However, evidence of Salado ceramic traditions have been discovered throughout the Southwest and as far south as Mexico. Salado sites often contain a variety of architectural styles and material culture that represent both the Hohokam and ancestral Puebloan traditions. For example, both architectural styles have been found within single sites in the Tonto Basin, 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.

Overall, the archeological evidence, including material culture, architectural styles, and burial practices, indicates affiliation with a number of contemporary indigenous groups including 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. In addition to the archeological evidence, oral traditions of these six tribes support ancestral ties to these cultural traditions.

In 1990, 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; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona issued a joint policy statement claiming ancestral ties to the Hohokam and Salado cultural traditions. In 1994, representatives of the Hopi Tribe of Arizona issued a statement claiming cultural affiliation with Hohokam and Salado cultural traditions. In 1995, representatives of the Zuni Tribe of the Zuni Reservation, New Mexico issued a statement claiming cultural affiliation with the Hohokam and Salado cultural traditions.

Officials of the Western Archeological and Conservation Center have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 17 individuals of Native American ancestry. Officials of the Western Archeological and Conservation Center also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 165 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 Western Archeological and Conservation Center 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 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 May 26, 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 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; 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: March 14, 2006.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E6-6261 Filed 4-25-06; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: South Dakota State Historical Society, Archaeological Research Center, 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 and associated funerary objects

in the possession of the South Dakota State Historical Society, Archaeological Research Center, Rapid City, SD. The human remains and associated funerary objects were removed from eastern, central, and northwestern South Dakota, and southeastern Montana.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (3) (d). 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 the Archaeological Research Center professional staff in consultation with representatives of the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Iowa Tribe of Oklahoma; Lower Sioux Indian Community in the State of Minnesota; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Omaha Tribe of Nebraska; Otoe-Missouria Tribe of Indians, Oklahoma; Prairie Island Indian Community in the State of Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Sac & Fox Tribe of the Mississippi in Iowa; Santee Sioux Nation, Nebraska; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; Upper Sioux Indian Community, Minnesota; and Yankton Sioux Tribe of South Dakota.

In 1980, human remains representing a minimum of one individual were removed from a pothunter's back dirt on a mound, 39BE46/80-70, in Beadle County, SD, during the James River Survey by Archaeological Research Center personnel. The human remains were curated at the Archaeological Research Center. No known individual was identified. The five associated funerary objects are four flakes and one mollusk shell fragment.

Mounds in the James River Valley date to the Woodland period (A.D. 1-1250).

In 1998, human remains representing a minimum of six individuals were removed from a burial pit, 39BN124/99-63, by Archaeological Research Center personnel in Brown County, SD. The pit

was disturbed by contractors mining gravel on private land. The human remains were curated at the Archaeological Research Center. No known individuals were identified. No associated funerary objects are present.

Morphologically, the human remains are similar to other human remains from the Late Woodland period (A.D. 500-1400).

In 1980, human remains representing a minimum of two individuals were removed from Ufford Mounds, 39CL2/97-91, in Clay County, SD, by South Dakota State Historical Preservation Office personnel. The human remains were exposed during agricultural activities. The human remains were curated at the W.H. Over Museum in Vermillion, SD, and transferred to the Archaeological Research Center in 1997. No known individuals were identified. No associated funerary objects are present.

Earlier museum excavations at the Ufford Mounds support a date of Late Woodland or Initial Middle Missouri period (A.D. 500-1350).

In 1990, human remains representing a minimum of one individual were removed from a hill slope above a lake, 39CD63/90-112, in Codington County, SD. A local pathologist determined that the human remains were not of forensic significance. The Codington County Sheriff's Department transferred the human remains to the Archaeological Research Center. No known individual was identified. No associated funerary objects are present.

Based on the physical condition of the human remains they were most likely interred over 100 years ago. The human remains are most likely Native American because of their burial context and tooth wear pattern.

At an unknown date, human remains representing a minimum of four individuals were removed from the Winter site, 39DE5/94-761, in Deuel County, SD. In 1988, the human remains were donated to Roy Lake State Park, Marshall County, SD. In 1994, the human remains were transferred to the Archaeological Research Center. No known individuals were identified. No associated funerary objects are present.

The Winter site dates from Paleo-Indian to the Late Prehistoric period (10,000 B.C.- A.D. 1700).

In 1989, human remains representing a minimum of one individual were removed from a stone-covered burial pit, 39HD73/90-109, by a farmer digging for rocks in Hand County, SD. A physical anthropologist determined that the human remains were not of forensic significance. The Hand County Sheriff's Department transferred the human