

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.*

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**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

likely dates to the late Rood or Bull Creek phase, circa A.D. 1200–1475. A Protohistoric or Historic period cemetery surrounded the mound. The Lower Creek village of Kasihta was located next to the mound and cemetery. The village was first identified in historic records in 1732, but had already been in existence for some time. It was a major regional center until the residents were relocated from the village to Oklahoma in 1836.

Tribal representatives identified the Lower Chattahoochee River as part of the ancestral territory of the Hitchiti-speaking Lower Creek people. A continuous occupation of Hitchiti speakers in the region from the Rood phase to the Historic period is suggested by archeological and historic records. Most Lower Creek voluntarily relocated or were forcibly removed to Oklahoma in the first half of the 19th century. The Upper Creek nations and nations who were part of the Creek Confederacy, such as the Alabama and Koasati, were also relocated to Oklahoma. Before their final removal to Oklahoma, some Alabama and Koasati established a community in Texas. Consultation evidence indicates that some members of the Federally-recognized nations descended from the Creek Confederacy trace their ancestry specifically to the village of Kasihta.

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 two 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 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.

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 November 27, 2009. Repatriation of the human remains to 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, may proceed after that date if no additional claimants come forward.

The New York University College of Dentistry is responsible for notifying 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, that this notice has been published.

Dated: October 7, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

**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 an associated funerary object in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The associated funerary object was removed from southeast Alaska.

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 associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the associated funerary object was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of Central Council Tlingit & Haida Indian Tribes, Kootznoowoo Inc., Sealaska Corporation, Sitka Tribe of Alaska, and Yakutat Tlingit Tribe.

On an unknown date before July 1868, one associated funerary object (69–30–10/2182) was recovered from an unknown area in southeast Alaska. It was purchased by the Peabody Museum

from Edward G. Fast in 1869. The associated funerary object is a carved wooden box used to contain cremated human remains.

Edward Fast's catalogue describes this item as a box "used for receiving the ashes of the dead." The Peabody Museum is not in possession of the human remains. The totality of the evidence indicates that this item came from Tlingit territory in the area of southeast Alaska. Edward Fast wrote that he collected all of the items listed in his catalogue from "that portion of the [Alaskan] territory south of Mount St. Elias" while he was stationed in Sitka, AK, between October 1867 and July 1868. However, additional historical sources indicate that a portion of Fast's collection came from the Russian American Company's museum and was collected by the Russian scholar I.G. Voznesenskii.

Museum documentation, combined with other sources, indicates that this item was likely recovered from a grave context. This item most likely dates to the Historic period, specifically to the 19th Century. Anthropological and historic information indicate that the area south of Mount St. Elias in the state of Alaska is within the traditional and historic territory of the Tlingit people. Present-day Tlingit people are represented by Sealaska Corporation, a Native corporation representing Tlingit, Haida, and Tsimshian peoples within the southeastern part of Alaska.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the one object described above is reasonably believed to have been exclusively made for burial purposes or to contain human remains. 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 associated funerary object and the Tlingit, represented by Sealaska Corporation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with this associated funerary object 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 associated funerary object 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