

Dated: November 9, 2009.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items: Paul H. Karshner Memorial Museum, Puyallup, 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. 3005, of the intent to repatriate cultural items in the possession of the Paul H. Karshner Memorial Museum, Puyallup, WA, that meets the definition of "unassociated funerary 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 museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

In 1937, two unassociated funerary objects were removed from a grave in Alaska, by Dr. Warner and Mrs. Ella Karshner while on a tourist cruise of southeast Alaska, and donated to the Paul H. Karshner Memorial Museum in 1938 (Catalog No. 1938.01.1-71). The objects are described in museum records as, "2 strings of old Russian beads from an Alaskan grave. Probably used in barter with Indians when Alaska belonged to Russia." The two necklaces are composed of glass beads of various colors. One necklace has faceted blue and round red beads (26" long); the other necklace has blue, green, white, red, black, and yellow round beads (66" long).

While there is no record of the exact location the funerary objects were obtained, the museum has a letter written by Mrs. Karshner describing the couple's 1937 Alaskan cruise on the *SS Cordova*, an Alaska Steamship Company (ASC) vessel. On their cruise, she noted they stopped for two weeks at Klawock, located on the west side of Prince of Wales Island. A 1936 Alaska Steamship Company route map confirms Klawock was a stop along their Seattle-Skagway-Sitka route. All of the other items donated by the Karshners from their

1937 Alaskan cruise were recorded as collected from southeast Alaska. Based on this evidence, the museum considers the objects to have been removed from a location along the Alaska Steamship Company's Seattle-Skagway-Sitka route in southeast Alaska.

The museum consulted with the Sealaska Corporation regarding these unassociated funerary objects. In 1971, the Sealaska Corporation was formed under the Alaska Native Claims Settlement Act, and its shareholders include Native residents of southeast Alaska and Native people who originated from southeast Alaska. Southeast Alaska is within the traditional territory of the Tlingit and Haida Alaskan Native groups (De Laguna 1990: 203-228; Whorl 1990:149-158 in *Handbook of North American Indians*, Vol. 7, Northwest Coast). Consultation evidence presented by the Sealaska Corporation supports the use of Russian trade beads among Alaskan Native Tlingit people as early as 1741, when the first contact between Tlingit people and Russians occurred (Dauenhauer, 2008). The beads became a symbol of wealth for Tlingit people who owned them, and it was a common practice among the Tlingit to inter beads with their deceased.

Officials of the Paul H. Karshner Memorial Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the two cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Officials of the Paul H. Karshner Memorial 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 unassociated funerary objects and the Sealaska Corporation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Dr. Jay Reifel, Assistant Superintendent, Puyallup School District, telephone (253) 840-8971, or Ms. Beth Bestrom, Curator, Paul H. Karshner Memorial Museum, 309 4th St. NE, Puyallup, WA 98372, telephone (253) 841-8748, before January 8, 2010. Repatriation of the unassociated funerary objects to the Sealaska Corporation may proceed after that date if no additional claimants come forward.

The Paul H. Karshner Memorial Museum is responsible for notifying the

Sealaska Corporation that this notice has been published.

Dated: October 29, 2009.

**Richard C. Waldbauer,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. E9-29290 Filed 12-8-09; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Land Management, Alaska State Office, Anchorage, AK, and Public Museum of West Michigan, Grand Rapids, MI**

**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 control of the U.S. Department of the Interior, Bureau of Land Management, Alaska State Office, Anchorage, AK, and in the possession of the Public Museum of West Michigan (Grand Rapids Public Museum), Grand Rapids, MI. The human remains and associated funerary objects were removed from Amaknak Island, Aleutians East Borough, AK.

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 and associated funerary objects was made by the Bureau of Land Management, Alaska State Office, and the Grand Rapids Public Museum professional staff in consultation with representatives of the Ounalashka Corporation and Qawalangin Tribe of Unalaska.

