

pieces, 1 incised stone, 1 nipple topped maul, 1 modified pebble, 6 preforms, 4 projectile points, 1 scraper, and 2 stone pipes. The 64 lots of objects are 1 lot of abalone shell fragments, 3 lots of antler fragments, 21 lots of flakes, 2 lots of red ochre, 24 lots of shell beads, 2 lots of shell remains, and 11 lots of modified wood fragments.

Six lines of evidence - geographical, archeological, anthropological, linguistic, oral tradition, and historical - support cultural affiliation of the Confederated Tribes of the Colville Reservation, Confederated Tribes of the Umatilla Indian Reservation, Confederated Tribes of the Warm Springs Indian Reservation of Oregon, Confederated Tribes and Bands of the Yakama Nation, and the Nez Perce Tribe with the unassociated funerary objects identified in the above-mentioned sites and collections. Additionally, a cultural relationship is determined to exist between the unassociated funerary objects and the Wanapum Band, a non-federally recognized Indian group. Other relevant information provided by the Indian tribes and the Wanapum Band indicates they are direct descendant communities from the Native people that jointly used this area, are intermarried, have enrolled members with documented connections to ancestors buried along the Snake River, and are all part of the more broadly defined Plateau cultural community.

Officials of the U.S. Department of Defense, Army Corps of Engineers, Walla Walla District, have determined that, pursuant to 25 U.S.C. 3001(3)(B), the 1,301 objects, which are 268 counted objects and 1,033 lots of 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of Native American individuals. Officials of the U.S. Department of Defense, Army Corps of Engineers, Walla Walla District, 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 objects and the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Indian Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; and the Nez Perce Tribe, Idaho. Lastly, officials of the U.S. Department of Defense,

Army Corps of Engineers, Walla Walla District, have determined that there is a cultural relationship between the unassociated funerary objects and the Wanapum Band, a non-federally recognized Indian group.

Representatives of any other Indian tribe that believes itself to be culturally affiliated to the unassociated funerary objects should contact LTC Michael Farrell, U.S. Department of Defense, Army Corps of Engineers, Walla Walla District, 201 North Third Avenue, Walla Walla, WA 99362, telephone (509) 527-7700, before July 26, 2010. Repatriation of the unassociated funerary objects to the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Indian Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; and Nez Perce Tribe, Idaho, may proceed after that date if no additional claimants come forward. Lastly, the U.S. Department of Defense, Army Corps of Engineers, Walla Walla District, acknowledges the participation of the Wanapum Band, a non-federally recognized Indian group, in the transfer of the unassociated funerary objects to the Indian tribes.

The U.S. Department of Defense, Army Corps of Engineers, Walla Walla District, is responsible for notifying the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Indian Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Nez Perce Tribe, Idaho; and the Wanapum Band, a non-federally recognized Indian group, that this notice has been published.

Dated: June 18, 2010

David Tarler,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: California Department of Parks and Recreation, Sacramento, CA

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. 3005, of the intent

to repatriate cultural items in the possession of the California Department of Parks and Recreation, Sacramento, CA, that meet the definition of unassociated funerary objects under 25 U.S.C. 3001.

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 cultural items. The National Park Service is not responsible for the determinations in this notice.

In 1962, the Bowles site, CA-BUT-452, in Butte County, CA, was recorded by Francis A. Riddell, possibly as part of the Oroville reservoir survey. Additional Native American human remains and associated funerary objects from Butte County that are in the possession of the California Department of Parks and Recreation are described in a previously published Notice of Inventory Completion (73 FR 20937-20939, April 17, 2008). In the collection, there are 24 Olivella beads, of which 18 are complete, and all are unifacially drilled. Acquisition documents are missing, although a tag indicates these beads are from burial #2. However, there are no human remains from this site in the institution's collection. Therefore, the institution reasonably believes the 24 beads are unassociated funerary objects.

The age of these funerary objects is unknown. They are consistent with the occupation of the site by the historic Konkow (Northwestern Maidu). Generally, archeologists believe that the Penutian-speaking Maidu are descended from what have been identified as the Windmiller people who occupied the Central Valley of California from 3,000 to 4,000 years ago. Geographic affiliation is consistent with the historically documented Konkow (Northwestern Maidu). Descendants of the Konkow (Northwestern Maidu) are members of the Berry Creek Rancheria of Maidu Indians of California; Enterprise Rancheria of Maidu Indians of California; Mechoopda Indian Tribe of Chico Rancheria, California; Mooretown Rancheria of Maidu Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California.

