

used by members of Koniag, Inc.; Leisnoi, Inc.; Lesnoi Village; Natives of Kodiak, Inc.; and Sun'aq Tribe of Kodiak.

Officials of the Alutiiq Museum and Archaeological Repository have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of at least two individuals of Native American ancestry. Officials of the Alutiiq Museum and Archaeological Repository 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 Koniag, Inc.; Leisnoi, Inc.; Lesnoi Village; Natives of Kodiak, Inc.; and Sun'aq Tribe of Kodiak.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Sven Haakanson, Jr., Executive Director, Alutiiq Museum and Archaeological Repository, 215 Mission Rd., Suite 101, Kodiak, AK 99615, telephone (907) 486-7004, before September 24, 2007. Repatriation of the human remains to the Koniag, Inc.; Leisnoi, Inc.; Lesnoi Village; Natives of Kodiak, Inc.; and Sun'aq Tribe of Kodiak may proceed after that date if no additional claimants come forward.

The Alutiiq Museum and Archaeological Repository is responsible for notifying the Koniag, Inc.; Leisnoi, Inc.; Lesnoi Village; Natives of Kodiak, Inc.; and Sun'aq Tribe of Kodiak that this notice has been published.

Dated: August 6, 2007.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E7-16782 Filed 8-23-07; 8:45 am]

**BILLING CODE 4312-50-S**

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Alutiiq Museum and Archaeological Repository, Kodiak, 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 object in the possession of Alutiiq Museum and Archaeological Repository, Kodiak, AK. The human remains and associated funerary object were removed from

Sitkalidak Island and near Old Harbor, 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 object. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Alutiiq Museum and Archaeological Repository professional staff in consultation with representatives of the Koniag, Inc.; Old Harbor Native Corporation; and Village of Old Harbor.

In July of 1992, human remains representing a minimum of two individuals were removed from Refuge Rock (49-KOD-00450) off the coast of Sitkalidak Island, AK, by Dr. Richard Knecht during archeological excavation on conveyed Native lands. Permission to excavate and study the human remains was granted by the Old Harbor Native Corporation. The human remains were taken to the Kodiak Area Native Association's Alutiiq Culture Center. In April of 1995, the entire site collection was transferred to the Alutiiq Museum and Archaeological Repository where they are currently stored (accession number AM100). No known individuals were identified. The one associated funerary object is an ivory ornament (catalog number AM100:674).

The Refuge Rock site, also known in Alutiiq as Awa'uq (to become numb), is a fortified 18th century Alutiiq settlement on an islet adjacent to Sitkalidak Island on the southeastern coast of the Kodiak archipelago. In 1784, Russian fur hunters ambushed the settlement, killing hundreds and initiating the conquest of Kodiak. Both individuals were recovered from a semi-subterranean house believed to have been occupied at the time of the siege. The human remains are reasonably believed to be Native American and most closely affiliated with the contemporary Kodiak Alutiiq people. Specifically, the human remains are from an area traditionally used by members of the Koniag Inc.; Old Harbor Native Corporation; and Village of Old Harbor.

In 1960, human remains representing a minimum of one individual were removed from an unknown archeological site near Old Harbor, AK, by physical anthropologists Drs. Laughlin and Jorgensen. When Dr. Laughlin moved to the University of Connecticut at Storrs, the human

remains were brought with him. After Dr. Laughlin's death in the late 1990s, his entire collection, including this individual, were transferred to the Museum of the Aleutians in Unalaska, AK, where they were deposited in the care of archeologist Dr. Richard Knecht. In or around 2000, Dr. Knecht sent the human remains to the Alutiiq Museum and Archaeological Repository where they are currently stored (cranium OH60B1). No known individual was identified. No associated funerary objects are present.

This individual could be from one of a number of archeological sites in the Old Harbor region of the Kodiak archipelago visited by Dr. Laughlin in the summer of 1960. There are no notes accompanying this individual and attempts to locate provenience information have failed. A review of the human remains suggests they are archeological. Humic staining on the bones and worn dentition with no evidence of modern dentistry suggest a prehistoric individual. Archeological data indicate that modern Alutiiqs evolved from archeologically documented societies of the Kodiak region, and can trace their ancestry back over 7,500 years in the region. The human remains are likely Native American and most closely affiliated with the modern Kodiak Alutiiq people. Specifically, the human remains are from an area traditionally used by members of the Koniag Inc.; Old Harbor Native Corporation; and Village of Old Harbor.

