

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 University of Montana, Department of Anthropology, professional staff in consultation with representatives of the Confederated Salish & Kootenai Tribes of the Flathead Reservation, Montana.

In 1950, human remains representing a minimum of one individual were removed from a location in western Montana. According to a slip of paper in the box with the human remains, the burial was recovered from under a conical rock mound and appeared to be a secondary burial of disarticulated bones and excavated by a University of Montana archeological team, led by Carling Malouf. The slip of paper also indicates that the burial was excavated from a site "located a few yards away from those found earlier by Turney-High and White." No known individual was identified. No associated funerary objects are present.

Harry H. Turney-High and Thain White were known to excavate in western Montana in the vicinity of the Flathead Reservation where White owned property; therefore, museum officials reasonably believe that these remains are from western Montana and from White's private property on the Flathead Reservation. This region was occupied prehistorically and historically by the Salish and Kootenai tribes.

In 1952, human remains representing a minimum of two individuals were removed from the University of Montana campus, Missoula County, MT. The remains were excavated by Carling Malouf. No known individuals were identified. The one associated funerary object is a set of glass beads.

The set of beads - colors, size, manufacture and shape - provide both a temporal period and cultural affiliation. According to archeologist W. Mark Timmons, dyed beads were manufactured starting in 1850 and the wide use of dyed beads peaked in the 1880s. The remaining beads in the collection appear to be of an older origin, and when compared with the beads recovered from the Saleesh House excavations they seem similar in size, color, and manufacture. Considering that the Saleesh House operated by

Salish Tribal members until the early 1850s, and the presence of only a few dyed beads in the assemblage, a burial date in the range of the 1860s to the 1870s would seem to be a reasonable inference. In addition, a tribal representative has identified Missoula County, MT, as part of the Salish and Kootenai tribes traditional occupation area. This region was occupied prehistorically and historically by Salish and Kootenai tribes.

Officials of the University of Montana have determined that, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of three individuals of Native American ancestry. Officials of the University of Montana 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 University of Montana 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 object and the Confederated Salish & Kootenai Tribes of the Flathead Reservation, Montana.

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 Douglas, Chair and Professor, Department of Anthropology, University of Montana, 32 Campus Dr., Missoula, MT 39812, telephone (406) 243-4246, before October 25, 2010. Repatriation of the human remains and associated funerary object to the Confederated Salish & Kootenai Tribes of the Flathead Reservation, Montana, may proceed after that date if no additional claimants come forward.

The University of Montana is responsible for notifying the Confederated Salish & Kootenai Tribes of the Flathead Reservation, Montana, that this notice has been published.

Dated: September 10, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA; Correction**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice; correction.

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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains were removed from the Trudeau Site in West Feliciana Parish, LA.

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.

This notice corrects the minimum number of individuals reported in a Notice of Inventory Completion published in the **Federal Register** (66 FR 51464, October 9, 2001) from four to seven individuals. These additional individuals were found during the Peabody Museum's ongoing inventory process since the publication of the original notice.

In the **Federal Register**, paragraph number 2, page 51464, is corrected by substituting the following paragraph:

In 1972, individuals representing seven individuals were collected from the Trudeau site in West Feliciana Parish, LA, by Jeffrey P. Brain as part of the Lower Mississippi Survey expedition. The Lower Mississippi Survey was a project of Harvard University faculty in 1972. No known individuals were identified. No associated funerary objects are present.

In the **Federal Register**, paragraph number 4, page 51464, is corrected by substituting the following paragraph:

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001(9), the human remains represent the physical remains of seven individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, pursuant to 25 U.S.C. 3001(2), there is a relationship

of shared group identity that can reasonably be traced between the Native American human remains and the Tunica-Biloxi Indian Tribe of Louisiana.

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) 496-3702, before October 25, 2010. Repatriation of the human remains to the Tunica-Biloxi Indian Tribe of Louisiana may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Tunica-Biloxi Indian Tribe of Louisiana that this notice has been published.

Dated: September 10, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Army Corps of Engineers, Portland District, Portland, OR and University of Oregon Museum of Natural and Cultural History, Eugene, OR**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is here given in accordance with provisions of 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 for which the University of Oregon Museum of Natural and Cultural History, Eugene, OR, and U.S. Department of Defense, Army Corps of Engineers, Portland District, Portland, OR, have joint responsibility. The human remains and associated funerary objects were removed from a site on Army Corps of Engineers land within the John Day Dam project area, Gilliam County, OR.

