

**DEPARTMENT OF THE INTERIOR****National Park Service****Notice of Intent To Repatriate Cultural Items: Southwest Museum of the American Indian, Autry National Center, Los Angeles, CA****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 Southwest Museum of the American Indian, Autry National Center, Los Angeles, CA, that meet the definition of "sacred 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 responsibility of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

The 14 cultural items are 8 katsina kwatsi (masks), 5 wooden war gods, and 1 flute altar.

In 1960, the Southwest Museum purchased seven katsina kwatsi (masks) from Mr. Andrew T. Johnston with financial assistance provided by the Southwest Museum Acquisition Fund. According to museum documentation, Mr. Johnston acquired all seven masks from Old Oraibi, AZ. No further information has been found to clarify means of acquisition by the donor. The seven katsina kwatsi are one Tasaf, one Koyemsi, one Piftuka, one Cohnina, one Angakchina, and one Heotos.

On May 10, 1934, the Southwest Museum acquired one katsina mask from Miss Rose Dougan. Museum records identify the cultural item as an "old Hopi bearded mask." No further information has been found to clarify means or location of acquisition by the donor. The katsina kwatsi is an Angakchina.

On March 8, 1941, the Southwest Museum acquired five wooden war gods or prayer effigies from Mrs. Ina Sizer Cassidy. According to donor correspondence, the "Old Prayer effigies" were found in 1920 by Mrs. Cassidy's husband, Gerald Cassidy, at a war gods' shrine near Old Oraibi, AZ, during Snake Dance ceremonies.

On June 28, 1950, the Southwest Museum purchased one flute altar from Mr. William Neil Smith with financial

assistance provided by the General Charles McCormack Reeve Fund. According to museum documentation, Mr. Smith acquired the altar in Old Oraibi, AZ. No further information has been found to clarify means of acquisition by the donor.

Museum documentation indicates that the 14 cultural items originated from Old Oraibi, which is located within the Hopi Reservation. Archeological and ethnographic evidence suggests that the Hopi have continuously inhabited the Old Oraibi since A.D. 1150. In 1900, Old Oraibi was the largest Hopi settlement.

Consultation and physical inspection of the cultural items described above by the knowledgeable traditional cultural authorities of the Hopi Tribe of Arizona, the Katsinmomngwit (Kachina Priest) and Lenmomngwit (Flute Priest), have identified the cultural items as culturally affiliated with the Hopi Tribe of Arizona. According to the traditional cultural authorities, the cultural items have ongoing historical, traditional, and cultural importance to the Hopi Tribe of Arizona. As part of continuing religious practice, the cultural items must be cared for by current members of the Kachina and Flute Societies of the Hopi.

Officials of the Southwest Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the 14 cultural items described above are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Southwest 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 14 sacred objects and the Hopi Tribe of Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Dr. Duane H. King, Executive Director, or Jamie Hebert, NAGPRA Research Associate for Collections, Southwest Museum of the American Indian, Autry National Center, 234 Museum Drive, Los Angeles, CA 90065, telephone (323) 221-2164 extension 241, before December 4, 2006. Repatriation of the 14 sacred objects to the Hopi Tribe of Arizona may proceed after that date if no additional claimants come forward.

The Southwest Museum is responsible for notifying the Hopi Tribe of Arizona that this notice has been published.

Dated: September 28, 2006

**Sherry Hutt,***Manager, National NAGPRA Program.*

[FR Doc. E6-18476 Filed 11-1-06; 8:45 am]

**BILLING CODE 4312-50-S****DEPARTMENT OF THE INTERIOR****National Park Service****Notice of Inventory Completion: Southwest Museum of the American Indian, Autry National Center, Los Angeles, CA****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 control of the Southwest Museum of the American Indian, Autry National Center, Los Angeles, CA. The human remains were removed from Ontario County, NY.

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 Southwest Museum professional staff in consultation with representatives of the Cayuga Nation of New York, Oneida Nation of New York, Oneida Tribe of Indians of Wisconsin, Onondaga Nation of New York, Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, St. Regis Band of Mohawk Indians of New York, Tonawanda Band of Seneca Indians of New York, and Tuscarora Nation of New York, as well as the Haudenosaunee Standing Committee on Burial Rights and Regulations, a non-federally recognized Indian group.

In 1885, human remains representing a minimum of two individuals were removed from a grave near Canandaigua, Ontario County, NY. The museum has no additional information regarding the circumstances of removal. Mrs. Phyllis Lockley, mother of Robert Campbell Lockley, acquired the human remains as part of her son's estate. On January 18, 1962, Mrs. Lockley signed the original Deed of Gift and transferred the human remains to the museum, which accessioned the human remains

into its collection the same year. No known individuals were identified. No associated funerary objects are present.

