

indicates a relatively stable population residing on the Seward Peninsula continuously for over 1,000 years. The 1893 U.S. Census listed a collective village on Point Spencer with a population of 485, of which 236 were Alaska Natives and 249 were foreign. The Alaska Native descendants of Point Spencer are members at the Native Village of Brevig Mission, Native Village of Teller, and Native Village of Wales.

Officials of the Rochester Museum & Science Center 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 Rochester Museum & Science Center also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Bering Straits Native Corporation, Native Brevig Mission Native Corporation, Village of Brevig Mission, Native Village of Teller, Teller Native Corporation, Native Village of Wales, and Wales Native Corporation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Gian Carlo Cervone, Rochester Museum & Science Center, 657 East Avenue, Rochester, NY 14607–2177, telephone (585) 271–4552, ext. 310, before July 17, 2008. Repatriation of the human remains to the Bering Straits Foundation on behalf of the Bering Straits Native Corporation, Native Brevig Mission Native Corporation, Village of Brevig Mission, Native Village of Teller, Teller Native Corporation, Native Village of Wales, and Wales Native Corporation may proceed after that date if no additional claimants come forward.

The Rochester Museum & Science Center is responsible for notifying the Bering Straits Foundation, Bering Straits Native Corporation, Native Brevig Mission Native Corporation, Village of Brevig Mission, Native Village of Teller, Teller Native Corporation, Native Village of Wales, and Wales Native Corporation that this notice has been published.

Dated: May 12, 2008.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8–13595 Filed 6–16–08; 8:45 am]

BILLING CODE 4312–50–S

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 in the possession of the Rochester Museum & Science Center, Rochester, NY. The human remains were removed from Walworth County, SD.

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 Rochester Museum & Science Center professional staff in consultation with representatives of the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In the 1920s, human remains representing a minimum of one individual were removed from the Mobridge site (39WW1), Walworth County, SD, by W.H. Over. Mr. Over sold the human remains to the museum in 1927. No known individual was identified. No associated funerary objects are present.

Osteological examination of the human remains indicates that they are of likely Native American ancestry. In *Mobridge Site Cemeteries: Controversy Concerning the Location of the Over and Stirling Burials*, Douglas W. Owsley identified a number of human remains from the Mobridge site as Arikara based on morphological traits (1981). Diagnostic architecture and artifacts found at the Mobridge site, including circular, semi-subterranean structures and Native-made glass pendants, indicate that the human remains were probably buried by the Arikara during the post-contact Coalescent Traditional period (A.D. 1675–1780). In 1870, the Arikara, Hidatsa, and Mandan tribes were moved to the Fort Berthold Indian Reservation in North Dakota. Descendants of the Arikara, Hidatsa, and Mandan are members of the Three

Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

Officials of the Rochester Museum & Science Center 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 Rochester Museum & Science Center 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 Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Gian Carlo Cervone, Rochester Museum & Science Center, 657 East Avenue, Rochester, NY 14607–2177, telephone (585) 271–4552, ext. 310, before July 17, 2008. Repatriation of the human remains to the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota may proceed after that date if no additional claimants come forward.

The Rochester Museum & Science Center is responsible for notifying the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota that this notice has been published.

Dated: May 12, 2008.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8–13594 Filed 6–16–08; 8:45 am]

BILLING CODE 4312–50–S

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 and associated funerary objects in the possession of the Slater Museum of Natural History, University of Puget Sound, Tacoma, WA. The human remains and associated funerary objects were removed from Akun 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 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.

[FR Doc. E8–13567 Filed 6–16–08; 8:45 am]

BILLING CODE 4312–50–S

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