

Indian Tribes that this notice has been published.

Dated: March 8, 2010

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: U.S. Department of the Interior, National Park Service, Grand Teton National Park, Moose, WY

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 U.S. Department of the Interior, National Park Service, Grand Teton National Park, WY, that meet the definition of "sacred objects" 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 superintendent, Grand Teton National Park.

The two cultural items are one pipe stem and one pipe bowl. The pipe stem is made of wood and is carved in a spiral shape. The T-shaped bowl is made of diorite and is inlaid with lead at the top of the bowl and at the square section where it fits the stem. The two cultural items are part of the David T. Vernon Collection, comprising 1,429 items of Native American art and artifacts representing more than 200 North American tribes. The objects in the collection were purchased by David T. Vernon from native people and collectors during the 1920s-1950s. On December 13, 1976, Laurance S. Rockefeller donated the David T. Vernon Collection to Grand Teton National Park.

Museum records state that the two cultural items were obtained from Kickapoo Indians. Representatives of the Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas have identified these two cultural items as "sacred objects" that are integral to the practice of the traditional Drum Religion.

Officials of Grand Teton National Park 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 Grand Teton National Park 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 sacred objects and the Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Mary Gibson Scott, Superintendent, Grand Teton National Park, P.O. Drawer 170, Moose, WY 83012, telephone (307) 739-3410, before April 26, 2010. Repatriation of the sacred objects to the Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas may proceed after that date if no additional claimants come forward.

Grand Teton National Park is responsible for notifying the Kickapoo Traditional Tribe of Texas, Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas, and Kickapoo Tribe of Oklahoma that this notice has been published.

Dated: February 22, 2010

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: U.S. Department of the Interior, National Park Service, Grand Teton National Park, Moose, WY

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 three cultural items in the possession of the U.S. Department of the Interior, National Park Service, Grand Teton National Park, WY, that meet the definition of "sacred objects" 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 superintendent, Grand Teton National Park.

The three cultural items are two medicine masks and one turtle rattle. The two masks are carved from wood, painted, and have white horsehair attached. The rattle is made from a turtle shell. Its handle is made from the head and neck of the turtle, which are braced with wooden splints and wrapped with leather. The three cultural items are part of the David T. Vernon Collection, comprising 1,429 items of Native American art and artifacts representing more than 200 North American tribes. The objects in the collection were purchased by David T. Vernon from native people and collectors during the 1920s-1950s. On December 13, 1976, Laurance S. Rockefeller donated the David T. Vernon Collection to Grand Teton National Park.

Museum records state that the three cultural items were made by Seneca Indians and purchased in New York between 1920 and 1930. Records also indicate that both masks and the rattle are from the Cattaraugus area and identify the maker of one mask as Roger Lay and the maker of the rattle as Joe Hemlock. Tribal representatives of the Seneca Nation of New York have identified these three cultural items as "sacred objects" coming from the Cattaraugus Reservation. The three items are clearly identifiable as part of the Seneca "False Face Society." Medicine masks, also called "false faces", are sacred objects which belong to a society which still functions at the Newtown Longhouse on the Cattaraugus territory of the Seneca Nation of New York. Turtle rattles are the instrument of the medicine masks; both are used for the benefit of the people in traditional ceremonial practices. Descendants of the makers - Roger Lay and Joe Hemlock - reside on the Cattaraugus Reservation of the Seneca Nation of New York.

Officials of Grand Teton National Park have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the three 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 Grand Teton National Park 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 sacred objects and the Seneca Nation of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Mary Gibson Scott, Superintendent, Grand Teton National Park, P.O. Drawer 170, Moose, WY

83012, telephone (307) 739- 3410, before April 26, 2010. Repatriation of the sacred objects to the Seneca Nation of New York may proceed after that date if no additional claimants come forward.

Grand Teton National Park is responsible for notifying the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York that this notice has been published.

Dated: February 22, 2010

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: University of Oregon Museum of Natural and Cultural History/Oregon State Museum of Anthropology, Eugene, 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 and an associated funerary object in the possession of the University of Oregon Museum of Natural and Cultural History/Oregon State Museum of Anthropology, Eugene, OR. The human remains and associated funerary object were removed from the Columbia River area.

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 object. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the University of Oregon Museum of Natural and Cultural History/Oregon State Museum of Anthropology professional staff in consultation with representatives of the Confederated Tribes of the Chehalis Reservation, Washington; Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Umatilla Indian Reservation, Oregon;

Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Kalispel Indian Community of the Kalispel Reservation, Washington; Nez Perce Tribe, Idaho; Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington; and Spokane Tribe of the Spokane Reservation, Washington.

At an unknown date, human remains representing a minimum of four individuals were removed from the Columbia River area. In 1941, the human remains were donated to the museum by a private party. No known individuals were identified. The one associated funerary object is a strand of cordage.

Skeletal evidence from two individuals indicates they are Native American. The remaining human remains are too fragmentary for identification, but are reasonably believed to be Native American based upon their association with the other individuals. Museum documentation is limited, and records only the general provenience, "Columbia River area." Given the origin of most human remains curated by the University of Oregon Museum of Natural and Cultural History/Oregon State Museum of Anthropology, it is likely that these are from the Columbia River in or near the state of Oregon, but this cannot be ascertained.

The Columbia River area has been occupied by many tribes. The tribes traveled to gather resources and to trade. The descendants of the tribes from the Columbia River area are members of the Confederated Tribes of the Chehalis Reservation, Washington; Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Kalispel Indian Community of the Kalispel Reservation, Washington; Nez Perce Tribe, Idaho; Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington; and Spokane Tribe of the Spokane Reservation, Washington.

Officials of the University of Oregon Museum of Natural and Cultural History/Oregon State Museum of Anthropology 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 the University of Oregon Museum of Natural and Cultural

History/Oregon State Museum of Anthropology have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the one object described above is 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 University of Oregon of Natural and Cultural History/Oregon State Museum of Anthropology have also 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 object and the Confederated Tribes of the Chehalis Reservation, Washington; Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Kalispel Indian Community of the Kalispel Reservation, Washington; Nez Perce Tribe, Idaho; Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington; and/or Spokane Tribe of the Spokane Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Dr. Pamela Endzweig, Director of Collections, University of Oregon Museum of Natural and Cultural History/Oregon State Museum of Anthropology, 1224 University of Oregon, Eugene, OR 97403-1224, telephone (541) 346-5120, before April 26, 2010. Repatriation of the human remains and associated funerary object to the Confederated Tribes of the Chehalis Reservation, Washington; Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Kalispel Indian Community of the Kalispel Reservation, Washington; Nez Perce Tribe, Idaho; Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington; and/or Spokane Tribe of the Spokane Reservation, Washington may proceed after that date if no additional claimants come forward.

The Oregon State Museum of Anthropology is responsible for notifying the Confederated Tribes of the