

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.

[FR Doc. E7–18101 Filed 9–12–07; 8:45 am]

BILLING CODE 4312–50–S

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,

telephone (505) 954-7270, before October 15, 2007. Repatriation of the objects of cultural patrimony to the Onondaga Nation of New York, as keepers of the central fire for the Haudenosaunee Confederacy, may proceed after that date if no additional claimants come forward.

The Indian Arts Research Center, School for Advanced Research is responsible for notifying 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 that this notice has been published.

Dated: August 20, 2007

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E7-18099 Filed 9-12-07; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Southwest Museum of the American Indian, Autry National Center, 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 in the possession of the Southwest Museum of the American Indian, Autry National Center, Los Angeles, CA. The human remains were removed from Andrew County, MO.

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 Southwest Museum of the American Indian, Autry National Center professional staff in consultation with representatives of the Absentee-Shawnee Tribe of Indians of Oklahoma; Chickasaw Nation, Oklahoma; Choctaw Nation of Oklahoma; Eastern Shawnee Tribe of

Oklahoma; Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Jena Band of Choctaw Indians, Louisiana; Kaw Nation, Oklahoma; Mississippi Band of Choctaw Indians, Mississippi; Osage Tribe, Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; Pawnee Nation of Oklahoma; Quapaw Tribe of Indians, Oklahoma; Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation, Oklahoma; Sac & Fox Tribe of the Mississippi in Iowa; Shawnee Tribe, Oklahoma; and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1939, human remains representing a minimum of one individual were removed from Amazonia mound (23AN37), 10 miles north of St. Joseph in southwest Andrew County, MO, by Mr. Oscar Branson, an amateur archeologist. In 1944, Mr. John George Braecklein, an architect and archeologist from Kansas City, MO, donated the human remains to the museum, which accessioned the human remains into the museum collection that same year. No known individual was identified. No associated funerary objects are present.

A letter written on February 14, 1944, by Mr. Braecklein to the Director of the Southwest Museum, Dr. Francis Hodge, states, "the supposed Sac and Fox skull was exhumed by Oscar Branson, a curator for the St. Joseph, MO. Museum [while] he was working with the W.P.A. The location of the mound was about 10 miles North of St. Joseph." Mr. Branson, as an amateur archeologist, worked with the Works Projects Administration with Allen Heflin and Don Reynolds at Amazonia mound on the Missouri River bluffs. Several burials were uncovered, including isolated skulls; only one was donated to the Southwest Museum of the American Indian.

The skull has an inscription on the left parietal of the cranial vault that reads, "From the Butts Collection, Dyer Museum, originally from Mayor Blakesly Coll. Savannah Mo. Note opening, killed with an arrow," signed "J.G. Braecklein Coll." An inscription on the right parietal of the cranial vault reads, "964.G.255A.Andrew Co. Mo Mound find 1914." According to these inscriptions, the human remains appear to have been first transferred from Mr. Branson to the Mayor Blakesly collection in Savannah, MO, then to the Butts collection at the Dyer Museum in St. Joseph, MO, and finally to Mr. Braecklein, the donor. The Southwest Museum of the American Indian has no record of the dates of the transfers prior to the donation by Mr. Braecklein to the museum.

Physical anthropological assessment of cranial and dental morphology is

indicative of probable Native American ancestry. Osteological analysis did not reveal the age of the human remains. According to archeological evidence, northwestern Missouri has been occupied continuously since the Early Mississippian period (A.D. 900-1450). Evidence has been found to suggest a Central Plains tradition of Nebraska phase occupation during the Early Mississippian period. An occupation by the Oneota people began in the Late Mississippian period (A.D. 1450-1700) and lasted through the Historic period (post A.D. 1673). The Kanza people migrated to the area sometime prior to A.D. 1750. As early as A.D. 1760, the Meskawki tribes occupied the area. The presence of a possible arrow wound places the age of the human remains no earlier than A.D. 400. Therefore, the human remains may be culturally affiliated with the four tribes that occupied the area from A.D. 400 until the Historic period. A cultural continuum can be reasonably traced between the Central Plains tradition of Nebraska phase occupation and the Pawnee and Arikara tribes. Present-day descendants of the Pawnee and Arikara tribes are members of the Pawnee Nation of Oklahoma and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota. A cultural continuum can also be reasonably traced between the Late Mississippian period occupation and the Oneota. Present-day descendants of the ancestral Oneota are the Otoe-Missouria Tribe of Indians, Oklahoma, as well as the Iowa Tribe of Kansas and Nebraska. A cultural continuum can be reasonably traced between the Kanza people and their present-day descendants whom are members of the Kaw Nation, Oklahoma. Finally, a cultural continuum can be reasonably traced to between the Historic period occupation and the Meskwaki, present-day descendants of whom are members of the Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation, Oklahoma; and Sac & Fox Tribe of the Mississippi in Iowa.

Officials of the Southwest Museum of the American Indian 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 Southwest Museum of the American Indian 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 Iowa Tribe of Kansas and Nebraska; Kaw