

Museum of Nature & Science have also determined that, pursuant to 25 U.S.C. 3001 (3)(D), the two cultural items have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Lastly, officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between the sacred objects/objects of cultural patrimony and the Central Council of the Tlingit & Haida Indian Tribes.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects/objects of cultural patrimony should contact Dr. Chip Colwell-Chanthaphonh, Curator of Anthropology, NAGPRA Officer, Department of Anthropology, Denver Museum of Nature & Science, 2001 Colorado Boulevard, Denver, CO 80205, telephone (303) 370-6378, before November 30, 2007. Repatriation of the sacred objects/objects of cultural patrimony to the Central Council of the Tlingit & Haida Indian Tribes on behalf of the Basket Bay Arch House of the Deisheetaan Clan of Angoon, AK, may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the Central Council of the Tlingit & Haida Indian Tribes that this notice has been published.

Dated: October 3, 2007.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item: Denver Museum of Nature & Science, Denver, CO

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 a cultural item in the possession of the Denver Museum of Nature & Science, Denver, CO, which meets the definitions of "sacred object" and "object 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.

The cultural item is a button blanket which is also called a robe, as the terms are used interchangeably to describe the item, and is named *Lee shakee daax'i x'ooow* or the Blanket Above All Others (A.C. 11428). The robe is made of wool, dyed royal blue and crimson, and patterned in the distinctive "All Tribes" or "Tahltan" style in which the top-third of the blanket consists of three boxes and parallel stripes that run vertically down each side. Each section is bordered with neat rows of white pearl buttons. The robe is 132.5 cm in height and 170.5 cm in width.

In 1973, Laura Hotch, a Chilkat Tlingit from Klukwan, AK, sold the robe to Michael R. Johnson of Seattle, WA, a collector and dealer, who recorded it as being made between A.D. 1890-1900. In 1974, the robe was purchased from Mr. Johnson by Mary W.A. Crane and donated to the Denver Museum of Nature & Science. For a time, the robe was placed in the Denver Museum of Nature & Science's Northwest Coast Ceremonial Season Exhibit, noted in the label text under "Religious Ceremonies."

During consultation, representatives of the Central Council of the Tlingit & Haida Indian Tribes recounted the traditional history of the robe and its place in clan belief and ceremonial practice. The robe is traced back three generations to Anna Klaney, the youngest daughter of Xootk' and Sitka Jack. She was the youngest of 13 sisters, each with a robe of the same design. The fate of the other 12 robes is unknown.

This robe was given the name *Lee shakee daax'i x'ooow* (Blanket Above All Others), and was passed from mother to daughter in the Eagle Nest House. Robes that have been given names such as this one have special importance among the Tlingit and the object is imbued with certain value that a single individual cannot alienate. The robe eventually came to reside with Laura Hotch, who sold the blanket without the consent of the family or clan. Museum records corroborate Tlingit accounts of the robe's sale by Laura Hotch.

The Eagle Nest House has a right to this particular robe. Tlingit of the Eagle Nest House of the Kaagwaantaan Clan of Sitka, AK, are members of the Central Council of the Tlingit & Haida Indian Tribes.

Officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the one cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Denver Museum of Nature & Science have also determined that, pursuant to 25 U.S.C. 3001 (3)(D), the one cultural item has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Lastly, officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between the sacred object/object of cultural patrimony and the Central Council of the Tlingit & Haida Indian Tribes.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object/object of cultural patrimony should contact Dr. Chip Colwell-Chanthaphonh, Curator of Anthropology, NAGPRA Officer, Department of Anthropology, Denver Museum of Nature & Science, 2001 Colorado Boulevard, Denver, CO 80205, telephone (303) 370-6378, before November 30, 2007. Repatriation of the sacred object/object of cultural patrimony to the Central Council of the Tlingit & Haida Indian Tribes on behalf of the Eagle Nest House of the Kaagwaantaan Clan of Sitka, AK, may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the Central Council of the Tlingit & Haida Indian Tribes that this notice has been published.

Dated: October 1, 2007.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E7-21366 Filed 10-30-07; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Milwaukee Public Museum, Milwaukee, WI

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 Milwaukee Public Museum, Milwaukee, WI 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.

