

Dated: September 8, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-22778 Filed 9-21-09; 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, 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, NY. The human remains were removed from Hempstead County, AR.

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 Caddo Nation of Oklahoma and Osage Nation, Oklahoma.

In 1916, human remains representing a minimum of two individuals were removed from the Ozan 5 Site (3HE59), Hempstead County, AR, by Mark Harrington, as part of a Museum of the American Indian, Heye Foundation expedition. In 1956, the human remains were transferred to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individuals were identified. No associated funerary objects are present.

Museum of the American Indian records list the locality of origin as the Ozan 5 Site, AR, and provide specific skeleton numbers, 13 and 17, for the human remains. These human remains were excavated from the "Main Cemetery" of the Ozan 5 site. The morphology of the human remains is consistent with Native American ancestry and the cranial remodeling exhibited by one individual is consistent with Caddoan cultural practices. Pottery types and burial styles

suggest that the cemetery dates to sometime between A.D. 1400 and 1700.

In 1916, human remains representing a minimum of three individuals were removed from the Washington Site (3HE35), Hempstead County, AR, by Mark Harrington, as part of a Museum of the American Indian, Heye Foundation expedition. In 1956, the human remains were transferred to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individuals were identified. No associated funerary objects are present.

Museum of the American Indian records list the locality of origin as the Washington Site, AR. All three sets of remains were removed from Mound 10, with one individual removed from burial 90 and the remaining two individuals removed from burial 93. The morphology of the human remains is consistent with Native American ancestry and the cranial remodeling exhibited by two individuals is consistent with Caddoan mortuary practices. Pottery types and burial styles suggest that the cemetery dates to sometime between A.D. 1400 and 1600.

Hempstead County is part of the Texarkana or Big Bend archeological region. Caddoan traditions identify the Texarkana region as part of the Caddo homelands and locate the point of origin of the Caddo people near the Red River or Hot Springs, in the Big Bend region. Late Prehistoric and Protohistoric phases for this area include the Belcher and Texarkana phases. These phases are associated with Caddoan-speaking people who became known as the Kadohadacho. The first historic records of the Kadohadacho villages in the Big Bend region of the Red River are from DeSoto's travels in 1542. The Kadohadacho remained in the region until the late 18th century. In 1835, the Kadohadacho ceded their land and united with other Caddoan groups in Texas. In 1859, the Caddo relocated to Oklahoma. In 1938, the Caddo organized as the Caddo Nation under the Indian Reorganization Act. Support for the cultural relationship between historic Kadohadacho and pre-Contact sites in the Big Bend region can be seen in the continuity of mortuary practices. During consultations, Caddo representatives identified the burials from these sites as Caddo and provided oral tradition, ethnographic, and archeological evidence to support this identification.

Officials of 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 five 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 Caddo 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 October 22, 2009. Repatriation of the human remains to the Caddo 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 Caddo Nation of Oklahoma and Osage Tribe, Oklahoma that this notice has been published.

Dated: September 8, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Syracuse University, Syracuse, 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 and associated funerary objects in the possession of Syracuse University, Syracuse, NY. The human remains and associated funerary objects were removed from the Strato's Grove site, Onondaga County, NY.

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 Syracuse University professional staff in consultation with representatives of the Onondaga Nation of New York.

In 1967, human remains representing a minimum of two individuals were removed from Strato's Grove site (also known as Strato's Grave site), Onondaga County, NY, during excavations by James Tuck. Tuck published results from the excavation in his book, *Onondaga Iroquois Prehistory* (Tuck 1971). The 19 associated funerary objects are 1 lot of bird bone tube beads; 1 lot of copper fragments, shell, and wood; 1 gun flint; 1 spent lead shot; 1 lot of charcoal; 1 copper pan; 2 copper hawk bells; 1 lot of wood; 1 lot of copper; 1 lot of wooden "cradle board fragments"; 1 animal bone bead; 1 iron cutlery knife; 1 string with copper; 1 lot of raspberry seeds; 1 iron; 1 nail; 1 lot of "kettle contents"; and 1 lot of iron and copper fragments (surface finds).

In 2002, an examination of the collections found two finger bones in a bag labeled "metal ring." The human remains were determined to be from a historic period Onondaga burial site. These human remains represent small fragments and do not correspond with the specific burials discussed in James Tuck's book (1971:190). The human remains and associated funerary objects are determined to be affiliated with the present-day descendants of the Onondaga represented by the Onondaga Nation of New York.

Officials of Syracuse University 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 Syracuse University also have determined that, pursuant to 25 U.S.C. 3001 (2), the 19 objects and lots of 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 Syracuse University 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 Onondaga Nation of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Douglas Armstrong, Archaeological Collections Facility, Anthropology Department, 209 Maxwell Hall, Syracuse University, Syracuse, NY 13244, telephone (315) 443–2405, before October 22, 2009. Repatriation of the human remains to the Onondaga Nation of New York may proceed after that date if no additional claimants come forward.

The Syracuse University is responsible for notifying the Onondaga Nation of New York that this notice has been published.

Dated: September 8, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Warren Anatomical Museum, Harvard University, Boston, MA

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 and control of the Warren Anatomical Museum, Harvard University, Boston, MA. The human remains were removed from an unknown location.

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 Peabody Museum of Archaeology and Ethnology and Warren Anatomical Museum professional staff in consultation with representatives of the Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York; Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York.

On an unknown date, human remains representing a minimum of one individual were removed from an unknown location. In 1847, the human remains were removed from a public institution in the Boston area by John Collins Warren, MD, and donated to the Warren Anatomical Museum that same year. No known individual was identified. No associated funerary objects are present.

Museum documentation identifies the individual as "an Indian, one of the Six

Nations," suggesting that this individual is Iroquois. Osteological information suggests that this individual most likely dates from the Protohistoric to early Historic Periods. Based on museum records and osteological information, the human remains are determined to be Native American, and most likely removed from an area that was inhabited by at least one of the tribes of the Iroquois. The preponderance of evidence supports the cultural affiliation to Iroquois people, which are represented by the Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York; Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York.

Officials of the Peabody Museum of Archaeology and Ethnology and Warren Anatomical Museum 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 Peabody Museum of Archaeology and Ethnology and Warren Anatomical Museum 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 Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York; Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Ave., Cambridge, MA 02138, telephone: (617) 496–2047, before October 22, 2009. Repatriation of the human remains to the Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York; Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology, Harvard University is