

Washington, Department of Anthropology, Seattle, WA. The human remains and associated funerary object were removed from Skagit 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.

#### Consultation

A detailed assessment of the human remains was made by the University of Washington, Department of Anthropology and Burke Museum professional staff in consultation with representatives of the Lummi Tribe of the Lummi Reservation, Washington; Samish Indian Tribe, Washington; and the Swinomish Indians of the Swinomish Reservation, Washington (hereinafter referred to as "The Tribes").

#### History and Description of the Remains

In 1976, human remains representing a minimum of one individual were removed from Huckleberry Island, Skagit County, WA. This individual was determined to be consistent with Native American morphology, based on cranial deformation and wormian bone evidence. No known individual was identified. The one associated funerary is a bird bone.

This individual and associated funerary object were identified while preparing the transfer of other human remains that were described in published Notices of Inventory Completion (75 FR 14463, March 25, 2010; 76 FR 9051-9052, February 16, 2011). Those individuals have been repatriated.

Huckleberry Island is a small island located approximately ¼ mile southeast of Guemes Island, in Skagit County, WA. This area falls within the Central Coast Salish cultural group (Suttles 1990). Historical documentation indicates that the aboriginal Samish people traditionally occupied Guemes Island (Amoss 1978, Roberts 1975, Ruby and Brown 1986, Smith 1941, Suttles 1951, Swanton 1952) and Huckleberry Island (Barg 2008, unpublished report) both before and after European contact. The Treaty of Point Elliot, in 1855, stated that the Samish were to be relocated to the Lummi Reservation. Following the Treaty of Point Elliot, many Samish individuals relocated to either the Lummi Reservation or the Swinomish Reservation (Ruby and

Brown 1986:179). Many Samish, however, also chose to remain in their old village sites. In 1996, the Samish Indian Tribe was re-recognized by the Federal Government.

#### Determinations Made by the Washington State Department of Natural Resources

Officials of the Washington State Department of Natural Resources have determined that:

- Based on anthropological and biological evidence, the human remains and associated funerary object have been determined to be Native American.
- Pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of one individual of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), 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.
- 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 object and The Tribes.

#### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Maurice Major, Cultural Resource Specialist, Washington State Department of Natural Resources, P.O. Box 47000, 1111 Washington St., SE., Olympia, WA 98504-7000, telephone (360) 902-1298, before September 7, 2011. Repatriation of the human remains and associated funerary object to the Samish Indian Tribe, Washington, may proceed after that date if no additional claimants come forward.

The University of Washington's Burke Museum is responsible for notifying The Tribes that this notice has been published.

Dated: August 2, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2011-19993 Filed 8-5-11; 8:45 am]

**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Inventory Completion: Longyear Museum of Anthropology, Colgate University, Hamilton, NY

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

**ACTION:** Notice.

**SUMMARY:** The Longyear Museum of Anthropology has completed an inventory of a human remain, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the human remain and any present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remain may contact the museum. Disposition of the human remain to the Indian tribes stated below may occur if no additional requestors come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remain should contact the Longyear Museum of Anthropology at the address below by September 7, 2011.

**ADDRESSES:** Dr. Jordan Kerber, Longyear Museum of Anthropology, Department of Sociology and Anthropology, Colgate University, 13 Oak Dr., Hamilton, NY 13346, telephone (315) 228-7559.

**SUPPLEMENTARY INFORMATION:** 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 a human remain in the possession of the Longyear Museum of Anthropology, Colgate University, Hamilton, NY. The human remain was removed from an unknown location in Arkansas.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). 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.

#### Consultation

A detailed assessment of the human remain was made by the Longyear Museum of Anthropology professional staff in consultation with representatives of the Osage Nation, Oklahoma, and the Quapaw Tribe of Indians, Oklahoma.

## History and Description of the Remains

At an unknown date, a human remain—a single human distal phalanx or thumb tip—representing a minimum of one individual was removed from an unknown location in Arkansas. The bone is perforated at the proximal end and was acquired by the Longyear Museum of Anthropology between 1948 and 1979, and accessioned as part of the Howe Collection (Catalog number A234). The bone was subsequently assigned Index number 326 in the Colgate Collection database. No known individual was identified. No associated funerary objects are present.

