

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 Grand Traverse Band of Ottawa and Chippewa Indians, Michigan and Little Traverse Bay Bands of Odawa Indians, Michigan.

At an unknown date, human remains representing a minimum of one individual were removed from Mackinaw City in Cheboygan County, MI. At an unknown date, the human remains came into the possession of Walter C. Wyman of Chicago, IL. In 1915, Mr. Wyman donated the human remains to the Museum of the American Indian, Heye Foundation, New York City, NY. In 1956, the human remains were transferred to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individual was identified. No associated funerary objects are present.

Based on the cranial morphology of the human remains, the individual is identified as Native American. Information associated with the human remains identify them as "----- [illegible] Saugema, Ottawa Tribe." The Ottawa are also known by the name Odawa. "Saugema" is an Odawa family name in the Mackinaw area and variants are recorded for the Little Traverse Bay Bands of Odawa. Although a surname is listed for the human remains, lineal descendants could not be identified because the specific identity of the individual could not be determined. The identification of a surname indicates that the human remains date to the Historic period.

The area of Mackinaw City corresponds to the territory of the Odawas after European contact. The Odawa people entered the written record in 1615, when the French encountered them at the eastern shores of Lake Huron on the Georgian Bay. Soon after this, the Odawas left the Lower Peninsula of Michigan because of Iroquoian raids, but returned to Michigan after the Iroquois were repelled from the area by the Odawas and other Great Lakes tribes in the mid-1600s. By 1673, the Odawas had established villages at the Straits of Mackinac. One village was located at Michilimackinac, in present-day Mackinaw City. A letter dating to 1710 describes Odawa mortuary practices at Michilimackinac that are consistent with the physical condition of the human remains. Odawa people have remained in the Mackinaw area since their return in the 17th century. In addition, Odawa oral traditions identify the Mackinac area as an area of aboriginal occupation for many

generations prior to European contact, and Mackinaw City is part of the ancestral lands of the Little Traverse Bay Bands of Odawa Indians, Michigan.

Officials of the 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 one individual of Native American ancestry. Officials of the 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 Little Traverse Bay Bands of Odawa Indians, Michigan.

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 June 1, 2009. Repatriation of the human remains to the Little Traverse Bay Bands of Odawa Indians, Michigan may proceed after that date if no additional claimants come forward.

The New York University College of Dentistry is responsible for notifying the Grand Traverse Band of Ottawa and Chippewa Indians, Michigan and Little Traverse Bay Bands of Odawa Indians, Michigan that this notice has been published.

Dated: April 13, 2009.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, 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. 3003, of the completion of an inventory of human remains in the control of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, CA. The human remains were removed from the Puget Sound region, 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. The National Park Service is not responsible for the determinations in this notice.

An assessment of the human remains, catalogue records, and relevant associated documents was made by the Phoebe A. Hearst Museum of Anthropology professional staff in consultation with representatives of Coast Salish speaking tribes, that include Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Port Gamble Indian Community of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Stillaguamish Tribe of Washington; Suquamish Indian Tribe of the Port Madison Reservation; Swinomish Indians of the Swinomish Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and Upper Skagit Indian Tribe of Washington.

On an unknown date, human remains representing a minimum of one individual (Catalogue record 12–2671) were removed from an unspecified location in the Puget Sound region by the University of California Medical Department. In 1914, the human remains were donated to the Phoebe A. Hearst Museum of Anthropology by Dr. J. V. Cook (Accession number 100DDD). No known individual was identified. No associated funerary objects are present.

Given the absence of associated funerary objects, the antiquity of the human remains is unknown. Puget Sound is located in the aboriginal territory of the Lushootseed-speakers of the Southern Coast Salish people. In the original museum ledger the human remains are described as a "skull with very flat head" with a comment stating that the individual was "probably Salish" (in parenthesis in the original document). The morphology of the skull shows clear signs of induced physical modification that happened during the life of the individual. The practice of skull modification by strapping infants (with the exception of slaves and the very poor) to hard cradleboards was a custom common to many Southern Coast Salish people and documented in

the ethnographic literature. Descendants of the Southern Coast Salish speaking people of the Puget Sound area are members of the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Port Gamble Indian Community of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Stillaguamish Tribe of Washington; Suquamish Indian Tribe of the Port Madison Reservation; Swinomish Indians of the Swinomish Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and Upper Skagit Indian Tribe of Washington.