Officials of the Alutiiq Museum and Archaeological Repository have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of a minimum of three individuals of Native American ancestry. Officials of the Alutiiq Museum and Archaeological Repository 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 Alutiiq Museum and Archaeological Repository 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 object and the Koniag, Inc.; Old Harbor Native Corporation; and Village of Old Harbor.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should

contact Dr. Sven Haakanson, Jr., Executive Director, Alutiiq Museum and Archaeological Repository, 215 Mission Rd., Suite 101, Kodiak, AK 99615, telephone (907) 486-7004, before September 24, 2007. Repatriation of the human remains and associated funerary object to the Koniag, Inc.; Old Harbor Native Corporation; and Village of Old Harbor may proceed after that date if no additional claimants come forward.

Alutiiq Museum and Archaeological Repository is responsible for notifying the Koniag, Inc.; Old Harbor Native Corporation; and Village of Old Harbor that this notice has been published.

Dated: August 6, 2007

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E7-16784 Filed 8-23-07; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item: Denver Museum of Nature & Science, Denver, CO

**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. 3005, of the intent to repatriate a cultural item in the possession of the Denver Museum of Nature & Science, Denver, CO, which meets the definition of "object of cultural patrimony" under 25 U.S.C. 3001.

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

The cultural item is a Killerwhale Flotilla Chilkat Robe, which is also called a blanket, as the two terms are used interchangeably to describe the item (A705.1). The robe is a shoulder blanket style in a two-dimensional flat textile widely rectangular at the top and sides and sloping at the base toward the center, so that it is broadly shield-shaped. The fabric was created by means of twined weaving in handspun mountain goat wool and yellow cedar bark, which is a technique known as Chilkat twining from its specialty production by Chilkat Tlingit women.

The robe is draped loosely over the shoulders, falling to mid-legs and tied across the chest with sewn-on ties or held closed with the hands. The white design field of the entire blanket is filled with twelve black bordered rectangular segments, each containing a stylized side-view killerwhale motif featuring a prominent fin on the back. Black form lines enclose and detail the X-ray views of whale ribs and body parts, highlighted with natural dyed yellow and green. The whale heads are toward the blanket center. A wide black border encircles the blanket. Long fringes of alternating white and green twisted wool and cedar bark sections rim the side and basal edges.

In approximately 1890, the cultural item was made by a master weaver, a woman named Cacaydayat, during the succession of Gush Tlein as Shakes VI (1878-1916). After the death of Shakes VI in 1916, the robe passed in valid succession to Shakes VII, Charlie Jones or X'adaaneik and Kaax'eishge, though not formally recognized in ceremony until 1940. Sometime before his death in 1944, Shakes VII sold the robe to Mr. Waters, a dentist from Seattle, WA, although museum records state that the robe was sold "around 1945-46." Mrs. Amy K. Churchill of Wrangell, AK, whose father James Bradley was a claimant to the Shakes VIII title, but neither one a Naanya'aayi Clan member, purchased the robe from Mr. Waters at an unknown date after 1944. Mrs. Emma Frost of Oregon City, OR, inherited the robe from her mother Mrs. Churchill around 1965. In August 1973, Mrs. Frost sold the robe to Michael R. Johnson and Sharon M. Johnson, collectors and art dealers of Bellevue, WA. In October 1973, Mr. and Mrs. Kernon Weckbaugh of Denver, CO, purchased the robe from the Johnsons and donated the robe to the museum.

During consultation, representatives of the Central Council of Tlingit & Haida Indian Tribes gave evidence of the robe as clan "treasured property" and also recounted its place in clan belief and ceremonial practice. The robe is identified as an item of Chilkat regalia among the most valued of ceremonial clothing used in funerary rites and is high status apparel at traditional ceremonies and potlatches. The robe is required for the ceremonial rites conducted to renew and ensure the spiritual harmony of the Tlingit people. The Clan's right of possession was explained at length through a line of family-member caretakers succeeding Shakes VI, as well as unauthorized holders. Earlier Killerwhale Robes of the Clan, not traced explicitly, would have been associated with the lineage of

Shakes chiefs. The robe is not owned by a single individual, instead there are designated caretakers and belongs to the clan as a whole, and therefore it could not have been alienated by a single individual. The clan that takes care of the robe and this particular Killerwhale pattern is the Naanya.aayi Clan, represented in this claim by the Central Council of Tlingit & Haida Indian Tribes.

Officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the one cultural item has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Denver Museum of Nature & Science also 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 object of cultural patrimony and the Central Council of the Tlingit & Haida Indian Tribes.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the object of cultural patrimony should contact Dr. Stephen Nash, Chair, Department of Anthropology, Denver Museum of Nature & Science, 2001 Colorado Boulevard, Denver, CO 80205, telephone (303) 370-6056, before September 24, 2007. Repatriation of the cultural item to the Central Council of the Tlingit & Haida Indian Tribes on behalf of the Naanya.aayi Clan may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the Central Council of the Tlingit & Haida Indian Tribes that this notice has been published.

Dated: August 8, 2007.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E7-16785 Filed 8-23-07; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item: Denver Museum of Nature & Science, Denver, CO

**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. 3005, of the intent