

del Bac site, AZ AA:16:10(ASM), Pima County, AZ, during legally authorized excavations conducted by the Department of Anthropology, University of Arizona, and Arizona State Museum under the direction of Bernard L. Fontana. The unassociated funerary objects were accessioned into the Museum's collections in 1959. The 100 unassociated funerary objects are shell beads.

The site is on church owned property within the boundaries of the San Xavier Indian Reservation. Father Eusebio Kino visited the O'odham village of Bac in 1692 and established Mission San Xavier. He reported the presence of 800 inhabitants at the time of his first visit. The same population has continued to occupy the land in the vicinity of the mission throughout the historic period. The unassociated funerary objects removed from the Mission San Xavier del Bac site are from historic times. Cultural continuity between the prehistoric occupants of the region and present day O'odham and Pee-Posh is supported by continuities in settlement pattern, architectural technologies, basketry, textiles, ceramic technology, ritual practices, and oral traditions. The descendants of the historic O'odham and Pee-Posh are members 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.

Officials of the Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 100 cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Officials of the Arizona State 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 unassociated 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; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona.

Representatives of any other Indian tribe that believes itself to be culturally

affiliated with the unassociated funerary objects should contact John Madsen, Repatriation Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621-4795, before March 26, 2008.

Repatriation of the unassociated 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; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona may proceed after that date if no additional claimants come forward.

The Arizona State Museum 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; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona that this notice has been published.

Dated: December 19, 2007

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Arizona State Museum, University of Arizona, 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 in the possession and control of the Arizona State Museum, University of Arizona, Tucson, AZ. The human remains were removed from Pima County, AZ.

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 Arizona State Museum professional staff in

consultation with 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. The Tohono O'odham Nation of Arizona is acting on behalf 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 themselves.

In 1967, human remains representing a minimum of 38 individuals were removed from the Mission San Xavier del Bac site, AZ AA:16:10(ASM), within the boundaries of the San Xavier Indian Reservation in Pima County, AZ, during legally authorized excavations conducted by the Department of Anthropology, University of Arizona, and Arizona State Museum under the direction of Bernard L. Fontana. The human remains and other project materials were donated to the Arizona State Museum in 1967. In 2005, Arizona State Museum curatorial staff examined the animal bone collections from the excavations at Mission San Xavier del Bac and discovered human remains from non-burial contexts. No known individuals were identified. No associated funerary objects are present.

The site is on church owned property and is not under the control of the Department of the Interior, Bureau of Indian Affairs. The majority of the artifacts recovered from the excavations at the San Xavier Mission site were associated with a late historic period occupation, after A.D. 1700. Cranial and dental morphology of the skeletal remains is consistent with Native American ancestry.

At the time of Spanish entry into southern Arizona in the late 17th century, the lands currently under the jurisdiction of the Tohono O'odham Nation were occupied by O'odham-speaking populations. The same populations have continued to occupy these lands throughout the historic period. The human remains removed from the Mission San Xavier del Bac site are from historic times. Cultural continuity between the historic occupants of the region and present day O'odham and Pee-Posh peoples is supported by continuities in settlement pattern, architectural technologies, basketry, textiles, ceramic technology, ritual practices, and oral traditions. The descendants of the historic O'odham

and Pee-Posh are members 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.

Officials of the Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 38 individuals of Native American ancestry. Officials of the Arizona State Museum 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 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.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact John Madsen, Repatriation Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621-4795, before March 26, 2008. Repatriation of the human remains 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; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona may proceed after that date if no additional claimants come forward.

The Arizona State Museum 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; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona that this notice has been published.

Dated: December 19, 2007

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Channel Islands National Park, Ventura, CA and Fowler Museum at UCLA, 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 and associated funerary objects in the possession of the Fowler Museum at UCLA, Los Angeles, CA and in the control of the U.S. Department of the Interior, National Park Service, Channel Islands National Park, Ventura, CA. The human remains and associated funerary objects were removed from an archeological site in Channel Islands National Park, Ventura County, CA.

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 superintendent, Channel Islands National Park.

A detailed assessment of the human remains and associated funerary objects was made by the Fowler Museum at UCLA and Channel Islands National Park professional staff in consultation with representatives of the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

In 1958, human remains representing a minimum of three individuals were removed from the Le Dreau Cove Site on the south end of West Anacapa Island in Ventura County, CA, during legally authorized excavations by Marshall McKusick and Charles Rozaire of the University of California Archeological Survey and the UCLA Department of Anthropology, as a part of the Channel Islands Research Project. No known individuals were identified. The six associated funerary objects are two shell fragments, two animal bone fragments, and two stone fragments.

The human remains and associated funerary objects at the Le Dreau Cove Site date to a Late Period prehistoric population and culture that is regarded to be ancestral to historic and contemporary Chumash Indians. The prehistoric group is represented archeologically by the "Canalino Horizon."

Most archeologists believe that changes in Chumash material culture

reflect evolving ecological adaptations and related changes in social organization of the same populations, and do not represent population movements. The same range of artifact types and materials was used from the early pre-contact period until historic times. Native consultants explicitly state that population mixing would not alter the continuity of the shared group identities of people associated with specific locales. Therefore, continuity through time can be traced for Le Dreau Cove with present-day Chumash groups. In addition, Le Dreau Cove is located within the historically documented aboriginal territory of the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

Officials of Channel Islands National Park have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of three individuals of Native American ancestry. Officials of Channel Islands National Park also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the six 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 Channel Islands National Park 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 Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Russell E. Galipeau Jr., superintendent, Channel Islands National Park, 1901 Spinnaker Drive, Ventura, CA 93001, telephone (805) 658-5700, before March 26, 2008. Repatriation of the human remains and associated funerary objects to the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California may proceed after that date if no additional claimants come forward.

Channel Islands National Park is responsible for notifying Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California that this notice has been published.

Dated: January 24, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

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