On the original Deed of Gift, the credit line identifies all objects donated by Mrs. Lockley as "materials collected by Mrs. Hope Gans Lockley, 1885."

However, in a letter written after the Deed of Gift, Mrs. Lockley asks the museum to correct the deed to attribute only one donated item to Mrs. Hope Gans Lockley as "all of the other items were from the estate of (her) son, Robert Campbell Lockley." The museum responded to this request on February 9, 1962, to assure her that the required change in the last line of the deed would be executed. It is unclear why this correction was not made before Mrs. Lockley signed the final document.

Museum records and physical anthropological assessment have determined the human remains to be of probable Native American descent. Archeological and historical evidence indicate that the Owasco culture occupied central and eastern New York and the Glaciated Alleghany Plateau during the Woodland Stage (1000 B.C.-A.D. 1600). Around A.D. 1600, the Owasco culture underwent a cultural transition. Between A.D. 1450 and 1600, diagnostic characteristics indicative of the Seneca culture begin to become evident in the archeological record. From the early 16th century until the American Revolution, the Seneca occupied a region between the Genesee River and Canandaigua Lake, which includes Livingstone and Ontario Counties, NY, as well as the southern portion of Monroe County, NY. A cultural connection can be reasonably traced from the Owasco people to the present-day Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York.

Officials of the Southwest 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 Southwest 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 Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Duane H. King, Executive Director, or Jamie Hebert,

NAGPRA Research Associate for Collections, Southwest Museum of the American Indian, Autry National Center, 234 Museum Drive, Los Angeles, CA 90065, telephone (323) 221-2164, before December 4, 2006. Repatriation of the human remains to the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York may proceed after that date if no additional claimants come forward.

Southwest Museum is responsible for notifying the Cayuga Nation of New York, Oneida Nation of New York, Oneida Tribe of Indians of Wisconsin, Onondaga Nation of New York, Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, St. Regis Band of Mohawk Indians of New York, Tonawanda Band of Seneca Indians of New York, and Tuscarora Nation of New York, as well as the Haudenosaunee Standing Committee on Burial Rights and Regulations, a non-federally recognized Indian group, that this notice has been published.

Dated: September 28, 2006

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent To Repatriate Cultural Items: Southwest Museum of the American Indian, Autry National Center, Los Angeles, CA**

**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 Southwest Museum of the American Indian, Autry National Center, Los Angeles, CA, that meet the definitions of "sacred objects" and "objects 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 items. The National Park Service is not responsible for the determinations in this notice.

The 55 cultural items are 42 pieces of Dilzini Gaan dance material, 6 Dilzini

Gaan headdresses, 2 Dilzini Gaan dance wands, 2 crosses, 1 shirt, 1 medicine bundle, and 1 cap.

Southwest Museum officials identified the cultural items and assessed the cultural affiliation of the cultural items at the request of the San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona, which are members of the Western Apache NAGPRA Working Group. Southwest Museum officials also consulted with representatives of the Apache Tribe of Oklahoma; Fort Sill Apache Tribe of Oklahoma; Jicarilla Apache Nation, New Mexico; and Mescalero Apache Tribe of the Mescalero Reservation, New Mexico.

At an unknown time, the Southwest Museum purchased 42 painted and carved wooden pieces of Dilzini Gaan dance material from an unknown person at an unknown location with money provided by the General Charles McCormack Reeve Fund. No further information has been found to clarify means of acquisition by the donor.

The 42 wooden pieces of Dilzini Gaan dance material range from 4 to 30 inches in length, and average 2 inches in breadth and .25 inches in depth. Some of the wooden pieces have been sharpened to a point at each end, others remain squared and blunt, while others exhibit notched, flattened or broken edges.

On May 24, 1940, the Southwest Museum acquired one Dilzini Gaan headdress from Miss Rose Dougan. Museum records identify the cultural item as an Apache "Devil Dance" headdress with a cloth mask. No further information has been found to clarify means or location of acquisition by the donor.

The Dilzini Gaan headdress is composed of wooden slats arranged in a fan shape measuring approximately 38 inches wide and 23 inches high. The slats are decorated with green, blue, orange, and white paint. Two tassels made of four slender, blue wooden rods are attached to the laterally projecting slats, one tassel on the right side and one on the left side. The mask is approximately 11 inches wide and 17.5 inches long. It is made of a flour sack painted black. One side of the mask is imprinted with the words, "Loveland flour...Love Me." Two slits have been made near the wearer's eyes. Above these holes are a feather and four white triangles.

On December 3, 1935, the Southwest Museum purchased three Dilzini Gaan