

site was intermittently occupied from prehistoric times into the historic era.

All of the human remains and associated funerary objects described above from the Kent County sites are, by a preponderance of the evidence, culturally affiliated with the present-day Federally-recognized Little River Band of Ottawa Indians, Michigan, whose ancestors include the Grand River Ottawa Bands. The historic occupation of Kent County, MI, by the Little River Band of Ottawa Indians is well documented.

Officials of The Public Museum have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of eight individuals of Native American ancestry. Officials of The Public Museum also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 264 associated funerary objects described above are reasonably believed to have been placed with or near individual remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of The Public Museum 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 Little River Band of Ottawa Indians, Michigan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Marilyn Merdzinski, Director of Collections and Preservation, The Public Museum, 272 Pearl St. NW., Grand Rapids, MI 49504, telephone (616) 456–3521, before September 21, 2009. Repatriation of the human remains and associated funerary objects to the Little River Band of Ottawa Indians, Michigan may proceed after that date if no additional claimants come forward.

The Public Museum is responsible for notifying the Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; and Little Traverse Bay Bands of Odawa Indians, Michigan that this notice has been published.

Dated: July 24, 2009.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC and 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 control of the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and in the physical custody of the New York University College of Dentistry, New York, NY. The human remains were removed from Hawikuh, Cibola County, NM.

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 Bureau of Indian Affairs and New York University College of Dentistry professional staff in consultation with representatives of the Zuni Tribe of the Zuni Reservation, New Mexico.

In February 1921, human remains representing a minimum of one individual were removed from "Burial 1263" at Hawikuh, Cibola County, NM, during legally permitted excavations by the Museum of the American Indian, Heye Foundation. At the time of excavation, the site of Hawikuh was located on Zuni tribal lands. In 1921, the human remains were accessioned into the collections of the Museum of the American Indian. In 1956, the Museum of the American Indian transferred the human remains to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individual was identified. No associated funerary objects are present.

Records identify the human remains as "Burial 1263" from Hawikuh. Cranial morphology suggests that the human remains are consistent with an individual of Native American ancestry. Consultation evidence, historic documents, and archeological data indicate Hawikuh was a Zuni settlement

occupied from the 14th to 17th centuries. Zuni traditions identify the region around Hawikuh as their ancestral territory. Archeological data suggest that the site was inhabited since circa A.D. 1300. The first historic records of Hawikuh were made by the Spanish in 1536; over the next 150 years the Spanish documented their visits and missions at Hawikuh, which they identified as one of the seven cities of Cibola. After the Pueblo Revolt of 1680, the Zuni resettled at the location of the current Zuni Pueblo. Oral tradition and historic records describe both the revolt and the subsequent aggregation of Zuni people at the Zuni Pueblo. For a number of years, some Zuni periodically returned to Hawikuh for short stays.

The Spanish granted the land at Hawikuh and other Zuni villages to the Zuni in 1689. The Zuni have remained in the area to the present-day. The present Zuni reservation was first established by Executive Order in 1877, although the boundaries were subsequently modified. The Zuni voted to hold elections under the Indian Reorganization Act in 1934, and adopted a constitution in 1970. Today the Zuni Tribe is recognized as the Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the Bureau of Indian Affairs and 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 Bureau of Indian Affairs and 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 Zuni Tribe of the Zuni Reservation, New Mexico.

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 September 21, 2009. Repatriation of the human remains to the Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The New York University College of Dentistry and Bureau of Indian Affairs are responsible for notifying the Zuni Tribe of the Zuni Reservation of New Mexico that this notice has been published.

Dated: July 24, 2009.

**Sherry Hutt,**

*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 of the New York University College of Dentistry, New York, NY. The human remains were removed from Cape Nome, Nome County, AK.

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 New York University College of Dentistry professional staff in consultation with representatives of the Nome Eskimo Community.

At an unknown date, human remains representing a minimum of one individual were removed from an unidentified site at Cape Nome, AK, by an unknown individual. By 1924, the human remains were donated to the Museum of the American Indian, Heye Foundation by Mrs. George Heye. 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.

Museum of the American Indian records list the locality of origin as Cape Nome, AK. The human remains are well-preserved and the morphology is consistent with Native American ancestry. There are four cultural phases for the Cape Nome area, the Denbigh Flint Complex, Norton, Birmirk, and Cape Nome phases. Because preservation of human remains is extremely rare for sites in the Cape

Nome region that predate the Cape Nome phase, it is likely that the human remains date to the Cape Nome phase, circa A.D. 1000-1800. The Cape Nome phase corresponds to the Western Thule tradition of the Bering Sea region. In the Western Thule tradition, the people of the Seward Peninsula were highly localized, with differences in their lifeways based on the particular resources available in their territory. Localization may have occurred alongside the development of geopolitical boundaries. Cape Nome was a coastal area with a focus on smaller sea mammals.

Cape Nome was part of the Ayaasaeiarmiut or Cape Nome territory of Inupiaq speakers at the time of Euroamerican contact. Burials at Cape Nome were described by Edward Nelson in the late 19th century. Nelson observed that human remains were placed in wooden boxes that were elevated onto poles. The boxes were exposed to the elements and highly visible to collectors.

Archeological and consultation evidence indicates that the Ayaasaeiarmiut Inupiaq inhabited the Cape Nome area since at least A.D. 1000. Today, the descendants of the people of Cape Nome are represented by the Nome Eskimo Community.

Officials of 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 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 Nome Eskimo Community.

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 September 21, 2009. Repatriation of the human remains to the Nome Eskimo Community may proceed after that date if no additional claimants come forward.

The New York University College of Dentistry is responsible for notifying the Nome Eskimo Community that this notice has been published.

Dated: July 24, 2009.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: The Colorado College, Colorado Springs, CO; Correction

**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 under the control of The Colorado College, Colorado Springs, CO. The human remains and associated funerary objects were removed from sites in the southwestern United States and a canyon tributary of Comb Wash, San Juan County, 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.

This notice corrects the number count of the associated funerary objects in a Notice of Inventory Completion previously published in the **Federal Register** (72 FR 19232-19233, April 14, 2004) from one to two. In the **Federal Register** notice of April 14, 2004, paragraph numbers 6-9 are corrected by substituting the following paragraphs:

Between 1897 and 1898, human remains representing one individual were removed from a cliff ruin in a canyon tributary of Comb Wash, San Juan County, UT, under the auspices of the Lang Expedition of 1897-1898. Prior to 1900, General William Jackson Palmer acquired what became known as the Lang-Bixby Collection which he subsequently transferred to The Colorado College. With the exception of the human remains and funerary objects in direct contact with the human remains, The Colorado College Museum collection, which included the Lang-Bixby Collection, was dispersed through long-term loans primarily to the Colorado Springs Fine Arts Center