

Cross Village area has been made by the Putnam Museum professional staff and the Michigan State Archeologist professional staff in consultation with the Grand Traverse Bay Band of Chippewa and Ottawa and the Little Traverse Bay Band of Odawa Indians. Although the skull and mandibles are currently curated at the Michigan Historical Center, the Michigan Historical Center acknowledges the Putnam Museum's continued control over the disposition of these remains.

The human remains from Indian Gardens Cemetery (site 20EM77) consist of a minimum of two individuals. No known individuals were identified. The 281 cultural items associated with these individuals include: trade silver (Astor fur trade money, bracelets, armbands, earrings, buttons, a two-bar cross, and washer broaches); one copper bell; one pair of scissors; one pewter spoon; one brass spoon; one spyglass; one rifle barrel; one pistol; one gun stock; one brass gun plate with partial stock; one brass gun decoration; one pocket knife; one clay pipe; one mirror in wooden frame; loomed wampum; knives; cloth, ribbon and leather fragments; iron and copper kettles; lock of hair with silver ornaments; six strike-a-lights; wood comb; four ax heads; and a locket with chain.

Site 20EM77, known as Indian Gardens Cemetery, has been identified as part of Cross village, a known Odawa village in the 18th and 19th centuries. The cultural items with this burial place the time of interment to the early 19th century. The Putnam Museum's accession records indicate the burial was disturbed in 1897 by Henry J. Atkinson. In 1900, Mr. Atkinson sold the burial to E.D. and W.C. Putnam in Harbour Springs, MI and donated the same year to the then-Davenport Academy of Sciences (now the Putnam Museum). Visual examination of the human remains by the Michigan State Archeologist's Office professional staff indicate these individuals are Native American. Evidence from both the Grand Traverse Band and the Little Traverse Band indicates this village is directly affiliated with the Little Traverse Band of Odawa.

Based on the above information, officials of the Putnam Museum of History and Natural Science have determined that, pursuant to 43 CFR 10 (d)(1), the human remains listed above represent the physical remains of at least two individuals of Native American ancestry. Putnam Museum officials have also determined that, pursuant to 25 U.S.C. 3001 (3)(A) and (B), the 281 items 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 a death rite or ceremony. Lastly, Putnam Museum officials 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 the Native American human remains and associated funerary objects and the Little Traverse Bay Band of Odawa Indians.

This notice has been sent to officials of the Little Traverse Bay Bands of Odawa Indians and the Grand Traverse Bay Band of Chippewa and Ottawa. Representatives of any other Indian tribe which believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Carmen Langel, Curatorial Assistant, Putnam Museum of History and Natural Science, 1717 West 12th Street, Davenport, Iowa, 52804, telephone (319) 324-1934 before March 27, 1996. Repatriation of these human remains and associated funerary objects to the Little Traverse Bay Bands of Odawa Indians may begin after this date if no additional claimants come forward.

Dated: February 16, 1996.

C. Timothy McKeown,  
*Acting Departmental Consulting  
Archeologist, Archeology and Ethnography  
Program.*

[FR Doc. 96-4199 Filed 2-23-96; 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 Hubbell Trading Post  
National Historic Site, National Park  
Service, Ganado, 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 the inventory of human remains and associated funerary objects in the control of the National Park Service, Hubbell Trading Post National Historic Site, Ganado, AZ.

A detailed assessment and inventory of the human remains and associated funerary objects has been made by professional staff of the National Park Service in consultation with representatives of the Apache Tribe of Oklahoma, the Fort McDowell Mohave-Apache Tribe, the Fort Sill Apache Tribe, the Hopi Tribe, the Jicarilla Apache Tribe, the Mescalero Apache Tribe, the Kaibab Paiute Tribe, the

Navajo Nation, the San Carlos Apache Tribe, the Pueblo of Jemez, the Pueblo of Laguna, the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of Tesuque, the Southern Ute Tribe, the Ute Mountain Ute Tribe, the White Mountain Apache Tribe, and the Zuni Tribe.

Human remains representing four individuals were recovered along with 970 funerary objects from a site approximately half a mile from Hubbell Trading Post in 1971 and 1978. No known individuals were identified. Funerary objects include one hemispherical bowl resembling later Zuni ware, one Kana'a bowl, one White Mound bowl, two Lino bowls, one Lino seed jar, 135 potsherds, two pieces of yellow ochre, five olivella shell beads, 808 beads possibly made from juniper berry seed, one flake, one grinding stone, one polishing stone, nine chipped stone fragments, and two animal bone fragments.

The above-mentioned materials have been dated between AD 400 and the Basketmaker/Pueblo Period transition in AD 900. This period is recognized as the time the territorial units of the western Anasazi were still in development. Because Anasazi territories in this region did not become well-defined until after AD 900, artifactual evidence does not allow specific identification of a single culturally affiliated Indian tribe. However, examination of cultural materials (e.g., ceramics, stone tools, and other items) and oral history regarding traditional and religious practice indicate probable cultural affiliation between the human remains and associated funerary objects and various Pueblo Indian groups. The oral traditions of both the Hopi Tribe and the Zuni Tribe indicate affiliation with Basketmaker and Anasazi sites.

Human remains representing one individual were recovered in 1972 from Wide Reed, a pueblo ruin located east of Hubbell Trading Post. No known individual was identified. No funerary objects are present.

The Wide Reed site has been identified as a Pueblo III Period Kayenta Anasazi site, dating to AD 1145-1345. Archeological evidence—including ceramics and architecture—and oral traditions suggests that Kayenta Anasazi are culturally affiliated with the Hopi Tribe. The Zuni Tribe also claim affiliation with this site based on oral tradition. The National Park Service evidence shows that in addition to the traditional data linking the descendants of Wide Reed with modern Hopi and Zuni, Navajo oral tradition indicates ancestral ties to this site.