The presence of other Native American artifacts in the Howe Collection at the Longyear Museum of Anthropology provides a reasonable basis for determining that the human remain belongs to a Native American individual.

## Determinations Made by the Longyear Museum of Anthropology

Officials of the Longyear Museum of Anthropology 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 remain and any present-day Indian tribe.
- According to final judgments of the Indian Claims Commission, the land from which the Native American human remain was removed is the aboriginal land of the Caddo Nation of Oklahoma; Osage Nation, Oklahoma; Quapaw Tribe of Indians, Oklahoma; and United Keetoowah Band of Cherokee Indians in Oklahoma.
- Other credible lines of evidence indicate that the land from which the Native American human remain was removed is the aboriginal land of the Caddo Nation of Oklahoma; Osage Nation, Oklahoma; Quapaw Tribe of Indians, Oklahoma; United Keetoowah Band of Cherokee Indians in Oklahoma; and Tunica-Biloxi Indian Tribe of Louisiana.
- Pursuant to 25 U.S.C. 3001(9), the human remain described in this notice represent the physical remains of one individual of Native American ancestry.
- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remain is to the Osage Nation, Oklahoma, and the Quapaw Tribe of Indians, Oklahoma.

## Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remain or any other Indian tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Dr. Jordan

Kerber, Longyear Museum of Anthropology, Department of Sociology and Anthropology, Colgate University, 13 Oak Dr., Hamilton, NY 13346, telephone (315) 228-7559, before September 7, 2011. Disposition of the human remain to the Osage Nation, Oklahoma, and the Quapaw Tribe of Indians, Oklahoma, may proceed after that date if no additional requestors come forward.

The Longyear Museum of Anthropology is responsible for notifying the Caddo Nation of Oklahoma; Osage Nation, Oklahoma; Quapaw Tribe of Indians, Oklahoma; United Keetoowah Band of Cherokee Indians in Oklahoma; and Tunica-Biloxi Indian Tribe of Louisiana that this notice has been published.

Dated: August 2, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2011-19989 Filed 8-5-11; 8:45 am]

**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

### Notice of Inventory Completion: Slater Museum of Natural History, University of Puget Sound, Tacoma, WA

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

**ACTION:** Notice.

**SUMMARY:** The Slater Museum of Natural History, University of Puget Sound has completed an inventory of a human remain, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the human remain and any present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remain may contact the Slater Museum of Natural History, University of Puget Sound. Disposition of the human remain to the Indian tribes stated below may occur if no additional requestors come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remain should contact the Slater Museum of Natural History, University of Puget Sound at the address below by September 7, 2011.

**ADDRESSES:** Peter Wimberger, Slater Museum of Natural History, University of Puget Sound, 1500 North Warner St., Tacoma, WA 98416-1088, telephone (253) 879-2784.

**SUPPLEMENTARY INFORMATION:** 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 a human remain in the possession of the Slater Museum of Natural History, University of Puget Sound, Tacoma, WA. The human remain was likely removed from "Columbia River, Wa."

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). 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.

## Consultation

A detailed assessment of the human remain was made by the Slater Museum of Natural History, University of Puget Sound professional staff in consultation with representatives of the Confederated Tribes and Bands of the Yakama Nation, Washington; Confederated Tribes of the Chehalis Reservation, Washington; Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Cowlitz Indian Tribe, Washington; Kalispel Indian Community of the Kalispel Reservation, Washington; Nez Perce Tribe, Idaho; Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington; and the Spokane Tribe of the Spokane Reservation, Washington (hereinafter referred to as "The Tribes"). The Slater Museum of Natural History, University of Puget Sound also consulted with the following non-Federally recognized Indian groups: the Chinook Tribe and the Wanapum Band (hereinafter referred to as "The Indian Groups").

The Slater Museum of Natural History, University of Puget Sound received a formal, joint intertribal NAGPRA claim for the individual described in this notice from the Confederated Tribes and Bands of the Yakama Nation, Washington; Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; and the Wanapum Band, a non-Federally recognized Indian group.

## History and Description of the Remains

In May 1934, a human remain—a mandible—representing a minimum of