In 1971, human remains representing a minimum of 15 individuals were removed from the Dutch Harbor Site on Amaknak Island, Aleutians East Borough, AK, during an expedition that was co-sponsored by the American Institute for Exploration, Western Michigan University, and the Public Museum of Grand Rapids. The expedition was directed by Western Michigan University faculty and Ted

Banks, president of the American Institute for Exploration. No known individuals were identified. The 2,152 associated funerary are 131 hammer stones; 17 stone lamps; 1,184 stone flakes; 5 lithic cores; 49 lithic scrapers; 34 slate knives; 44 projectile points; 23 net sinkers; 203 fired cracked rocks; 25 stone abraders; 36 harpoon points; 169 bone tools; 1 bottle of whale amber; 1 quartz crystal; 1 channel coal fragment; 1 stone maul; 1 bone seal effigy; 1 stone effigy; 1 stone human effigy; 1 ground stone discoidal; 3 labrets; 1 bone fishhook; 205 bags of fish, shell, animal, and sea mammal bone; and 15 charcoal, wood, and soil samples.

The human remains and associated funerary objects were removed from a 35-foot mound. This mound was the result of multiple dumping episodes from a succession of native villages. The funerary objects were found with the human remains and are consistent with other associated funerary objects reported from other locations in this region. The human remains and associated funerary objects have been determined to be prehistoric.

Consultation with the Qawalangin Tribe of Unalaska, the Ounalashka Corporation, as well as academic expert opinions provided by the Alaska State Archaeologist and anthropology professors at the University of Alaska, are unanimous in identifying the current residents of Unalaska Island to be the descendants of the prehistoric people who occupied the site. Amaknak Island and the surrounding area have been inhabited for over 8,000 years by Aleut (Unangan) people. Based on geographic location, oral history and archeological evidence, the human remains and associated funerary objects from Amaknak Island are determined to be Native American and ancestors of members of the Ounalashka Corporation and Qawalangin Tribe of Unalaska.

Officials of the Bureau of Land Management have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of a minimum of 15 individuals of Native American ancestry. Officials of the Bureau of Land Management have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 2,152 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 Bureau of Land Management 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 Ounalashka Corporation and Qawalangin Tribe of Unalaska.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Robert E. King, Alaska State NAGPRA Coordinator, Bureau of Land Management, 222 W. 7th Ave., Box 13, Anchorage, AK 99513–7599, telephone (907) 271–5510, before January 8, 2010. Repatriation of the human remains and associated funerary objects to the Ounalashka Corporation and Qawalangin Tribe of Unalaska may proceed after that date if no additional claimants come forward.

The Alaska State Office, Bureau of Land Management is responsible for notifying the Ounalashka Corporation and Qawalangin Tribe of Unalaska that this notice has been published.

Dated: November 13, 2009.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. E9–29291 Filed 12–8–09; 8:45 am]

**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Southwest Museum of the American Indian at the Autry National Center of the American West, Los Angeles, 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 and an associated funerary object in the possession of the Southwest Museum of the American Indian at the Autry National Center of the American West, Los Angeles, CA. The human remains and associated funerary object were removed from either Inyo or Tulare County, CA.

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 Southwest Museum of the American Indian at the

Autry National Center of the American West professional staff in consultation with representatives of the Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada, which is representing the Great Basin Inter-Tribal NAGPRA Coalition, a non-Federally recognized Indian coalition, consisting of the Inter-Tribal Council of Nevada, a non-Federally recognized Indian group, and the following Federally-recognized Indian tribes: Battle Mountain Shoshone Tribe (Constituent band of the Te-Moak Tribe of Western Shoshone Indians of Nevada); Bridgeport Paiute Indian Colony of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Reno-Sparks Indian Colony, Nevada; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; South Fork Band (Constituent band of the Te-Moak Tribe of Western Shoshone Indians of Nevada); Susanville Indian Rancheria, California; Te-Moak Tribe of Western Shoshone Indians of Nevada; Washoe Tribe of Nevada and California; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada. Additional tribes consulted were the Alturas Indian Rancheria, California; Big Pine Band of Owens Valley Paiute Shoshone; Burns Paiute Tribe; Cedarville Rancheria, California; Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Death Valley Timbi-Sha Shoshone Band of California; Elko Band (Constituent band of the Te-Moak Tribe of Western Shoshone Indians of Nevada); Fort Bidwell Indian Community of the Fort Bidwell Reservation of California; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Northwestern Band of the Shoshoni Nation of Utah (Washakie); Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, and Shivwits Band of Paiutes); Paiute-