

ownership with a reservation of all minerals to the United States.

**EFFECTIVE DATE:** March 26, 1997.

**FOR FURTHER INFORMATION CONTACT:**

Betty McCarthy, BLM Oregon/Washington State Office, P.O. Box 2965, Portland, Oregon 97208-2965, 503-952-6155.

By virtue of the authority vested in the Secretary of the Interior by Section 204 of the Federal Land Policy and Management Act of 1976, 43 U.S.C. 1714 (1988), it is ordered as follows:

1. The Executive Order dated December 15, 1913, which established Powersite Reserve No. 409, is hereby revoked in its entirety:

**Willamette Meridian**

T. 6 N., R. 4 E.,  
Sec. 21, E $\frac{1}{2}$ NE $\frac{1}{4}$ .

The area described contains 80 acres in Clark County.

2. The lands have been conveyed out of Federal ownership and will not be opened to the operation of the public land laws.

Dated: March 12, 1997.

**Bob Armstrong,**

*Assistant Secretary of the Interior.*

[FR Doc. 97-7565 Filed 3-25-97; 8:45 am]

**BILLING CODE 4310-33-P**

**National Park Service**

**Notice of Intent to Repatriate Cultural Items in the Possession of the Arizona State Museum, University of Arizona, Tucson, AZ**

**AGENCY:** National Park Service

**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 Arizona State Museum which meet the definition of "object of cultural patrimony" under Section 2 of the Act.

The cultural items consist of two *Kehtahn Yelte*, or Twin Fetishes. The fetishes are made of two stones wrapped with yarn.

Prior to 1942, one *Kehtahn Yelte* was collected by Mary Cabot Wheelwright and donated to the Arizona State Museum in December, 1942. Also prior to 1942, the second *Kehtahn Yelte* was collected by Mrs. Margaret Scheville and donated to the Arizona State Museum in April, 1942. The only other accession information is that the cultural items are Navajo.

These *Kehtahn Yelte* are used in several Navajo ceremonies, including *Tl'ee'ji* (Night Way), *Dzilk'ji* (Mountain

Top Way), and *Hozhoo ji* (Blessing Way). Consultation evidence provided by representatives of the Navajo Nation indicates the *Kehtahn Yelte* should never be taken outside the four mountains of the Dinétah, nor can they be "owned" by any individual who is not a chanter.

Based on the above-mentioned information, officials of the Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(D), these two 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. Further, officials of the Arizona State Museum 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 Navajo Nation.

This notice has been sent to officials of the Navajo Nation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Dr. Nancy Odegaard, Conservator and Acting Curator of Collections, Arizona State Museum, University of Arizona, Tucson, AZ 85721; telephone (520) 621-6314 before April 25, 1997. Repatriation of these objects to the Navajo Nation may begin after that date if no additional claimants come forward.

Dated: March 11, 1997.

**Francis P. McManamon,**

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

[FR Doc. 97-7599 Filed 3-25-97; 8:45 am]

**BILLING CODE 4310-70-F**

**Notice of Inventory Completion for Native American Human Remains From the Vicinity of Juneau, AK, in the Possession of the Alaska State Museum, Juneau, AK**

**AGENCY:** National Park Service

**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 from the vicinity of Juneau, AK, in the possession of the Alaska State Museum, Juneau, AK.

A detailed assessment of the human remains was made by Alaska State Museum professional staff in consultation with representatives of the Auk Kwaan Tlingit Clan and the Central

Council of Tlingit and Haida Tribes of Alaska.

In 1949, human remains representing one individual were donated to the Alaska State Museum by John Harris. Accession information indicates this individual came from Shaman Island, northwest of Douglas Island and identified by John Harris as possibly the skull of Teetklen. No associated funerary objects are present.

In 1957, human remains representing one individual was removed from Mendenhall Valley and presented to the Alaska State Museum by the U.S. Forest Service. No known individual was identified. No associated funerary objects are present. Officials of the U.S. Forest Service have reviewed the inventory information, and support and concur with the findings of the Alaska State Museum.

At an unknown date, human remains representing one individual were donated to the Alaska State Museum after being recovered from federal or private lands in the area of Norway Point. No known individual was identified. No associated funerary objects are present.

Although the actual circumstances of the recovery of these individuals is unknown, it is likely that one individual was recovered on Shaman Island, a known burial area for the Auk Kwaan Tlingit, the second individual was possibly recovered during highway construction on U.S. Forest Service or private lands in the Mendenhall Valley, and the third individual may have been recovered during construction on public or private lands in the area of Norway Point. Morphological evidence indicates these individuals are Native American based on anatomical structure.

Consultation evidence presented by representatives of the Auk Kwaan Tlingit Clan and the Central Council of Tlingit and Haida Tribes of Alaska indicates that Tlingit peoples have inhabited southeastern Alaska for thousands of years.

Based on the above mentioned information, officials of the Alaska State Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of three individuals of Native American ancestry. Lastly, officials of the Alaska State Museum 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 these Native American human remains and the Central Council of Tlingit and Haida Tribes of Alaska.

This notice has been sent to officials of the Auk Kwaan Tlingit Clan and the

Central Council of Tlingit and Haida Tribes of Alaska. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Bruce Kato, Chief Curator, Alaska State Museum, 396 Whittier Street, Juneau, AK 99801; telephone: (907) 465-2901, before April 25, 1997. Repatriation of the human remains to the Central Council of Tlingit and Haida Tribes of Alaska may begin after that date if no additional claimants come forward. Dated: March 17, 1997.

