

determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 32 cultural items 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 specific burial sites of Native American individuals. 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 be reasonably traced between the unassociated funerary objects and the Tlingit, represented by Sealaska Corporation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Cambridge, MA 02138, telephone (617) 496-3702, before November 27, 2009. Repatriation of the unassociated funerary objects to Sealaska Corporation may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Central Council Tlingit & Haida Indian Tribes, Kootznoowoo Inc., Sealaska Corporation, Sitka Tribe of Alaska, and Yakutat Tlingit Tribe.

Dated: October 8, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E9-25966 Filed 10-27-09; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate a Cultural Item: San Diego Museum of Man, San Diego, 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. 3005, of the intent to repatriate a cultural item in the possession of the San Diego Museum of Man, San Diego, CA, that meets the definition of "unassociated funerary object" 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 item. The National Park Service is not responsible for the determinations in this notice.

The one fragmented textile (museum No. 1963-5-1) was found in a Yokut cemetery at the south end of Buena Vista Lake, Kern County, CA. The textile is contained in a frame with a note on the back of the frame stating, "Found in May 1935 by Edwin F. Walker in a Yokuts cemetery 25 feet above the shoreline of Buena Vista Lake, Kern County, California, and 1,000 feet north of shoreline at outlet of the lake." The textile was received at the San Diego Museum of Man in 1963.

Museum records clearly indicate that the textile was found in a Yokut cemetery. Further information from the back of the frame states, "Found...in square F/70, burial H, Depth 45 - disturbed burial of an adult, elderly, flexed, head to west, fabric wrapped around legs, no other material." There are no known associated human remains in the museum's collection. The Santa Rosa Indian Community of the Santa Rosa Rancheria, California provided the museum with territory and language family maps, written ethnographical information about the Yokuts and their inter-relationships with surrounding communities, which covers the territory where the unassociated funerary object was discovered. Based on consultation, the museum was able to determine that the Santa Rosa Indian Community of the Santa Rosa Rancheria, California has a shared group identity with the unassociated funerary object.

Officials of the San Diego Museum of Man have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the one cultural item 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 and is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the San Diego Museum of Man 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 object and the Santa Rosa Indian Community of the Santa Rosa Rancheria, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary object should contact Philip Hoog, Archaeology and NAGPRA Coordinator, San Diego Museum of Man, 1350 El Prado, Balboa Park, San Diego, CA 92101, telephone (619) 239-2001, before

November 27, 2009. Repatriation of the unassociated funerary object to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California may proceed after that date if no additional claimants come forward.

The San Diego Museum of Man is responsible for notifying the Santa Rosa Indian Community of the Santa Rosa Rancheria, California that this notice has been published.

Dated: October 7, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E9-25965 Filed 10-27-09; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: South Dakota State Historical Society-Archaeological Research Center, Rapid City, SD**

**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 South Dakota State Historical Society-Archaeological Research Center, Rapid City, SD. The human remains and associated funerary objects were removed from Lawrence County, SD.

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 was made by South Dakota State Historical Society-Archaeological Research Center professional staff in consultation with representatives of the Cheyenne Sioux Tribe of the Cheyenne River Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; and Yankton Sioux Tribe of South Dakota.

In 2007, human remains representing a minimum of one individual were

removed from a coffin burial at the Old Deadwood (Ingleside) Cemetery (39LA3000/07–59) in Lawrence County, SD, by personnel from the Archaeological Research Center during improvements to a retaining wall. No known individual was identified. The two associated funerary objects are a coffin and a soil sample.

The manner of burial and historic documentation suggests that the human remains are associated with the Early Historic Period (A.D. 1876–1878). A physical anthropological assessment of the human remains resulted in a determination that the individual is most likely Native American. An evaluation by the South Dakota State Historical Society-Archaeological Research Center professional staff on the manner and location of the burial also supports an identification of the human remains as Native American, and most likely culturally identifiable as Lakota. The Lakota are represented by the Cheyenne Sioux Tribe of the Cheyenne River Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; and Yankton Sioux Tribe of South Dakota.

Officials of the South Dakota State Historical Society-Archaeological Research Center 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 South Dakota State Historical Society-Archaeological Research Center also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two 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 South Dakota State Historical Society-Archaeological Research Center 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 Cheyenne Sioux Tribe of the Cheyenne River Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; and Yankton Sioux Tribe of South Dakota.

Representatives of any other Indian tribe that believes itself to be culturally

affiliated with the human remains and associated funerary objects should contact Rose Estep Fosha, staff archaeologist, South Dakota State Archaeological Research Center, 2425 E. St. Charles, Rapid City, SD 57703, telephone (605) 394–1936, before November 27, 2009. Repatriation of the human remains and associated funerary objects to the Cheyenne Sioux Tribe of the Cheyenne River Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; and Yankton Sioux Tribe of South Dakota may proceed after that date if no additional claimants come forward.

The South Dakota State Historical Society-Archaeological Research Center is responsible for notifying the Cheyenne Sioux Tribe of the Cheyenne River Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; and Yankton Sioux Tribe of South Dakota that this notice has been published.

Dated: October 7, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E9–25963 Filed 10–27–09; 8:45 am]

**BILLING CODE 4312–50–S**

## 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 an unknown location and from Kyle Mound, Muscogee 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. 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 Alabama-Coushatta Tribes of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma.

At an unknown date, human remains representing a minimum of one individual were removed from an unknown location. The human remains were acquired by Dr. Joseph Jones of Louisiana at an unknown date. In 1906, the widow of Dr. Jones sold his collection to the Museum of the American Indian, Heye Foundation. In 1956, the Museum of the American Indian transferred the human remains to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individual was identified. No associated funerary objects are present.

Museum records indicate that the human remains are from an unknown location and are those of a Creek individual. The attribution of a tribal affiliation of Creek in the museum records suggests that the remains may date to the Historic period. No information from the museum records, osteological assessment, or consultation conflicts with this interpretation. Tribal representatives of the Alabama-Coushatta Tribes of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Kialegee Tribal Town, Oklahoma; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; and Thlopthlocco Tribal Town, Oklahoma, support the identification of the human remains as Creek.

In the late 1800s or early 1900s, human remains representing a minimum of one individual were removed from Kyle Mound, Muscogee County, GA, by Friend W. Miller. In 1946, they were acquired by the Museum of the American Indian, Heye Foundation. In 1956, the Museum of the American Indian transferred the human remains to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individual was identified. No associated funerary objects are present.

Archeological data, including pottery types and shell gorgets, indicate that Kyle Mound was a Late Mississippian mound. It was part of the Chattahoochee subtradition of the Lamar Complex and