

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 Dinetah, 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