

Investigation and were received by the Arizona State Museum later that same year. No known individuals were identified. The one associated funerary object is a textile fragment.

Museum records lack sufficient information to culturally affiliate the human remains with any specific tribe. However, examination by a forensic anthropologist indicates that the human remains are of Native American ancestry, and possibly date to the Historic Period.

Officials of the Bureau of Indian Affairs and Arizona State Museum 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 Bureau of Indian Affairs and Arizona State Museum also have 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 Bureau of Indian Affairs and Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and associated funerary object and any present-day Indian tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In 2008, the Bureau of Indian Affairs and Arizona State Museum requested that the Review Committee recommend disposition of the culturally unidentifiable human remains to the Gila River Indian Community of the Gila River Indian Reservation, Arizona, as the aboriginal and historic occupants of the lands near St. Johns Church in Maricopa County, AZ. The Review Committee considered the request at its October 11–12, 2008 meeting and recommended disposition of the human remains to the Gila River Indian Community of the Gila River Indian Reservation, Arizona. An April 3, 2009 letter from the Designated Federal Official on behalf of the Secretary of the Interior transmitted the authorization for the museum to effect disposition of the human remains of the four culturally unidentifiable individuals to the Gila River Indian Community of the Gila River Indian Reservation, Arizona contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills

that requirement. In the same letter, the Secretary recommended the transfer of the associated funerary object to the Gila River Indian Community of the Gila River Indian Reservation, Arizona, to the extent allowed by Federal, state, or local law.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and/or associated funerary object should contact John McClelland, NAGPRA Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626–2950, before July 7, 2009. Disposition of the human remains and associated funerary object to the Gila River Indian Community of the Gila River Indian Reservation, Arizona may proceed after that date if no additional claimants come forward.

The Arizona State Museum is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona that this notice has been published.

Dated: May 29, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of Agriculture, Forest Service, Tongass National Forest, Chatham Area, Juneau, AK

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 associated funerary objects in the possession of the U.S. Department of Agriculture, Forest Service, Tongass National Forest, Chatham Area, Juneau, AK. The human remains and associated funerary objects were removed from sites near Yakutat, Southeast Alaska.

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

A detailed assessment of the human remains was made by U.S. Department of Agriculture, Forest Service professional staff in consultation with representatives of the Central Council of the Tlingit & Haida Indian Tribes; Sealaska Corporation; Sealaska Heritage Foundation; Yak-Tat Kwaan, Incorporated; and Yakutat Tlingit Tribe.

In 1988, human remains representing a minimum of five individuals were removed from Shallow Water Town near Yakutat, AK, during an excavation by the U.S. Department of Agriculture, Forest Service (49 YAK 020). The excavation was part of a mitigation plan for the anticipated flooding which was to occur with the blocking of Russell Fjord by the Hubbard Glacier. Blockage of the Fjord was anticipated to force the Situk River to flood the valley bottom and wash out the site. No known individuals were identified. The six associated funerary objects are one bone button fragment and a minimum of five melted blue glass beads.

The human remains represent five separate cremations, and are assumed to be five separate individuals. The individuals are reasonably believed to be Yakutat Tlingit because the area is the traditional territory of the Teqwedi, specifically the Bear House Clan. Oral traditions of the Yakutat Tlingit confirm their affiliation with this site. Descendants of the Yakutat Tlingit are members of the Yakutat Tlingit Tribe. A charcoal sample associated with Cremation 1 was radiocarbon dated to 250 60 BP, which yields a corrected date of A.D. 1480 to 1955. The carbon date for Cremation 5 of 270 70 BP yields a corrected date of A.D. 1450 to 1955.

In 1988, human remains representing a minimum of one individual were removed from Diyaguna'Et near Yakutat, AK, by the U.S. Department of Agriculture, Forest Service (49 YAK 019). The excavation was part of a mitigation plan for the anticipated flooding which was to occur with the blocking of Russell Fjord by the Hubbard Glacier. Blockage of the Fjord was anticipated to force the Situk River to flood the valley bottom and wash out the site. No known individual was identified. The four associated funerary objects are one white glass bead, one rolled copper earring, and two rolled copper earrings entwined by black human hair.