**Francis P. McManamon,**

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

[FR Doc. 97-7601 Filed 3-25-97; 8:45 am]

BILLING CODE 4310-70-F

**Notice of Intent to Repatriate Cultural Items From South Dakota in the Possession of the Heard Museum, Phoenix, AZ**

**AGENCY:** National Park Service

**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 Heard Museum, Phoenix, AZ, which meet the definition of "sacred objects" under Section 2 of the Act.

The cultural items are two carved pipestone pipes. The first pipe has a wooden stem carved with a bird and wrapped with quillwork. The second pipe has a pipestone stem carved in geometric designs and joined to the pipestone bowl with a wooden dowel.

Prior to 1954, these pipes were purchased by the Heard Museum from an unknown source. Accession information identifies the pipes as Rosebud Sioux from South Dakota.

Consultation evidence presented by representatives of the Cheyenne River Sioux Tribe on behalf of the Rosebud Sioux Tribe indicates these items are "Pipes of the Leader" and are used in a number of ceremonies including the Sweat Lodge, Sun Dance, Throwing of the Balls, Keeping of the Soul, Vision Quest, Woman's Ceremony, and Healing Ceremony. Consultation evidence further indicates these two 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.

Based on the above-mentioned information, officials of the Heard Museum have determined that,

pursuant to 25 U.S.C. 3001 (3)(C), these two 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 Heard Museum 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 Rosebud Sioux Tribe.

This notice has been sent to officials of the Cheyenne River Sioux Tribe, Devil's Lake Sioux Tribe, Oglala Sioux Tribe, Rosebud Sioux Tribe, Santee Sioux Tribe of Nebraska, and Standing Rock Sioux Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Martin Sullivan, Director, Heard Museum, 22 E. Monte Vista Rd., Phoenix, AZ 85004-1480; telephone (602) 252-8840 before April 25, 1997. Repatriation of these objects to the Cheyenne River Sioux Tribe on behalf of the Rosebud Sioux Tribe may begin after that date if no additional claimants come forward.

Dated: March 11, 1997.

**Francis P. McManamon,**

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

[FR Doc. 97-7600 Filed 3-25-97; 8:45 am]

BILLING CODE 4310-70-F

**Notice of Inventory Completion for Native American Human Remains From Itasca County, MN, in the Possession of the Minnesota Historical Society, St. Paul, MN**

**AGENCY:** National Park Service

**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 from Itasca County, MN in the possession of the Minnesota Historical Society, St. Paul, MN.

A detailed assessment of the human remains was made by Minnesota Historical Society professional staff and Hamline University osteologist in consultation with representatives of Assiniboine & Sioux Tribes of the Fort Peck Reservation, Bad River Band of Lake Superior Indians, Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bois Forte Band of Chippewa Indians, Chippewa-Cree Indians of the Rocky Boy's Reservation, Fond du Lac Band of Chippewa Indians,

Fort Belknap Indian Community, Grand Portage Band of Chippewa Indians, Grand Traverse Band of Ottawa and Chippewa Indians, Keweenaw Bay Indian Community of L'Anse and Ontonagon Bands of Chippewa Indians, Lac Courte Oreilles Band of Lake Superior Chippewa Indians, Lac Du Flambeau Band of Lake Superior Chippewa Indians, Lac Vieux Desert Band of Lake Superior Chippewa Indians, Leech Lake Band of Chippewa Indians, Mille Lacs Band of Chippewa Indians, Minnesota Chippewa Tribe, Red Cliff Band of Lake Superior Chippewa Indians, Red Lake Band of Chippewa Indians, Saginaw Chippewa Tribe, Sault Ste. Marie Tribe of Chippewa Indians, Sokaogon Chippewa Community of the Mole Lake Band of Chippewa Indians, St. Croix Chippewa Indians of Wisconsin, Turtle Mountain Band of Chippewa Indians, and White Earth Band of Chippewa Indians.

In 1977, human remains representing one individual were recovered during legally authorized excavations following bulldozer damage at Inger Mound, Itasca County, MN during a highway survey. No known individuals were identified. No associated funerary objects are present.

Inger Mound (Site 21 IC 16) has been identified as a Black Duck site occupied between 800-1400 AD based on pottery fragments at the site. Anthropological sources and historic documentation indicate the Black Duck culture is a likely antecedent for the Assiniboine, Cree, and Ojibwe cultures based on continuity of pottery styles, manner of internments, continuity of tool styles, geographic location, and continual heavy dietary utilization of wild rice and fishing.

Based on the above mentioned information, officials of the Minnesota Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the Minnesota Historical Society 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 Assiniboine & Sioux Tribes of the Fort Peck Reservation, Bad River Band of Lake Superior Indians, Bay Mills Indian Community of the Sault Ste. Marie Band of Chippewa Indians, Bois Forte Band of Chippewa Indians, Chippewa-Cree Indians of the Rocky Boy's Reservation, Fond du Lac Band of Chippewa Indians, Fort Belknap Indian Community, Grand Portage Band of Chippewa Indians, Grand Traverse Band of Ottawa and