

the sacred object to the Mescalero Apache Tribe of the Mescalero Reservation, New Mexico may proceed after that date if no additional claimants come forward.

Tumacacori National Historical Park is responsible for notifying the Mescalero Apache Tribe of the Mescalero Reservation, New Mexico that this notice has been published.

Dated: July 22, 2009

**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: Department of Natural Resources, Des Moines, IA and Office of the State Archaeologist, Iowa City, IA**

**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 control of the Department of Natural Resources, Des Moines, IA, and in the physical custody of the Office of the State Archaeologist, Iowa City, IA, that meet 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.

On an unknown date, an unknown individual recovered cultural items from along the Columbia River in the state of Washington. On an unknown date, an unknown individual gave these artifacts to Paul Sagers, Maquoketa, IA. In 1988, the Sagers Collection was donated to the Iowa Department of Natural Resources. In late 2008, the Sagers Collection was transferred to the Iowa Office of the State Archaeologist for curation. The 178 cultural items are 14 small projectile points, 2 rolled metal beads, 2 flat shell beads, and approximately 160 small glass beads.

A small glass covered case displaying artifacts from the state of Washington was found in the Sagers Collection. In

the case, there was a small hand-written note that stated the following "from Columbia River Village Site Wash. Roy Pitkin." "F BAR" was written on the backside of the note. The minimal information included with these cultural items suggested they had been recovered from a village site in Washington State. Contacts with officials in Washington determined there are sites along the Columbia River known as Fountain Bar or Franklin Bar, and the cultural items may have come from one of those sites. No information on Roy Pitkin could be found.

Consultation and information sharing occurred with the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Nez Perce Tribe, Idaho; and the Wanapum Band, a non-Federally recognized Indian group. Based on the type and style of artifacts, the tribes believe the items may have come from a burial context. They consider the objects as typical of the type of funerary objects recovered from burials located along the Columbia River. The tribes have been involved in several joint repatriations that have included similar objects. Although museum records do not state that the objects were removed from a burial context, based on consultation, museum records on geographical location, and the similarity of the objects to other funerary objects, the officials of the Iowa Department of Natural Resources and Iowa Office of the State Archaeologist reasonably believe that the 178 cultural items are unassociated funerary objects.

Officials of the Iowa Department of Natural Resources and the Iowa Office of the State Archaeologist have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 178 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 Iowa Department of Natural Resources and the Iowa Office of the State Archaeologist 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 Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian

Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Nez Perce Tribe, Idaho; and the Wanapum Band, a non-Federally recognized Indian group.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Shirley Schermer, Director, Burials Program, Office of the State Archaeologist, 700 Clinton St. Building, University of Iowa, Iowa City, IA 52242, telephone (319) 384-0740, before October 15, 2009. Repatriation of the unassociated funerary objects to the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Nez Perce Tribe, Idaho; and the Wanapum Band, a non-Federally recognized Indian group may proceed after that date if no additional claimants come forward.

The Iowa Department of Natural Resources and the Iowa Office of the State Archaeologist are responsible for notifying the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Nez Perce Tribe, Idaho; and the Wanapum Band, a non-Federally recognized Indian group, that this notice has been published.

Dated: July 20, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E9-22212 Filed 9-14-09; 8:45 am]

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## 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 Santa Barbara 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. 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 Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

At an unknown date, human remains representing a minimum of one individual were removed from the Burton Mound, Santa Barbara County, CA, by an unknown individual. In 1924, the human remains were acquired by Frederick Hodge, and he donated the human remains to the Museum of the American Indian, Heye Foundation that same year. In 1956, the human remains were transferred to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individual was identified. No associated funerary objects are present.

Museum of the American Indian records list the locality of origin as the Burton Mound, Santa Barbara, CA. The morphology of the human remains is consistent with Native American ancestry. Burton Mound was located at the Chumash village of Syujtun at the time of Spanish contact, in 1542. The inhabitants of the village were identified as Barbareno Chumash. Use of the mound stopped in the early 19th century and the Spanish settled in the area. Artifacts found in the mound suggest that it dates to the Prehistoric and Protohistoric phases of the Late Horizon.

In 1919, human remains representing a minimum of 71 individuals were removed from San Miguel Island, Santa Barbara County, CA, by Ralph Glidden, 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 San Miguel Island, CA, but do not list a specific site or sites from which the human remains were removed. The morphology of the human remains is consistent with Native American

ancestry. San Miguel Island has a long occupation history with strong evidence for group continuity over millennia. The island was vacated by the 19th century, as the remaining residents were relocated to Spanish missions on the mainland. The inhabitants of the island were identified as Island Chumash speakers.

At an unknown date, human remains representing a minimum of one individual were removed from Santa Cruz Island, Santa Barbara County, CA, during the DeMoss Bowers expedition. In 1915, the human remains were donated to the Museum of the American Indian, Heye Foundation. In 1956, the human remains were transferred to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individual was identified. No associated funerary objects are present.

Museum of the American Indian records list the locality of origin as Santa Cruz Island, CA, but do not list a specific site from which the human remains were removed. The morphology of the human remains is consistent with Native American ancestry. Santa Cruz Island has a long occupation history with strong evidence for group continuity over millennia. The island was vacated by the 19th century, as the remaining residents were relocated to Spanish missions on the mainland. The inhabitants of the island were identified as Island Chumash speakers.

At an unknown date, human remains representing a minimum of nine individuals were removed from Santa Cruz Island, Santa Barbara County, CA, by an unknown individual. The human remains were in the collection of Louis Dreyfus when it was purchased by the Museum of the American Indian, Heye Foundation in 1917. 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 Santa Cruz Island, CA, but do not list a specific site or sites from which the human remains were removed. The morphology of the human remains is consistent with Native American ancestry. Santa Cruz Island has a long occupation history, with strong evidence for group continuity over millennia. The island was vacated by the 19th century, as the remaining residents were relocated to Spanish missions on the mainland. Inhabitants of the island were identified as Island Chumash speakers.

Consultation, historical, and archeological evidence indicate that

Santa Barbara, San Miguel Island, and Santa Cruz Island are part of the traditional territory of the Chumash. Tribal representatives identify the Northern Channel Islands and the mainland along the Santa Barbara Channel, as the traditional territory of the Chumash tribes. On the mainland, archeological data from the early historic sites shows strong continuity with Protohistoric and Late Horizon material. On the islands, there is archeological evidence of continuous occupation by the same group of people for at least 4,000 years.

The first historic records of the Chumash villages in the Santa Barbara area date to 1542. By 1805, the Chumash remaining in the area were relocated onto five missions in the vicinity of Santa Barbara and Ventura, on the mainland of California. The missions were secularized and largely abandoned by the Chumash in 1832. In 1855, the Santa Ynez Reservation was created for the Chumash, and the Santa Ynez Band of Chumash was recognized in 1901.

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 82 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 Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

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 15, 2009. Repatriation of the human remains to the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California may proceed after that date if no additional claimants come forward.

The New York University College of Dentistry is responsible for notifying the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California that this notice has been published.

Dated: June 15, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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