

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.

Prior to 2000, a detailed assessment of the human remains was made by Kingman Museum of Natural History professional staff in consultation with representatives of the Metlakatla Indian Community, Annette Island Reserve.

On September 17, 2002, Calhoun County Probate Court transferred the public trust for Kingman Memorial Museum of Natural History from Battle Creek Public Schools to Kingman Museum, Incorporated, a private, nonprofit 501(c)(3) charitable organization. In April of 2006, collection ownership was transferred from the Battle Creek Public Schools to Kingman Museum, Incorporated.

Before 1904, human remains representing a minimum of two individuals were removed from a cave in the mountains on an island near Metlakatla, AK. According to museum documentation, the human remains, consisting of a mummified head and a human scalp, were found by two Native American boys and were collected by Esther Gibson, an Alaskan missionary. The mummified head and scalp were in a burial box containing a cedar bark basket used for cremation ashes, and a buckskin pouch. Dr. John Harvey Kellogg donated the human remains and cultural items to the Kingman Museum of Natural History in 1904. It is unknown how the human remains and cultural items were transferred from Esther Gibson to Dr. John Harvey Kellogg. No known individuals were identified. The three associated funerary objects are one burial box, one basket for cremation ashes, and one buckskin pouch.

The individuals have been identified as Native American based on the museum's documentation, geographic information, and consultation evidence. The location of the burial is within the historically documented territory of the Metlakatla Indians. The exact date of the burial is unknown, but based on burial practices and the style of associated funerary objects, the human remains are post-contact and likely to date to the 19th century. Information provided at the time of consultation indicates that the human remains and associated funerary objects are likely to be affiliated to the members of the Metlakatla Indian Community.

On an unknown date, human remains representing a minimum of one

individual were donated to the Kingman Museum of Natural History. The human remains consist of a shock of human hair, wrapped in brown paper and tied with string. Attached to the string is a tag labeled "Hair of Metlakatla Man—Alaska." No known individual was identified. No associated funerary objects are present.

The individual has been identified as Native American based on the museum's documentation, geographic information, and consultation evidence. The museum's catalog describes the human hair as belonging to a Metlakatla man. Information provided at the time of consultation indicates that the human remains are likely to be affiliated to members of the Metlakatla Indian Community.

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 a minimum of three individuals of Native American ancestry. Officials of Kingman Museum, Incorporated also have determined that, pursuant to 25 U.S.C. 3001(3)(A), the three 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 Kingman Museum, Incorporated 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 associated funerary objects and the Metlakatla Indian Community, Annette Island Reserve.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Katie Nelson, Collection Manager, Kingman Museum, Incorporated, 175 Limit Street, Battle Creek, MI 49037, telephone (269) 965–5117, before May 19, 2008. Repatriation of the human remains and associated funerary objects to the Metlakatla Indian Community, Annette Island Reserve may proceed after that date if no additional claimants come forward.

Kingman Museum, Incorporated is responsible for notifying the Metlakatla Indian Community, Annette Island Reserve that this notice has been published.

Dated: March 10, 2008.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E8–8303 Filed 4–17–08; 8:45 am]

**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Michigan Technological University Department Of Social Sciences Archaeology Laboratory, Houghton, MI

**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 Michigan Technological University Department of Social Sciences Archaeology Laboratory, Houghton MI. The human remains were removed from the Gros Cap Cemetery (20MK6) in Moran Township, Mackinac County, MI.

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 professional staff from the Michigan Technological University Department of Social Sciences Archaeology Laboratory and Illinois State Museum, Springfield, IL, in consultation with representatives of the Bay Mills Indian Community, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan.

In 1979, the human remains representing a minimum of one individual were removed from the surface of the Gros Cap Cemetery site, 20MK6, Mackinac County, MI. No known individual was identified. No associated funerary objects are present.

The Gros Cap Cemetery site (20MK6) is an active township cemetery in the present day, sharing a site with a purported multi-ethnic 17th century cemetery. The human remains had been exposed on the surface by unknown processes. Both prehistoric pottery of unknown age or ethnic affiliation, as well as 19th century coffin parts were recovered in association with the human remains. The human remains from 20MK6 were recovered from lands historically occupied by the Bay Mills Indian Community of Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Sault Ste. Marie Tribe of

Chippewa Indians of Michigan. Based on the information, the officials of Michigan Technological University Department of Social Sciences Archaeology Laboratory reasonably determined that the human remains were likely Native American. However, the officials of Michigan Technological University Department of Social Sciences Archaeology Laboratory considered the available information insufficient to conclude that the human remains are culturally affiliated to a present-day Indian tribe, and reasonably determined the human remains to be culturally unidentifiable.

Officials of the Michigan Technological University Department of Social Sciences Archaeology Laboratory have determined that, pursuant to 25 U.S.C. 3001(9–10), the human remains described above likely represent the physical remains of one individual of Native American ancestry. Officials of the Michigan Technological University Department of Social Sciences Archaeology Laboratory 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.

In July of 2007, the Bay Mills Indian Community of Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan formally requested disposition of the human remains from Michigan Technological University to their tribes. Tribal representatives of the Bay Mills Indian Community of Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan agree that they historically occupied the geographic area where the Gros Cap Cemetery/Burial site is located, and continue to have a presence in the area mentioned.

In July of 2007, officials of Michigan Technological University requested that the Native American Graves Protection and Repatriation Review Committee (Review Committee) recommend disposition of the one culturally unidentifiable human remains from 20MK6, and further requested that the committee recommend disposition of the human remains to the Bay Mills Indian Community of Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan. The Review Committee is responsible for recommending specific actions for disposition of culturally unidentifiable human remains.

On October 15–16, 2007, the Review Committee considered the request and concurred with the proposal for the disposition of the culturally unidentifiable human remains to the Bay Mills Indian Community of Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan. In a letter dated November 28, 2007, the Department of the Interior considered the Review Committee's recommendation and independently concurred with its findings and recommendations to proceed with the disposition pursuant to 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 Dr. Susan R. Martin, Michigan Technological University Department of Social Sciences Archaeology Laboratory, Houghton, MI 49931, telephone (906) 487–2366, before May 19, 2008. Disposition of the human remains to the Bay Mills Indian Community of Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan may proceed after that date if no additional claimants come forward.

The Michigan Technological University Department of Social Sciences Archaeology Laboratory is responsible for notifying the Bay Mills Indian Community of Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan that this notice has been published.

Dated: March 12, 2008.

**Sherry Hutt**,

*Manager, National NAGPRA Program.*

[FR Doc. E8–8293 Filed 4–16–08; 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 an unknown location in Hawaii.

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 the Office of Hawaiian Affairs.

On an unknown date, human remains representing a minimum of three individuals were removed from an unknown location in Hawaii. 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 (H0001–086–001, H0001–077–001, and H0001–081–0001). Dr. Tillman received the skulls 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 all three individuals are "Indian." The Department of Anthropology's physical anthropology faculty confirms that all three skulls have cranial morphology consistent with Native Hawaiian ancestry. According to collection records and consultation, the human remains were removed from locations in the traditional and current territory of Native Hawaiian organizations. Consultation with the Office of Hawaiian Affairs supports the origins of these three individuals from the Hawaiian Islands.

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 three individuals of Native Hawaiian ancestry. Officials of the Oregon State University, Department of Anthropology 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 Hawaiian human remains and the Hui Malama I Na Kupuna O Hawai'i Nei and Office of Hawaiian Affairs.

Representatives of any other Native Hawaiian Organization that believes itself to be culturally affiliated with the human remains should contact Dr.