

associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Fowler Museum at UCLA professional staff in consultation with representatives of Morongo Band of Cahuilla Mission Indians of the Morongo Reservation, California; San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California; Cahuilla Inter-Tribal Repatriation Committee, a non-federally recognized Indian group; and Kitanemuk Indians, a non-federally recognized Indian group.

In 1968, human remains representing a minimum of nine individuals were removed from the Lovejoy Springs site (4-LAN-192) in Los Angeles County, CA, by James Toney during a salvage of a mortuary area being destroyed by development. The collection was accessioned by the University of California, Los Angeles in 1969. No known individuals were identified. The 3,364 associated funerary objects are 1 projectile point, 1 quartz flake, 4 worked bird bone fragments, 2,135 olivella saucer beads, 1,101 olivella spire lopped beads, and 122 olivella beads.

Lovejoy Springs is located within the traditional territory of the Serrano. The artifacts are consistent with others documented as associated with the indigenous inhabitants of the area. The beads and projectile point associated with the burials date to Middle Period Phase 2a (circa 50 B.C. – A.D. 400). The pictograph styles of the area near the burials suggest an association with traditional Serrano linguistic groups. It is reasonably believed by archeologists that Serrano/Takic speakers have continuously occupied the San Bernardino Mountains and the area north of the San Bernardino Mountains since at least 1,000 B.C. Tribal representatives from San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California identified this site as from within the traditional territory of the Serrano people. Descendants of the Serrano are members of the Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation, California; Augustine Band of the Cahuilla Mission Indians of the Augustine Reservation, California; Cabazon Band of Mission Indians, California; Cahuilla Band of Mission Indians of the Cahuilla Reservation, California; Los Coyotes Band of Cahuilla & Cupeno Indians of the Los Coyotes Reservation, California; Morongo Band of Cahuilla Mission Indians of the Morongo Reservation, California; Ramona Band or Village of Cahuilla Mission Indians of California;

San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California; Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Reservation, California; and Torres Martinez Band of Cahuilla Mission Indians of 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 nine 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 3,364 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 Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation, California; Augustine Band of the Cahuilla Mission Indians of the Augustine Reservation, California; Cabazon Band of Mission Indians, California; Cahuilla Band of Mission Indians of the Cahuilla Reservation, California; Los Coyotes Band of Cahuilla & Cupeno Indians of the Los Coyotes Reservation, California; Morongo Band of Cahuilla Mission Indians of the Morongo Reservation, California; Ramona Band or Village of Cahuilla Mission Indians of California; San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California; Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Reservation, California; and Torres Martinez Band of Cahuilla Mission Indians of 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, Curator of Archaeology, Fowler Museum at UCLA, Box 951549, Los Angeles, CA 90095–1549, telephone (310) 825–1864, before October 19, 2007. Repatriation of the human remains and associated funerary objects to the Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation, California; Augustine Band of the Cahuilla Mission Indians of the Augustine Reservation, California; Cabazon Band of Mission Indians, California; Cahuilla Band of Mission Indians of the Cahuilla Reservation, California; Los Coyotes Band of Cahuilla & Cupeno Indians of

the Los Coyotes Reservation, California; Morongo Band of Cahuilla Mission Indians of the Morongo Reservation, California; Ramona Band or Village of Cahuilla Mission Indians of California; San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California; Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Reservation, California; and Torres Martinez Band of Cahuilla Mission Indians of California may proceed after that date if no additional claimants come forward.

Fowler Museum at UCLA is responsible for notifying the Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation, California; Augustine Band of the Cahuilla Mission Indians of the Augustine Reservation, California; Cabazon Band of Mission Indians, California; Cahuilla Band of Mission Indians of the Cahuilla Reservation, California; Los Coyotes Band of Cahuilla & Cupeno Indians of the Los Coyotes Reservation, California; Morongo Band of Cahuilla Mission Indians of the Morongo Reservation, California; Ramona Band or Village of Cahuilla Mission Indians of California; San Manuel Band of Serrano Mission Indians of the San Manuel Reservation, California; Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Reservation, California; Torres Martinez Band of Cahuilla Mission Indians of California; Cahuilla Inter-Tribal Repatriation Committee, a non-federally recognized Indian group; and Kitanemuk Indians, a non-federally recognized Indian group that this notice has been published.

