

of shared group identity that can reasonably be traced between the Native American human remains and the Tunica-Biloxi Indian Tribe of Louisiana.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Ave., Cambridge, MA 02138, telephone (617) 496-3702, before October 25, 2010. Repatriation of the human remains to the Tunica-Biloxi Indian Tribe of Louisiana may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Tunica-Biloxi Indian Tribe of Louisiana that this notice has been published.

Dated: September 10, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Army Corps of Engineers, Portland District, Portland, OR and University of Oregon Museum of Natural and Cultural History, Eugene, OR**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is here given in accordance with provisions of 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 for which the University of Oregon Museum of Natural and Cultural History, Eugene, OR, and U.S. Department of Defense, Army Corps of Engineers, Portland District, Portland, OR, have joint responsibility. The human remains and associated funerary objects were removed from a site on Army Corps of Engineers land within the John Day Dam project area, Gilliam County, OR.

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 University of Oregon Museum of Natural and Cultural History and U.S. Army Corps of Engineers, Portland District, professional staff in consultation with representatives of the Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; and Nez Perce Tribe, Idaho.

Native American cultural items described in this notice were excavated under Antiquities Act permits by the University of Oregon, Eugene, OR, on Army Corps of Engineers project land. Following excavations at the site described below, and under the provisions of the permits, the University of Oregon retained the collections for preservation.

Between 1959 and 1968, human remains representing a minimum of 134 individuals were removed from site 35-GM-9, also known as the Wildcat Canyon site, Gilliam County, OR, during excavations by the University of Oregon prior to construction of the John Day Dam. No known individuals were identified. The 1,182 associated funerary objects are 41 projectile points, 8 projectile point fragments, 2 chert bifacial tips, 6 stone knives, 2 knife fragments, 17 blades, 14 blade fragments, 3 crude chert bifaces, 1 bifacially-modified obsidian crescent, 19 scrapers, 4 utilized flakes, 41 worked flakes, 2 cores, 1 worked shale piece, 4 shaft smoothers, 3 abrading stones, 8 gravers, 1 burin, 1 needle, 1 chert drill, 3 choppers, 2 hopper mortars, 2 net sinkers, 4 hammerstones, 3 stone mauls, 5 pestles, 2 large pestle fragments, 84 basalt fragments, 3 chert fragments, 663 unmodified flakes, 1 thermally-fractured rock, 2 columnar slabs, 1 fractured cobble, 1 flaked cobble, 1 stone pendant, 1 stone ring, 5 round stones, 1 girdled stone, 2 pierced stones, 49 pebbles, 1 girdled pebble, 9 broken pebbles, 1 worked scoria piece, 34 dentalium shells, 1 pecten shell, 1 incised bead, 8 steatite beads, 12 bone beads, 3 vials of bone beads, 4 fossil crinoid beads, 10 stone beads, 3 unspecified beads, 21 worked antlers/fragments, 2 vials of antler/bone, 1 vial of elk teeth, 2 faunal effigies, 2 awls, 1 bone tube fragment, 16 worked non-human bones/fragments, 18 non-human bones/fragments, 11 burned non-human bone fragments, 6 red ochre pieces, and 1 green chalk piece.

Site 35-GM-9 is located along the south side shoreline of the Columbia River, approximately 9.5 river miles east

of the John Day River confluence. The multicomponent site contains multiple activity areas that are believed to have been repeatedly occupied from approximately 9,000 B.P. to A.D. 1750. Site 35-GM-9 frequently served as a village, camping area and cemetery. Based on distinctive osteological evidence, the associated funerary objects and the location of the human remains within the site, all the individuals have been determined to be Native American.

Oral traditions and ethnographic reports indicate that site 35-GM-9 lies within the historic territory of Sahaptin-speaking Tenino or Warm Springs peoples whose descendants are culturally-affiliated with the present-day Confederated Tribes of the Warm Springs Reservation of Oregon. The Confederated Tribes of the Warm Springs Reservation is composed of three Wasco bands, four Warm Springs bands, and Northern Paiutes. The Columbia River-based Wasco were the easternmost group of Chinookan-speaking Indians. The Sahaptin-speaking Warm Springs bands lived farther east along the Columbia River and its tributaries. Northern Paiutes, who spoke a Uto-Aztecan language, historically occupied much of southeastern Oregon. The Confederated Tribes of the Warm Springs Reservation of Oregon peoples also traditionally shared the site area with relatives and neighbors whose descendants may be culturally affiliated with the 14 Sahaptin, Salish and Chinookan-speaking tribes and bands of the present-day Confederated Tribes and Bands of the Yakama Nation, Washington. Yakama homelands were traditionally located on the Washington side of the Columbia River between the eastern flanks of the Cascade Range and the lower reaches of the Yakima River drainage.

