

pursuant to 25 U.S.C. 3001(3)(B), the 32 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 a Native American individual. Officials of the American Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001(2), there is a shared group identity that can be traced between the unassociated funerary objects and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; and Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Nell Murphy, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th St., New York, NY 10024, telephone (212) 769-5837, before October 25, 2010. Repatriation of the unassociated funerary objects to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; and Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona, may proceed after that date if no additional claimants come forward.

The American Museum of Natural History 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; and Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona, that this notice has been published.

Dated: September 10, 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 Intent to Repatriate Cultural Items: Thomas Gilcrease Institute of American History and Art, Tulsa, OK**

**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 Thomas Gilcrease Institute of American History and Art (Gilcrease Museum), Tulsa, OK, that meet the definition of objects of cultural patrimony 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.

The nine cultural items are Waxo'be bundles belonging to the Osage people. The bundles were part of the Emil Lenders Collection that was brought to the Gilcrease Museum during the early half of the 20th Century. The bundles were part of a sizeable collection of Native American artifacts acquired by the Gilcrease Museum for the preservation of North American history.

The first bundle is made of buckskin with a scalp lock and twisted wool that are seen from the open end (84.1749). The second bundle has a long buckskin strap for an Osage War bundle that has an eagle foot and human scalp attached (84.1750 a-h). The third bundle is made with a wrapped buckskin strap that ties a woven buffalo hair bag with eagle foot and human scalp attached (84.1751 a-i). The fourth bundle is made of buckskin and laced at the ends with buckskin thongs, buckskin tying strap, and a woven inner bag (84.1753 a-b). The fifth bundle is made of buckskin and contains a partially woven inner bag and woven buffalo hair bag and tied with two leather thongs (84.1754). The sixth bundle has an outer strip and an outer bag, as well as two inner bags, and a buckskin strap for tying prisoners (84.1757 a-i). The seventh bundle has an outer bag of woven buffalo hair with an inner bag made of buckskin with a woven mat inside (84.1759). The outer strap has animal hair and human scalp locks on buckskin with a rawhide ring tied on the bundle with calico. The eighth bundle has an outer covering of woven matting with borders of natural, black and red eagle quills (84.1761). The ninth bundle has an outer bag of woven buffalo hair with an inner bag of woven buckskin and woven mat inside. The outer strap is animal hair and human scalp locks on buckskin (84.1762).

Waxo'be bundles and their components have on-going historical and cultural importance to the Osage

people. They are also owned by the Osage people and not by any single individual. In the past, bundles and their components were the central symbolic elements of ceremonies related to Osage cosmology, the traditional religion practiced before adoption of the Native American Church by the Osage. While these specific ceremonies related to Osage cosmology are no longer practiced today, bundles and their components continue to hold immense spiritual significance and sacred power for the Osage people requiring protection of these objects and extremely limited exposure.

Officials of the Gilcrease Museum have determined that, pursuant to 25 U.S.C. 3001(3)(D), the nine cultural items described above have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Gilcrease 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 objects of cultural patrimony and the Osage Nation, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the objects of cultural patrimony should contact Dr. Duane H. King, Executive Director, or Eric Singleton, Assistant Curator of Anthropology, Gilcrease Museum, 1400 N. Gilcrease Museum Rd., Tulsa, OK 74127, telephone (918) 596-2793 before October 25, 2010. Repatriation of the objects of cultural patrimony to the Osage Nation, Oklahoma, will proceed after that date if no additional claimants come forward.

The Gilcrease Museum is responsible for notifying the Osage Nation, Oklahoma, that this notice has been published.

Dated: September 10, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2010-23930 Filed 9-23-10; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: The Colorado College, Colorado Springs, CO; Correction**

**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 under the control of The Colorado College, Colorado Springs, CO. The human remains and associated funerary objects were removed from sites in the southwestern United States and a canyon tributary of Comb Wash, San Juan County, UT.

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.

