

The human remains were removed from Chiniak, 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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made on behalf of the Alaska State Office of History and Archaeology by Alutiiq Museum and Archaeological Repository staff in consultation with representatives of Koniag, Inc.; Leisnoi, Inc.; Lesnoi Village (aka Woody Island); Natives of Kodiak, Inc.; and Sun'aq Tribe of Kodiak.

Between 1989 and 1991, human remains representing a minimum of three individuals were removed from the Rice Ridge site (49-KOD-00363) near Chiniak, AK, during an excavation by Philomena Hausler Knecht, a Harvard University graduate student. At the conclusion of the excavation all of these human remains were taken to the Kodiak Area Native Association's Alutiiq Culture Center for study and storage. In April 1995, the entire site collection was transferred to the newly founded Alutiiq Museum and Archaeological Repository where they are now stored in association with accession AM19. No known individuals were identified. No associated funerary objects are present.

The human remains from Rice Ridge were found spread in the site's lower midden deposits, and not in association with identified burials. With the exception of 13 teeth and a few small cranial fragments, the remains were identified as human after the excavation and were found in faunal samples over a period of years.

The Rice Ridge site is a large, prehistoric deposit that lies near the coast of Chiniak Bay, on northern Kodiak Island in Alaska's Kodiak archipelago. Carbon dates and temporally diagnostic artifacts illustrate that the site contains a series of distinct occupations that span the Ocean Bay tradition, with initial settlement at about 7100 BP and site abandonment after 4400 BP. The human remains described above were found in association with midden deposits at the site. Depth measurements indicate that the human remains are primarily associated with the deeper and thus older levels of the deposit and indicate an early known expression of the Ocean Bay tradition. Recent archeological

research in the Kodiak archipelago and Chiniak Bay region specifically illustrates that the Ocean Bay tradition is ancestral to the sequent Kachemak tradition, which is in turn ancestral to the Koniag tradition observed at historic contact. Many Kodiak archeologists believe that modern Alutiiqs can trace their ancestors back to the Ocean Bay tradition. As such, human remains from the Rice Ridge site are presumed to be Native American and most closely affiliated with the contemporary Native residents of the Kodiak archipelago, the Kodiak Alutiiq. Specifically, they are from an area traditionally used by citizens and shareholders of Koniag, Inc.; Leisnoi, Inc.; Lesnoi Village (aka Woody Island); Natives of Kodiak, Inc.; and Sun'aq Tribe of Kodiak.

Officials of the Alaska State Office of History and Archaeology and the Alutiiq Museum and Archaeological Repository have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of at least three individuals of Native American ancestry. Officials of the Alaska State Office of History and Archaeology and Alutiiq Museum and Archaeological Repository 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 Koniag, Inc.; Leisnoi, Inc.; Lesnoi Village (aka Woody Island); Natives of Kodiak, Inc.; and Sun'aq Tribe of Kodiak.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Sven Haakanson, Jr., Executive Director, Alutiiq Museum and Archaeological Repository, 215 Mission Rd., Suite 101, Kodiak, AK 99615, telephone (907) 486-7004, before September 21, 2009. Repatriation of the human remains to Koniag, Inc.; Leisnoi, Inc.; Lesnoi Village (aka Woody Island); Natives of Kodiak, Inc.; and Sun'aq Tribe of Kodiak may proceed after that date if no additional claimants come forward.

The Alutiiq Museum and Archaeological Repository is responsible for notifying Koniag, Inc.; Leisnoi, Inc.; Lesnoi Village (aka Woody Island); Natives of Kodiak, Inc.; and Sun'aq Tribe of Kodiak that this notice has been published.

Dated: July 31, 2009.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-19982 Filed 8-19-09; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Chemung Valley History Museum, Elmira, 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 Chemung Valley History Museum, Elmira, NY. The human remains were removed from an unknown location in the Puget Sound area of Washington State.

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A detailed assessment of the human remains was made by New York State Museum professional staff. The Chemung Valley History Museum consulted with representatives of the Puyallup Tribe of the Puyallup Reservation, Washington.

In 1888, human remains representing a minimum of one individual were removed from an unknown site in the Puget Sound area of Washington State, by John James. Subsequently, the human remains were given to James Stowell, who gave them to Dr. Charles Ott, Jr. Dr. Ott, Jr. presented the human remains to the Chemung Valley History Museum in 1972. The discovery and transfer history of the skull was described on a display card from an exhibit of James Stowell's Native American artifacts from 1967. No known individual was identified. No associated funerary objects are present.

