

by the Rochester Museum & Science Center. 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, the Shakeshaft Gravel Pit Site has been identified as Iroquois (Seneca), dated to A.D. 1400–1500.

In 1928, human remains representing a minimum of nine individuals were removed from the Volmer Farm Site (Roc 005), Town of Henrietta, Monroe County, NY, during an excavation by the Rochester Museum & Science Center. No known individuals were identified. The two associated funerary objects are one pottery pipe and one bone awl.

Based on skeletal morphology, these individuals have been identified as Native American. Based on site location and continuities of material culture, the Volmer Farm Site has been identified as Iroquois (Seneca), dated to A.D. 1450–1550.

In 1956, human remains representing a minimum of one individual were removed from the surface of the Wadsworth Fort Site (Cda 011), Town of Geneseo, Livingston County, NY, by the Rochester Museum & Science Center. No known individual was identified. No associated funerary objects are present.

Based on archeological context, this individual has been identified as Native American. Based on site location and continuities of material culture as represented in other collections from the site, the Wadsworth Fort Site has been identified as Iroquois (Seneca), dated to A.D. 1540–1560.

In 1924, human remains representing a minimum of one individual were removed from the Warbois Site (Bgn 014), Town of Chili, Monroe County, NY, during an excavation by the Rochester Museum & Science Center. No known individual was identified. No associated funerary objects are present.

Based on skeletal morphology, this individual has been identified as Native American. Based on site location and continuities of material culture as represented in other collections from the site, the Warbois Site has been identified as Iroquois (Seneca), dated to A.D. 1350–1450.

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 251 individuals of Native American ancestry. Officials of the Rochester Museum & Science Center also have determined that, pursuant to 25 U.S.C.

3001 (3)(A), the 93 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 Rochester Museum & Science Center 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 Seneca Nation of New York, Seneca–Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Gian Carlo Cervone, Senior Registrar, Rochester Museum & Science Center, 657 East Avenue, Rochester, NY 14607–2177, telephone (585) 271–4552 x310, before August 13, 2008. Repatriation of the human remains and associated funerary objects to the Seneca Nation of New York, Seneca–Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York may proceed after that date if no additional claimants come forward.

The Rochester Museum & Science Center is responsible for notifying 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; Stockbridge Munsee Community, Wisconsin; Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York that this notice has been published.

Dated: June 5, 2008

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

#### **Notice of Inventory Completion: U.S. Department of the Interior, U.S. Fish and Wildlife Service, Region 7, Anchorage, 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 the Interior, U.S. Fish and Wildlife Service, Region 7, Anchorage, AK. The human remains and associated funerary objects were removed from Michigan Rock Cave, near Tanaga Island, Alaska Maritime National Wildlife Refuge, 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 U.S. Fish and Wildlife Service, Region 7 professional staff with assistance from the Alaska State Office of History and Archaeology, in consultation with representatives of the Aleut Corporation; Native Village of Atka, represented by the Atka IRA Council and Atxam Corporation; and Unangan Repatriation Commission, a non-federally recognized Native Alaskan group.

In 1950, human remains representing a minimum of three individuals were removed from the Michigan Rock Cave on a small islet off of Tanaga Island in the Aleutian Islands, Unit of the Alaska Maritime National Wildlife Refuge, AK, by Dr. Theodore P. Bank II, during permitted archeological excavations. The human remains were taken by Dr. Bank to the University of Michigan where they were curated until his death, at which time they were sent to the University of Alaska Fairbanks. U.S. Fish and Wildlife Service was later notified of the existence of the human remains and after consultation with the Aleut Corporation, the human remains were sent to The Museum of the Aleutians in Unalaska, AK. No known individuals were identified. The 21 associated funerary objects are 14 wooden bidarka pieces, 2 pieces of matting, 1 piece of birch bark, 1 bone implement, 1 foreshaft with remnant of iron point, 1 large mammal bulla, and 1 basalt blade.

There are no radiocarbon dates available for the human remains. All known dated cave burials from the Aleutians are younger than 2,000 years old (Black 1982, pg 24; Black 2003, pg 36; Hayes 2002). The burial context and physical traits of the human remains are consistent with those observed for pre-contact Aleut populations.

The Unangan Repatriation Commission, a non-federally recognized Native Alaskan group, provided the U.S. Fish and Wildlife Service with a list of cultural affiliation for islands and corresponding village corporations and tribal entities. No corporation or tribe specifically claims Tanaga Island. Cultural affiliation of Aleut ancestors from unclaimed islands lies with the Aleut Corporation, the regional corporation representing all Aleut people. After Russian contact with the Aleutians began in A.D. 1751, the population declined precipitously. By the 1790s, many of the Aleuts were concentrated in a small number of regional centers. For the western Aleutians, most were removed to the Native Village of Atka. Therefore, based on historical records, geographic location, and information presented during consultation, it is reasonably determined that the descendants of Tanaga Island are members of the present-day Aleut Corporation and Native Village of Atka.

