

**DEPARTMENT OF THE INTERIOR****National Park Service****Notice of Inventory Completion: Paul H. Karshner Memorial Museum, Puyallup, WA****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 Paul H. Karshner Memorial Museum, Puyallup, WA. The human remains were removed from Decatur Island, San Juan 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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Paul H. Karshner Memorial Museum professional staff in consultation with representatives of the Lummi Tribe of the Lummi Reservation, Washington; Samish Indian Nation, Washington; Swinomish Indian Tribal Community of the Swinomish Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington.

In or prior to 1930, human remains representing a minimum of one individual were removed from Decatur Island in San Juan County, WA. The human remains were donated to the museum by its founder, Dr. Warner M. Karshner, in 1930 (Catalog #1-362, Accn. #1930.01). No known individual was identified. No associated funerary objects are present.

The human remains are listed in the museum inventory as being from Decatur Island and described as "one flattened Indian skull" (museum inventory notebook). Further, a direct label on the cranium states "Decatur Island, Puget Sound" as the place of origin. Based on these records, the human remains have been determined by the museum to be Native American.

Decatur Island is located within the San Juan Islands, an archipelago that is known to have been utilized by the aboriginal Lummi, Samish, and Swinomish tribes or bands. During the consultation process with the Lummi Tribe, representatives of the Lummi

indicated they would not claim the human remains because they consider Decatur Island to be outside of their usual and accustomed places. Both the Samish Indian Nation and Swinomish Indian Tribal Community have submitted claims to the Paul H. Karshner Memorial Museum for human remains from Decatur Island, and each tribe provided evidence regarding aboriginal use of Decatur Island. During the consultation process, representatives of the Swinomish Indian Tribal Community stated that they consider Decatur Island to have been used primarily by the aboriginal Samish, to which the Swinomish Indian Tribal Community is an adjudicated legal successor in interest (*United States v. Washington*, 459 F. Supp. 1020, 1039 (W.D. Wa. 1978)). During the consultation process, representatives of the Samish Indian Nation stated that they consider Decatur Island to be within their traditional territory and provided evidence that other human remains from Decatur Island have been repatriated to the Samish Indian Nation. Following consultation between the Swinomish Indian Tribal Community and Samish Indian Nation, the Swinomish Indian Tribal Community provided the museum with a written statement withdrawing their claim for the human remains from Decatur Island. With the voluntarily withdrawal of the claim for repatriation of the human remains by Swinomish Indian Tribal Community, officials of the Paul H. Karshner Memorial Museum have determined that there is a preponderance of evidence in favor of the Samish Indian Nation's claim for repatriation. Both the Swinomish Indian Tribal Community and Samish Indian Nation have agreed to work cooperatively with respect to reburial of the human remains after the repatriation is complete.

Officials of the Paul H. Karshner Memorial Museum 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 Paul H. Karshner Memorial Museum 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 Samish Indian Nation, Washington and Swinomish Indian Tribal Community of the Swinomish Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains

should contact Dr. Jay Reifel, Assistant Superintendent, Paul H. Karshner Memorial Museum, telephone (253) 840-8971, or Ms. Beth Bestrom, Museum Curator, Paul H. Karshner Memorial Museum, telephone (253) 841-8748, 309 4th St. NE, Puyallup, WA 98372, before June 25, 2009. Repatriation of the human remains to the Samish Indian Nation, Washington may proceed after that date if no additional claimants come forward.

The Paul H. Karshner Memorial Museum is responsible for notifying the Lummi Tribe of the Lummi Reservation, Washington; Samish Indian Nation, Washington; Swinomish Indian Tribal Community of the Swinomish Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington that this notice has been published.

Dated: April 28, 2009.

**Sherry Hutt,***Manager, National NAGPRA Program.*

[FR Doc. E9-12281 Filed 5-22-09; 8:45 am]

**BILLING CODE 4312-50-S****DEPARTMENT OF THE INTERIOR****National Park Service****Notice of Inventory Completion: Oregon State University, Department of Anthropology, Corvallis, OR****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 Oregon State University, Department of Anthropology, Corvallis, OR. The human remains were removed from Fisher Mounds, Will County, IL.

