

River Indian Reservation, Arizona and the Salt River Pima-Maricopa Indian Community of the Salt River Reservation are both composed primarily of Akimel O'odham along with small populations of Maricopas.

The O'odham commonly refer to their ancestors as the "Huhugam". The Akimel O'odham, Tohono O'odham and the Hia-Ced O'odham (not Federally-recognized) are descendants of the "Huhugam". Their oral history documents the end time of the "Hohokam", and archeological evidence supports the link between historic O'odham groups and the prehistoric "Hohokam". Linguistic, oral tradition, and ethnographic evidence also support affiliation between the "Hohokam" and the present-day O'odham.

The Hopi Tribe of Arizona considers all of Arizona to be within traditional Hopi lands, or within areas where Hopi clans migrated in the past. According to Hopi oral history some clans moved out of the Valley of Mexico/Central Mexico and migrated north into the Gila and Salt River Basins. The Santa Cruz Valley, which extends from Northern Sonora, Mexico into southern Arizona to the confluence of the Gila and Salt Rivers, was a natural corridor for the movement of peoples from the south and served as a migration route for Hopi clans. Several researchers have noted similarities between Hopi ceremonies and those of the O'odham. On May 23, 1994, the Hopi Tribe of Arizona issued a resolution declaring its cultural affiliation with the "Hohokam".

Oral history suggests that some Zuni clans began their migrations in the Salt-Gila River basins and originated from the Hohokam. On July 11, 1995, the Zuni Tribe of the Zuni Reservation, New Mexico issued a "Statement of Cultural Affiliation with Prehistoric and Historic Cultures" which asserts a shared group identity with the "Hohokam" based on oral teachings and traditions, ethnohistoric documentation, and historic and archeological evidence. Zuni oral history speaks of ancestral migrations and settling throughout the region in search for the Middle Place of the World (present-day Pueblo of Zuni). A recent publication, *Zuni Origins*, discusses some of the evidence for shared group identity between the "Hohokam" of southern Arizona and the Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of Tumacacori National Historical Park have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 13 individuals of Native American ancestry. Officials of Tumacacori

National Historical Park also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 83 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 Tumacacori National Historical Park 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 Ak Chin Indian Community of the Maricopa (Ak Chin) Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Lisa Carrico, superintendent, Tumacacori National Historical Park, P.O. Box 8067, Tumacacori, AZ 85640, telephone (520) 398–2341 Ext. 52, before August 6, 2009. Repatriation of the human remains and associated funerary objects to the Ak Chin Indian Community of the Maricopa (Ak Chin) Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

Tumacacori National Historical Park is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Pascua Yaqui Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: June 22, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E9–16022 Filed 7–6–09; 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 Indian Affairs, Washington, DC and Arizona State Museum, University of Arizona, Tucson, AZ**

**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 an associated funerary object in the control of the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and in the physical custody of the Arizona State Museum, University of Arizona, Tucson, AZ. The human remains and associated funerary object were removed from a site within the boundaries of the Gila River Indian Reservation, Maricopa and Pinal Counties, AZ.

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 object. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Arizona State Museum and Bureau of Indian Affairs professional staff in consultation with representatives of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona.

In 1973, human remains representing a minimum of four individuals were removed from a cave northwest of St. Johns Church, located within the boundaries of the Gila River Indian Reservation in Maricopa County, AZ. No additional site information is available. The human remains were collected by agents of the U.S. Department of Justice, Federal Bureau of

Investigation and were received by the Arizona State Museum later that same year. No known individuals were identified. The one associated funerary object is a textile fragment.

Museum records lack sufficient information to culturally affiliate the human remains with any specific tribe. However, examination by a forensic anthropologist indicates that the human remains are of Native American ancestry, and possibly date to the Historic Period.

