

lines appear to be either decorations or residual tool marks from shaping the outer surface of the bowl. A series of shallow, parallel grooves evident on the bowl's base and inner walls may represent lathe marks, but this has not been confirmed. Use-wear on the inner floor of the bowl consists of numerous randomly oriented incised grooves formed by metal knives. Presumably these markings were incidental to cutting food or other soft material. The natural grain of the wood is somewhat obscured by age discoloration, but experienced woodworkers have concluded that it was made from a maple burl.

Heath's collection records state that the wooden bowl is Ottawa (Odawa) and was assigned a catalog number (No. 785). According to Heath, the bowl was purchased from Amos Assineway in Emmet County, MI, in 1915. Heath described the bowl as being "rare," "very old," and "in fine condition." Amos Assineway's name has not been found in early 20th century census records for Emmet County, but the Assineway or Assinaway family name is well-represented in the Odawa community.

Historic and geographic evidence indicates that the Odawa Indians have occupied the area of Emmet County, MI, since the 18th century. The Little Traverse Bay Bands of Odawa Indians, Michigan still reside in the area today. The Odawa traditionally had three types of wooden bowls: personal bowls, community bowls, and ceremonial bowls. Ceremonial/sacred bowls were used for special ceremonies (e.g., Feast for the Dead) and are believed by the Odawa to contain *manidok* (spirits) that are members of the community and help the Odawa maintain their cultural beliefs and traditions. Consultation with tribal representatives led to the Odawa identification of the bowl as a sacred object that is needed by traditional religious leaders for ongoing ceremonies.

Officials of the Illinois State Museum reasonably believe that, pursuant to 25 U.S.C. 3001 (3)(B), the cultural item described above is needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Illinois State 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 sacred object and the Little Traverse Bay Bands of Odawa Indians, Michigan.

Representatives of any other Indian tribe that believe their tribe is culturally affiliated with the sacred object should

contact Robert Warren, NAGPRA Coordinator, Illinois State Museum, 1011 East Ash St., Springfield, IL 62703-3500, telephone (217) 524-7903, before October 22, 2009. Repatriation of the sacred object to the Little Traverse Bay Bands of Odawa Indians, Michigan may proceed after that date if no additional claimants come forward.

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

Dated: September 1, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-22781 Filed 9-21-09; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Syracuse University, Syracuse, 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 Syracuse University, Syracuse, NY. The human remains were removed from Onondaga 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 Syracuse University professional staff in consultation with representatives of the Onondaga Nation of New York.

In 1987, human remains representing a minimum of two individuals were removed from the Bloody Hill II Site also known as the Weston Site located on Gates Road in the Town of Pompey, Onondaga County, NY, during archeological excavations designed to mitigate development of the property on Gates Road. The excavation was conducted by Dr. Thomas Newman

acting as an independent contractor under a contract carried out by the State University of New York (SUNY) College of Environmental Science and Forestry at Syracuse. In 1989, Dr. Newman mailed two boxes to Dr. Mark Fleishman at Syracuse University. In 2002, the boxes were found unopened in a lab by Dr. Douglas Armstrong. Shortly after discovery, the boxes were taken to the Onondaga Nation where they were opened jointly by Dr. Armstrong and the Onondaga Nation Chief Paul Waterman. Each box contained fragmentary human remains in a soil matrix. No known individuals were identified. No associated funerary objects are present.

The Bloody Hill II Site is a known historic site with direct historical links to the Onondaga Nation. The site dates to the period A.D. 1663-1682 (as reported by James Tuck and James Bradley). Based on bioarcheological analysis, these individuals have been determined to be two Native American females. The human remains are incomplete and fragmentary and include the clay matrix in which the individuals were found. Both individuals are from the definitively Onondaga cultural context from the Weston (Bloody Hill II) site. Present-day descendants of the Onondaga are represented by the Onondaga Nation of New York.

