

WA. The human remains were removed from an unknown area of Western Oregon.

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.

This notice increases the minimum number of individuals from one to two in a Notice of Inventory Completion published in the *Federal Register* of January 15, 2008 (FR Doc E8-563, Pages 2525-2526).

The Notice of Inventory Completion in the *Federal Register* of January 15, 2008, paragraph number 4 is corrected by substituting the following paragraph:

In the 1930s, human remains representing a minimum of two individuals were removed from an unknown area in Western Oregon. The human remains were donated to the museum by Dr. Warner M. Karshner in the 1930s. No known individuals were identified. No associated funerary objects are present.

Paragraph number 7 is corrected by substituting the following paragraph:

Officials of the Paul H. Karshner Memorial 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 Paul H. Karshner Memorial 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 Confederated Tribes of the Grand Ronde Community of Oregon.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Jay Reifel, Assistant Superintendent, telephone (253) 840-8971 or Ms. Beth Bestrom, Museum Curator, Paul H. Karshner Memorial Museum, 309 4th St. NE, Puyallup, WA 98372, telephone (253) 841-8748, before April 30, 2008. Repatriation of the human remains to the Confederated Tribes of the Grand Ronde Community of Oregon may proceed after that date if no additional claimants come forward.

Paul H. Karshner Memorial Museum is responsible for notifying the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians of Oregon; Confederated Tribes of the Grand Ronde

Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; and Coquille Tribe of Oregon that this notice has been published.

Dated: February 4, 2008.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8-6558 Filed 3-28-08; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and The University Museum, University of Arkansas, Fayetteville, AR

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, Bureau of Indian Affairs, Washington, DC, and in the physical custody of The University Museum, University of Arkansas, Fayetteville, AR. The human remains and associated funerary objects were removed from the Gila River Indian Community near Sacaton, 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 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 University Museum professional staff, on behalf of the U.S. Department of the Interior, Bureau of Indian Affairs, in consultation with representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona.

Sometime between 1931 and 1934, human remains representing a minimum of two individuals were removed from a cremation feature at an unknown site in the vicinity of Sacaton (AZ U:14), Gila River Reservation, Pinal County, AZ, by Carl Moosberg. In 1935, the human remains were donated to the Arizona State Museum by Mr. Moosberg. In 1954, the human remains were transferred to The University

Museum in an exchange with the Arizona State Museum. No known individuals were identified. The two associated funerary objects are one red-on-buff jar and one Gila redware jar.

Based on characteristics of the mortuary pattern and the attributes of the ceramic style, this burial has been identified as being associated with the Sedentary Phase of the Hohokam archeological tradition, which spanned the years circa A.D. 950-1150.

Continuities of mortuary practices, ethnographic materials, and technology indicate affiliation of Hohokam settlements with present-day O'odham (Piman), Pee Posh (Maricopa), and Puebloan cultures. Oral traditions documented for 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 support cultural affiliation with Hohokam sites in central Arizona. Descendants of the Hohokam 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; 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.

Officials of the Bureau of Indian Affairs and The University 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 Bureau of Indian Affairs and The University Museum also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two 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 Bureau of Indian Affairs and The University 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 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 Mary Suter, Curator of Collections, The University Museum, University of Arkansas, Fayetteville, AR 72701, telephone (479) 575–3481, before April 30, 2008. 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 University 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; 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: February 28, 2008.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8–6569 Filed 3–28–08; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: University of Wisconsin–Stevens Point, Stevens Point, WI

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 University of Wisconsin–Stevens Point, Stevens Point, WI. The human remains and associated funerary objects were removed from Portage County, WI.

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 University of Wisconsin–Stevens Point professional staff in consultation with representatives of the Ho–Chunk Nation of Wisconsin and Menominee Indian Tribe of Wisconsin.

In the late 1950s, human remains were removed from the Bigelow–Hamilton site (47–Pr–29), Portage County, WI, by George Dixon. Mr. Dixon subsequently donated the human remains and associated funerary objects to the University of Wisconsin–Stevens Point. No known individuals were identified. Most of the human remains and associated funerary objects were reinterred in 1986 and 1987 at the request of the Wisconsin Winnebago Tribe, now called the Ho–Chunk Nation of Wisconsin. In 1994, 1995, and 2001, additional human remains representing a minimum of two individuals and associated funerary objects from the Bigelow–Hamilton site were discovered in the University of Wisconsin–Stevens Point collections. The 71 associated funerary objects are 1 fragment of mink or otter fur, 2 textile fragments, 9 shell fragments, 6 stone tools, 48 stone flakes, 3 Madison Plain sherds, and 2 cord–impressed sherds.

The Bigelow–Hamilton site consists of mounds, several large village areas, and a possible storage precinct. Archival research, literature review, and artifact analysis indicate sequential occupations of the site from 400 to 200 B.C., A.D. 0 to 200, A.D. 200 to 400, A.D. 500 to 1200, and during the 19th century. The human remains are believed to be associated with a Menominee sugar camp at the site that was used between A.D. 1839 and 1840. The Bigelow–Hamilton site is located with the area ceded by the Menominee to the United States under the Treaty of September 3, 1836 (7 Stat. 506). Other historic records indicate that the ancestors of the Ho–Chunk Nation of Wisconsin and Menominee Indian Tribe of Wisconsin occupied the Portage County area during the 1830s and 1840s. The Ho–Chunk Nation of Wisconsin and Menominee Indian Tribe of Wisconsin have agreed that the Ho–Chunk Nation of Wisconsin will assume repatriation for the human remains and associated

funerary objects from the area of the Bigelow–Hamilton site.

Officials of the University of Wisconsin–Stevens Point 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 University of Wisconsin–Stevens Point also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 71 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 University of Wisconsin–Stevens Point 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 Ho–Chunk Nation of Wisconsin and/or Menominee Tribe of Indians of Wisconsin.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Sharon Cloud, University of Wisconsin–Stevens Point, Stevens Point, WI 54481–3897, telephone (715) 346–3576, before April 30, 2008. Pursuant to 25 U.S.C. 3009 (2), the human remains and associated funerary objects were repatriated to the Ho–Chunk Nation of Wisconsin in 2003 to complete the repatriation that was pending at the time of NAGPRA's enactment.

The University of Wisconsin–Stevens Point is responsible for notifying the Ho–Chunk Nation of Wisconsin and Menominee Indian Tribe of Wisconsin that this notice has been published.

Dated: March 15, 2008.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

National Register of Historic Places; Notification of Pending Nominations and Related Actions

Nominations for the following properties being considered for listing or related actions in the National Register were received by the National Park Service before March 14, 2008. Pursuant to section 60.13 of 36 CFR Part 60 written comments concerning the significance of these properties under