Officials of the U.S. Army Corps of Engineers, Portland District, and University of Oregon Museum of Natural and Cultural History, have determined that, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of at least 134 individuals of Native American ancestry. Officials of the U.S. Army Corps of Engineers, Portland District, and University of Oregon Museum of Natural and Cultural History, have also determined that, pursuant to 25 U.S.C. 3001(3)(A), the 1,182 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 U.S. Army Corps of

Engineers, Portland District, and University of Oregon Museum of Natural and Cultural History, 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 Confederated Tribes of the Warm Springs Reservation of Oregon and/or Confederated Tribes and Bands of the Yakama Nation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Daniel Mulligan, NAGPRA Coordinator, Environmental Resources Branch, U.S. Army Corps of Engineers, Portland District, P.O. Box 2946, Portland, OR 97208-2946, telephone (503) 808-4768, before October 25, 2010. Repatriation of the human remains and associated funerary objects to the Confederated Tribes of the Warm Springs Reservation of Oregon and/or Confederated Tribes and Bands of the Yakama Nation, Washington, may proceed after this date if no additional claimants come forward.

The U.S. Army Corps of Engineers, Portland District, is responsible for notifying the Confederated Tribes of the Warm Springs Reservation of Oregon and Confederated Tribes and Bands of the Yakama Nation, Washington, that this notice has been published.

Dated: September 10, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2010-23903 Filed 9-23-10; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Brigham Young University, Museum of Peoples and Cultures, Provo, UT

**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 Brigham Young University, Museum of Peoples and Cultures, Provo, UT. The human remains and associated funerary objects were removed from Kane and San Juan Counties, UT.

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.

Between 1993 and 1996, a detailed assessment of the human remains and associated funerary objects was made by the Brigham Young University, Museum of Peoples and Cultures, professional staff in consultation with representatives of the Hopi Tribe of Arizona; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, 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 Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

At an unknown date, human remains representing a minimum of 23 individuals were removed from four unidentified caves in San Juan County, UT. Between 1893 and 1894, Mr. Charles Lang and Mr. Platte Lyman donated the human remains to the Deseret Museum, Salt Lake City, UT, which was later incorporated into the Church History Museum of the Church of Jesus Christ of Latter-day Saints in Salt Lake City, UT. The collection became known as the Lang-Lyman Collection, and was acquired by the Museum of Peoples and Cultures through museum transfers in 1966 and 1995, and accessioned (Catalog Nos. 1966.55.1.1, 1966.56.1.1, 1966.57.2.1, 1966.57.3.1, 1966.57.7.1, 1966.58.1.0, 1966.58.2.0, 1966.58.3.1, 1966.58.4.1, 1966.58.5.1, 1966.58.5.2, 1966.58.6.1, 1966.58.7.1, 1966.58.8.1, 1966.58.9.1, 1966.58.10.1, 1966.59.1.1, 1966.60.1.1, 1966.61.1.1, 1966.62.1.1, 1966.62.2.1, 1966.62.4.0, and 1966.64.01.1). No known individuals were identified. The 127 associated funerary objects are 1 spear, 1 small spear, 9 sandals, 6 animal skins, 1 net bag, 1 net, 5 atlatl darts, 2 feathered blankets, 2 buckskin pouches,

8 baskets, 1 piece of leather, 1 moccasin, 1 pipe, 1 onyx pipe bowl, 14 turkey feathers, 1 bundle of human hair, 1 mug, 1 leather pouch, 1 piece of buckskin, 1 gourd container, 60 feathers, 1 bone awl, 1 stone implement, 1 ceramic bowl, 1 wooden pillow, 1 throwing stick and 3 ceramic vessels.

At an unknown date, human remains representing a minimum of one individual were removed from an unknown site, in either Kane or San Juan County, UT. These remains are also part of the previously mentioned Lang-Lyman Collection, acquired and accessioned by the Museum of Peoples and Cultures through museum transfers in 1966 (Catalog No. 1966.63.1.1). No known individual was identified. The four associated funerary objects are one basket, one feather and yucca blanket, one lot of seed corn and one feather blanket.

Documentation surrounding the Lang-Lyman expedition indicates that all the burials were found within various dry cave locations. This is consistent with the deposition of other known prehistoric Puebloan burials. In addition, the typology of the objects found with the human remains supports the determination that these burials are affiliated with the prehistoric Anasazi culture.

At an unknown date, human remains representing a minimum of three individuals were removed from an unknown location in Iceberg Canyon near Lake Powell, San Juan County, UT, by private individuals. No further geographical information is known. In 1971, the human remains were donated to the Museum of Peoples and Cultures and were accessioned (Catalog No. 1971.11.5.0). No known individuals were identified. The one associated funerary objects is one lot of clothing fragments.

A twisted fragment of animal hide present on one of the sets of the human remains may represent the remains of a Basketmaker-style rabbitskin robe. Based on the presence of the clothing fragments, it is reasonably determined that the burials date to either the late Basketmaker or early Pueblo era of the Anasazi culture. Based on the period to which the burials date and the general location in which they were found, museum officials have determined that the burials are prehistoric Anasazi and affiliated with modern Puebloan cultures.

In 1971, human remains representing a minimum of one individual were removed from 42Sa2110, Nancy Patterson Village, in Montezuma Canyon, San Juan County, UT, by Nancy Patterson. The human remains were