Officials of Syracuse University have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of Syracuse University 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 Onondaga Nation of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Douglas Armstrong, Archaeological Collections Facility, Anthropology Department, 209 Maxwell Hall, Syracuse University, Syracuse, NY 13244, telephone (315) 443-2405, before October 22, 2009. Repatriation of the human remains to the Onondaga Nation of New York may proceed after that date if no additional claimants come forward.

The Syracuse University is responsible for notifying the Onondaga Nation of New York that this notice has been published.

Dated: September 8, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-22778 Filed 9-21-09; 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 Hempstead County, AR.

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 Caddo Nation of Oklahoma and Osage Nation, Oklahoma.

In 1916, human remains representing a minimum of two individuals were removed from the Ozan 5 Site (3HE59), Hempstead County, AR, by Mark Harrington, as part of a Museum of the American Indian, Heye Foundation expedition. In 1956, the human remains were transferred to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individuals were identified. No associated funerary objects are present.

Museum of the American Indian records list the locality of origin as the Ozan 5 Site, AR, and provide specific skeleton numbers, 13 and 17, for the human remains. These human remains were excavated from the "Main Cemetery" of the Ozan 5 site. The morphology of the human remains is consistent with Native American ancestry and the cranial remodeling exhibited by one individual is consistent with Caddoan cultural practices. Pottery types and burial styles

suggest that the cemetery dates to sometime between A.D. 1400 and 1700.

In 1916, human remains representing a minimum of three individuals were removed from the Washington Site (3HE35), Hempstead County, AR, by Mark Harrington, as part of a Museum of the American Indian, Heye Foundation expedition. In 1956, the human remains were transferred to Dr. Theodore Kazamiroff, New York University College of Dentistry. No known individuals were identified. No associated funerary objects are present.

Museum of the American Indian records list the locality of origin as the Washington Site, AR. All three sets of remains were removed from Mound 10, with one individual removed from burial 90 and the remaining two individuals removed from burial 93. The morphology of the human remains is consistent with Native American ancestry and the cranial remodeling exhibited by two individuals is consistent with Caddoan mortuary practices. Pottery types and burial styles suggest that the cemetery dates to sometime between A.D. 1400 and 1600.

Hempstead County is part of the Texarkana or Big Bend archeological region. Caddoan traditions identify the Texarkana region as part of the Caddo homelands and locate the point of origin of the Caddo people near the Red River or Hot Springs, in the Big Bend region. Late Prehistoric and Protohistoric phases for this area include the Belcher and Texarkana phases. These phases are associated with Caddoan-speaking people who became known as the Kadohadacho. The first historic records of the Kadohadacho villages in the Big Bend region of the Red River are from DeSoto's travels in 1542. The Kadohadacho remained in the region until the late 18th century. In 1835, the Kadohadacho ceded their land and united with other Caddoan groups in Texas. In 1859, the Caddo relocated to Oklahoma. In 1938, the Caddo organized as the Caddo Nation under the Indian Reorganization Act. Support for the cultural relationship between historic Kadohadacho and pre-Contact sites in the Big Bend region can be seen in the continuity of mortuary practices. During consultations, Caddo representatives identified the burials from these sites as Caddo and provided oral tradition, ethnographic, and archeological evidence to support this identification.

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 five individuals 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 Caddo Nation of Oklahoma.

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 October 22, 2009. Repatriation of the human remains to the Caddo Nation of Oklahoma may proceed after that date if no additional claimants come forward.

The New York University College of Dentistry is responsible for notifying the Caddo Nation of Oklahoma and Osage Tribe, Oklahoma that this notice has been published.

Dated: September 8, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-22780 Filed 9-21-09; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Syracuse University, Syracuse, 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 and associated funerary objects in the possession of Syracuse University, Syracuse, NY. The human remains and associated funerary objects were removed from the Strato's Grove site, Onondaga 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 and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Syracuse University professional staff in consultation with representatives of the Onondaga Nation of New York.