

fragments, 2 antler digging sticks, 1 abalone shell pendant, 2 scrapers, 2 bone awls, 1 piece of matting, 1 flake, 2 dentalia necklace fragments, 1 small box of dentalia beads, 1 bone needle, 1 copper pendant, 18 rolled copper beads, 6 dentalium, 1 piece of cordage, 1 long jadeite celt and 1 chipped flint fragment.

During the period July 1939 - September 1940, funerary objects were systematically removed from Site 46 (45-Stevens-46), Stevens County, WA, by Collier, Hudson and Ford due to the construction of the Grand Coulee Dam and its reservoir (Lake Roosevelt), and they were accessioned by the museum in 1940 (EWSHS Accession #1027). The 78 unassociated funerary objects are 6 pieces worked bone, 1 jadeite chip, 1 jadeite celt, 44 bone implements, 3 stone pipes, 3 projectile points, 3 schist scrapers, 1 mussel shell, 1 antler wedge, 1 slate needle, 1 slate pendant, 1 pipe fragment, 1 bone awl, 1 slate object, 1 lot of turgite paint material, 1 arrow shaft smoother, 2 hematite pieces, 3 knives, 1 spear point, 1 antler and 1 antler horn implement.

During the period July 1939 - September 1940, funerary objects were systematically removed from Site 47 (45-ST-47), Stevens County, WA, by Collier, Hudson and Ford due to the construction of the Grand Coulee Dam and its reservoir (Lake Roosevelt), and they were accessioned by the museum in 1940 (EWSHS Accession #1027). The 64 unassociated funerary objects are 1 copper bracelet, 7 projectile points, 6 bone combs, 1 bone implement, 1 bone spearpoint, 2 bone whistles, 27 bone awls, 2 copper and shell pendants, 1 spear point, 1 carved stone pipe, 1 jadeite celt, 1 jadeite adze, 2 bone ornaments (possible combs), 1 bone flute fragment, 1 coiled basket, 1 turquoise pendant, 1 dentalia, 2 abalone pendants, 3 glass beads and 1 arrow shaft smoother.

The unassociated funerary objects described above are consistent with cultural items typically found in context with Native American burials in eastern Washington State. Furthermore, accession numbers, as well as field notes and journal entries, indicate that the cultural items were found in connection with human remains. Extensive museum documentation, the geographic locations of the sites, burial patterns, and consultation from the Confederated Tribes of the Colville Indian Reservation, Washington, verify that the cultural items were removed from sites that are within the aboriginal territory of the bands of Indians that now make up the Confederated Tribes of

the Colville Indian Reservation, Washington.

Officials of the Northwest Museum of Arts & Culture have determined that, pursuant to 25 U.S.C. 3001(3)(B), the 279 cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the Northwest Museum of Arts & Culture 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 unassociated funerary objects and the Confederated Tribes of the Colville Indian Reservation, Washington.

Representatives of any other Indian tribe that believe themselves to be culturally affiliated with the unassociated funerary objects should contact Mr. Michael Holloman, Northwest Museum of Arts & Culture, Spokane, WA 99201, telephone (509) 363-5337, before October 25, 2010. Repatriation of the unassociated funerary objects to the Confederated Tribes of the Colville Indian Reservation, Washington, may proceed after that date if no additional claimants come forward.

The Northwest Museum of Arts & Culture is responsible for notifying The Confederated Tribes of the Colville Indian Reservation, Washington, that this notice has been published.

Dated: September 10, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: American Museum of Natural History, 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. 3005, of the intent to repatriate cultural items in the possession of the American Museum of Natural History, New York, NY, that meets the definition of unassociated funerary objects under 25 U.S.C. 3001.

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 cultural items. The National Park Service is not responsible for the determinations in this notice.

In 1902, human remains representing a minimum of one individual were collected by Dr. Ales Hrdlicka from a cave in the vicinity of Sacaton, Pinal County, AZ, while Dr. Hrdlicka was a member of the Hyde Expedition, sponsored by the American Museum of Natural History. No known individual was identified.

This individual has been identified as Native American based on the American Museum of Natural History's catalog entry describing the remains as a "Pima ... medicine man." The two associated funerary objects were a pair of metal spurs.