This notice corrects the citation to a previously published Notice of Inventory Completion contained in a correction Notice of Inventory Completion that was published in the *Federal Register* (74 FR 42105–42106, August 20, 2009). The citation (72 FR 19920, April 14, 2004) should read (69 FR 19232–19233, April 12, 2004).

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects described in the Notices of April 12, 2004, and August 20, 2009, should contact Chris Melcher, General Counsel, The Colorado College c/o Jan Bernstein, President, Bernstein & Associates - NAGPRA Consultants, 1041 Lafayette St., Denver, CO 80218, telephone (303) 894-0648, janbernstein@nagpra.info, before October 25, 2010. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona may proceed after that date if no additional claimants come forward.

The Colorado College is responsible for notifying the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New

Mexico, that this notice has been published.

Dated: September 10, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2010-23919 Filed 9-23-10; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Office of the State Archaeologist, Lansing, 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 in the possession of the Office of the State Archaeologist (formerly the Michigan Historical Center), Lansing, MI. The human remains were removed from the vicinity of Scott Point, Mackinac 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) and 43 CFR 10.11(d). 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 Michigan Office of the

State Archaeologist professional staff in consultation with representatives of the Absentee-Shawnee Tribe of Indians of Oklahoma; Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Bay Mills Indian Community, Michigan; Bois Forte Band (Nett Lake) of the Minnesota Chippewa Tribe, Minnesota; Chippewa-Cree Indians of the Rocky Boy's Reservation, Montana; Citizen Potawatomi Nation, Oklahoma; Delaware Nation, Oklahoma; Fond du Lac Band of the Minnesota Chippewa Tribe, Minnesota; Forest County Potawatomi Community, Wisconsin; Grand Portage Band of the Minnesota Chippewa Tribe, Minnesota; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Hannahville Indian Community, Michigan; Keweenaw Bay Indian Community, Michigan; Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas; Kickapoo Tribe of Oklahoma;

Kickapoo Traditional Tribe of Texas; Lac Courte Oreilles Band of Lake Superior Chippewa Indians, Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Match-e-be-nash-she-wish Band of Pottawatomis Indians of Michigan; Miami Tribe of Oklahoma; Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota; Nottawaseppi Huron Band of the Potawatomi, Michigan (formerly the Huron Potawatomi, Inc.); Ottawa Tribe of Oklahoma; Peoria Tribe of Indians of Oklahoma; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Prairie Band of Potawatomi Nation, Kansas; Quechan Tribe of the Fort Yuma Indian Reservation, California and Arizona; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; Red Lake Band of Chippewa Indians, Minnesota; Saginaw Chippewa Indian Tribe of Michigan; Sault Ste. Marie Tribe of Chippewa Indians of Michigan; Shawnee Tribe, Oklahoma; Sokaogon Chippewa Community, Wisconsin; St. Croix Chippewa Indians of Wisconsin; Turtle Mountain Band of Chippewa Indians of North Dakota; White Earth Band of the Minnesota Chippewa Tribe, Minnesota; Wyandotte Nation, Oklahoma; and the Scott Point Tribe of American Aborigines, a non-federally recognized Indian group. Consultation included all tribes whose aboriginal lands once included Mackinac County, MI, as identified in the "Present-Day Tribes Associated with Indian Land Cessions 1784-1894" database on the National Park Service's National NAGPRA website.

In 1993, human remains representing a minimum of three individuals were removed from the surface of 20MK450, Mackinac County, MI, by Marla Buckmaster, professor of anthropology at Northern Michigan University, to curtail the damage being caused to them. The bones were reported to Dr. Buckmaster after they were exposed by erosion resulting from off-road vehicle use that resulted in the bones being visible on the surface. After removal, Dr. Buckmaster reported the matter to local police and then transferred the remains to the Office of the State Archaeologist. Examination of plat books and consultation with the Department of Natural Resources Office of Land and Facilities yielded a determination that