Officials of the Phoebe A. Hearst Museum of Anthropology 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 Phoebe A. Hearst Museum of Anthropology 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; Port Gamble Indian Community of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Stillaguamish Tribe of Washington; Suquamish Indian Tribe of the Port Madison Reservation; Swinomish Indians of the Swinomish Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and Upper Skagit Indian Tribe of Washington.

Representatives of any other Indian Tribe that believes itself to be culturally affiliated with the human remains should contact Judd King, Interim Director of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA 94720, telephone (510) 642–3682, before June 1, 2009. Repatriation of the human remains to the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington;

Port Gamble Indian Community of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Stillaguamish Tribe of Washington; Suquamish Indian Tribe of the Port Madison Reservation; Swinomish Indians of the Swinomish Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and/or Upper Skagit Indian Tribe of Washington may proceed after that date if no additional claimants come forward.

The Phoebe A. Hearst Museum of Anthropology is responsible for notifying the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Port Gamble Indian Community of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Stillaguamish Tribe of Washington; Suquamish Indian Tribe of the Port Madison Reservation; Swinomish Indians of the Swinomish Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and Upper Skagit Indian Tribe of Washington that this notice has been published.

Dated: April 1, 2009.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Native American Graves Protection and Repatriation Review Committee: Meeting

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

**ACTION:** Notice.

Notice is here given in accordance with the Federal Advisory Committee Act, 5 U.S.C. Appendix (1988), of a meeting of the Native American Graves Protection and Repatriation Review Committee (Review Committee). The Review Committee will meet on October 30–31, 2009, in Sarasota, Florida. On October 30, the meeting will take place at David Cohen Hall, located in the

Beatrice Friedman Symphony Center, 709 North Tamiami Trail, Sarasota, FL 34236 (the Friedman Symphony Center is located on Van Wezel Way, a short street that runs between Boulevard of the Arts and 10th Street, one block west of Tamiami Trail). On October 31, the meeting will take place at the Hyatt Regency Sarasota, 1000 Boulevard of the Arts, Sarasota, FL 34236.

Meeting sessions will begin at 8:30 a.m. and end at 5:00 p.m. each day. A detailed agenda for this meeting will be posted on or before September 25, 2009, at <http://www.nps.gov/history/nagpra/>.

The agenda for the meeting will include a report on National NAGPRA Program activities during fiscal year 2009; activity reports from the National NAGPRA Program as requested by the Review Committee; requests for recommendations regarding the disposition of culturally unidentifiable human remains; requests, pursuant to 25 U.S.C. 3006(c)(3), for reviews and findings of fact related to the identity or cultural affiliation of human remains or other cultural items, or the return of such items; disputes among Indian tribes, Native Hawaiian organizations, or lineal descendants and Federal agencies or museums relating to the return of human remains or other cultural items, pursuant to 25 U.S.C. 3006(c)(4); presentations by Indian tribes, Native Hawaiian organizations, museums, Federal agencies, and the public; and the selection of dates and a site for the fall 2010 meeting.

The Review Committee will consider the following requests: by anyone, to make a presentation; by museums and Federal agencies, to act on an agreement concerning the disposition of human remains determined to be culturally unidentifiable (CUI); by Indian tribes, Native Hawaiian organizations, lineal descendants, museums, and Federal agencies, to review and make findings of fact related to the identity or cultural affiliation of human remains or other cultural items, or the return of such items; and by Indian tribes, Native Hawaiian organizations, lineal descendants, museums, and Federal agencies, to facilitate a dispute and make findings of fact and recommendations related to the identity, cultural affiliation, or the return of human remains or other cultural items.

Requests to make a presentation must include an abstract of the presentation and contact information for the presenter(s).

Requests to act on a CUI disposition agreement should be made on the form posted on the National NAGPRA Program website, and also should