

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.

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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.

In 1969–1970, human remains were removed from Johns Mound (9LI18), Liberty County, GA, during archeological excavations conducted by the University of Georgia under the direction of Dr. Joseph R. Caldwell. The human remains were subsequently subjected to bioarcheological study under the direction of Dr. Clark Spencer Larsen, working in collaboration with the American Museum of Natural History. After storage for intervals at the University of Georgia and on St. Catherines Island, the human remains were transferred to the Fernbank Museum by the Edward John Noble Foundation in 2004. Of the 72 individuals removed, only 2 have been determined to be culturally affiliated. No known individuals were identified. The six associated funerary objects are three ceramic vessels, two bone pins, and one set of fragments of small shell beads.

The majority of the human remains from Johns Mound are determined to be culturally unidentifiable. Exceptions to this determination concern two intrusive burials in Johns Mound with associated materials that date them to the historic Contact (Altamaha) Period (A.D. 1580–1700). Curatorial staff of the Fernbank Museum reasonably believe, based on historical geography, general continuities of material culture, and probable linguistic continuity across the Late Prehistoric/Contact Period boundary, as well as previous NAGPRA determinations for human remains and funerary objects from the Georgia coast, that a relationship of shared group identity can be traced between the historic Contact (Altamaha) Period inhabitants of coastal Georgia and six present-day Indian tribes. These six Indian tribes are 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.

In 1976–1977, human remains were removed from Seaside Mound II (9LI62), Liberty County, GA, during archeological excavations conducted by the American Museum of Natural History under the direction of Dr. David Hurst Thomas. The human remains were subsequently subjected to bioarcheological study under the direction of Dr. Larsen, working in collaboration with the American Museum of Natural History. After storage for intervals at the American Museum of Natural History and on St. Catherines Island, the human remains

were transferred to the Fernbank Museum by the Edward John Noble Foundation in 2004. Of the 19 individuals removed, only 3 have been determined to be culturally affiliated. No known individuals were identified. No associated funerary objects recovered from the site were transferred to the Fernbank Museum.

The majority of the human remains from Seaside Mound II are determined to be culturally unidentifiable. Exceptions to this determination concern three intrusive burials in Seaside Mound II with associated materials that date them to the late prehistoric Mississippian (Irene) Period (A.D. 1350–1580). Curatorial staff of the Fernbank Museum reasonably believe, based on historical geography, general continuities of material culture, and probable linguistic continuity across the Late Prehistoric/Contact Period boundary, as well as previous NAGPRA determinations for human remains and funerary objects from the Georgia coast, that a relationship of shared group identity can be traced between the historic Contact (Altamaha) Period inhabitants of coastal Georgia and six present-day Indian tribes. These six Indian tribes are 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.

In 1986, and from 1991 to 1993, human remains representing at least 37 individuals were removed from South End Mound I (9LI3), Liberty County, GA, during archeological excavations. In 1986, the excavations were conducted by the American Museum of Natural History under the direction of Dr. Thomas. In 1991–1993, the excavations were conducted under the direction of Dr. Larsen. The human remains were subsequently subjected to bioarcheological study under the direction of Dr. Larsen. After storage for intervals at Purdue University, University of North Carolina – Chapel Hill, American Museum of Natural History, and on St. Catherines Island, the human remains were transferred to the Fernbank Museum by the Edward John Noble Foundation in 2004. No known individuals were identified. No associated funerary objects recovered from the site were transferred to the Fernbank Museum.

Based on associated material culture and radiocarbon dating results, the curatorial staff of the Fernbank Museum believes it is reasonable to trace a

relationship of shared group identity between the late prehistoric Mississippian (Irene) Period (A.D. 1350–1580) and the historic Contact (Altamaha) Period (A.D. 1580–1700) inhabitants of coastal Georgia and six present-day Indian tribes. These six Indian tribes are 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. This determination is made on the basis of historical geography, general continuities of material culture, and probable linguistic continuity across the Late Prehistoric/Contact Period boundary, as well as previous NAGPRA determinations for human remains and funerary objects from the Georgia coast.

In 1982–1986, human remains representing 431 individuals were removed from the site of Mission Santa Catalina de Guale (9LI274), Liberty County, GA, during archeological excavations conducted by the American Museum of Natural History under the direction of Dr. Thomas and Dr. Larsen. The human remains were subsequently subjected to bioarcheological study under the direction of Dr. Larsen, working in collaboration with the American Museum of Natural History. After storage for intervals at Northern Illinois University and on St. Catherines Island, most of the human remains were reburied at the site on two occasions. In May 1984, three coffins containing human remains were returned to the cemetery in conjunction with a ceremony to reconsecrate the Catholic church site, conducted by Bishop Raymond Lessard. In April 2000, additional human remains were placed in 26 individual, specially built containers and reburied in the same location, in a ceremony presided over by an ordained Presbyterian minister. The human remains of at least 18 individuals from the mission site are now in possession of the Fernbank Museum. These remains are all teeth that were apparently separated from the reinterred material. No known individuals were identified. No associated funerary objects have been transferred to the Fernbank Museum.