Officials of the U.S. Fish and Wildlife Service, Region 7 have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of three individuals of Native American ancestry. Officials of the U.S. Fish and Wildlife Service, Region 7 also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 21 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 U.S. Fish and Wildlife Service, Region 7 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 Aleut Corporation and Native Village of Atka.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Debra Corbett, U.S. Fish and Wildlife Service, 1011 East Tudor Road, Anchorage, AK 99503, telephone (907) 786–3399, before August 13, 2008. Repatriation of the human remains and associated funerary objects to the Aleut Corporation and Native Village of Atka may proceed after that date if no additional claimants come forward.

U.S. Fish and Wildlife Service, Region 7 is responsible for notifying the Aleut Corporation; Aleutian/Pribilof Islands Association, Inc.; Atxam Corporation;

and Native Village of Atka that this notice has been published.

Dated: June 5, 2008

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of the Interior, U.S. Fish and Wildlife Service, Region 7, Anchorage, 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 the Interior, U.S. Fish and Wildlife Service, Region 7, Anchorage, AK. The human remains and associated funerary objects were removed from Kagamil 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. 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. Fish and Wildlife Service, Region 7 professional staff and forensic anthropologists from the University of Alaska, Anchorage, and with assistance from the Alaska State Office of History and Archaeology, in consultation with representatives of the Chaluka Corporation.

Between 1947 and 1950, human remains representing a minimum of 30 individuals were removed from Cold Cave on Kagamil Island, AK, by Theodore P. Bank II, an ethno-botanist, and William S. Laughlin, a physical anthropologist. The human remains were sent to the University of Michigan. In 1982, at the request of the Ounalashka Corporation and the National Park Service, the collection was moved to the University of Alaska Museum in Fairbanks. In 2002, the human remains and associated funerary artifacts were sent to The Museum of the Aleutians in Unalaska, AK, at the request of the Ounalashka Corporation

and the museum. No known individuals were identified. The 127 associated funerary objects are 42 assorted bidarka pieces; 1 lot of wood fragments and other wooden objects; 1 wood bidarka paddle; 1 wooden spear shaft; 4 skin fragments from bidarka; 3 bone wedges; 1 bone bladder plug; 1 bone rack peg; 2 toggles; 3 bone points; 1 bone harpoon point; 1 bird bone awl; 2 bone awls; 1 digging tool; 1 bone fore-shaft; 1 bone hook; 1 bone fishhook shank; 1 bone artifact; 6 bird bones; 1 ivory labret; 1 walrus tusk; 1 curved antler fragment; 7 pieces of cordage; 1 cord wrapped with skin; 1 piece of matting with black decoration; 23 matting fragments; 1 piece of matting containing duff, wood and bones; 1 piece of matting with grass and hair; 2 loose human hairs; 1 lot of stuffing moss in unknown quantities; 1 grass bundle; 1 lot of grass padding; 1 birch bark fragment; 1 stone chip; 1 obsidian point; 2 basalt points; 1 broken basalt blade; 1 worked pumice block; 2 pieces of bird feather coat remains; and 2 sea otter pelt remains.

Between 1947 and 1950, human remains representing a minimum of one individual were removed from Warm Cave on Kagamil Island, AK, by Theodore P. Bank II, an ethno-botanist, and William S. Laughlin, a physical anthropologist. The human remains were sent to the University of Michigan. In 1982, at the request of the Ounalashka Corporation and the National Park Service, the collection was moved to the University of Alaska Museum in Fairbanks. In 2002, the human remains and associated funerary artifacts were sent to The Museum of the Aleutians, at the request of the Ounalashka Corporation and the museum. No known individual was identified. The 23 associated funerary objects are 7 round wooden shafts; 5 wood pieces; 2 wood pieces with thong attached; 1 wooden piece bound with gut; 1 wood object with peg holes; 1 piece birch bark; 3 pieces of matting, hair and fiber; 1 piece of cordage; 1 obsidian flake; and 1 worked shale fragment.

Between 1947 and 1950, human remains representing a minimum of four individuals were removed from Mask Cave on Kagamil Island, AK, by Theodore P. Bank II, an ethno-botanist. The human remains were sent to the University of Michigan. In 1982, at the request of the Ounalashka Corporation and the National Park Service, the collection was moved to the University of Alaska Museum in Fairbanks. In 2002, the human remains and associated funerary artifacts were sent to The Museum of the Aleutians, at the request of the Ounalashka Corporation and the