

Dated: August 22, 2007

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E7-18107 Filed 9-12-07; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Cincinnati Museum Center, Cincinnati, OH

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 cultural items in the possession of the Cincinnati Museum Center, Cincinnati, OH that meet the definition of "unassociated funerary objects" 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.

In 1964, the Cincinnati Museum of Natural History, now part of the Cincinnati Museum Center, purchased three cultural items from Traders Exchange in Champaign, IL. The three items are one string of 23 rolled copper beads (CMC #A14673); one string of 58 small rolled copper beads (CMC #A14674); and one rolled copper bead (#A14675).

The cultural items are catalogued as "originally excavated from Cayuse Indian graves near old Fort Walla Walla in the state of Washington." Old Fort Walla Walla was originally a Northwest Company trading post called Fort Nez Perces. It was along the banks of the Columbia River north of the mouth of the Walla Walla River in southeastern Washington around 1818 and was the site of the first Treaty Council in 1855. Based on museum records, the three cultural items are reasonably believed to be unassociated funerary objects. There is no information to indicate when or under what circumstances Traders Exchange acquired the cultural items, but it is known that a series of looting/excavation activities took place at old Fort Walla Walla from the 1880s through at least the 1950s.

Geographic, historic, and ethnological evidence indicate that Cayuse Indians

occupied or utilized the area near Fort Walla Walla in historic times, and most likely for a considerably longer period before historic times. Geographically, the Cayuse, Umatilla, and Walla Walla traditionally covered a large percentage of eastern Oregon and southeastern Washington. The Cayuse or Waiilatpus, occupied the slopes of the Umatilla, Walla Walla, John Day, Upper Grande Ronde, Powder, and Burnt River drainages, as well as the Willow Creek branch of the Malheur River. There is a preponderance of evidence that a cultural continuity exists between the tribes known today as Cayuse, Umatilla, and Walla Walla and the occupants of the Fort Walla Walla area prior to contact. Descendants of the Cayuse are members of the Confederated Tribes of the Umatilla Reservation, Oregon.

Officials of the Cincinnati Museum Center have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the three cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the Cincinnati Museum Center 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 unassociated funerary objects and the Confederated Tribes of the Umatilla Reservation, Oregon.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Jane MacKnight, Registrar, Cincinnati Museum Center, 1301 Western Avenue, Cincinnati, OH 45203, telephone (513) 287-7092, before October 15, 2007. Repatriation of the unassociated funerary objects to the Confederated Tribes of the Umatilla Reservation, Oregon may proceed after that date if no additional claimants come forward.

Cincinnati Museum Center is responsible for notifying Confederated Tribes of the Umatilla Reservation, Oregon that this notice has been published.

Dated: August 20, 2007

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E7-18105 Filed 9-12-07; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Fowler Museum of Cultural History, University of California, Los Angeles, Los Angeles, CA

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 control of the Fowler Museum of Cultural History (Fowler Museum at UCLA), University of California, Los Angeles, Los Angeles, CA. The human remains and associated funerary objects were removed from Tulare County, CA.

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 Fowler Museum at UCLA professional staff in consultation with representatives of the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as the Tachi Yokut Tribe).

In August 1958, human remains representing a minimum of 11 individuals were removed from a site near the edge of the former Lake Tulare (CA-TUL-90) in Tulare County, CA, by C.N. Warren and M.B. McKusick. The collection was accessioned by the University of California, Los Angeles in 1958. No known individuals were identified. The 11 associated funerary objects are 6 animal bone, 2 land snail shell fragments, 1 basalt flake, and 2 sandstone net weights.

The artifacts are consistent with others documented as associated with the indigenous inhabitants of the area. The burial position and orientation along with numbers of grave goods and the presence of net weights associate the burials with the Middle Period (3,500 to 1,500 B.P.). Lake Tulare is located within the traditional territory of the Yokut tribe. According to archeologists, the Yokut have occupied the territory around Tulare Lake and Buena Vista Lake for as long as two millennia.

