

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.

A detailed assessment of the unassociated funerary object was made by the U.S. Department of Agriculture, Forest Service professional staff in consultation with representatives of the Klawock Cooperative Association and Organized Village of Kake.

In 1976, an object was removed from a cave in Port Malmesbury, Kuiu Island in Southeast Alaska, by a Forest Service archeologist. The object is a wooden artifact that is believed to be a funerary object since the cave where it was removed from contained human remains and associated funerary objects. The human remains and associated funerary objects that were removed from Port Malmesbury, Kuiu Island were repatriated to the Organized Village of Kake in 1998, and are described in a Notice of Inventory Completion previously published in the **Federal Register** (63 FR 18034–18035, April 13, 1998). Due to an administrative oversight this funerary object was not included.

Historical and ethnographic records, along with Tlingit oral history, indicate that a smallpox epidemic in the 1800s decimated the Tlingit communities on Kuiu Island and the survivors moved to Kake and Klawock. The members of the Killerwhale clan in these villages are the descendants of these survivors.

Officials of the U.S. Department of Agriculture, Tongass National Forest have determined that, pursuant to 25 U.S.C. 3001(3)(B), 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 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 U.S. Department of Agriculture, Tongass National Forest 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 Klawock Cooperative Association and Organized Village of Kake.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary object should contact Forrest Cole, U.S. Department of Agriculture, Forest Service, Tongass National Forest, Federal Building, Ketchikan, AK 99901–6591, telephone (907) 225–3101, before

June 8, 2009. Repatriation of the unassociated funerary object to the Klawock Cooperative Association and Organized Village of Kake may proceed after that date if no additional claimants come forward.

The U.S. Department of Agriculture, Tongass National Forest is responsible for notifying the Central Council of Tlingit & Haida Indian Tribes, Klawock Cooperative Association, Organized Village of Kake, and Sealaska Corporation that this notice has been published.

Dated: April 14, 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 Inventory Completion: Arizona State Museum, University of Arizona, Tucson, AZ

**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 Arizona State Museum, University of Arizona, Tucson, AZ. The human remains were removed from an unknown location, possibly in southern Arizona.

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 Arizona State Museum professional staff in consultation with representatives of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona.

On an unknown date, human remains representing a minimum of one individual were removed from an unknown location by Russell Hastings. No additional site information is

available. The human remains were given by Mr. Hastings to Roger Carpenter sometime around 1940. In 2007, Mr. Carpenter donated the human remains to the Arizona State Museum (AT–2007–39). No known individual was identified. No associated funerary objects are present.

Mr. Hastings was a contractor who lived in Tucson, AZ, and it is possible that the human remains were found in southern Arizona. The human remains are mummified. In Arizona, mummified remains have been reported exclusively from dry cave sites and are associated with pre-historic Native American cultures. Based on the condition of the human remains, it is more likely than not that they are of Native American ancestry. However, there is insufficient contextual information to culturally affiliate the human remains with any specific, present-day Indian tribe.

Officials of the Arizona State 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 Arizona State Museum also have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In 2008, the Arizona State Museum requested that the Review Committee recommend disposition of the culturally unidentifiable human remains to the Tohono O'odham Nation of Arizona, as aboriginal and historic occupants of lands in southern Arizona. The Review Committee considered the request at its October 11–12, 2008 meeting and recommended disposition of the human remains to the Tohono O'odham Nation. An April 3, 2009, letter from the Designated Federal Official on behalf of the Secretary of the Interior transmitted the authorization for the museum to effect disposition of the human remains of the one culturally unidentifiable individual to the Tohono O'odham Nation of Arizona contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills that requirement.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact John McClelland, NAGPRA Coordinator, Arizona State

Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626-2950, before June 8, 2009. Disposition of the human remains to the Tohono O'odham Nation of Arizona may proceed after that date if no additional claimants come forward.

The Arizona State Museum 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; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona that this notice has been published.

Dated: April 22, 2009.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Colorado Historical Society, Denver, CO

**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 control of the Colorado Historical Society, Denver, CO. The human remains and associated funerary objects were removed from Adams, Douglas, Jefferson, Las Animas, Larimer, Pueblo, and Weld Counties, CO.

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.

In 2006 and 2009, a detailed assessment of the human remains and associated funerary objects was made by Colorado Historical Society professional staff in consultation with representatives of the Arapahoe Tribe of the Wind River Reservation, Wyoming; Cheyenne and Arapaho Tribes, Oklahoma (formerly Cheyenne and Arapaho Tribes of Oklahoma);

Comanche Nation, Oklahoma; Crow Tribe of Montana; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Kiowa Indian Tribe of Oklahoma; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Paiute Indian Tribe of Utah (Cedar City Band of Paiute, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes); Pawnee Nation of Oklahoma; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, 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 Tesuque, New Mexico; Pueblo of Zia, New Mexico; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone Tribe of the Wind River Reservation, Wyoming; Southern Ute Indian Tribe of the Southern Ute Indian Reservation, Colorado; Standing Rock Sioux Tribe of North & South Dakota; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; and Zuni Tribe of the Zuni Reservation, New Mexico.

In August 1998, human remains representing a minimum of one individual were removed from private land in Weld County, CO (Office of Archaeology and Historic Preservation (OAHP) Case Number 153). The human remains were inadvertently discovered while a private citizen was excavating a house foundation and the burial context was destroyed by the backhoe. The human remains were removed by the Weld County Coroner. In November 2001, the human remains were transferred to the Colorado Historical Society. No known individual was identified. No associated funerary objects are present.

The antiquity, age and sex of the individual are unknown.

In June 1999, human remains representing a minimum of one individual were removed from private land in Pueblo County, CO (OAHP Case

Number 162). The human remains were exposed by the flooding of the St. Charles River west of Pueblo, and were found against the wall of a canyon, at the edge of the floodplain. A burial investigation was conducted by staff from OAHP with a representative of the Colorado Commission of Indian Affairs present. No known individual was identified. No associated funerary objects are present.

The human remains represent a Native American female estimated to be 20-25 years of age. The estimated antiquity of the human remains is unknown.

In December 2000, human remains representing a minimum of one individual were removed from private land in Adams County, CO (OAHP Case Number 186). The human remains were inadvertently discovered while excavating a new home site in a housing development, which destroyed the burial context. Assessment of the site was conducted by the Adams County Sheriff's Department. In January 2001, the human remains were transferred to the Colorado Historical Society. No known individual was identified. No associated funerary objects are present.

The antiquity, age and sex of the individual are unknown.

In March 2001, human remains representing a minimum of one individual were removed from private land in Las Animas County, CO (OAHP Case Number 191; 5LA.9871). The human remains were inadvertently discovered by private citizens who observed them eroding from a hillside. A burial investigation was conducted by the Las Animas County Sheriff's Office, who removed additional skeletal elements. In June 2001, the human remains were transferred to the Colorado Historical Society. No known individual was identified. The four associated funerary objects are one polished deer antler and three non-human bones.

The human remains represent a Native American male between 35-45 years old. The estimated antiquity of the human remains is unknown.

In 1977, human remains representing a minimum of one individual were removed from the Torres Site (5LA.1310) on private land in Las Animas County, CO (OAHP Case Number 192). In 1977, the site was excavated by the Colorado Archaeological Society. In 2000, the human remains were found in the collections of the Colorado Historical Society. No known individual was identified. No associated funerary objects are present.