

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 Slater Museum of Natural History, University of Puget Sound professional staff and a consultant in consultation with representatives of the Akutan Tribal Council from the Native Village of Akutan.

On July 17, 1974, human remains representing a minimum of one individual were removed from Akun Island, AK. The human remains were donated to the Slater Museum on January 3, 1975. The identity of the donor was recorded only as "Tim." No known individual was identified. The 29 associated funerary objects are 19 nonhuman bones (some with fine cutmarks and others that have been worked), 8 worked stones, and 2 obsidian flakes.

The individual is most likely of Native American ancestry as indicated by the association of the human remains with the worked points and stones. The geographical location where the human remains were recovered is consistent with the historically documented territory of the Native Village of Akutan. Furthermore, based on information provided during consultation with tribal representatives, there is a reasonable belief that the human remains share a common ancestry with members of the Native Village of Akutan.

Officials of the Slater Museum of Natural History 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 American ancestry. Officials of the Slater Museum of Natural History also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 29 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 Slater Museum of Natural History 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 associated funerary objects and the Native Village of Akutan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Peter Wimberger, Slater Museum of Natural History, 1500 N.

Warner, Tacoma, WA 98416, telephone (253) 879-2784, before July 17, 2008. Repatriation of the human remains and associated funerary objects to the Native Village of Akutan may proceed after that date if no additional claimants come forward.

The Slater Museum of Natural History is responsible for notifying the Native Village of Akutan that this notice has been published.

Dated: May 12, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Slater Museum of Natural History, University of Puget Sound, Tacoma, WA

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 of the Slater Museum of Natural History, University of Puget Sound, Tacoma, WA. The human remains were removed from Pierce County, WA.

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 the Slater Museum of Natural History, University of Puget Sound professional staff and a consultant in consultation with representatives of the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; and Squaxin Island Tribe of the Squaxin Island Reservation, Washington.

In 1933, human remains representing a minimum of two individuals were removed from Day Island in Pierce County, WA. The human remains were found in the Slater Museum collections with a note reading "Day Is., Pierce Co.,

Wn. Indian remains about 1933. Alcorn. To museum. Round Case." No known individuals were identified. No associated funerary objects are present.

The postcranial remains were examined by a contracted physical anthropologist who determined they represent one older adult male and one adult female. Ancestry could not be determined due to the lack of cranial remains. However, there have been at least four Native American burials reportedly found by local residents on Day Island since the early 20th century. Based on the likely provenience from museum records and previous finds of Native American burials in that area, officials of the Slater Museum of Natural History, University of Puget Sound, reasonably believe that the human remains are most likely of Native American ancestry.

Day Island is located in the southeastern Puget Sound region, an area historically utilized by the Steilacoom, Puyallup, and Nisqually tribes. While the Indian Claims Commission (ICC) found Day Island to be outside of the exclusive treaty-time territory of any one Native group, both the Nisqually Indian Tribe and Puyallup Tribe of Indians included Day Island within their original land claims presented to the ICC. While there is no known evidence that an ethnographic village was located on Day Island, evidence reviewed by the museum demonstrates Day Island was used as a resource procurement site by the Nisqually and Puyallup Tribes, as well as the Steilacoom people. There are three recorded ethnographic villages located within four miles of Day Island which were occupied by members of the Steilacoom, Puyallup, and Nisqually peoples.

The Steilacoom are a non-federally recognized tribe who were signatories of the Treaty of Medicine Creek (1854) and who were not granted exclusive reservation land. The Nisqually Indian Tribe provided evidence claiming residents of the Steilacoom villages at Clover Creek and Steilacoom (now Chambers) Creek had joined the Nisqually Indian Tribe after the Treaty of Medicine Creek. Evidence also shows that some residents of the Steilacoom Creek village joined the Puyallup Tribe. To the north of Day Island, across the Narrows in Wollochet Bay, was the third closest ethnographic village; this was considered by the ethnographer Marian Smith to be affiliated with the Puyallup Tribe (1941:207). The multiple affiliations of these nearby villages demonstrate joint use and occupation surrounding Day Island. Additionally, Day Island may have been used for

