

Oceanside Corporation; Native Village of Port Lions and Afgonak Native Corporation; Shoonaq Tribe of Kodiak and Natives of Kodiak, Inc.; and South Naknek Village and Alaska Peninsula Corporation.

Representatives of any other Alaska Native village or corporation that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Bill Pierce, Superintendent, Katmai National Park and Preserve, 4230 University Drive, Suite 311, Anchorage, AK, 99508; telephone: (907) 271-3753, before July 28, 1997.

Repatriation of the human remains and associated funerary objects to the Council of Katmai Descendants, on behalf of the Bristol Bay Native Corporation, may begin after that date if no additional claimants come forward.

Dated: June 16, 1997.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Assistant Manager, Archeology and Ethnography Program.

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BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service, DOI

Notice of Intent To Repatriate Cultural Items in the Possession of the Museum of Northern Arizona, Flagstaff, AZ

AGENCY: National Park Service, DOI.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3005 (a)(2), of the intent to repatriate cultural items in the possession of the Museum of Northern Arizona which meet the definition of "sacred objects" and "objects of cultural patrimony" under Section 2 of the Act.

The 22 cultural items consist of Kipo Katsina, Wupamok Katsina, Huhuwa Katsina, Yoche Katsina, two Koyemsi Katsinam, Mong Katsina, two Tangik Katsinam, two Tukwunangmaana Katsinam, three Tukwunangtaaqa KaaKatsinam, Katsina Maana, an unknown Katsina, "Long Haired" Katsina, a Coyote/Fire Clan Katsina, two Water Clan Katsinam, a Katsina fragment, and the skull and femurs of a canine.

In 1942, Yoche Katsina was donated to the Museum of Northern Arizona by a private individual. In 1943, Kipo Katsina, Wupamok Katsina, and

Huhuwa Katsina were donated to the Museum of Northern Arizona by a private individual. In 1961, Koyemsi Katsina and Mong Katsina were accessioned into the Museum of Northern Arizona collections through an exchange with the Chicago Museum of Natural History. In 1962, two Tangik Katsinam, two Tuwanagmaana Katsinam, and three Tukwanagtaaqa KaaKatsinam were purchased by the Museum of Northern Arizona from a private individual. In 1962, Katsina Maana was donated to the Museum of Northern Arizona by a private individual. In 1962, the skull and femurs of a canine were donated to the Museum of Northern Arizona by a private individual. In 1966, an unknown Katsina was donated to the Museum of Northern Arizona by a private individual (this Katsina is currently missing in collection, but has not yet been declared lost). In 1978, a Coyote/Fire Clan Katsina, two Water Clan Katsinam, and a Katsina fragment were recovered during legally authorized excavations by the Museum of Northern Arizona under contract with the Commerce Department during improvement projects at Walpi Pueblo. Accession information and anthropological evidence indicate these Katsina masks are consistent with Hopi practice. Consultation with representatives of the Hopi tribe indicates that these Katsina masks are needed by traditional religious leaders for the practice of Hopi religion by present day adherents. Representatives of the Hopi Tribe further state that the 21 Katsina and the canine skeletal remains have ongoing historical, traditional, and cultural importance central to the Hopi Tribe, and could not have been alienated, appropriated, or conveyed by any individual.

Based on the above-mentioned information, officials of the Museum of Northern Arizona have determined that, pursuant to 25 U.S.C. 3001 (3)(C), these 22 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 Museum of Northern Arizona have determined that, pursuant to 25 U.S.C. 3001 (3)(D), these 22 cultural items have ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Museum of Northern Arizona have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity

which can be reasonably traced between these items and the Hopi Tribe.

This notice has been sent to officials of the Hopi Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Michael J. Fox, Director, Museum of Northern Arizona, 3101 N. Fort Valley Rd., Flagstaff, AZ 86001, telephone (520) 774-5213 before July 28, 1997. Repatriation of these objects to the Hopi Tribe may begin after that date if no additional claimants come forward.

Dated: June 19, 1997.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 97-16904 Filed 6-26-97; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service, DOI

Notice of Inventory Completion for Native American Remains and Associated Funerary Objects From Teller, AK, in the Control of the Alaska State Office, Bureau of Land Management, Anchorage, AK

AGENCY: National Park Service, DOI.

ACTION: Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains and associated funerary objects in the control of the Alaska State Office, Bureau of Land Management.

A detailed assessment of the human remains was made by Bureau of Land Management professional staff and University of Alaska Museum professional staff in consultation with representatives of the Native Village of Teller.

During 1949, human remains representing two individuals from Point Spencer in the vicinity of Teller, AK were donated to the University of Alaska Museum by Charles Lucier. At an unknown date, Mr. Lucier had received these individuals as a gift from an unnamed person. No known individuals were identified. No associated funerary objects were recovered.

During 1950, human remains representing five individuals (four adults and one child) were recovered from the vicinity of Teller, AK by Helge Larsen under unknown circumstances. No known individuals were identified.

No associated funerary objects were recovered.

During 1961, human remains representing six individuals were surface-collected from the Seward Peninsula in the vicinity of Teller, AK by Frederick Hadleigh West. Also in 1961, West surface-collected cranial elements of two individuals from a tundra burial on the Seward Peninsula in the vicinity of Teller. No known individuals were identified. No associated funerary objects were recovered.

Archeological and ethnographic evidence indicates the general region of Point Spencer shows a continuity of occupation from 900 AD to the present based on technologies, material culture, and manner of interment. All of the remains are undated and may be as recent as the late 19th or early 20th

century when the ancestors of people now living in Teller were in this area. Native Elders recognize the areas where the human remains were recovered as traditionally associated with their village, and that tundra burials are the traditional manner of interment.

Based on the above mentioned information, including oral history, officials of the Bureau of Land Management have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of fifteen individuals of Native American ancestry. Officials of the Bureau of Land Management have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Native Village of Teller.

This notice has been sent to officials of the Native Village of Teller. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Robert E. King, Alaska State NAGPRA Coordinator, Bureau of Land Management, 222 W. 7th Avenue, #13, Anchorage, Alaska 99513-7599; telephone (907) 271-5510, before July 28, 1997. Repatriation of the human remains to the Native Village of Teller may begin after that date if no additional claimants come forward.

Dated: June 19, 1997.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

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