

**DEPARTMENT OF THE INTERIOR****National Park Service, DOI****Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Control of the Katmai National Park and Preserve, National Park Service, Anchorage and King Salmon, 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, 25 U.S.C. 3003 (d), of the completion of an inventory of human remains and associated funerary objects in the control of the Katmai National Park and Preserve, National Park Service, Anchorage and King Salmon, AK.

A detailed assessment was made by National Park Service professional staff, in consultation with representatives of the University of Oregon-Eugene, University of Alaska-Fairbanks, and the Council of Katmai Descendants. The Council of Katmai Descendants is a non-Federally recognized Indian group representing the interests of the Federally recognized Bristol Bay Native Corporation and includes members of several Alaska Native villages and corporations in the Naknek River drainage and Katmai coast areas.

Between 1960 and 1983, human remains representing 16 individuals were recovered during legally authorized excavations at five sites along the Brooks River. No known individuals were identified. No associated funerary objects are present. Fourteen of these individuals were found interred above a volcanic ash layer dated to 1050 AD and beneath a volcanic ash layer dated at 1450 AD. These fourteen human remains date between 1050 and 1450 AD. The remains of two individuals were recovered from above the 1450 AD ash layer. The orientation of these two individuals is similar to mortuary practices used prior to contact with the Russians in 1778 AD. These two human remains were probably buried between 1450 and 1778 AD. All sixteen individuals are currently being curated at the Oregon State Museum of Anthropology at the University of Oregon in Eugene, OR.

In 1982 and 1983, human remains representing three individuals were recovered during legally authorized excavations at two previously excavated sites along the Brooks River. No known individuals were identified. The six funerary objects include a pumice stone,

a piece of otter fur, wood from a coffin lid, a copper piece, a stone tool, and a charcoal sample. The human remains were recovered from above the 1050 AD volcanic ash layer. The orientation of the human remains and associated funerary objects is similar to mortuary practices used prior to contact with the Russians in 1778 AD. These human remains and six associated funerary objects were probably buried between 1050 to 1778 AD. These two human remains and associated funerary objects are currently being curated at the Museum at the University of Alaska-Fairbanks.

Archeological evidence from these five sites in the Brooks River area—such as continuities in mortuary practices and material culture—suggests that the Brooks River inhabitants abandoned the area during volcanic eruptions and later repopulated the area. Oral history from nearby village residents support the affiliation of the human remains and associated funerary objects from these five sites with modern day Alutiiq peoples, including the villages of Chignik Bay, Chignik Lagoon, Chignik Lake, Ivanoff, King Salmon, Naknek, Perryville, and South Naknek.

Human remains representing a minimum of six individuals were recovered from three sites along the Katmai Coast. All but one recovery were legal excavations. Prior to 1954, the remains of one individual were recovered from a housepit at Chiniak Lagoon, along the Shelikof Straits. The remains of a second individual were recovered under unknown circumstances from the same housepit site in 1963, possibly by clam diggers. Radio carbon dates and analysis of the Chiniak Lagoon site suggests an occupation date no earlier than 1100 AD. In 1965 the human remains of one individual were recovered nearby at Kukak. This site has been radio carbon dated to between 400 to 1280 AD. In 1965, remains representing a minimum of three individuals were recovered from a small island east of Takli Island and south of Amalik Bay. These human remains are believed to post-date 1000 AD, due to the stratigraphy from which they were recovered. No known individuals were identified from any of the three sites. No associated funerary objects are present. These human remains are currently being curated at the Oregon State Museum of Anthropology at the University of Oregon in Eugene, OR.

Archeological, linguistic, historical, and oral traditional evidence indicate that the population of the Katmai Coast/Shelikof Straits area was widely displaced in the prehistoric and historic

periods by volcanic eruptions.

Descendants of the earlier population are believed to reside in various villages on the Kodiak archipelago and the Alaska peninsula, including South Naknek, King Salmon, Chignik Lagoon, Chignik Lake, Karluk, Larsen Bay, Ouzinkie, Naknek, Chignik Bay, Perryville, Ivanoff, Port Lions, Akhiok, and Old Harbor.

Based on the above-mentioned information, officials of the National Park Service have determined that, pursuant to 43 CFR 10 (d)(1), the human remains listed above represent the physical remains of 25 individuals of Native American ancestry. Officials of the National Park Service have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the six items listed 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. Officials of the National Park Service have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between the human remains and funerary objects from the five sites along the Brooks River and the native villages of Chignik Bay, Chignik Lagoon, Chignik Lake, Ivanoff, King Salmon, Naknek, Perryville, and South Naknek. Officials of the National Park Service 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 the human remains from Chiniak Lagoon, Kukak, and the small island east of Takli Island and south of Amalik Bay and the native villages of Akhiok, Chignik Bay, Chignik Lagoon, Chignik Lake, Ivanoff, Karluk, King Salmon, Larsen Bay, Naknek, Old Harbor, Ouzinkie, Perryville, Port Lions, and South Naknek.

This notice has been sent to officials of Council of Katmai Descendants, on behalf of the Bristol Bay Native Corporation, and Kodiak Area Native Association on behalf of Koniag, Inc., as well as the following Alaska Native villages and corporations: Native Village of Akhiok and Akhiok-Kaguyak, Inc; Native Village of Chignik and Far West, Incorporated; Native Village of Chignik Lagoon and Chignik Lagoon Native Corporation; Chignik Lake Village and Chignik River LTD.; Ivanoff Bay Village and Bay View Inc.; Native Village of Karluk (I.R.A.); Native Village of Larsen Bay; Naknek Native Village and Paug-Vik Incorporated, Ltd.; Village of Old Harbor and Old Harbor Native Corporation; Ouzinkie Village and Ouzinkie Native Corporation; Native Village of Perryville (I.R.A.) and

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,**

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## 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.

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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.