Based on the above mentioned information, officials of the Hubbell Trading Post National Historic Site have determined that, pursuant to 43 CFR 10 (d)(1), the human remains listed above represent the physical remains of at least five individuals of Native American ancestry. Historic Site officials have also determined that, pursuant to 25 U.S.C. 3001 (3)(A) and (B), the 970 items listed above are reasonably believed to have been placed with or near individual human remains at or near the time of death as part of the death rite or ceremony. Historic Site officials 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 the four Native American human remains and 970 associated funerary objects from the site one half mile from Hubbell Trading Post and the Hopi Tribe and the Zuni Tribe. Further, Historic Site officials 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 the one individual from Wide Reed and the Hopi Tribe, the Zuni Tribe, and the Navajo Nation.

This notice has been sent to officials of the Apache Tribe of Oklahoma, the Fort McDowell Mohave-Apache Tribe, the Fort Sill Apache Tribe, the Hopi Tribe, the Jicarilla Apache Tribe, the Mescalero Apache Tribe, the Kaibab Paiute Tribe, the Navajo Nation, the San Carlos Apache Tribe, the Pueblo of Jemez, the Pueblo of Laguna, the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of Tesuque, the Southern Ute Tribe, the Ute Mountain Ute Tribe, the White Mountain Apache Tribe, and the Zuni Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Nancy Stone, Superintendent, Hubbell Trading Post National Historic Site, P.O. Box 150, Ganado, AZ 86505; telephone: (520) 755-3254, before *thirty days after publication in the Federal Register*. Repatriation of the human remains and associated funerary objects to the Hopi Tribe, Zuni Tribe, or Navajo Nation may begin after that date if no additional claimants come forward.

Dated: February 16, 1996.

C. Timothy McKeown,

*Acting Departmental Consulting Archeologist, Archeology and Ethnography Program.*

[FR Doc. 96-4200 Filed 2-23-96; 8:45 am]

BILLING CODE 4310-70-F

### **Notice of Intent to Repatriate a Cultural Item in the Possession of the Cheney Cowles Museum, Spokane, WA**

**AGENCY:** National Park Service

**ACTION:** Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3005(a)(2), of the intent to repatriate a cultural item in the possession of the Cheney Cowles Museum, Spokane, WA which meets the definition of "sacred object" under Section 2 of the Act.

The Thunder Bundle consists of weasel and ermine skins, two feather fans, small hide and cloth bundles, drum, four pipe stems, grizzly claw necklace, six rattles, whip, and a parfleche pouch.

Authorized representatives of the Blackfeet Business Council acting on behalf of the Blackfeet Confederacy (including the Piegan and Blood First Nations of Canada) have been provided copies of museum records and have viewed the bundle in person. These representatives, including traditional religious leaders and a direct descendant of one of the original keepers of the bundle, have verified it is the Thunder Bundle of the Blackfeet Confederacy. Evidence submitted by the representatives of the Blackfeet Nation indicates the last proper keeper of the bundle was No Coat in 1899.

The whereabouts of the bundle were not known between 1899 and 1977 when the Thunder Bundle was donated to the Museum of Native American Cultures by Mr. Myron Sammons of Scottsdale, AZ. In 1992, the Cheney Cowles Museum assumed stewardship of the Museum of Native American Cultures collections by permission of the Washington State Attorney General.

Based on the above-mentioned information, officials of the Eastern Washington State Historical Society/Cheney Cowles Museum have determined that, pursuant to 25 U.S.C. 3001(3)(C), this cultural item is a specific ceremonial object which is needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Eastern Washington State Historical Society/Cheney Cowles Museum 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 this item and the Blackfeet Nation.

This notice has been sent to officials of the Blackfeet Nation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this

object should contact Mr. Glenn Mason, Director, Cheney Cowles Museum, 2316 W. First Avenue, Spokane, WA 99204, telephone (509) 456-4931 ext. 104 before March 27, 1996. Repatriation of this object to the Blackfeet Nation on behalf of the Blackfeet Confederacy may begin after that date if no additional claimants come forward.

Dated: February 16, 1996.

C. Timothy McKeown,

*Acting Departmental Consulting Archeologist, Archeology and Ethnography Program.*

[FR Doc. 96-4201 Filed 2-23-96; 8:45 am]

BILLING CODE 4310-70-F

### **INTERNATIONAL TRADE COMMISSION**

**[Investigation No. 337-TA-382]**

#### **Certain Flash Memory Circuits and Products Containing Same; Notice of Investigation**

**AGENCY:** International Trade Commission.

**ACTION:** Institution of investigation pursuant to 19 U.S.C. 1337 and provisional acceptance of motion for temporary relief.

**SUMMARY:** Notice is hereby given that a complaint and a motion for temporary relief were filed with the U.S. International Trade Commission on January 11, 1996, under section 337 of the Tariff Act of 1930, as amended, 19 U.S.C. 1337, on behalf of SanDisk Corporation, 3270 Jay Street, Santa Clara, CA 95054. The complaint alleges violations of section 337 in the importation into the United States, the sale for importation, and the sale within the United States after importation of certain flash memory circuits and products containing same by reason of alleged infringement of claims 1, 2, 3 or 4 of U.S. Letters Patent 5,418,752 and claims 27, 32, or 44 of U.S. Letters Patent 5,172,338. The complaint further alleges that there exists an industry in the United States as required by subsection (a)(2) of section 337. The complainant requests that the Commission institute an investigation and, after a full investigation, issue a permanent exclusion order and permanent cease and desist orders.

The motion for temporary relief requests that the Commission issue a temporary exclusion order and temporary cease and desist orders prohibiting the importation into and the sale within the United States after importation of certain flash memory circuits and products containing same