

**DEPARTMENT OF THE INTERIOR****National Park Service****Notice of Intent to Repatriate Cultural Items: Science Museum of Minnesota, St. Paul, MN****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 Science Museum of Minnesota, St. Paul, MN, that meet the definition of "sacred 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 August of 1961, Mrs. Sidney A. Peterson purchased five objects relating to the Midewiwin religion from Jack Chicag of Nett Lake, MN. The five cultural items are two beaded panels with human designs (61-1420 and 61-1419), one bear paw bag (61-1439), one cat paw bag (61-1438), and one tin can with pine residue (61-1410).

Museum accession, catalogue, collector notes and purchase records, as well as consultation with representatives of the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota, indicate that the five cultural objects are Chippewa and are from the Nett Lake Reservation, and are sacred objects. The sacred objects are derived from the Midewiwin Society, also known as the Medicine Lodge Society, and needed by Midewiwin Society members to conduct ceremonies and religious leaders of the Minnesota Chippewa Tribe, Minnesota for the practice of traditional Native American religious ceremonies.

Officials of the Science Museum of Minnesota have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the five cultural items described above 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 Science Museum of Minnesota 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 sacred objects and the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Tilly Laskey, Curator of Ethnology, Science Museum of Minnesota, St. Paul, MN 55102, telephone (651) 221-9432 before April 30, 2008. Repatriation of the sacred objects to the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe Minnesota may proceed after that date if no additional claimants come forward.

The Science Museum of Minnesota is responsible for notifying the Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota that this notice has been published.

Dated: February 18, 2008.

**Sherry Hutt,***Manager, National NAGPRA Program.*

[FR Doc. E8-6573 Filed 3-28-08; 8:45 am]

**BILLING CODE 4312-50-S****DEPARTMENT OF THE INTERIOR****National Park Service****Notice of Inventory Completion: Oregon State University Department of Anthropology, Corvallis, OR****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 control of Oregon State University Department of Anthropology, Corvallis, OR. The human remains were removed from Skagit 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 Oregon State University Department of Anthropology professional staff in consultation with representatives of Jamestown S'Klallam Tribe of Washington; Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Samish Indian Tribe, Washington; and Swinomish

Indians of the Swinomish Reservation, Washington.

On unknown dates, human remains representing a minimum of two individuals were removed from Similk Bay and LaConner Flats, Skagit County, WA. The human remains were donated to the Department of Anthropology by Dr. T. Tillman of the Oregon State University Physical Education Department upon his retirement. Dr. Tillman received the human remains from the widow of an unknown collector between 1940 and 1978. No known individuals were identified. No associated funerary objects are present.

The collection records state that both individuals are "Indian," and the Department of Anthropology's physical anthropology faculty confirms that both skulls have cranial modification consistent with Native American cultural practices. According to collection records and tribal consultants, the human remains were removed from locations in the traditional and current territory of the Swinomish Indians of the Swinomish Reservation, Washington.

Officials of the Oregon State University Department of Anthropology 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 Oregon State University Department of Anthropology have also 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 Swinomish Indians of the Swinomish Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. David McMurray, Oregon State University Department of Anthropology, 238 Waldo Hall, Corvallis, OR 97331, telephone (541) 737-4515, before April 30, 2008. Repatriation of the human remains to the Swinomish Indians of the Swinomish Reservation, Washington may proceed after that date if no additional claimants come forward.

Oregon State University Department of Anthropology is responsible for notifying the Confederated Tribes of the Chehalis Reservation, Washington; Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes and Bands of the Yakama Nation, Washington; Cowlitz Indian Tribe, Washington; Hoh Indian Tribe of the Hoh Indian Reservation, Washington; Kalispel Indian Community of the

Kalispel Reservation, Washington; Lower Elwha Tribal Community of the Lower Elwha Reservation, Washington; Lummi Tribe of the Lummi Reservation, Washington; Makah Indian Tribe of the Makah Indian Reservation, Washington; Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Nooksack Indian Tribe of Washington; Port Gamble Indian Community of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Quileute Tribe of the Quileute Reservation, Washington; Quinault Tribe of the Quinault Reservation, Washington; Samish Indian Tribe, Washington; Sauk-Suiattle Indian Tribe of Washington; Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Snoqualmie Tribe, Washington; Spokane Tribe of the Spokane Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Stillaguamish Tribe of Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; Swinomish Indians of the Swinomish Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and Upper Skagit Indian Tribe of Washington that this notice has been published.

Dated: March 5, 2008.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. E8-6559 Filed 3-28-08; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of Defense, Army, Installation Management Agency—Army Reserve Office, Arlington, VA, and University of Utah, Utah Museum of Natural History, Salt Lake City, UT**

**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 control of the U.S. Department of Defense, Army, Installation Management Agency—Army Reserve Office, Arlington, VA, and in the physical custody of the University of Utah, Utah Museum of Natural History,

Salt Lake City, UT. The human remains were removed from Fort Douglas, Salt Lake County, UT.

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 U.S. Department of Defense, Army professional staff in consultation with representatives of the Great Basin Inter-Tribal NAGPRA Coalition, representing the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Reno-Sparks Indian Colony, Nevada; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Susanville Indian Rancheria, California; Te-Moak Tribe of Western Shoshone Indians of Nevada (Four constituent bands: Battle Mountain Band; Elko Band; South Fork Band and Wells Band); Washoe Tribe of Nevada & California (Carson Colony, Dresslerville Colony, Woodfords Community, Steward Community, & Washoe Ranches); and Yomba Shoshone Tribe of the Yomba Reservation, Nevada. Representatives of the Death Valley Timbi-Sha Shoshone Band of California were also consulted, but are not members of the Great-Basin Inter-Tribal NAGPRA Coalition. The Ute Indian Tribe of the Uintah & Ouray Reservation, Utah and Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah were

contacted, but declined to participate in the consultation.

On March 16, 1939, human remains representing a minimum of one individual were removed from the basement of an officer's quarters on Fort Douglas in Salt Lake County, UT, during excavations conducted to enlarge the basement area of a "Sgt. Pooles" house. The human remains were transferred for curation to the University of Utah, Utah Museum of Natural History, Salt Lake City, UT, on March 19, 1939. No known individual was identified. No associated funerary objects are present.

Information obtained during the inventory conducted by University of Utah, Utah Museum of Natural History staff indicates that this burial is believed to date to the Archaic period (circa 7,000 B.C. to A.D. 800). Since the Archaic period is a continent-wide archeological culture period with no known distinctly identifiable ties to any one modern tribe, it is unlikely that a specific tribal affiliation can be assigned to the Native American human remains. However, a review of the available literature demonstrates ethnographically, linguistically, and/or archeologically, that the present-day Northern Shoshone, Western Shoshone, Eastern Shoshone, and Ute bands and tribes have both historic and prehistoric ties to the general geographical area of Fort Douglas. Furthermore, Northern Shoshone, Western Shoshone, Eastern Shoshone, and Ute bands and tribes have aboriginal ancestral territories that fall within the Great Basin culture area encompassing Fort Douglas. The present-day descendants of the Northern Shoshone, Western Shoshone, Eastern Shoshone, and Ute band and tribes are members of the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Reno-Sparks Indian Colony, Nevada;