In 2006, the human remains and the metal spurs were repatriated to the Gila River Indian Community. Subsequently, the American Museum of Natural History discovered among its collections additional funerary objects associated with this repatriated individual, but not previously reported. Therefore, these additional funerary objects are now considered to be unassociated. The 32 unassociated funerary objects are elements of 1 percussion musket (a barrel and trigger and a percussion lock); 1 leather bullet pouch and its contents (12 metal ball bullets, 3 spent percussion caps, 1 shell casing, 3 glass marbles, 1 piece of cloth and 1 lot of paper scraps); 1 metal flask; 1 teacup; 1 saucer; 1 pressed metal spoon; 2 blue glass beads; 2 claws and 1 piece of sewn rawhide.

The metal flask is painted green and has a knotted cloth plug. The tea cup and saucer are white glazed ceramic. The two beads are made of blue glass. The two claws are from a jaguar. The rawhide piece is sewn with a rawhide thong.

The geographic location is consistent with the post-contact territory of the Pima, who are represented by the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; the Gila River Indian Community of the Gila River Indian Reservation, Arizona; and the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona. The presence of items such as metal spurs, a rifle and white ceramic teacup suggest a post-contact date for this burial.

Officials of the American Museum of Natural History have determined that,

pursuant to 25 U.S.C. 3001(3)(B), the 32 cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the American Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001(2), there is a shared group identity that can be traced between the unassociated funerary objects and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; and Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Nell Murphy, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th St., New York, NY 10024, telephone (212) 769-5837, before October 25, 2010. Repatriation of the unassociated funerary objects to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; and Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona, may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; and Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona, that this notice has been published.

Dated: September 10, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items: Thomas Gilcrease Institute of American History and Art, Tulsa, OK**

**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. 3005, of the intent to repatriate cultural items in the possession of the Thomas Gilcrease Institute of American History and Art (Gilcrease Museum), Tulsa, OK, that meet the definition of objects of cultural patrimony under 25 U.S.C. 3001.

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 cultural items. The National Park Service is not responsible for the determinations in this notice.

The nine cultural items are Waxo'be bundles belonging to the Osage people. The bundles were part of the Emil Lenders Collection that was brought to the Gilcrease Museum during the early half of the 20th Century. The bundles were part of a sizeable collection of Native American artifacts acquired by the Gilcrease Museum for the preservation of North American history.

The first bundle is made of buckskin with a scalp lock and twisted wool that are seen from the open end (84.1749). The second bundle has a long buckskin strap for an Osage War bundle that has an eagle foot and human scalp attached (84.1750 a-h). The third bundle is made with a wrapped buckskin strap that ties a woven buffalo hair bag with eagle foot and human scalp attached (84.1751 a-i). The fourth bundle is made of buckskin and laced at the ends with buckskin thongs, buckskin tying strap, and a woven inner bag (84.1753 a-b). The fifth bundle is made of buckskin and contains a partially woven inner bag and woven buffalo hair bag and tied with two leather thongs (84.1754). The sixth bundle has an outer strip and an outer bag, as well as two inner bags, and a buckskin strap for tying prisoners (84.1757 a-i). The seventh bundle has an outer bag of woven buffalo hair with an inner bag made of buckskin with a woven mat inside (84.1759). The outer strap has animal hair and human scalp locks on buckskin with a rawhide ring tied on the bundle with calico. The eighth bundle has an outer covering of woven matting with borders of natural, black and red eagle quills (84.1761). The ninth bundle has an outer bag of woven buffalo hair with an inner bag of woven buckskin and woven mat inside. The outer strap is animal hair and human scalp locks on buckskin (84.1762).

Waxo'be bundles and their components have on-going historical and cultural importance to the Osage

people. They are also owned by the Osage people and not by any single individual. In the past, bundles and their components were the central symbolic elements of ceremonies related to Osage cosmology, the traditional religion practiced before adoption of the Native American Church by the Osage. While these specific ceremonies related to Osage cosmology are no longer practiced today, bundles and their components continue to hold immense spiritual significance and sacred power for the Osage people requiring protection of these objects and extremely limited exposure.

Officials of the Gilcrease Museum have determined that, pursuant to 25 U.S.C. 3001(3)(D), the nine cultural items described above have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Gilcrease 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 objects of cultural patrimony and the Osage Nation, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the objects of cultural patrimony should contact Dr. Duane H. King, Executive Director, or Eric Singleton, Assistant Curator of Anthropology, Gilcrease Museum, 1400 N. Gilcrease Museum Rd., Tulsa, OK 74127, telephone (918) 596-2793 before October 25, 2010. Repatriation of the objects of cultural patrimony to the Osage Nation, Oklahoma, will proceed after that date if no additional claimants come forward.

The Gilcrease Museum is responsible for notifying the Osage Nation, Oklahoma, that this notice has been published.

Dated: September 10, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2010-23930 Filed 9-23-10; 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