

Dated: July 24, 2009.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E9-19964 Filed 8-19-09; 8:45 am]

BILLING CODE 4312-50-S

## 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.*

[FR Doc. E9-19961 Filed 8-19-09; 8:45 am]

BILLING CODE 4312-50-S

## 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

(formerly Taylor Museum) and the Denver Museum of Nature and Science (formerly Denver Museum of Natural History) beginning in the late 1960s. The two associated funerary objects are a woven fiber robe or blanket and a piece of buckskin. There is an additional funerary object associated with the human remains, a large ceramic vessel, which is currently missing from the collection.

A physical anthropological assessment of the human remains indicates that the remains are ancestral Puebloan based on the type of cranial deformation. The type and style of associated funerary objects are also ancestral Puebloan. A relationship of shared group identity can reasonably be traced between ancestral Puebloan peoples and modern Puebloan peoples based on oral tradition and scientific studies. A preponderance of evidence supports cultural affiliation with modern Puebloan groups. According to scientific studies and oral tradition, the Navajo share some cultural practices with modern Puebloans, however, there is not a preponderance of evidence to support Navajo cultural affiliation.

Officials of The Colorado College have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 11 individuals of Native American ancestry. Officials of The Colorado College also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two 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. Lastly, officials of The Colorado College 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 Hopi Tribe of Arizona; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo of Texas; and 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 and associated funerary objects should contact Chris Melcher, Legal Counsel/Director of Business, The Colorado College c/o Jan Bernstein, President, Bernstein & Associates - NAGPRA Consultants, 1041 Lafayette St., Denver, CO 80218, telephone (303) 894-0648, janbernstein@nagpra.info, before September 21, 2009. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona may proceed after that date if no additional claimants come forward.

The Colorado College is responsible for notifying the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: August 5, 2009.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E9-19976 Filed 8-19-09; 8:45 am]

**BILLING CODE 4312-50-S**

## 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 Bronx County, NY.

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 Delaware Nation of Oklahoma; Delaware Tribe (part of the Cherokee Nation, Oklahoma); and Stockbridge Munsee Community, Wisconsin.

In 1911, human remains representing a minimum of one individual were removed from a grave at Broadway and Isham Streets, Inwood, New York, NY, by Reginald P. Bolton. In 1917, the human remains were accessioned by the Department of Physical Anthropology at the Museum of the American Indian, Heye Foundation. 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 identify the locality of origin of the human remains as "Aboriginal burial, Broadway and Isham Streets, New York City." This location is in present-day Inwood, on the island of Manhattan, New York City, Bronx County. The cranial morphology of the human remains is consistent with an individual of Native American ancestry. Objects found at the Broadway and Isham Street location, but not in the museum's collection, suggest that the site dates to the late Late Woodland, Protohistoric or early Historic Periods, A.D. 1400–1650. The Inwood area is documented historically, archeologically and by tribal traditions as the territory of the Munsee Delaware-speaking people since at least the Late Woodland period. Manhattan was largely vacated by the Munsee during the late 17th and early 18th centuries, and the Munsee of Manhattan joined other Munsee communities to their north and west. Some Munsee people became part of the Stockbridge community that eventually settled in Wisconsin. Today, their descendants are members of the Stockbridge Munsee Community, Wisconsin. Other Munsee were integrated into Unami Delaware-speaking groups who moved through the Midwest and/or Texas before settling on reservation land in Oklahoma. Today, these groups are known as the Delaware Nation of Oklahoma and the Delaware Tribe of the Cherokee Nation, Oklahoma.