

In an article written in 1974, Mr. Grosscup described the site:

The special site, 26–Ly–3, is located not far from Fort Churchill. It is a cave high up on a cliff above the Carson River. Small wooden sticks are stuck into the crevices in the walls of the cave in great numbers and there are a number of white pictographs of humans, most of which are very obviously male, painted on the smooth rock surfaces. This cave is also known to the modern Northern Paiute as having medicinal properties.

Site NV–Ly–03 is a complex of caves along a cliff face, above the Carson River. The site is near Fort Churchill and is located on private property. These caves are within the traditional territory of the Northern Paiute and are only a few miles from the Yerington Reservation per “Ethnographic Notes on the Northern Paiute of Western Nevada,” by Willard Z. Park. The museum’s professional staff consulted with representatives of the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada, who reaffirmed the tribe’s belief that Prayer Cave and its contents are sacred, and that the cave and its contents are part of on-going ceremonies and beliefs. A representative of the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada has also confirmed that the sticks (catalog numbers 2–28954 and 2–28956) are prayer sticks, despite their not having been identified as such by museum records. Phoebe A. Hearst Museum of Anthropology professional staff has confirmed the affiliation of the cultural items to the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada through published written documentation.

Officials of the Phoebe A. Hearst Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the seven cultural items are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Phoebe A. Hearst Museum of Anthropology 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 sacred objects and the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Dr. Judd King, Museum Director, Phoebe A. Hearst Museum of Anthropology, 103 Kroeber Hall, University of California, Berkeley,

Berkeley, CA 94720–3712, telephone (510) 642–3682, before January 29, 2009. Repatriation of the sacred objects to the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada may proceed after that date if no additional claimants come forward.

The Phoebe A. Hearst Museum of Anthropology is responsible for notifying the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada that this notice has been published.

Dated: November 19, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8–30890 Filed 12–29–08; 8:45 am]

BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Alaska State Office of History and Archaeology, Anchorage, AK, and Alutiiq Museum and Archaeological Repository, Kodiak, 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. 3003, of the completion of an inventory of human remains in the control of the Alaska State Office of History and Archaeology, Anchorage, AK, and in the possession of the Alutiiq Museum and Archaeological Repository, Kodiak, AK. The human remains were removed from the Aleut Village North archeological site (49–AFG–00004), Afognak Island, AK.

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 on behalf of the Alaska State Office of History and Archaeology by Alutiiq Museum and Archaeological Repository professional staff in consultation with representatives of the Afognak Native Corporation; Native Village of Afognak; Koniag, Inc.; Litnik, Inc.; and Native Village of Port Lions.

In June of 2008, human remains representing a minimum of one individual were removed from the

beach near the Aleut Village North archeological site (49–AFG–00004), Afognak Island, AK, by Robert Lachowsky. Mr. Lachowsky turned in the human remains to the Alutiiq Museum and Archaeological Repository. The Alutiiq Museum contacted the Alaska State Troopers, who sent photographs to the State Office of History and Archaeology. A professional archeologist and forensic consultant determined the remains to be a prehistoric person of Eskimo ancestry. The Alaska State Troopers released the human remains to the Alutiiq Museum for disposition in July 2008. No known individual was identified. No associated funerary objects are present.

The Aleut Village North archeological site is a prehistoric and historic settlement north of Afognak Village on the southeast coast of Afognak Island. The site has a well-preserved midden that dates to the Kachemak and Koniag Traditions, as well as historic deposits of material. The human remains were likely deposited on the beach from the actively eroding midden. Based on the examination by an Alaskan State forensic archeologist, the human remains are believed to be prehistoric. Archeological data indicate that the ancestors of the Kodiak Alutiiq people have inhabited the Kodiak region for over 7,500 years, and that they are culturally and biologically related to the Yup’ik Eskimo people of southern Alaska. As such, the human remains are most closely related to the contemporary Kodiak Alutiiq people. Specifically, the human remains are from an area of the Kodiak archipelago traditionally used by members of the Afognak Native Corporation; Native Village of Afognak; Koniag, Inc.; Litnik, Inc.; and Native Village of Port Lions.

Officials of the Alaska State Office of History and Archaeology and Alutiiq Museum and Archaeological Repository 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 Alaska State Office of History and Archaeology and the Alutiiq Museum and Archaeological Repository 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 Afognak Native Corporation; Native Village of Afognak; Koniag, Inc.; Litnik, Inc.; and Native Village of Port Lions.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Sven Haakanson, Jr.,

Executive Director, Alutiiq Museum and Archaeological Repository, 215 Mission Rd., Suite 101, Kodiak, AK 99615, telephone (907) 486-7004, before January 29, 2009. Repatriation of the human remains to the Afognak Native Corporation; Native Village of Afognak; Koniag, Inc.; Litnik, Inc.; and Native Village of Port Lions may proceed after that date if no additional claimants come forward.

The Alutiiq Museum and Archaeological Repository is responsible for notifying the Afognak Native Corporation; Native Village of Afognak; Koniag, Inc.; Litnik, Inc.; and Native Village of Port Lions that this notice has been published.

Dated: November 18, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8-30884 Filed 12-29-08; 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, Bureau of Land Management, California State Office, Sacramento, CA and University of California, Los Angeles, Fowler Museum of Cultural History, Los Angeles, 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 in the control of the U.S. Department of the Interior, Bureau of Land Management, California State Office, Sacramento, CA, and in the possession of the University of California, Los Angeles, Fowler Museum of Cultural History, Los Angeles, CA. The human remains were removed from Inyo County, 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. 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 of California, Los Angeles, Fowler Museum of Cultural History professional staff with the Bureau of

Land Management consulting with representatives of the Big Pine Band of Owens Valley Paiute-Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

In 1950-1951, fragmentary human remains representing a minimum of one individual were removed from Dry Lake Cave (site CA-INY-1898) in Inyo County, CA, during permitted excavations by the University of California, Los Angeles, Department of Anthropology. No known individual was identified. No associated funerary objects are present.

The age of the site is prehistoric. Archeological evidence and oral tradition of tribal representatives identify the Dry Lake Cave area as located within the traditional territory of the Big Pine Band of Owens Valley Paiute-Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

Officials of the Bureau of Land Management, California State Office 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 Bureau of Land Management, California State Office 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 Big Pine Band of Owens Valley Paiute-Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Stephanie Damadio,

Bureau of Land Management, 2800 Cottage Way, Sacramento, CA 95825, telephone (916) 978-4650, before January 29, 2009. Repatriation of the human remains to the Big Pine Band of Owens Valley Paiute-Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California may proceed after that date if no additional claimants come forward.

The Bureau of Land Management, California State Office is responsible for notifying the Big Pine Band of Owens Valley Paiute-Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California that this notice has been published.

Dated: November 24, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8-30896 Filed 12-29-08; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Klamath County Museums, Klamath Falls, OR

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 Klamath County Museums, Klamath Falls, OR. The human remains were removed from Siskiyou County, 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. The National