Based on associated material culture and radiocarbon dating results, the curatorial staff of Fernbank Museum believe it is reasonable to trace a relationship of shared group identity between the historic Contact (Altamaha) Period (A.D. 1580–1700) inhabitants of coastal Georgia at mission Santa

Catalina de Guale and six present-day Indian tribes. This determination is made on the basis of historical geography, general continuities of material culture, and probable linguistic continuity across the Late Prehistoric/Contact Period boundary, as well as previous NAGPRA determinations for human remains and funerary objects from the Georgia coast. These six Indian tribes are 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.

Officials of the Fernbank Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 60 individuals of Native American ancestry. Officials of the Fernbank Museum of Natural History also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the six 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 Fernbank Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between the Native American human remains and associated funerary objects and 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.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dennis B. Blanton, Curator – Native American Archaeology, Fernbank Museum of Natural History, 767 Clifton Rd. NE., Atlanta, GA 30307–1221, telephone: (404) 929–6304, before September 21, 2009. Repatriation of the human remains and associated funerary objects to 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 may proceed after that date if no additional claimants come forward.

The Fernbank Museum of Natural History is responsible for notifying 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 that this notice has been published.

Dated: August 5, 2009.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of Defense, Army Corps of Engineers, Walla Walla District, Walla Walla, WA and Museum of Anthropology, Washington State University, Pullman, WA

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 U.S. Department of Defense, Army Corps of Engineers, Walla Walla District, Walla Walla, WA, and in the physical custody of the Museum of Anthropology, Washington State University, Pullman, WA. The human remains and associated funerary objects were removed from the Marmes Rockshelter (45FR50) in Franklin County, WA.

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 the U.S. Department of Defense, Army Corps of Engineers professional staff in consultation with representatives of the Confederated Tribes of the Colville Reservation, Washington; Confederated

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

In 1962, 1963, 1964, and 1968, human remains representing a minimum of 45 individuals were removed from the Marmes Rockshelter (45FR50) in Franklin County, WA. The Marmes Rockshelter was excavated between 1962 and 1964 by Washington State University under contract with the National Park Service. In 1968, Washington State University conducted additional excavations under contract with the U.S. Army Corps of Engineers. Some human remains were encased in plaster casts during the excavations and transported to the laboratory at Washington State University.

Excavations of the plaster casts were conducted at the laboratory until 1974. Material from all excavations is curated at Washington State University. During the excavations and subsequent analyses of the human remains from the Marmes Rockshelter site, human remains were given burial numbers or other designations including Burials 1 to 12, Burials 14 to 22, Small Unnumbered Cast, Rice Burial 05, MCX 1, Feature 64–6, and non-cremation rockshelter remains. No known individuals were identified. The 2,047 associated funerary objects (i.e., 2,020 counted items and 27 lots of items) are 2 antler pieces; 8 bird bones; 49 fish bones; 752 mammal bones; 1 lot other bones; 13 other bones; 9 other modified bone/antler; 1 antler pendant; 1 basalt biface; 1 chert biface; 1 chert/cryptocrystalline biface; 1 obsidian biface; 1 basalt lanceolate point; 8 pieces of blocky basalt shatter; 10 pieces of blocky chert shatter; 31 pieces of blocky chert/cryptocrystalline shatter; 4 pieces of blocky obsidian shatter; 2 pieces of other stone blocky shatter; 1 basalt cobble core; 4 basalt cobble cores with no cutting edge; 1 other stone cobble core with cutting edge; 3 cobble spalls; 2 basalt cobble spalls with retouch; 1 basalt core; 1 chert core; 2 chert/cryptocrystalline cores; 1 chert endscraper; 3 chert/cryptocrystalline endscrapers; 43 pieces basalt flake debitage; 4 pieces of chert flake debitage; 45 pieces of chert/cryptocrystalline flake debitage; 12 pieces of obsidian flake debitage; 19 pieces of basalt flake shatter; 13 pieces of chert flake shatter; 42 pieces of chert or other cryptocrystalline flake shatter; 78 pieces of chert/cryptocrystalline shatter; 30 pieces of obsidian flake shatter; 1 piece quartzite flake shatter; 2