Tribal representatives from Santa Rosa Indian Community of the Santa

Rosa Rancheria, California identified the site as being within the traditional territory of the Yokut people. Descendants of the Yokut are members of the Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; and Tule River Indian Tribe of the Tule River Reservation, California.

Officials of the Fowler Museum at UCLA have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 11 individuals of Native American ancestry. Officials of the Fowler Museum at UCLA also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 11 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 Fowler Museum at UCLA 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 Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; and Tule River Indian Tribe of the Tule River Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Wendy Teeter, Fowler Museum at UCLA, Box 951549, Los Angeles, CA 90095–1549, telephone (310) 825–1864, before October 15, 2007. Repatriation of the human remains and associated funerary objects to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California may proceed after that date if no additional claimants come forward.

The Fowler Museum at UCLA is responsible for notifying the Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; and Tule River Indian Tribe of the Tule River Reservation, California that this notice has been published.

Dated: August 22, 2007

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: School for Advanced Research, Santa Fe, NM

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 cultural items in the possession of the School for Advanced Research, Santa Fe, NM, that meet the definition of “objects 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.

At an unknown date, Mary Cabot Wheelwright of Alcalde, NM, acquired four beads, one pendant, and one metal “tinkler” from the Finger Lakes region of New York. In 1941, Ms. Wheelwright donated the six cultural items to the School of Advanced Research (formerly the School of American Research), Santa Fe, NM.

The first bead is a carved, Catlinite, animal effigy bead with a drilled center hole, and approximately .87 cm wide and 2.2 cm long (IAF.M302). The second bead is a cylindrical, carved Catlinite bead with a hole drilled through its full length, and approximately 4.2 cm long and .4 cm in diameter (IAF.M304). The third bead is a carved shell bead that is triangular in shape with a hole drilled through its center, and approximately 1 cm wide and .3 cm deep (IAF.M305). The fourth bead is a tubular, animal bone bead that is approximately 5 cm long and .6 cm in diameter (IAF.M306).

The pendant is a carved, Catlinite pendant resembling a human face with a drilled hole at the top, and approximately 2 cm long and 1.6 cm wide (IAF.M303). The metal “tinkler,” or cone-shaped ornament, is approximately 5.6 cm long and .7 cm in diameter at the bottom (IAF.M307).

The six cultural items originated from the Finger Lakes region of New York, which is the aboriginal territory of the Haudenosaunee Confederacy, representing the six nations of Cayuga, Mohawk, Onondaga, Oneida, Seneca,

and Tuscarora. Present day members of the Haudenosaunee Confederacy are represented by the Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca–Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York (formerly the St. Regis Band of Mohawk Indians of New York); Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York. According to Haudenosaunee oral history, the Onondaga Nation is the keeper of the central hearth and fire where the Grand Council of the Confederacy meets. As the keeper of the central fire, the Onondaga Nation is responsible for the care of Haudenosaunee cultural patrimony that is not specifically affiliated with any one Haudenosaunee Nation, and for returning such objects to the particular Confederacy Nation as appropriate. Oral evidence presented during consultation by representatives of the Onondaga Nation of New York identifies the six cultural items as having ongoing historical, traditional, and cultural importance central to the Onondaga Nation of New York. Such items are considered “precious,” may be utilized in ceremony and other cultural events as items that are passed among members of the Confederacy for use within the Confederacy.

Officials of the Indian Arts Research Center, School for Advanced Research have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the six cultural items described above have ongoing historical, traditional, or cultural importance central to the Native American group of culture itself, rather than property owned by an individual. Officials of the Indian Arts Research Center, School for Advanced Research 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 objects of cultural patrimony and the Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca–Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York; Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the items of cultural patrimony should contact Carolyn McArthur, Collections Manager/ NAGPRA Officer, Indian Arts Research Center, School for Advanced Research, P.O. Box 2188, Santa Fe, NM 87504,