The human remains were determined to be Native American based on observable dental traits. The individual

is reasonably believed to be Yakutat Tlingit, as the area is the traditional territory of the Teqwedi, specifically the Bear House Clan. Oral traditions of the Yakutat Tlingit confirm their affiliation with this site. Descendants of the Yakutat Tlingit are members of the Yakutat Tlingit Tribe. Charcoal samples taken from above and below the skeletal remains were dated and determined to be 130 50 BP (calibrated to A.D. 1650 to 1950) and 380 100 BP (calibrated to A.D. 1329 to 1955).

Officials of the U.S. Department of Agriculture, Forest Service have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of six individuals of Native American ancestry. Officials of the U.S. Department of Agriculture, Forest Service also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 10 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 U.S. Department of Agriculture, Forest Service 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 Yakutat Tlingit Tribe.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Forrest Cole, Forest Supervisor, Tongass National Forest, Federal Building, Ketchikan, AK 99901–6591, telephone (907) 225–6200, before August 6, 2009. Repatriation of the human remains and associated funerary objects to the Yakutat Tlingit Tribe may proceed after that date if no additional claimants come forward.

The U.S. Department of Agriculture, Forest Service is responsible for notifying the Central Council of Tlingit & Haida Indian Tribes; Sealaska Corporation; Sealaska Heritage Foundation; Yak-Tat Kwaan, Incorporated; and Yakutat Tlingit Tribe that this notice has been published.

Dated: June 15, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: 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 possession of the Thomas Burke Memorial Washington State Museum (Burke Museum), University of Washington, Seattle, WA. The human remains were most likely removed from Vancouver, Clark 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 professional staff in consultation with representatives of the Confederated Tribes and Bands of the Yakama Nation, Washington; Confederated Tribes of the Chehalis Reservation, Washington; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Cowlitz Indian Tribe, Washington; Muckleshoot Indian Tribe of the Muckleshoot Indian Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Snoqualmie Tribe, Washington; Spokane Tribe of the Spokane Reservation, Washington; Stillaguamish Tribe of Washington, and three non-Federally recognized Indian groups - Clatsop-Nehalem Confederated Tribes, Snoqualmoo Tribe, and Wanapum Band.

At an unknown date before 1962, human remains representing a minimum of one individual were removed from an unknown site in the city of Vancouver within Clark County, WA. No known individual was identified. No associated funerary objects are present.

These human remains were previously considered culturally

unidentifiable, but after further review by a University of Washington physical anthropologist, the human remains have been determined to be Native American. There are only two fragments of the cranium present; however, they exhibit morphological evidence consistent with Native American morphology, such as the presence of wormian bones and a thick cranial vault, as well as cranial deformity.

Early and late published ethnographic documentation indicates that Vancouver, WA, was within the aboriginal territory of the Watlala, Multnomah, Clackamas, Toppenish, and Wasco (Hale 1841, Silverstein 1998, Spier 1936, Mooney 1896) whose descendents are represented today by the Confederated Tribes and Bands of the Yakama Nation, Washington; Confederated Tribes of the Warm Springs Reservation of Oregon; and Confederated Tribes of the Grand Ronde Community of Oregon. During the treaty period, the Clackamas were removed to the Grand Ronde Reservation.

Vancouver falls outside of the lands described in the *Indian Land Areas Judicially Established 1978*; however, the tribes with judicially established Indian land areas in close proximity of Vancouver include the Upper Chehalis to the north, the Cowlitz to the northeast, the Warm Springs to the south, and the Yakama to the west. The core territory of the Cowlitz Indian Tribe, Washington is to the north of Vancouver, but aboriginally the Cowlitz utilized resources and visited the Vancouver area. During the treaty period, the Cowlitz were removed to the Chehalis Reservation, Yakama Reservation, and Quinault Reservation. In 2000, the Cowlitz Indian Tribe, Washington was independently Federally-recognized.

From 1824 until 1860, the Hudson's Bay Company operated a trading post at Fort Vancouver. This post brought together diverse communities through trade including over 23 tribes. Specifically, in addition to the four above-mentioned tribes, the Confederated Tribes of the Chehalis Reservation, Washington; Confederated Tribes of the Siletz Reservation, Oregon; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Muckleshoot Indian Tribe of the Muckleshoot Indian Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Snoqualmie Tribe, Washington; Spokane Tribe of the Spokane Reservation, Washington; Stillaguamish Tribe of Washington, and the following non-Federally recognized Indian groups: the Clatsop-Nehalem Confederated