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 Oregon State University, Department of Anthropology professional staff in consultation with representatives of the Ho-Chunk Nation of Wisconsin and the Iowa Tribe of Kansas and Nebraska. The Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Citizen

Potawatomi Nation, Oklahoma; Delaware Nation, Oklahoma; Forest County Potawatomi Community, Wisconsin; Hannahville Indian Community, Michigan; Iowa Tribe of Oklahoma; Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas; Kickapoo Tribe of Oklahoma; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Otoe-Missouria Tribe of Indians, Oklahoma; Peoria Tribe of Indians of Oklahoma; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Prairie Band of Potawatomi Nation, Kansas; Sac & Fox Tribe of the Mississippi in Iowa; Sac & Fox Nation of Missouri in Kansas and Nebraska; and Winnebago Tribe of Nebraska were notified, but did not participate in consultation on the human remains described in this notice.

On an unknown date, human remains representing a minimum of one individual were removed from Fisher Mounds, Will County, IL, by an unknown individual. In 1976, the human remains were donated to the Department of Anthropology by the son of Georg Karl Neumann. Dr. Neumann worked as a physical anthropologist for Indiana State University, Terre Haute, IN. No known individual was identified. No associated funerary objects are present.

Museum records indicate that the human remains are identified as "3EM." According to the culturally unidentifiable (CUI) database of the National NAGPRA Program in the CUI inventory for Indiana State University, "3EM" is used to identify human remains from the Fisher Mound group in Will County, IL (East Mound). Dr. Neumann's notes identify the human remains as 3EM108. Officials at the University of Oregon, Department of Anthropology reasonably believe that, based on these records, the individual is most likely from the Fisher Mounds site.

The Fisher Mounds are located in northeastern Illinois, 60 miles southwest of Chicago, on the south bank of the Des Plaines River, approximately one mile north of the confluence of the Des Plaines and Kankakee Rivers. Formerly, the Fisher Mounds were part of the Cornelius Estate, also known as the Dan Fisher Farm. Excavation at the Fisher Farm took place during the early 20th century. The site comprises a large village with numerous house floors and pits, as well as 12 mounds. Several mounds were found to contain burials of Native Americans along with native artifacts. Thousands of human remains and items were unearthed from the multiple layers of burials within the mounds, with each layer constituting a different occupational period.

According to George Langford, Sr., who also excavated the area, the burials from the small east mound most likely date to the late 18th century.

Native tribes in Illinois belonged to the Algonquian linguistic family. Tribes inhabiting northeast Illinois included the Miami, Mascouten and Illinois. During the latter half of the 1700s, the Winnebago and Shawnee lived in the area. Early 18th century migrations and forced relocation from the east brought the Sauk, Fox, Kickapoo and Potawatomi into the area. The Mascouten became part of the Kickapoo after 1800. In 1854, tribes associated with the Miami and the Illinois became associated with the Confederated Peoria, and by 1873 they became known as the United Peoria and Miamis. Later periods, the Miami tribe associated with the Potawatomi, Shawnee, and Delaware. Therefore, the tribes that occupied Illinois at the close of the 18th century are the Mascouten, Miami, Illinois, Sauk, Fox, Kickapoo, Shawnee, Potawatomi, and Winnebago.

The Ho-Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Otoe-Missouria Tribe of Indians, Oklahoma; and Winnebago Tribe of Nebraska have provided both written and oral history for their traditional occupation of Midwest areas east of the Mississippi and have demonstrated land claims in Illinois. In addition, published works cite the Ho-Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Otoe-Missouria Tribe of Indians, Oklahoma; and the Winnebago Tribe of Nebraska, as having had villages in Illinois characterized by mound-building cultural practices.

Based on the preponderance of the evidence, including the primary body of Dr. Neumann's work in Illinois, collection records, and oral history, officials of the Oregon State University Department of Anthropology reasonably believe that the descendants of these Mascouten, Miami, Illinois, Sauk, Fox, Kickapoo, Shawnee, Potawatomi, and Winnebago are members of the Citizen Potawatomi Nation of Oklahoma; Forest County Potawatomi Community of Wisconsin; Hannahville Indian Community, Michigan; Ho-Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas; Kickapoo Tribe of Oklahoma; Otoe-Missouria Tribe of Indians of Oklahoma; Peoria Tribe of Indians of Oklahoma; Pokagon Band of Potawatomi Indians of Michigan and Indiana; Prairie Band of Potawatomi Nation of Kansas; Sac & Fox Tribe of the Mississippi in Iowa; Sac &

Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation of Oklahoma; Shawnee Tribe, Oklahoma; and Winnebago Tribe of Nebraska.

