

known individual was identified. No associated funerary objects are present.

At an unknown date in the 1970s, human remains representing a minimum of two individuals were removed from Crag Point archeological site (49-KOD-00044) on Kodiak Island, AK, by the now-deceased William Laughlin. The human remains were transported to the University of Wisconsin Anthropology Department at an unknown date and under unknown circumstances. In 2006, the human remains were found among William Laughlin's collections at the University of Wisconsin Anthropology Department. In 2007, the human remains were sent to the Smithsonian Institution where they are presently located. No known individuals were identified. No associated funerary objects are present.

At an unknown date in the 1960s or 1970s, human remains representing a minimum of one individual were removed from Anton Larsen archeological site (49-KOD-00040) on Kodiak Island, AK, by the now-deceased William Laughlin. The human remains were transported to the University of Wisconsin Anthropology Department at an unknown date and under unknown circumstances. In 2006, the human remains were found among William Laughlin's collections at the University of Wisconsin Anthropology Department. In 2007, the human remains were sent to the Smithsonian Institution for inventory, where they are presently located. No known individual was identified. No associated funerary objects are present.

The Crag Point and Anton Larsen sites are located on Federal lands administered by the Bureau of Land Management. The Crag Point site is a prehistoric archeological deposit with strata spanning the period from about 7,000 to 800 years ago. The human remains at the Alutiiq Museum that were found in the faunal samples come from dense deposits of well-preserved shell midden in the site's upper layers (L1 and L2). These deposits surround a cluster of collapsed sod houses and are known to include both formal burials and scattered deposits of human remains. These well-preserved deposits date primarily to the Late Kachemak tradition (circa 2,700 B.P. to 800 B.P.) as evidenced by typological studies of artifacts and features, as well as multiple radiometric dates. The human remains were not found in a specific feature or area within the midden, but represent scattered elements from a variety of excavation squares. They may be from burials disturbed by the construction of site features, as the site was occupied repeatedly during the Late

Kachemak tradition and is known to have contained both individual pit burials and crypt burials in the midden; or they may be the remains of individuals who were not formally buried. Previous studies of human remains from Crag Point illustrate that the remains of some individuals were butchered and mixed with midden deposits. Archeologists believe that the people of the Late Kachemak tradition are ancestors of modern day Alutiiqs. Archeological data collected over the past 20 years indicates that Late Kachemak societies evolved into the more complexly organized societies of the Koniag tradition observed at historic contact in the late 18th century. As such, the human remains from the Crag Point site are presumed to be Native American and most closely affiliated with the contemporary Native residents of the Kodiak archipelago, the Kodiak Alutiiq. Specifically, they were recovered from an area of the Kodiak Archipelago traditionally used by members of the Native Village of Ouzinkie.

The human remains found at the Crag Point archeological site by William Laughlin in the 1970s presently located at the University of Wisconsin Anthropology Department and at the Smithsonian Institution are similarly presumed to date no more recently than 800 B.P., though no specific information is available about them.

The Anton Larsen site is a prehistoric archeological deposit near the Crag Point site. The human remains found at this site by William Laughlin in the 1960s or 1970s and presently at the Smithsonian Institution are similarly presumed to date no more recently than 800 B.P., though no specific information is available about them.

Officials of the Alaska State Office, Bureau of Land Management have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of at least seven individuals of Native American ancestry. Officials of the Alaska State Office, Bureau of Land Management have also 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 Native Village of Ouzinkie.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Robert E. King, Alaska State NAGPRA Coordinator, Bureau of Land Management, 222 W. 7th Avenue, Box 13, Anchorage, AK 99513-7599, telephone (907) 271-5510, before September 12, 2008. Repatriation

of the human remains to the Native Village of Ouzinkie may proceed after that date if no additional claimants come forward.

The Alaska State Office, Bureau of Land Management is responsible for notifying the Koniag, Inc., Native Village of Ouzinkie, and Ouzinkie Native Corporation that this notice has been published.

Dated: July 8, 2008

**Daniel Odess,**

*Assistant Associate Director, Park Cultural Resources.*

[FR Doc. E8-18713 Filed 8-12-08; 8:45 am]

**BILLING CODE 4312-50-S**

---

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of Agriculture, Forest Service, Coconino National Forest, Flagstaff, 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 of 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, Coconino National Forest, Flagstaff, AZ, and in the possession of the Arizona State University, School of Evolution and Social Change (formerly Department of Anthropology), Tempe, AZ. The human remains and associated funerary objects were removed from 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 Coconino National Forest and Arizona State University, School of Human Evolution and Social Change professional staffs in consultation with representatives of the Hopi Tribe of Arizona.

At an unknown date, human remains representing a minimum of one individual were removed from site AZ

O:05:0129, Yavapai County, AZ, by unknown individuals. In 1958, the human remains were donated to the Arizona State University by Edward Dick. No known individual was identified. The eight associated funerary objects are one necklace, three bead anklets, three pieces of cloth, and one reed.

Site AZ O:05:0129 is a cave site, in the Verde River Valley and located near Camp Verde, AZ. Characteristics of material culture indicate that the site is associated with the archeologically-defined Sinagua culture (central Arizona), dating to A.D. 650–1400. The Sinagua culture is considered to be ancestral to the Hopi Tribe of Arizona. Oral traditions presented by representatives of the Hopi Tribe support cultural affiliation.

Officials of the Coconino National Forest in consultation with officials of Arizona State University 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 Coconino National Forest in consultation with officials of Arizona State University also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the eight 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 Coconino National Forest 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 Hopi Tribe of Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, USDA Forest Service, 333 Broadway Blvd. SE, Albuquerque, NM 87102, telephone (505) 842–3238, before September 12, 2008. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona may proceed after that date if no additional claimants come forward.

The Coconino National Forest is responsible for notifying the Hopi Tribe of Arizona that this notice has been published.

Dated: June 8, 2008

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E8–18693 Filed 8–12–08; 8:45 am]

**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Department of Anthropology Museum at the University of California, Davis, Davis, 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 Department of Anthropology Museum at the University of California, Davis, CA. The human remains and associated funerary objects were removed from Colusa and Yolo Counties, 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 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 Department of Anthropology Museum at the University of California, Davis professional staff in consultation with representatives of the Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria, California; Cortina Indian Rancheria of Wintun Indians of California; and Rumsey Indian Rancheria of Wintun Indians of California.

In 1973, human remains representing a minimum of two individuals were removed from Miller Mound (CA-COL–1), Colusa County, CA, by the University of California, Davis archeological field school. No known individuals were identified. The 6,871 associated funerary objects are 177 clamshell disk beads, 1 lot of approximately 5,000 clamshell disk beads, 1 bone awl, 6,452 trade beads and fragments, 5 lots of trade beads and fragments (totaling over 10,000), 168 abalone shell pendants, 2 magnesite cylinders, 7 buttons, 1 clamshell bead necklace fragment, 1

basket fragment, 3 coin/clamshell bead necklace fragments, 41 coins, 4 metal fragments, 1 square nail, 2 animal bones, 4 lots of textile/bead matrix, and 1 hat.

Based on burial context and site characteristics, the human remains described above from Colusa County are determined to be Native American in origin. The presence of clamshell disk beads with one of the burials indicates that it dates to Phase 2 of the Late Period (approximately A.D. 1500–1790). The presence of historic items indicates that the other burial dates to the Historic Period (prior to A.D. 1790). Linguistic evidence indicates that the Patwin (Southern Wintun) moved southward from the vicinity of the California-Oregon border into the Sacramento Valley sometime around A.D. 0, and then spread into the surrounding foothills sometime before the beginning of Phase 2 of the Late Period. Robert Heizer documented the Miller Mound site as an ethnographic village site inhabited by the River Patwin at least through the Historic Period, or since A.D. 1770, until it was abandoned in A.D. 1872. The archeological assemblage from the Miller Mound also indicates an occupation that is consistent with the ethnographic Patwin. Based on geographical location and age of the associated funerary objects, the human remains and associated funerary objects are culturally affiliated with descendants of the Patwin.

In 1969 and 1971, human remains representing a minimum of five individuals were removed from CA–COL–11 in Colusa County, CA, by two University of California, Davis archeological field schools. The collection was accessioned by the museum in 1971. No known individuals were identified. The 21 associated funerary objects are 1 *Haliotis* ornament, 5 clamshell disk beads, 1 lot of at least 2,500 clamshell disk beads, 12 *Olivella* beads, and 2 pestles.

Based on burial context and site characteristics, the human remains described above from Colusa County are determined to be Native American in origin. The artifact assemblage at this site, which includes clamshell disk beads and arrow points, indicates that the human remains and associated funerary objects date to no earlier than Phase 2 of the Late Period (or roughly A.D. 1500–1790). Linguistic evidence indicates that the Patwin (Southern Wintun) moved southward from the vicinity of the California-Oregon border into the Sacramento Valley sometime around A.D. 0, and then spread into the surrounding foothills sometime before