Officials of the Bureau of Indian Affairs and Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of four individuals of Native American ancestry. Officials of the Bureau of Indian Affairs and Arizona State Museum 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 the Bureau of Indian Affairs and Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and associated funerary object and any present-day Indian tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In 2008, the Bureau of Indian Affairs and Arizona State Museum requested that the Review Committee recommend disposition of the culturally unidentifiable human remains to the Gila River Indian Community of the Gila River Indian Reservation, Arizona, as the aboriginal and historic occupants of the lands near St. Johns Church in Maricopa County, AZ. The Review Committee considered the request at its October 11–12, 2008 meeting and recommended disposition of the human remains to the Gila River Indian Community of the Gila River Indian Reservation, Arizona. An April 3, 2009 letter from the Designated Federal Official on behalf of the Secretary of the Interior transmitted the authorization for the museum to effect disposition of the human remains of the four culturally unidentifiable individuals to the Gila River Indian Community of the Gila River Indian Reservation, Arizona contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills

that requirement. In the same letter, the Secretary recommended the transfer of the associated funerary object to the Gila River Indian Community of the Gila River Indian Reservation, Arizona, to the extent allowed by Federal, state, or local law.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and/or associated funerary object should contact John McClelland, NAGPRA Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626–2950, before July 7, 2009. Disposition of the human remains and associated funerary object to the Gila River Indian Community of the Gila River Indian Reservation, Arizona may proceed after that date if no additional claimants come forward.

The Arizona State Museum is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona that this notice has been published.

Dated: May 29, 2009

**Sherry Hutt,**

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[FR Doc. E9–16025 Filed 7–6–09; 8:45 am]

**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of Agriculture, Forest Service, Tongass National Forest, Chatham Area, Juneau, 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 and associated funerary objects in the possession of the U.S. Department of Agriculture, Forest Service, Tongass National Forest, Chatham Area, Juneau, AK. The human remains and associated funerary objects were removed from sites near Yakutat, Southeast Alaska.

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 U.S. Department of Agriculture, Forest Service professional staff in consultation with representatives of the Central Council of the Tlingit & Haida Indian Tribes; Sealaska Corporation; Sealaska Heritage Foundation; Yak-Tat Kwaan, Incorporated; and Yakutat Tlingit Tribe.

In 1988, human remains representing a minimum of five individuals were removed from Shallow Water Town near Yakutat, AK, during an excavation by the U.S. Department of Agriculture, Forest Service (49 YAK 020). The excavation was part of a mitigation plan for the anticipated flooding which was to occur with the blocking of Russell Fjord by the Hubbard Glacier. Blockage of the Fjord was anticipated to force the Situk River to flood the valley bottom and wash out the site. No known individuals were identified. The six associated funerary objects are one bone button fragment and a minimum of five melted blue glass beads.

The human remains represent five separate cremations, and are assumed to be five separate individuals. The individuals are reasonably believed to be Yakutat Tlingit because the area is the traditional territory of the Teqwedí, specifically the Bear House Clan. Oral traditions of the Yakutat Tlingit confirm their affiliation with this site. Descendants of the Yakutat Tlingit are members of the Yakutat Tlingit Tribe. A charcoal sample associated with Cremation 1 was radiocarbon dated to 250 60 BP, which yields a corrected date of A.D. 1480 to 1955. The carbon date for Cremation 5 of 270 70 BP yields a corrected date of A.D. 1450 to 1955.

In 1988, human remains representing a minimum of one individual were removed from Diyaguna'Et near Yakutat, AK, by the U.S. Department of Agriculture, Forest Service (49 YAK 019). The excavation was part of a mitigation plan for the anticipated flooding which was to occur with the blocking of Russell Fjord by the Hubbard Glacier. Blockage of the Fjord was anticipated to force the Situk River to flood the valley bottom and wash out the site. No known individual was identified. The four associated funerary objects are one white glass bead, one rolled copper earring, and two rolled copper earrings entwined by black human hair.

The human remains were determined to be Native American based on observable dental traits. The individual