

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.*

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**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; Ojibwe-Missouri 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; Ojibwe-Missouri 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; Ojibwe-Missouri 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

human remains and associated funerary object to 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; Ojibwa-Missouri 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 may proceed after that date if no additional claimants come forward.

Effigy Mounds National Monument is responsible for notifying 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; Ojibwa-Missouri 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 that this notice has been published.

Dated: May 30, 2008

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Rochester Museum & Science Center, Rochester, NY

**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 Rochester Museum & Science Center, Rochester, NY. The human remains and associated funerary objects were removed from Genesee, Livingston, Monroe, and Ontario Counties, NY.

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 Rochester Museum & Science Center professional staff in consultation with representatives of the Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York (formerly the St. Regis Band of Mohawk Indians of New York); Stockbridge Munsee Community, Wisconsin; Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York.

In 1930, human remains representing a minimum of four individuals were removed from the Alhart Site (Bgn 015), Town of Sweden, Monroe County, NY, during a Rochester Museum & Science Center field expedition. No known individuals were identified. No associated funerary objects are present.

At an unknown date, human remains representing a minimum of 10 individuals were removed from the Alhart Site (Bgn 015), Town of Sweden, Monroe County, NY, and donated by Charles Alhart to the museum in 1933. No known individuals were identified. No associated funerary objects are present.

At an unknown date, human remains representing a minimum of two individuals were removed from the Alhart Site (Bgn 015), Town of Sweden, Monroe County, NY, and probably donated by Charles Alhart to the museum in 1933. No known individuals were identified. No associated funerary objects are present.

Based on skeletal morphology, these individuals have been identified as Native American. Based on site location and continuities of material culture as represented in other collections from the site, the Alhart Site has been identified as Iroquois (Seneca). Based on material culture and C14 dates, the site is dated to A.D. 1450-1560.

At an unknown date, human remains representing a minimum of two individuals were removed from the Belcher Site (Hne 008), Town of Richmond, Ontario County, NY. No known individuals were identified. No associated funerary objects are present.

In 1912, human remains representing a minimum of one individual were removed from the Belcher Site (Hne 008), Town of Richmond, Ontario County, NY, by Frederick Houghton. In 1942, the human remains were donated to the Rochester Museum & Science

Center by the Buffalo Museum of Science. No known individual was identified. No associated funerary objects are present.

Based on skeletal morphology, these individuals have been identified as Native American. Based on site location and continuities of material culture as represented in other collections from the site, the Belcher Site has been identified as Iroquois (Seneca), dating to A.D. 1540-1560.

In 1973, human remains representing a minimum of nine individuals were removed from the surface of the Brongo Site (Bgn 032), Town of Ogden, Monroe County, NY, by the Rochester Museum & Science Center at the request of the Monroe County Medical Examiner's Office. No known individuals were identified. No associated funerary objects are present.

In 1974, human remains representing a minimum of two individuals were removed from the surface of the Brongo Site (Bgn 032), Town of Ogden, Monroe County, NY, by Mr. Springer and Mr. McCabe and placed in the collection of the Rochester Museum & Science Center. No known individuals were identified. No associated funerary objects are present.

In 1974, human remains representing a minimum of two individuals were removed from the surface of the Brongo Site (Bgn 032), Town of Ogden, Monroe County, NY, by the Monroe County medical examiner and given to the Rochester Museum & Science Center. No known individuals were identified. No associated funerary objects are present.

In 1974, human remains representing a minimum of 10 individuals were removed from the Brongo Site (Bgn 032), Town of Ogden, Monroe County, NY, by the Rochester Museum & Science Center. No known individuals were identified. The nine associated funerary objects are four shell beads, three chert flakes, one possible hammerstone, and one lot of charcoal.

Based on skeletal morphology, these individuals have been identified as Native American. Based on site location and continuities of material culture as represented in other collections, the Brongo Site has been identified as Iroquois (Seneca), dated to A.D. 1450-1550.

At an unknown date, human remains representing a minimum of one individual were removed from the Caledonia Gravel Pit Site (no number), Town of Caledonia, Livingston County, NY, by person(s) unknown. In 1932, the human remains were donated to the Rochester Museum & Science Center by Tim McKay. No known individual was