

subgroup of the Mandan. In 1785, the village was abandoned following a smallpox epidemic and its inhabitants moved to the Knife River region to live alongside the Hidatsa. By 1862, the Mandan, Hidatsa and Arikara lived at the Like-A-Fishhook village. In 1937, the three tribes became formally known as the Three Affiliated Tribes of the Fort Berthold Reservation. Consultation evidence supports the identification of the human remains from the On-A-Slant Village as Mandan, and the cultural affiliation as the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

Officials of the New York University College of Dentistry 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 New York University College of Dentistry 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 Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Louis Terracio, New York University College of Dentistry, 345 East 24th St, New York, NY 10010, telephone (212) 998–9917, before June 1, 2009. Repatriation of the human remains to the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota may proceed after that date if no additional claimants come forward.

The New York University College of Dentistry is responsible for notifying the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota that this notice has been published.

Dated: April 13, 2009.

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: New York University College of Dentistry, New York, NY

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 New York University College of Dentistry, New York City, NY. The human remains were removed from Colfax County, NE.

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 New York University College of Dentistry professional staff in consultation with representatives of the Pawnee Nation of Oklahoma.

At an unknown date, human remains representing a minimum of two individuals were removed from a site identified as a Pawnee Burial Site, Schuyler, Colfax County, NE, by an unknown collector. In 1922, the human remains were accessioned by the Department of Physical Anthropology at the Museum of the American Indian, Heye Foundation. In 1956, the human remains were transferred to Dr. Theodore Kazamiroff at the New York University College of Dentistry. No known individuals were identified. No associated funerary objects are present.

Museum of the American Indian records identify the provenience of the human remains as a "Pawnee Burial Site, Schuyler, Nebraska." The cranial morphology of the human remains confirms that they belong to an individual of Pawnee ancestry. Consultations with the Pawnee Nation of Oklahoma confirmed the identification of the human remains from the burial site as Pawnee.

Schuyler, NE, is located along the Loup River, and corresponds to an area of protohistoric (Lower Loup phase) and historic Pawnee villages that have been identified as Pawnee by the Pawnee Nation and archeologists. It is likely that the human remains date to the Lower Loup phase or historic period. The Loup River area was settled by the Skidi Pawnee, one of four Pawnee bands, by 1700. Skidi Pawnee sites are identified in historic documents dating as early as 1718, and they remained the primary Pawnee band in the area for the next century. By 1857, all four Pawnee bands coalesced along the Loup River after disease, warfare and land cessions resulted in a restriction of Pawnee lands. By 1875, the Pawnee left the Loup River and settled on a tract of land

in Oklahoma. Today they are known as the Pawnee Nation of Oklahoma.

Officials of the New York University College of Dentistry 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 New York University College of Dentistry 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 Pawnee Nation of Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Louis Terracio, New York University College of Dentistry, 345 East 24th St, New York, NY 10010, telephone (212) 998–9917, before June 1, 2009. Repatriation of the human remains to the Pawnee Nation of Oklahoma may proceed after that date if no additional claimants come forward.

The New York University College of Dentistry is responsible for notifying the Pawnee Nation of Oklahoma that this notice has been published.

Dated: April 13, 2009.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9–9986 Filed 4–29–09; 8:45 am]

BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: New York University College of Dentistry, New York City, NY

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 New York University College of Dentistry, New York City, NY. The human remains were removed from Mackinaw City, Cheboygan County, MI.

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 the New York University College of Dentistry professional staff in consultation with representatives of the Grand Traverse Band of Ottawa and Chippewa Indians, Michigan and Little Traverse Bay Bands of Odawa Indians, Michigan.

At an unknown date, human remains representing a minimum of one individual were removed from Mackinaw City in Cheboygan County, MI. At an unknown date, the human remains came into the possession of Walter C. Wyman of Chicago, IL. In 1915, Mr. Wyman donated the human remains to the Museum of the American Indian, Heye Foundation, New York City, NY. In 1956, the human remains were transferred to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individual was identified. No associated funerary objects are present.

Based on the cranial morphology of the human remains, the individual is identified as Native American. Information associated with the human remains identify them as “----- [illegible] Saugema, Ottawa Tribe.” The Ottawa are also known by the name Odawa. “Saugema” is an Odawa family name in the Mackinaw area and variants are recorded for the Little Traverse Bay Bands of Odawa. Although a surname is listed for the human remains, lineal descendants could not be identified because the specific identity of the individual could not be determined. The identification of a surname indicates that the human remains date to the Historic period.

The area of Mackinaw City corresponds to the territory of the Odawas after European contact. The Odawa people entered the written record in 1615, when the French encountered them at the eastern shores of Lake Huron on the Georgian Bay. Soon after this, the Odawas left the Lower Peninsula of Michigan because of Iroquoian raids, but returned to Michigan after the Iroquois were repelled from the area by the Odawas and other Great Lakes tribes in the mid-1600s. By 1673, the Odawas had established villages at the Straits of Mackinac. One village was located at Michilimackinac, in present-day Mackinaw City. A letter dating to 1710 describes Odawa mortuary practices at Michilimackinac that are consistent with the physical condition of the human remains. Odawa people have remained in the Mackinaw area since their return in the 17th century. In addition, Odawa oral traditions identify the Mackinac area as an area of aboriginal occupation for many

generations prior to European contact, and Mackinaw City is part of the ancestral lands of the Little Traverse Bay Bands of Odawa Indians, Michigan.

Officials of the New York University College of Dentistry 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 New York University College of Dentistry 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 Little Traverse Bay Bands of Odawa Indians, Michigan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Louis Terracio, New York University College of Dentistry, 345 East 24th St, New York, NY 10010, telephone (212) 998–9917, before June 1, 2009. Repatriation of the human remains to the Little Traverse Bay Bands of Odawa Indians, Michigan may proceed after that date if no additional claimants come forward.

The New York University College of Dentistry is responsible for notifying the Grand Traverse Band of Ottawa and Chippewa Indians, Michigan and Little Traverse Bay Bands of Odawa Indians, Michigan that this notice has been published.

Dated: April 13, 2009.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9–9983 Filed 4–29–09; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, 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 control of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, CA. The human remains were removed from the Puget Sound region, 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.

An assessment of the human remains, catalogue records, and relevant associated documents was made by the Phoebe A. Hearst Museum of Anthropology professional staff in consultation with representatives of Coast Salish speaking tribes, that include Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Port Gamble Indian Community of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Stillaguamish Tribe of Washington; Suquamish Indian Tribe of the Port Madison Reservation; Swinomish Indians of the Swinomish Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and Upper Skagit Indian Tribe of Washington.

On an unknown date, human remains representing a minimum of one individual (Catalogue record 12–2671) were removed from an unspecified location in the Puget Sound region by the University of California Medical Department. In 1914, the human remains were donated to the Phoebe A. Hearst Museum of Anthropology by Dr. J. V. Cook (Accession number 100DDD). No known individual was identified. No associated funerary objects are present.

Given the absence of associated funerary objects, the antiquity of the human remains is unknown. Puget Sound is located in the aboriginal territory of the Lushootseed-speakers of the Southern Coast Salish people. In the original museum ledger the human remains are described as a “skull with very flat head” with a comment stating that the individual was “probably Salish” (in parenthesis in the original document). The morphology of the skull shows clear signs of induced physical modification that happened during the life of the individual. The practice of skull modification by strapping infants (with the exception of slaves and the very poor) to hard cradleboards was a custom common to many Southern Coast Salish people and documented in