

representatives of the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota; Crow Tribe of Montana; Flandreau Santee Sioux Tribe of South Dakota; Iowa Tribe of Oklahoma; Kiowa Indian Tribe of Oklahoma; Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota; Lower Sioux Indian Community in the State of Minnesota; Menominee Indian Tribe of Wisconsin; Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota; Nez Perce Tribe of Idaho; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Ottawa Tribe of Oklahoma; Pawnee Nation of Oklahoma; Prairie Island Indian Community in the State of Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Sac and Fox Nation of Missouri in Kansas and Nebraska; Sac and Fox Nation, Oklahoma; Sac and Fox Tribe of the Mississippi in Iowa; Santee Sioux Nation, Nebraska; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Standing Rock Sioux Tribe of North & South Dakota; Upper Sioux Community, Minnesota; and Yankton Sioux Tribe of South Dakota.

At an unknown date, human remains representing a minimum of one individual were removed from an unspecified site in Minnesota. In 1940, C.H. Hannington donated the human remains to the Denver Museum of Nature & Science, calling them "Sioux." No known individual was identified. No associated funerary objects are present.

The human remains are the complete cranium and mandible of an adult female. The skull was identified as Native American by physical anthropologists at the museum. Copper staining around the mastoids suggests that copper ear spools were worn and provides further evidence of Native American identification. Native copper was used prehistorically and copper earrings were also known trade items of Indian people of Minnesota during the historic period.

Written and scholarly accounts of the presence of the Sioux in Minnesota, and information from consultation, indicates that several Sioux groups have occupied large areas of Minnesota for the past several hundred years. Based on donor information, provenience, and tribal consultation the Native American human remains are reasonably believed to be Sioux. The Sioux groups that occupied Minnesota are represented by the Flandreau Santee Sioux Tribe of South Dakota; Prairie Island Indian

Community in the State of Minnesota; Santee Sioux Nation, Nebraska; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Upper Sioux Community, Minnesota; and Yankton Sioux Tribe of South Dakota.

Officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001, (9-10), the human remains described above represent the physical remains of one individual of Native American ancestry. 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 that can be reasonably traced between the Native American human remains and the Flandreau Santee Sioux Tribe of South Dakota; Prairie Island Indian Community in the State of Minnesota; Santee Sioux Nation, Nebraska; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Upper Sioux Community, Minnesota; and Yankton Sioux Tribe of South Dakota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Stephen Nash, NAGPRA Officer, Department of Anthropology, Denver Museum of Nature & Science, 2001 Colorado Blvd., Denver, CO 80205, telephone (303) 370-6056, before July 5, 2007. Repatriation of the human remains to the Flandreau Santee Sioux Tribe of South Dakota; Prairie Island Indian Community in the State of Minnesota; Santee Sioux Nation, Nebraska; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Upper Sioux Community, Minnesota; and Yankton Sioux Tribe of South Dakota may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota; Crow Tribe of Montana; Flandreau Santee Sioux Tribe of South Dakota; Iowa Tribe of Oklahoma; Kiowa Indian Tribe of Oklahoma; Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota; Lower Sioux Indian Community in the State of Minnesota; Menominee Indian Tribe of Wisconsin; Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota; Nez Perce Tribe of Idaho; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Ottawa Tribe of Oklahoma; Pawnee

Nation of Oklahoma; Prairie Island Indian Community in the State of Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Sac and Fox Nation of Missouri in Kansas and Nebraska; Sac and Fox Nation, Oklahoma; Sac and Fox Tribe of the Mississippi in Iowa; Santee Sioux Nation, Nebraska; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Standing Rock Sioux Tribe of North & South Dakota; Upper Sioux Community, Minnesota; and Yankton Sioux Tribe of South Dakota that this notice has been published.

Dated: May 9, 2007

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Augusta State University, Department of History, and Anthropology, and Philosophy, Archaeology Laboratory, Augusta, GA**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

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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 an associated funerary object in the possession of Augusta State University, Department of History and Anthropology, Archaeology Laboratory, Augusta, GA. The human remains and associated funerary object were removed from McIntosh County, GA.

