

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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**BILLING CODE 4312-50-S**

## 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

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 that this notice has been published.

Dated: March 3, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**Notice of Inventory Completion:  
Central Washington University,  
Department of Anthropology,  
Ellensburg, WA, and Thomas Burke  
Memorial Washington State Museum,  
University of Washington, Seattle, 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 control of the Central Washington University, Department of Anthropology, Ellensburg, WA, and the Thomas Burke Memorial Washington State Museum (Burke Museum), University of Washington, Seattle, WA. The human remains were removed from King County, WA.

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 Burke Museum and Central Washington University professional staff in consultation with representatives of the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Puyallup Tribe of the Puyallup Reservation,

Washington; Sauk-Suiattle Indian Tribe of Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington.

In 1920, human remains representing a minimum of one individual were removed from a Georgetown neighborhood along the Duwamish River in Seattle, King County, WA. The remains were removed by T.H. Vincent and transferred to the King County Coroner's Office. In 1920, the human remains were subsequently transferred to the Burke Museum (Burke Accn. #1800). In 1974, the Burke Museum staff legally transferred elements associated with the individual to Central Washington University (CWU ID AS). No known individual was identified. No associated funerary objects are present.

In 1924, human remains representing a minimum of two individuals were removed from Fauntleroy Park in King County, WA, by Mr. Hall. The remains were uncovered by a steam shovel while widening the road. Mr. Hall transferred the human remains to the King County Coroner's Office. They were subsequently transferred to the Burke Museum later that same year (Burke Accn. #2056). In 1974, the Burke Museum staff legally transferred elements associated with the individuals to Central Washington University (CWU ID AS). No known individuals were identified. No associated funerary objects are present.

The above-mentioned human remains have been determined to be Native American based on a variety of sources, including archeological and biological evidence. The human remains were determined to be consistent with Native American morphology as evidenced either through cranial deformation, bossing of the cranium, presence of wormian bones, or shovel shaped incisors. Information available in the original accession files helped affirm these determinations.

The above-mentioned sites fall within the Southern Lushootseed language group of Salish cultures. The Duwamish people primarily occupied this area (Ruby and Brown 1986:72). As per the terms of the 1855 Point Elliot Treaty, the Duwamish were assigned to the Suquamish Reservation (called Fort Kitsap at the time). After 1856, due to violence between whites and Native Americans, as well as the competition over available resources, many Duwamish left the Suquamish Reservation. The Indian agent subsequently assigned them to the Muckleshoot Reservation. The Duwamish people are represented by

the following present-day tribes: the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington.

Officials of the Burke Museum and Central Washington University have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains listed above represent the physical remains of three individuals of Native American ancestry. Officials of the Burke Museum and Central Washington University 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 the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Lourdes Henebry-DeLeon, NAGPRA Program Director, Department of Anthropology, Central Washington University, Ellensburg, WA 98926-7544, telephone (509) 963-2671 or Dr. Peter Lape, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195-3010, telephone (206) 685-3849, before April 26, 2010. Repatriation of the human remains to the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington may proceed after that date if no additional claimants come forward.

The Burke Museum is responsible for notifying the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington that this notice has been published.

Dated: March 3, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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