The three cultural items are one wooden pipe (MPM 39618/10674), one partial belt of wampum (MPM 30127/7270), and one string of wampum beads (MPM 30128/7270).

In 1922, the partial wampum belt and wampum beads were collected for the museum by Alanson Skinner, the museum curator. Museum records indicate that one of the wampum items was collected from Ms. Harriet Quinney, daughter of Chief John Quinney of the Stockbridge-Munsee tribe. Tribal representatives have indicated that the wampum have ongoing historical, traditional or cultural importance to the tribe and could not have been alienated by a single individual.

In 1932, the pipe was purchased by the museum from Mr. Clarence Sheriff of Green Bay, WI. Museum records state the pipe was formerly the property of Austin Quinney (1791–1865) who was the brother of John Quinney, with whom one of the wampum items is associated. Ethnohistorical records confirm their identification as sachems of the Stockbridge community. Consultation evidence, as well as the iconography and style of the pipe, indicate that the pipe is of ceremonial character, would have been owned by a sachem of the community, and would not have been subject to alienation by an individual.

Officials of the Milwaukee Public Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the three cultural items described above have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Milwaukee Public Museum 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 Stockbridge Munsee Community, Wisconsin.

Representatives of any other Indian tribe that believes itself to be culturally

affiliated with the objects of cultural property should contact Dawn Scher Thomae, Associate Curator of Anthropology, Milwaukee Public Museum, 800 W. Wells Street, Milwaukee, WI 53233, telephone (414) 278–6157, before November 30, 2007. Repatriation of the objects of cultural patrimony to the Stockbridge Munsee Community, Wisconsin may proceed after that date if no additional claimants come forward.

The Milwaukee Public Museum is responsible for notifying the Stockbridge Munsee Community, Wisconsin that this notice has been published.

Dated: September 17, 2007

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E7–21369 Filed 10–30–07; 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 Adams and Fulton Counties, IL, and unknown sites in Illinois and Indiana.

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 Caddo Nation of Oklahoma; Cheyenne River Sioux Tribe of the Cheyenne River Reservation; Flandreau Santee Sioux Tribe of South Dakota; Ho–Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Keweenaw Bay Indian Community, Michigan; Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota;

Little Traverse Bay Bands of Odawa Indians, Michigan; Lower Sioux Indian Community in the State of Minnesota; Mashantucket Pequot Tribe of Connecticut; Muscogee (Creek) Nation, Oklahoma; Omaha Tribe of Nebraska; Oneida Nation of New York; Onondaga Nation of New York; Pawnee Nation of Oklahoma; and Red Lake Band of Chippewa Indians, Minnesota.

Between 1930 and 1959, human remains representing a minimum of five individuals were removed from unknown sites in Adams County, IL, by George Karl Neumann, a physical anthropologist working out of Indiana State University, Terre Haute, IN. In 1976, the Oregon State University Department of Anthropology acquired the Neumann Collection from Indiana State University. No known individuals were identified. No associated funerary objects are present.

The human remains are labeled with a numerical identification followed by the letter "A," which is believed to indicate they were removed from a site in Adams County, IL.

Between 1930 and 1959, human remains representing a minimum of one individual were removed from an unknown site in Fulton County, IL, by Dr. Neumann. In 1976, the Oregon State University Department of Anthropology acquired the Neumann Collection from Indiana State University. No known individual was identified. No associated funerary objects are present.

The human remains are labeled with a numerical identification and followed by the letter "F," which is believed to indicate they were removed from Fulton County, IL.

Between 1930 and 1959, human remains representing a minimum of two individuals were removed from unknown sites in Illinois and Indiana, by Dr. Neumann. In 1976, the Oregon State University Department of Anthropology acquired the Neumann Collection from Indiana State University. No known individuals were identified. No associated funerary objects are present.

The two individuals described above are not listed as being from Adams or Fulton county sites, but are described in the acquisition list as "Lenid type Hopewell" and "Hopewell," and are accompanied by a distribution map. In absence of detailed records pertaining to the human remains and in combination with the major areas of Dr. Neumann's work, this map provides some geographic reference for the affiliation of the human remains to most likely Illinois or Indiana.

Dr. Neumann collected human remains from several archeological