A detailed assessment of the human remains was made by Augusta State University professional staff in consultation with representatives of the Muscogee (Creek) Nation of Oklahoma; Seminole Nation of Oklahoma; Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations). The Poarch Band of Creek Indians of Alabama was invited to consult but did not participate.

At an unknown time prior to September 1971, human remains representing a minimum of one individual were removed from an unidentified site on Creighton Island, McIntosh County, GA, by an unknown party or parties. The human remains were discovered in a room of Augusta College (now Augusta State University) that had previously been used by an earlier instructor as an archeology lab.

No known individual was identified. The one associated funerary object is a conch shell.

The human remains had been stored in a paper bag. The bag itself had no identifying information, but it contained a modified conch shell that is reasonably believe to be a ritual drinking vessel with an ink inscription inside the lip of the shell. The inscription reads "Creighton Is., McIntosh Co, Ga." The bag also contained two fragmentary human bones. No further documentation exists, but it is reasonable to believe that the conch shell and human remains have the same provenience.

It is reasonable to believe that the human remains and the associated funerary object are culturally affiliated with the Creeks or Seminoles based on historical and archeological evidence of their traditional homelands and by claims of modern descendants. Descendants of the Creek and Seminole are members of the Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation of Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations); and Thlopthlocco Tribal Town, Oklahoma.

Officials of the Augusta State University have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of at least one individual of Native American ancestry. Officials of Augusta State University 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 Augusta State University 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 Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation of Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations); and Thlopthlocco Tribal Town, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Dr. Christopher Murphy,

Augusta State University, 2500 Walton Way, Augusta, GA 30904, telephone (706) 667-4562, before July 5, 2007.

Repatriation of the human remains and associated funerary object to Muscogee (Creek) Nation of Oklahoma; Seminole Nation of Oklahoma; and Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations) may proceed after that date if no additional claimants come forward.

Augusta State University is responsible for notifying the Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation of Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations); and Thlopthlocco Tribal Town, Oklahoma that this notice has been published.

Dated: May 9, 2007

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Slater Museum of Natural History, University of Puget Sound, Tacoma, WA

**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 in the possession of the Slater Museum of Natural History, University of Puget Sound, Tacoma, WA. The human remains were removed from Oak Harbor, Island County, WA.

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 the Slater Museum of Natural History, University of Puget Sound professional staff and with help from a consultant in consultation with representatives of the Swinomish Indians of the Swinomish

Reservation, Washington and Tulalip Tribes of the Tulalip Reservation, Washington.

In 1936, human remains representing a minimum of two individuals were removed from Oak Harbor, Island County, WA, by Preston Wright. The human remains were later donated to the Slater Museum of Natural History, University of Puget, by Mr. Wright. No known individuals were identified. No associated funerary objects are present.

The individuals are most likely of Native American ancestry as indicated by morphological features.

The geographical location where the human remains were recovered is consistent with the historically documented territory of the Lower Skagit tribe. Ethnographic and historical sources place the Lower Skagit tribe in the location of Oak Harbor (Tribes of Western Washington and Northwestern Oregon, Dall 1877; ICC 1974 Final Decision; Distribution of Tribes of the Upper Columbia Region in Washington, Oregon, and Idaho, Mooney 1896; A History of the Swinomish Tribal Community, Roberts 1975; The Coast Salish of Puget Sound, Smith 1941; Tribal Distribution in Washington, Spier, 1936; Identity, Treaty Status, and Fisheries of the Swinomish Indian Tribal Communities, Lane 1978; ICC Decision for Skagit, Docket No. 294; ICC Decision for Snohomish, Docket No. 125; ICC Decision for Snoqualmie, Docket No. 93; United States v. State of Washington 1985, 626 Federal Supplement 1405). There was extensive travel of the Puget Sound waterways, including the Oak Harbor area, by other tribes; however, the individuals are most likely Lower Skagit. Descendants of the Lower Skagit are members of the Swinomish Indians of the Swinomish Reservation, Washington.

Based on provenience, historical documentation, and tribal consultation there is a reasonable belief that the human remains share a common ancestry with members of the tribes now represented by the Swinomish Indians of the Swinomish Reservation, Washington.

Officials of the Slater Museum of Natural History, University of Puget Sound have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Slater Museum of Natural History, University of Puget Sound 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