

Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; and Saginaw Chippewa Indian Tribe of Michigan.

In 1918, human remains representing a minimum of four individuals were removed from a sand mound near Muskegon, Muskegon County, MI, by J. Howard Baker, Mrs. Blanche McFarland, and Lewis Kelly. The human remains were donated to the Battle Creek Public Schools prior to 1997. In 2006, Battle Creek Public Schools transferred the human remains to the newly formed Kingman Museum, Incorporated, a 501(c)3 charitable organization. No known individuals were identified. No associated funerary objects are present.

A handwritten piece of paper found with the human remains gives information on the excavation. The mound measured 14 inches by 25 inches and stood about 3 feet above ground level. The human remains were found in a sitting position. While as many as eight individuals may have originally been in the mound, only four individuals were collected. Funerary objects may also have been collected, but were not given to the museum.

The human remains were documented by Janet Gardner and Robert Anemone, Department of Anthropology, Western Michigan University. The documentation concluded that the physical characteristics of the human remains and the details of the burial context are indicative of a Native American population. However, a relationship of shared group identity between the human remains and a present-day Indian Tribe could not be reasonably determined.

Officials of Kingman Museum, Incorporated have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of four individuals of Native American ancestry. Officials of Kingman Museum, Incorporated also have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian Tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In 2008, Kingman Museum, Incorporated requested that the Review Committee

recommend disposition of the four culturally unidentifiable individuals to the Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; and Saginaw Chippewa Indian Tribe of Michigan, as the aboriginal occupants of the lands encompassing Muskegon, Muskegon County.

The Review Committee considered the request at its May 15–16, 2008 meeting and recommended disposition of the human remains to the Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; and Saginaw Chippewa Indian Tribe of Michigan. A June 6, 2008, letter on behalf of the Secretary of the Interior from the Designated Federal Official, transmitted the authorization for the museum to effect disposition of the human remains of the culturally unidentifiable individuals to the three Indians tribes listed above contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills that requirement.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Katie Nelson, Collection Manager, Kingman Museum, Incorporated, 175 Limit Street, Battle Creek, MI 49037, telephone (269) 965–5117, fax (269) 965–3330, before September 12, 2008. Disposition of the human remains to the Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; and Saginaw Chippewa Indian Tribe of Michigan may proceed after that date if no additional claimants come forward.

Kingman Museum, Incorporated is responsible for notifying the Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; and Saginaw Chippewa Indian Tribe of Michigan that this notice has been published.

Dated: July 22, 2008

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Northwest Museum, Whitman College, Walla Walla, 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 and associated funerary objects in the possession of Northwest Museum, Whitman College, Walla Walla, WA. The human remains and associated funerary objects were removed from Umatilla County, OR, and Benton and Walla Walla Counties, 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 and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains and associated funerary objects was made by Northwest Museum, Whitman College professional staff in consultation with representatives of the Confederated Tribes of the Umatilla Indian Reservation, Oregon.

In 1929, human remains representing a minimum of one individual were removed from near the junction of the north and south forks of the Walla Walla River, Umatilla County, OR, by Mr. Demaris and donated to the Northwest Museum, formerly Maxey Museum, on March 31, 1929 (Accn. #5563, Cat. #WHIT-X–0014). No known individual was identified. No associated funerary objects are present.

A village and fishing site of the Longhair Band of the Weyiiletpuu was located at Nushnu-pa, at this location on the Walla Walla River. Today, the Weyiiletpuu, or Cayuse Tribe, are a part of the Confederated Tribes of the Umatilla Indian Reservation, Oregon. The Cayuse traditionally lived within the Walla Walla-Milton-Freewater area and the drainages of the Walla Walla River, which is within the ceded lands of the Confederated Tribes of the Umatilla Indian Reservation, Oregon.

In 1949, human remains representing a minimum of three individuals were removed from Plymouth, Site #21, "150 yards north of the ferry landing,"

Benton County, WA, by Dr. Melvin C. Jacobs and accessioned by the museum (Accn. #A26, Cat. #WHIT-H-004). No known individuals were identified. The 22 associated funerary objects are 1 lot of rusted nails, 1 lot of metal fragments, 1 lot of spikes and spoons, 11 stone tools, 1 stone, 1 stone object, 3 adzes, 1 brass kerosene lamp wick holder, 1 canoe weight, and 1 pestle. (Cat. #WHIT-H-1 to 3, 6, 8 to 12, 14 to 19, and 21 to 26)

The human remains were found within the confines of an abandoned Hudson Bay trading site. It was determined by Dr. Jacobs that the human remains had been interred after the trading post had been abandoned. Based on earlier excavations at the site, the human remains are determined to be Native American. The Imatalamlama, or Umatilla Tribe, now a part of the Confederated Tribes of the Umatilla Indian Reservation, Oregon, had a permanent camp and fishing site called So-luc-a across the Columbia River from Umatilla, OR, on the Washington shoreline, near present-day Plymouth, WA. This area is within the ceded lands of the Confederated Tribes of the Umatilla Indian Reservation, Oregon.