The human skull is well-preserved, and belongs to a female between the ages of 20 and 35. The individual has supernumery tooth and cranial deformation. The shape of the skull indicates cultural modification in the form of skull flattening. The practice of flattening an infant's forehead by using a series of boards and string was a common ancestral tradition among Puget Sound tribes. The distinct shape of this individual's skull suggest s cultural affiliation to the Puget Sound area tribes because of their skull-flattening tradition.

The well-preserved nature of the skull is indicative of an aerial burial technique. New York State Museum staff report that this skull does not show evidence of a ground burial, which suggests the group practiced mainly aerial burial without secondary interment, or collection interrupting the burial cycle.

The Puyallup Tribe is one of the tribes in the Puget Sound area. The history of the Puyallup Tribe records evidence of a "Puyallup graveyard," which was situated between the villages on Commencement Bay and Point Defiance. The graveyard covered approximately one acre of ground and "contained canoes in various conditions." The Puyallup gravesite was upset in 1882, when a farmer received permission to clear the gravesite for use as a pasture. This date, in the same decade that John James discovered the skull in question, might indicate that the skull was unearthed in 1882, and found by Mr. James in 1888. Puyallup canoe burials involved the body being wrapped in robes and blankets and then the entire canoe was covered with mats with shed water, which is a type of aerial burial practiced by the tribes in the Puget Sound area. The Puget Sound ancestral practices of skull-flattening and areal burial are consistent with the assessment of the skull by the New York State Museum professional staff. The tribes in the Puget Sound area are the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Squamish Indian Tribe of the Port Madison Reservation, Washington; Swinomish Indians of the Swinomish Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington.

Officials of the Chemung Valley History 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 Chemung Valley History 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 Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation,

Washington; Squamish Indian Tribe of the Port Madison Reservation, Washington; Swinomish Indians of the Swinomish Reservation, Washington; and/or Tulalip Tribes of the Tulalip Reservation, Washington.

Representatives of any other tribe that believes itself to be culturally affiliated with the human remains should contact Casey Lewis, Curator, Chemung Valley History Museum, 415 E. Water St., Elmira, NY 14901, telephone (607) 734–4167, before September 21, 2009. Repatriation of the human remains to the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Squamish Indian Tribe of the Port Madison Reservation, Washington; Swinomish Indians of the Swinomish Reservation, Washington; and/or Tulalip Tribes of the Tulalip Reservation, Washington may proceed after that date if no additional claimants come forward.

The Chemung Valley History Museum is responsible for notifying the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Squamish Indian Tribe of the Port Madison Reservation, Washington; Swinomish Indians of the Swinomish Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington that this notice has been published.

Dated: July 28, 2009.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9–19984 Filed 8–19–09; 8:45 am]

BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Fernbank Museum of Natural History, Atlanta, GA

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 the Fernbank Museum of Natural History, Atlanta, GA. The human remains and associated funerary objects were removed from St. Catherines Island, Liberty County, GA.

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 inventory and assessment of the human remains and funerary objects was made by Fernbank Museum of Natural History curatorial staff, aided by published reports and other documentation prepared by the American Museum of Natural History, and in consultation with the Alabama-Quassarte Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations); and the Thlopthlocco Tribal Town, Oklahoma.

The human remains and associated funerary objects described in this notice are from the St. Catherines Island Foundation and Edward John Noble Foundation Archeological Collection, and were removed from sites on privately-owned land on St. Catherines Island, GA, during research conducted under the auspices of the Edward John Noble and the St. Catherines Island Foundations. A phased transfer of the collection to Fernbank Museum of Natural History was initiated in 2004, under a gift agreement with both foundations, and will be completed by January 2010. Presently, Fernbank Museum is in possession of approximately 90 percent of the collection by volume. Except for those individuals and associated funerary objects described in this notice, most of the collection is determined to be culturally unidentifiable. The curatorial staff of the Fernbank Museum do not believe it is possible to trace a shared group identity between present-day Indian tribes and human remains and associated funerary objects that pre-date the late prehistoric Mississippian (Irene) Period (A.D. 1350–1580) on the Georgia coast, since the preponderance of evidence presently available from archeological, ethnohistorical, and other relevant sources does not establish a clear historical affiliation.