Dated: August 29, 2007.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: Kansas State Historical Society, Topeka, KS

**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 Kansas State Historical Society, Topeka, KS that meet the definitions of “sacred objects” and

“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 two cultural items are a ceremonial wooden bowl (KSHS catalog number 56.32.12) and a woven bag (KSHS catalog number 56.32.39).

On April 23, 1956, the cultural items were sold to the Kansas State Historical Society by the Logan Museum of Anthropology, Beloit College, Beloit, WI. Both cultural items were from the Heath Collection and identified as Ottawa. The Ottawa people are also called Odawa. Albert Green Heath was known to have collected cultural items from the Odawa at Little Traverse Bay, MI. Descendants of the Ottawa or Odawa are members of the Little Traverse Bay Bands of Odawa Indians, Michigan.

Tribal representatives of the Little Traverse Bay Bands of Odawa Indians, Michigan have identified the two cultural items as being needed by traditional Odawa religious leaders for the practice of a traditional Native American religion by their present-day adherents. Furthermore, tribal representatives also have identified the two cultural items as having ongoing historical, traditional, and cultural importance central to the culture itself, and indicated that the cultural items could not have been alienated by any single individual.

Officials of the Kansas State Historical Society have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the two 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 Kansas State Historical Society also have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the two 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. Lastly, officials of the Kansas State Historical Society 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/objects of cultural patrimony

and the Little Traverse Bay Bands of Odawa Indians, Michigan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects/objects of cultural patrimony should contact Robert Hoard, NAGPRA Coordinator, Kansas State Historical Society, 6425 SW Sixth Avenue, Topeka, KS 66542, telephone (785) 272-8681 (extension 269), before October 19, 2007. Repatriation of the sacred objects/objects of cultural patrimony to the Little Traverse Bay Bands of Odawa Indians, Michigan may proceed after that date if no additional claimants come forward.

The Kansas State Historical Society is responsible for notifying the Little Traverse Bay Bands of Odawa Indians, Michigan tribe that this notice has been published.

Dated: September 5, 2007.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Slater Museum of Natural History, University of Puget Sound, Tacoma, 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 in the possession of the Slater Museum of Natural History, University of Puget Sound, Tacoma, WA. The human remains were removed from Siskiyou County, CA.

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 Slater Museum of Natural History, University of Puget Sound professional staff and a consultant in consultation with representatives of the Klamath Tribes, Oregon and Modoc Tribe of Oklahoma.

In 1925, human remains representing a minimum of one individual were

removed from near Lower Klamath Lake, Siskiyou County, CA, by Stanley G. Jewett. Mr. Jewett donated the human remains to the museum in 1955. No known individual was identified. No associated funerary objects are present.

In July 1925, human remains representing a minimum of one individual were removed from Tule Lake, Siskiyou County, CA, by Mr. Jewett. Mr. Jewett donated the human remains to museum in 1955. No known individual was identified. No associated funerary objects are present.

The individuals are most likely of Native American ancestry as indicated by morphological features. The geographical location where the human remains were recovered is consistent with the historically documented territory of the Klamath Tribes. The Klamath Tribes, Oregon and Modoc Tribe of Oklahoma have a shared ancestry. Following the conclusion of the Modoc wars, the Modoc people were relocated to Oklahoma. In 1888, the Modoc reservation was established. In 1909, the Modoc were granted permission to return to Oregon. Those who returned became part of the Klamath Tribes, Oregon. The Klamath Tribes, Oregon and Modoc Tribe of Oklahoma have formally agreed that repatriations of human remains from the historically documented territory of the Klamath Tribes should go to the Klamath Tribes, Oregon for reburial.

Based on provenience, historical documentation, and tribal consultation, officials of the Slater Museum of Natural History, University of Puget Sound reasonably believe that the human remains share a common ancestry with members of the Klamath and Modoc tribes. Descendants of the Klamath and Modoc tribes are members of the Klamath Tribes, Oregon and Modoc Tribe of Oklahoma.

Officials of the Slater Museum of Natural History 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 Slater Museum of Natural History 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 Klamath Tribes, Oregon and the Modoc Tribe of Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Peter Wimberger, Slater Museum of Natural History, 1500 N. Warner, Tacoma, WA 98416, (253) 879-2784, before October 19, 2007.