burials of Native Americans interned at Fox Island during the Treaty Wars. Members of the Nisqually, Puyallup, Squaxin, and Steilacoom Tribes were reported to have been held there (Carpenter 1987). This evidence, in conjunction with the Indian Claim Commission's determination of the area as non-exclusive to any particular tribe, suggests Day Island is within the traditional territory of all three local groups: the Steilacoom, Nisqually, and Puyallup Tribes. The descendants of the Steilacoom, Nisqually, and Puyallup Tribes are members of the federally-recognized Nisqually Indian Tribe of the Nisqually Reservation, Washington, and Puyallup Tribe of the Puyallup Reservation, Washington.

Officials of the Slater 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 Slater 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 Nisqually Indian Tribe of the Nisqually Reservation, Washington and Puyallup Tribe of the Puyallup Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Peter Wimberger, Slater Museum of Natural History, University of Puget Sound, 1500 N. Warner, Tacoma, WA 98416, telephone (253) 879-2784, before July 17, 2008. Repatriation of the human remains to the Nisqually Indian Tribe of the Nisqually Reservation, Washington and Puyallup Tribe of the Puyallup Reservation, Washington may proceed after that date if no additional claimants come forward.

The Slater Museum is responsible for notifying the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; and Squaxin Island Tribe of the Squaxin Island Reservation, Washington that this notice has been published.

Dated: May 21, 2008

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 Agriculture, Forest Service, Tonto National Forest, Phoenix, AZ, and Arizona State University, School of Evolution and Social Change, Phoenix, 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 and associated funerary objects in the control of the U.S. Department of Agriculture, Forest Service, Tonto National Forest, Phoenix, AZ, and in the possession of Arizona State University, School of Evolution and Social Change, Phoenix, AZ. The human remains and associated funerary objects were removed from the Dugan Ranch Ruin, Yavapai 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 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 Arizona State University, School of Evolution and Social Change (formerly Department of Anthropology) professional staff and Tonto National Forest 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; Tohono O'odham Nation of Arizona (collectively known as the "Four Southern Tribes"); Hopi Tribe of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1968 and 1969, human remains representing a minimum of 17 individuals were removed from the Dugan Ranch Ruin [AZ O:13:0004 (ASU); AR-03-12-01-027] in Yavapai County, AZ. The site was excavated under a permit to the Southwestern Society for Indian Archaeology, Walnut City, CA, from the Tonto National Forest. The excavations were carried out by high school students from the Bassett

Unified School District, Los Angeles County, CA, under the supervision of Charles H. Stephens. In the course of an investigation of the activities of Mr. Stephens by Law Enforcement officers of the Forest Service, the collections from the Dugan Ranch Ruin, including all excavated human remains and funerary objects, were recovered and transferred to the Department of Anthropology at Arizona State University for curation. No known individuals were identified. The approximately 50 associated funerary objects are pottery sherds.

Dugan Ranch Ruin is a masonry room block with interior courtyards that was occupied principally in the Late Classical Period (A.D. 1300–1400) and was associated with the Verde Hohokam archeological culture in central Arizona based on the ceramics, architecture, and organization of the site. Based on oral traditions and continuities of artifactual materials, technology and architecture, officials of the Tonto National Forest have determined that 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; and to, a lesser extent, the Hopi Tribe of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico, have a shared group identity to the Native American human remains and associated funerary objects of the Hohokam archeological culture. In accordance with the *Plan for the Treatment and Disposition of Human Remains and Other Cultural Items from the Tonto National Forest Pursuant to the Native American Graves Protection and Repatriation Act* (as revised in 2001), it has been determined that the primary cultural affiliation of these human remains and associated funerary objects is with 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; and that they will be repatriated to the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona, as the designated representative of the "Four Southern Tribes" for NAGPRA issues north of the Gila and Salt River Baseline in Arizona, which area includes the location of Dugan Ranch Ruin.

Officials of the Tonto National Forest have determined that, pursuant to 25