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

A detailed assessment of the human remains was made by the University of Oregon Museum of Natural and Cultural History and U.S. Army Corps of Engineers, Portland District, professional staff in consultation with representatives of the Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; and Nez Perce Tribe, Idaho.

Native American cultural items described in this notice were excavated under Antiquities Act permits by the University of Oregon, Eugene, OR, on Army Corps of Engineers project land. Following excavations at the site described below, and under the provisions of the permits, the University of Oregon retained the collections for preservation.

Between 1959 and 1968, human remains representing a minimum of 134 individuals were removed from site 35-GM-9, also known as the Wildcat Canyon site, Gilliam County, OR, during excavations by the University of Oregon prior to construction of the John Day Dam. No known individuals were identified. The 1,182 associated funerary objects are 41 projectile points, 8 projectile point fragments, 2 chert bifacial tips, 6 stone knives, 2 knife fragments, 17 blades, 14 blade fragments, 3 crude chert bifaces, 1 bifacially-modified obsidian crescent, 19 scrapers, 4 utilized flakes, 41 worked flakes, 2 cores, 1 worked shale piece, 4 shaft smoothers, 3 abrading stones, 8 gravers, 1 burin, 1 needle, 1 chert drill, 3 choppers, 2 hopper mortars, 2 net sinkers, 4 hammerstones, 3 stone mauls, 5 pestles, 2 large pestle fragments, 84 basalt fragments, 3 chert fragments, 663 unmodified flakes, 1 thermally-fractured rock, 2 columnar slabs, 1 fractured cobble, 1 flaked cobble, 1 stone pendant, 1 stone ring, 5 round stones, 1 girdled stone, 2 pierced stones, 49 pebbles, 1 girdled pebble, 9 broken pebbles, 1 worked scoria piece, 34 dentalium shells, 1 pecten shell, 1 incised bead, 8 steatite beads, 12 bone beads, 3 vials of bone beads, 4 fossil crinoid beads, 10 stone beads, 3 unspecified beads, 21 worked antlers/fragments, 2 vials of antler/bone, 1 vial of elk teeth, 2 faunal effigies, 2 awls, 1 bone tube fragment, 16 worked non-human bones/fragments, 18 non-human bones/fragments, 11 burned non-human bone fragments, 6 red ochre pieces, and 1 green chalk piece.

Site 35-GM-9 is located along the south side shoreline of the Columbia River, approximately 9.5 river miles east

of the John Day River confluence. The multicomponent site contains multiple activity areas that are believed to have been repeatedly occupied from approximately 9,000 B.P. to A.D. 1750. Site 35-GM-9 frequently served as a village, camping area and cemetery. Based on distinctive osteological evidence, the associated funerary objects and the location of the human remains within the site, all the individuals have been determined to be Native American.

Oral traditions and ethnographic reports indicate that site 35-GM-9 lies within the historic territory of Sahaptin-speaking Tenino or Warm Springs peoples whose descendants are culturally-affiliated with the present-day Confederated Tribes of the Warm Springs Reservation of Oregon. The Confederated Tribes of the Warm Springs Reservation is composed of three Wasco bands, four Warm Springs bands, and Northern Paiutes. The Columbia River-based Wasco were the easternmost group of Chinookan-speaking Indians. The Sahaptin-speaking Warm Springs bands lived farther east along the Columbia River and its tributaries. Northern Paiutes, who spoke a Uto-Aztecan language, historically occupied much of southeastern Oregon. The Confederated Tribes of the Warm Springs Reservation of Oregon peoples also traditionally shared the site area with relatives and neighbors whose descendants may be culturally affiliated with the 14 Sahaptin, Salish and Chinookan-speaking tribes and bands of the present-day Confederated Tribes and Bands of the Yakama Nation, Washington. Yakama homelands were traditionally located on the Washington side of the Columbia River between the eastern flanks of the Cascade Range and the lower reaches of the Yakima River drainage.

Officials of the U.S. Army Corps of Engineers, Portland District, and University of Oregon Museum of Natural and Cultural History, have determined that, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of at least 134 individuals of Native American ancestry. Officials of the U.S. Army Corps of Engineers, Portland District, and University of Oregon Museum of Natural and Cultural History, have also determined that, pursuant to 25 U.S.C. 3001(3)(A), the 1,182 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. Army Corps of