Officials of the California Department of Parks and Recreation have determined that, pursuant to 25 U.S.C. 3001(3)(B), the 24 cultural items 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 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 California Department of Parks and Recreation 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 objects and the Berry Creek Rancheria of Maidu Indians of California; Enterprise Rancheria of Maidu Indians of California; Mechoopda Indian Tribe of Chico Rancheria, California; Mooretown Rancheria of Maidu Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Rebecca Carruthers, NAGPRA Coordinator, California Department of Parks and Recreation, 1416 Ninth St., Room 902, Sacramento, CA 95814, telephone (916) 653-8893, before July 26, 2010.

Repatriation of the unassociated funerary objects to the Berry Creek Rancheria of Maidu Indians of California; Enterprise Rancheria of Maidu Indians of California; Mechoopda Indian Tribe of Chico Rancheria, California; Mooretown Rancheria of Maidu Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California, may proceed after that date if no additional claimants come forward.

The California Department of Parks and Recreation is responsible for notifying the Berry Creek Rancheria of Maidu Indians of California; Enterprise Rancheria of Maidu Indians of California; Mechoopda Indian Tribe of Chico Rancheria, California; Mooretown Rancheria of Maidu Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California, that this notice has been published.

Dated: June 18, 2010

David Tarler,

Acting Manager, National NAGPRA Program.

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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 and control of the New York University College of Dentistry, New York, NY. The human remains were removed from Broward and Levy Counties, FL, and an unknown mound in East Florida.

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 the New York University College of Dentistry professional staff in consultation with representatives of the Alabama-Quassarte Tribal Town, Oklahoma; Choctaw Nation of Oklahoma; Jena Band of Choctaw Indians, Louisiana; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Mississippi Band of Choctaw Indians, Mississippi; 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 Thlopthlocco Tribal Town, Oklahoma.

In 1937, human remains representing a minimum of one individual were removed from a mound at Lettuce Lake, (8Bd7), Broward County, FL. The mound was excavated by Geoffrey Olson and William C. Orchard as part of an expedition sponsored by the Museum of the American Indian, Heye Foundation. The remains were accessioned by the Museum of the American Indian in 1937. In 1956, the Museum of the American Indian transferred the remains to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individual was identified. No associated funerary objects are present.

Artifacts recovered from the mound indicate that it dates to the Glades IIIa Period, A.D. 1200-1400, and is a Glades culture site of the Glades Tradition. The morphology of the remains is consistent with an individual of Native American ancestry. There is evidence for cultural continuity between the Glades IIIa Period and the post-contact people of the Broward County area. In the Historic Period, the area around Broward County

is identified as Tequesta territory. In 1513, Tequesta villages were described in the records of the Ponce de Leon expedition. The Tequesta suffered from diseases and other disrupting forces of European contact, and, by 1743, a distinct group that could be identified as Tequesta had disappeared. In 1763, the remnant communities of Native Floridians in south Florida were taken to Cuba when Florida was transferred from Spanish to British control.

At an unknown date, human remains representing a minimum of one individual were removed from a mound at Hog Island, Levy County, FL. It is likely that the remains were collected by William Bryant in 1918. The remains from Hog Island were in the collection of William L. Bryant when it was sold to the Museum of the American Indian, Heye Foundation in 1920. In 1956, the Museum of the American Indian transferred the remains to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individual was identified. No associated funerary objects are present.

Hog Island is located within the North Peninsular Coast region. Florida state site files identify a Weeden Island Period burial mound, 8Lv2, on Hog Island. Artifacts from the mound indicate that it is associated with the Weeden Island 2 phase of the Weeden Island I Period, circa A.D. 150-450. The morphology of the remains is consistent with an individual of Native American ancestry. During the Weeden Island II Period (circa A.D. 600-1200), the North Peninsular coastal region of Florida remained a distinct region. The cultural sequence after A.D. 1200 is difficult to determine. The Safety Harbor culture to the south, the Northwest Florida cultures to the northwest, and Alachua culture to the east about the region, but do not extend into the Northwest Peninsular Coast area. The early Spanish explorations of Ponce de Leon, Narvaez, and DeSoto did not enter the coastal Northwest Florida Peninsular areas. The Spanish did not establish any missions in the region after claiming La Florida. As a result, there is no information from early colonial documents regarding any people living in this region. This stands in marked contrast to the records for the area from Tampa Bay to the south and for the northwest coast of Florida. There are also no records to identify people from the region in subsequent French or English documents. It is likely that inhabitants of the Northwest Peninsular Coast quickly felt the effects of European diseases that were introduced by the Spanish in the early 16th century. As in other portions of Florida,