Officials of the Oregon State University, Department 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 Oregon State University, Department 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 Citizen Potawatomi Nation of Oklahoma; Forest County Potawatomi Community of Wisconsin; Hannahville Indian Community, Michigan; Ho-Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas; Kickapoo Tribe of Oklahoma; Miami Tribe of Oklahoma; Otoe-Missouria Tribe of Indians of Oklahoma; Peoria Tribe of Indians of Oklahoma; Pokagon Band of Potawatomi Indians of Michigan and Indiana; Prairie Band of Potawatomi Nation of Kansas; Sac & Fox Tribe of the Mississippi in Iowa; Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation of Oklahoma; Shawnee Tribe, Oklahoma; and Winnebago Tribe of Nebraska.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. David McMurray, Oregon State University, Department of Anthropology, 238 Waldo Hall, Corvallis, OR 97331, telephone (541) 737-4515, before June 25, 2009. Repatriation of the human remains to the Ho-Chunk Nation of Wisconsin and the Iowa Tribe of Kansas and Nebraska may proceed after that date if no additional claimants come forward.

The Oregon State University, Department of Anthropology is responsible for notifying the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Citizen Potawatomi Nation, Oklahoma; Delaware Nation, Oklahoma; Forest County Potawatomi Community, Wisconsin; Hannahville Indian Community, Michigan; Ho-Chunk Nation of Wisconsin; Iowa Tribe of Kansas and Nebraska; Iowa Tribe of Oklahoma; Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas; Kickapoo Tribe of Oklahoma; Miami Tribe of Oklahoma; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Otoe-Missouria Tribe of Indians,

Oklahoma; Peoria Tribe of Indians of Oklahoma; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Prairie Band of Potawatomi Nation, Kansas; Sac & Fox Tribe of the Mississippi in Iowa; Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation of Oklahoma; Shawnee Tribe, Oklahoma; and Winnebago Tribe of Nebraska that this notice has been published.

Dated: May 11, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E9-12256 Filed 5-22-09; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Kalamazoo Valley Museum, Kalamazoo Valley Community College, Kalamazoo, MI**

**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 Kalamazoo Valley Museum, Kalamazoo Valley Community College, Kalamazoo, MI. The human remains were most likely removed from Wayne County and unidentified mound builder settlements in Michigan.

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 Kalamazoo Valley Museum professional staff in consultation with representatives of the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan.

Prior to 1946, human remains representing a minimum of one individual were removed as a surface find from an unidentified site in the area of Detroit, Wayne County, MI, by amateur collector Leo J. Dickey. Mr. Dickey donated the human remains to the Kalamazoo Museum (today the Kalamazoo Valley Museum) in 1951. No known individual was identified. No associated funerary objects are present.

The limited information provided by the donor for the human remains has been determined by museum officials to be insufficient to reasonably associate them to any present-day Indian tribe. Therefore, officials of the Kalamazoo Valley Museum have determined the Native American human remains are culturally unidentifiable.

At an unknown date, human remains representing two individuals were removed from an unidentified mound builder site (or sites) in Michigan. In 1946, during an inventory of the Kalamazoo Museum collection, the human remains were found uncataloged in the collection. They were identified as Native American ancestry based on handwritten labels affixed to the foreheads of the skulls reading "Moundbuilder." A thorough search of museum records did not reveal the donor of the human remains or the date they arrived at the museum. The human remains were subsequently cataloged into the collection as Native American human remains of Michigan mound builder ancestry. No known individuals were identified. No associated funerary objects are present.

In June 2008, two anthropology professors from Western Michigan University examined the human remains and determined that they were consistent with Native American morphology. However, given the circumstances of the acquisition of the human remains, the museum staff has concluded that there is insufficient information to reasonably associate them to any present-day Indian tribe. Therefore, officials of the Kalamazoo Valley Museum have determined that the Native American human remains are culturally unidentifiable.

Officials of the Kalamazoo Valley Museum have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of three individuals of Native American ancestry. Officials of the Kalamazoo Valley Museum also have determined that, pursuant to 25 U.S.C. 3001 (2), a shared group relationship cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In October 2008, the Kalamazoo Valley Museum requested that the Review Committee recommend disposition of three culturally unidentifiable human remains to the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan, as the aboriginal occupants of Michigan.

The Review Committee considered the proposal at its October 11-12, 2008 meeting and recommended disposition of the human remains to the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan. An April 3, 2009 letter on behalf of the Secretary of Interior from the Designated Federal Officer, transmitted the authorization for the Kalamazoo Valley Museum to effect disposition of the human remains to the eight Indian tribes listed above contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills that requirement.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Paula L. Metzner, Kalamazoo Valley Museum, P.O. Box 4070, Kalamazoo, MI 49003-4070, telephone (269) 373-7958, before June 25, 2009. Disposition of the human remains to the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan;