

A copy of the plats may be obtained from the Land Office at the Oregon/ Washington State Office, Bureau of Land Management, 333 S.W. 1st Avenue, Portland, Oregon 97204, upon required payment. A person or party who wishes to protest against a survey must file a notice that they wish to protest (at the above address) with the Oregon/Washington State Director, Bureau of Land Management, Portland, Oregon.

**FOR FURTHER INFORMATION CONTACT:** Chief, Branch of Geographic Sciences, Bureau of Land Management, (333 S.W. 1st Avenue), P.O. Box 2965, Portland, Oregon 97208.

Dated: February 12, 2008.

**Fred O'Ferrall,**

*Branch of Lands and Minerals Resources.*

[FR Doc. E8-3473 Filed 2-22-08; 8:45 am]

**BILLING CODE 4310-33-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item: Alaska State Museum, Juneau, AK

**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. 3005, of the intent to repatriate a cultural item in the possession of the Alaska State Museum, Juneau, AK, which meets the definition of "object of cultural patrimony" 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.

The one cultural item is the *Woodzixeedi Gooch Naazein Kudás'* or Multiplying Wolf Tunic (ASM catalogue number II-B-1356). The tunic is woven in the Chilkat technique, made by an unknown weaver in the style common in the late 19th century. The one-piece, sleeveless tunic is worn draped over the shoulders and over other clothing by both men and women. It has a figurative design of wolves woven on the front and geometric designs on the back. One side of the tunic is permanently closed, while the other side closes with leather ties. The tunic is hand woven from

cedar bark, mountain goat wool, and commercial wool, and the design figures are dyed black, blue, and yellow, on a natural white background.

The "multiplying wolf" design depicted on the tunic is a primary crest of the Wolf House of the Kaagwaantaan clan of Sitka, AK. The ceremonial use of the tunic by members of the Wolf House is documented in photos from the late 19th century to early 20th century. Several images show the tunic being worn by Jake Yarquan (Yaak waan), a leader of the Wolf House who was most likely the caretaker of the tunic.

Following Mr. Yarquan's death, the tunic was purchased from his widow, Lily Yarkwan, by the Historical Library and Museum Commission, and donated to the Alaska Historical Library and Museum, Territory of Alaska (now known as the Alaska State Museum).

Under Tlingit law, the tunic is considered *at.oow* of the Wolf House of the Sitka Kaagwaantaan, and is by definition the property of the group. Based on Tlingit law, the tunic is an object of cultural patrimony and has ongoing cultural importance to the clan. While *at.oow* is cared for by a clan leader it remains communal property. In this case, the tunic was alienated by the widow of the caretaker, Lily Yarkwan, who belonged to another clan.

According to museum records, Mrs. Yarkwan presented herself as legal owner of the tunic to museum officials, who subsequently purchased it in good faith. There is no evidence that the Wolf House itself was directly involved in the alienation or that the transaction was handled in accordance with Tlingit law.

The Alaska State Museum has received claims for this object by the Central Council Tlingit & Haida Indian Tribes (on behalf of Mr. Andrew Gamble, a leader of the Wolf House), and by the Sitka Tribe of Alaska (on behalf of Mr. Herman Kitka, a clan leader of the Wolf House). During consultation with the tribes and clan officials, the parties presented similar information on the details, meaning, and history of the tunic, as well as traditional Tlingit law, but differed regarding the present leadership of the Wolf House. All parties agreed that the tunic is an object of cultural patrimony and was alienated without the consent of the Wolf House.

Officials of the Alaska State Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the tunic has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Alaska State Museum also have determined that,

pursuant to 25 U.S.C. 3001 (13), the museum does not have right of possession to the object of cultural patrimony. Lastly, officials of the Alaska 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 object of cultural patrimony and the Central Council of the Tlingit & Haida Indian Tribes and Sitka Tribe of Alaska, both acting on behalf of leaders of the Wolf House of the Sitka Kaagwaantaan clan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the object of cultural patrimony should contact Mr. Bruce Kato, Chief Curator, Alaska State Museum, 395 Whittier Street, Juneau, AK 99801-1718, telephone (907) 465-2901, before March 26, 2008. Repatriation of the object of cultural patrimony to the Central Council of the Tlingit & Haida Indian Tribes and/or Sitka Tribe of Alaska, on behalf of the Wolf House of the Sitka Kaagwaantaan clan, may proceed after that date if no additional claimants come forward.

Dated: January 22, 2008

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E8-3457 Filed 2-22-08; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: 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. 3005, of the intent to repatriate cultural items in the possession of the Arizona State Museum, University of Arizona, Tucson, AZ, 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 1958, cultural items were removed from a burial at the Mission San Xavier

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.*

[FR Doc. E8-3453 Filed 2-22-08; 8:45 am]

**BILLING CODE 4312-50-S**

## 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