

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 University of Alaska Museum, Fairbanks, AK, that meet the definition of "unassociated funerary 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.

In 1942, cultural items were donated to the University of Alaska Museum by Art Glover and accessioned (Accession number 217). According to accession ledger records, the cultural items had been removed from a burial on the Snake River, Walla Walla, WA. The 85 unassociated funerary objects are 74 stone arrowheads, 1 stone mortar, 1 leather pad, 1 iron axe head, 1 metal rifle butt, 1 iron knife blade, 1 antler digging stick handle, 1 stone club with wood handle, 1 hammerstone, 1 wood and iron fishhook, 1 carved wood seal figure, and 1 necklace with three boxes of beads.

These items are typical of funerary objects found in other burials excavated in the same geographic region. Funerary objects, including the iron axe head and metal rifle butt, place the funerary objects within the historic period. The Snake River borders Walla Walla County, WA, along the north. The Snake River and the surrounding land in this region are within the ceded lands and traditional use territory of the Weyiletpuu (Cayuse), Imatalamama (Umatilla), and Waluulapam (Walla Walla) tribes. These three tribes are members of the Confederated Tribes of the Umatilla Indian Reservation, Oregon.

Officials of the University of Alaska Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 85 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 a Native American individual. Officials of the University of Alaska 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 Confederated Tribes of the Umatilla Indian Reservation, Oregon.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Mr. James Whitney, Archaeology Collections Manager, University of Alaska Museum, 907 Yukon Dr., Fairbanks, AK 99775-6960, telephone (907) 474-6943, before August 13, 2008. Repatriation of the unassociated funerary objects to the Confederated Tribes of the Umatilla Indian Reservation, Oregon may proceed after that date if no additional claimants come forward.

The University of Alaska Museum is responsible for notifying the Confederated Tribes of the Umatilla Indian Reservation, Oregon that this notice has been published.

Dated: June 16, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8-15911 Filed 7-11-08; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR**National Park Service**

Notice of Inventory Completion: U.S. Department of Homeland Security, U.S. Coast Guard Headquarters, Washington, DC, and University of Hawai'i at Hilo, Hilo, HI

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 U.S. Department of Homeland Security, U.S. Coast Guard Headquarters, Washington, DC, and in the possession of the University of Hawai'i at Hilo, Hilo, HI. The human remains were removed from the South Point Gas House Site (Site H6), Ka'u district, Hawai'i Island, Hawai'i County, HI.

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 Hawaiian 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 the U.S. Coast Guard and professional staff from the University of Hawai'i at Hilo in consultation with representatives of Hui Malama I Na Kupuna O Hawai'i Nei, Ka'u Preservation, and Office of Hawaiian Affairs.

At an unknown time between 1954 and 1959, human remains representing a minimum of one individual was removed from the South Point Gas House Site, Kama'oa Pu'u'eo ahupua'a, Ka'u District, Hawai'i Island, in Hawai'i County, HI. The site was encountered while the U.S. Coast Guard was constructing a fuel drum storage shed and the human remains were delivered to the University of Hawai'i at Hilo. No known individual was identified. No associated funerary objects are present.

The site was listed in Bishop Museum files as "H6" or "11-Ha-B20-9," as part of their general site information, and was described by Bishop Museum archeologists as a buried midden site, but the individual is not listed in any report from the area. The midden deposits in the South Point region were intensively studied by several archeologists in the 1950s, including Dr. William Bonk at the University of Hawai'i at Hilo, and were largely determined to represent pre-contact Native Hawaiian occupations and burials. The South Point Gas House Site is a specific portion of the larger site complex that includes the Pu'u Ali'i Sand Dune site (H1), which is an early Native Hawaiian fishing village and burial area dating to pre-European contact.

Officials of the Department of Homeland Security, United States Coast Guard 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 Hawaiian ancestry. Officials of the Department of Homeland Security, United States Coast Guard 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 Hawaiian human remains and Hui Malama I Na Kupuna O Hawai'i Nei, Ka'u Preservation, and Office of Hawaiian Affairs.

Representatives of any other Native Hawaiian Organization or Indian tribe that believes itself to be culturally affiliated with the human remain should contact Dr. Daniel Koski-Karell, Environmental Management Office, U.S. Coast Guard Headquarters (COMDT CG-443), Room 09-1007, 1900 Half St. NW, Washington, DC 20593-0004, telephone (202) 475-5683, before August 13, 2008.

Repatriation of the human remains to Hui Malama I Na Kupuna O Hawai'i Nei, Ka'u Preservation, and Office of Hawaiian Affairs may proceed after that date if no additional claimants come forward.