In 1950, human remains representing a minimum of one individual were removed from site 45BN15 or Site #18, Rabbit Island, Benton County, WA, by Thomas R. Garth, Jr., and accessioned into the museum (Accn. #J500 and 12356, Cat. #Whit-J-0014). No known individual was identified. The one associated funerary object is one lot of red ochre.

Rabbit Island was on the Homly Channel of the Columbia River and was an important burial site and habitation area for the Waluulapam, who are members of the Confederated Tribes of the Umatilla Indian Reservation, Oregon. The site is also near two important salmon and eel fishing sites known as Tomist-pa and Khus-us-ienim-tala-wit.

In 1950, human remains representing a minimum of eight individuals were removed from site 45BN55, Sheep Island, Site #17, Benton County, WA, by Thomas R. Garth, Jr. and accessioned into the museum (Cat. #Whit-J-028, 034, 057, 060, 063-072, 107-108). No known individuals were identified. The 63 associated funerary objects are 46 light red beads, 11 pestle fragments, 2 flint scrapers, 1 rock with ochre, 1 mud-dauber's nest, 1 sandstone smoother, and 1 bag of charcoal. (Cat. # WHIT-J-2, 3, 5, 18, 19, 23 to 25, and 133)

Sheep Island was an important burial island for the Imatalamlam and is within the ceded lands of the

Confederated Tribes of the Umatilla Indian Reservation, Oregon.

In 1952, human remains representing a minimum of one individual were excavated during construction at the Green Park Elementary School Ground in Walla Walla, Walla Walla County, WA, and accessioned into the museum (Cat. #WHIT-X-013). No known individual was identified. No associated funerary objects are present.

The land occupied by the city of Walla Walla was used by the Weyiiletpuu and the Waluulapam as a wintering ground, hunting, fishing, and food gathering area. Oral histories from representatives of the Confederated Tribes of the Umatilla Indian Reservation, Oregon place their direct ancestors' camping area in the vicinity of the Green Park Elementary School Ground. The Walla Walla area is within the ceded lands of the Confederated Tribes of the Umatilla Indian Reservation, Oregon.

In 1962, human remains representing a minimum of three individuals were removed from the Stanley Tucker farm near Milton-Freewater, Umatilla County, OR, and accessioned into the museum (Accn. #Whit-26, Cat. #Whit-X-16). No known individuals were identified. The three associated funerary objects are one stone and two shell fragments. (Cat. #WHIT-X-52 to 54)

The Milton-Freewater area was a wintering area, and food and resource gathering area for the Waluulapam and Weyiiletpuu. The site is also within the ceded lands of the Confederated Tribes of the Umatilla Indian Reservation, Oregon.

At an unknown date, human remains representing a minimum of one individual were removed from most likely the Walla Walla area, WA. The human remains were accessioned into the museum at an unknown date (Accn. #11066, Cat. #WHIT-X-012). No known individual was identified. No associated funerary objects are present.

During the NAGPRA inventory this individual human remain was found in the collection with a note stating that it was "Found in Walla Walla area." This individual is determined to be Native American by the significant tooth wear and other identifying characteristics. The Walla Walla area is a traditional use area for the Waluulapam and Weyiiletpuu, and within the ceded lands of the Confederated Tribes of the Umatilla Indian Reservation, Oregon.

The determination of cultural affiliation of the human remains and associated funerary objects has been based upon geographic, archeological, historical, ethnological, and linguistic evidence, as well as the oral tradition

and kinship traditions of the Confederated Tribes of the Umatilla Indian Reservation, Oregon. Primary information sources are museum accession and catalog records, preliminary excavation records, several articles about the Columbia Island McNary Dam excavations, consultation with various anthropologists, and consultation with tribal representatives of the Confederated Tribes of the Umatilla Indian Reservation, Oregon.

Officials of the Northwest Museum, Whitman College have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of a minimum of 18 individuals of Native American ancestry. Officials of the Northwest Museum, Whitman College also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 89 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 Northwest Museum, Whitman College 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 Confederated Tribes of the Umatilla Indian Reservation, Oregon.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Nina Lerman, Northwest Museum, Whitman College, 345 Boyer Ave, Walla Walla, WA 99362, telephone (509) 527- 5798, before September 12, 2008. Repatriation of the human remains and associated funerary objects to the Confederated Tribes of the Umatilla Indian Reservation, Oregon may proceed after that date if no additional claimants come forward.

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

Dated: June 23, 2008

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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