Department of Homeland Security, United States Coast Guard is responsible for notifying Hui Malama I Na Kupuna O Hawai'i Nei, Ka'u Preservation, and Office of Hawaiian Affairs that this notice has been published.

Dated: June 19, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8-15899 Filed 7-11-08; 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, Effigy Mounds National Monument, Harpers Ferry, IA

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 object in the possession of the U.S. Department of the Interior, National Park Service, Effigy Mounds National Monument, Harpers Ferry, IA. The human remains and associated funerary objects were removed from Allamakee and Clayton Counties, IA.

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, Effigy Mounds National Monument.

A detailed assessment of the human remains and associated funerary object was made by Effigy Mounds National Monument professional staff and Iowa Office of the State Archeologist professional staff in consultation with representatives of the Ho-Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Lower Sioux Indian Community in the State of Minnesota; Otoe-Missouria Tribe of Indians, Oklahoma; Prairie Island Indian Community in the State of Minnesota; Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation, Oklahoma; Sac & Fox Tribe of the Mississippi in Iowa; Shakopee Mdewakanton Sioux Community of

Minnesota; Upper Sioux Community, Minnesota; and Winnebago Tribe of Nebraska.

In the early 1970s, human remains representing a minimum of six individuals were removed from HWY 76 Rockshelter in Clayton County, IA, by National Park Service archeologist Wilfred Logan. No known individuals were identified. No associated funerary objects are present.

The HWY 76 Rockshelter site was described by Logan as a Late Woodland Period site representing a partial village complex of people who used effigy mounds for burial purposes.

In 1951 and 1952, human remains representing a minimum of one individual were removed from Spike Hollow Rockshelter in Allamakee County, IA, by National Park Service archeologist Wilfred Logan. No known individual was identified. No associated funerary objects are present.

Spike Hollow Rockshelter is a multicomponent site that contained both Oneota and Woodland artifacts.

In 1960, human remains representing a minimum of one individual were removed from Marquette-Yellow River Mound Group No. 9 in Clayton County, IA, during restoration work on Mound 66 by monument personnel. No known individual was identified. The one associated funerary object is a finely worked biface with one notch.

The site consists of a bear effigy mound, a bird effigy mound, and a compound mound of seven conjoined conicals and is presumed to be of the Woodland Period based on other cultural material from the site.

On the basis of archeological context, material culture, and geographic location, the mounds at Effigy Mounds National Monument have been identified as belonging to the Late Woodland Period culture (1700-750 B.P.). The Oneota culture (800-300 B.P.), which replaced the Effigy Mounds culture, occupied the area surrounding Effigy Mounds National Monument and is identified as being clearly ancestral to the Ho-Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; and Winnebago Tribe of Nebraska. Linguistic, oral tradition, temporal and geographic evidence reasonably indicates that the following Sioux Indian tribes possess ancestral ties to the Effigy Mounds National Monument region and the human remains and associated funerary object described above: Lower Sioux Indian Community in the State of Minnesota; Prairie Island Indian Community in the State of Minnesota; Shakopee Mdewakanton

Sioux Community of Minnesota; and Upper Sioux Community, Minnesota.

The Treaty of September 21, 1832 (Stat. L. VII, 374) between the Sauk and Fox and the United States, a cession required of the Sauk and Fox as indemnity for the expenses of the Black Hawk War, demonstrates that the Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation of Oklahoma; and Sac & Fox Tribe of the Mississippi in Iowa are the aboriginal occupants of the lands encompassing the present-day Effigy Mounds National Monument. Based upon an examination of the historical and geographical information, officials of Effigy Mounds National Monument determined that the Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation of Oklahoma; and Sac & Fox Tribe of the Mississippi in Iowa share a historic and continuing affiliation with Effigy Mounds National Monument lands, but do not possess a cultural affiliation with the human remains and associated funerary object described above.

Officials of Effigy Mounds National Monument have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of eight individuals of Native American ancestry. Officials of Effigy Mounds National Monument also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the one object described above is 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 Effigy Mounds National Monument 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 object and the Ho-Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Lower Sioux Indian Community in the State of Minnesota; Otoe-Missouria Tribe of Oklahoma; Prairie Island Indian Community in the State of Minnesota; Shakopee Mdewakanton Sioux Community of Minnesota; Upper Sioux Community, Minnesota; and Winnebago Tribe of Nebraska.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Phyllis Ewing, superintendent, Effigy Mounds National Monument, 151 HWY 76, Harpers Ferry, IA 52146, telephone (563) 873-3491, before August 13, 2008. Repatriation of the