

No known individual was identified. The 31 associated funerary objects are 19 arrow points, 1 musket ball, 7 elk teeth, 1 bag of copper and iron fragments, 1 bag of animal bone fragments, 1 shell disk bead, and 1 red trade bead (AC.9812B).

Based on physical analysis and catalogue records, the human remains are determined to be Native American. Archeological evidence suggests that the Washington Boro Village Site and burial components, including the Keller Site, date to approximately A.D. 1600–1625. Archeological evidence and historical documentation show that the Washington Boro Village Site was occupied by the Susquehannock.

While the biological record is neutral regarding cultural affiliation, the Susquehannock likely shared a geographical affinity with the Haudenosaunee, as evidenced by shared ancestral lands in New York, common land use during the 1600s, and, starting in the 1700s, Haudenosaunee claims to the former territory of the Susquehannock. Furthermore, the Susquehannock shared kinship with the Haudenosaunee through similar clan systems, adoption, intermarriage, and burial practices. Current archeological evidence suggests that the Susquehannock and Haudenosaunee were descended from the same proto-Iroquoian culture. Around A.D. 1300, the Susquehannock split off from that culture. Settling in Lancaster County, PA, the Susquehannock had become a distinct group by A.D. 1580. Archeological evidence also demonstrates that the Susquehannock and Haudenosaunee shared a very similar material culture tradition across multiple artifact categories.

For more than a century, anthropologists have consistently referred to the Susquehannock as an Iroquoian people, and anthropological theories of diaspora and assimilation reasonably explain the incorporation of Susquehannock into the Haudenosaunee Confederacy in the late 1600s and 1700s. Although folkloric evidence is not abundant, nevertheless it is consistent with a conclusion of cultural affiliation. Scholars have conclusively shown that the Susquehannock language was very closely related to the other extant Iroquoian languages, which demonstrates a robust interrelationship among these peoples. Haudenosaunee oral tradition consistently and unambiguously expresses a strong cultural and historical affinity for the Susquehannock. Historical evidence indicates a complex relationship between the Susquehannock and

Haudenosaunee, but convincingly suggests that by the late 1600s, the Susquehannock freely allowed themselves to be adopted into the Haudenosaunee. Expert opinion, as constituted by the NAGPRA Review Committee, further supports a determination that the Haudenosaunee and Susquehannock are culturally affiliated under NAGPRA. In summary, six lines of evidence support cultural affiliation (geographical, archaeological, anthropological, oral tradition, historical evidence, and expert opinion) and two lines strongly support cultural affiliation (kinship and linguistics). One line of evidence is indeterminate (biology), and one line of evidence is consistent with cultural affiliation (folklore). Therefore, the museum reasonably believes that there is a shared group identity between the Haudenosaunee Confederacy and the Susquehannock people who occupied Lancaster County, PA, at the Washington Boro Village Site.

#### **Determinations Made by the Denver Museum of Nature & Science**

Officials of the Denver Museum of Nature & Science have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of three individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 35 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.
- 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 Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Saint Regis Mohawk Tribe, New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Tonawanda Band of Seneca Indians; and the Tuscarora Nation of New York.

#### **Additional Requestors and Disposition**

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Chip Colwell-Chanthaphonh, Denver Museum of Nature & Science, 2001 Colorado Blvd., Denver, CO 80204, telephone (303) 370-6378, before August 22, 2011. Repatriation of the human remains and associated funerary objects to the Cayuga Nation of New

York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation; Saint Regis Mohawk Tribe, New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Tonawanda Band of Seneca Indians; and the Tuscarora Nation of New York, may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the Absentee-Shawnee Tribe of Indians of Oklahoma; Cayuga Nation of New York; Delaware Nation, Oklahoma; Delaware Tribe of Indians, Oklahoma; Eastern Shawnee Tribe of Oklahoma; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Saint Regis Mohawk Tribe, New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Shawnee Tribe, Oklahoma; Stockbridge Munsee Community, Wisconsin; Tonawanda Band of Seneca Indians; Tuscarora Nation of New York; and the Haudenosaunee Standing Committee on Burial Rules and Regulations, a non-Federally recognized Indian organization for the purposes of NAGPRA, that this notice has been published.

Dated: July 14, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2011-18358 Filed 7-20-11; 8:45 am]

**BILLING CODE 4312-50-P**

## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

[2253-665]

#### **Notice of Inventory Completion: Slater Museum of Natural History, University of Puget Sound, Tacoma, WA**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

**SUMMARY:** The Slater Museum of Natural History, University of Puget Sound has completed an inventory of human remains, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the human remains and any present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Slater Museum of Natural History, University of Puget Sound. Disposition of the human remains to the Indian tribes stated below may occur if no additional requestors come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the Slater Museum of Natural History, University of Puget Sound at the address below by August 22, 2011.

**ADDRESSES:** Peter Wimberger, Slater Museum of Natural History, University of Puget Sound, 1500 North Warner St., Tacoma, WA 98416-1088, telephone (253) 879-2784.

**SUPPLEMENTARY INFORMATION:** 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 Slater Museum of Natural History, University of Puget Sound, Tacoma, WA. The human remains were removed from "Western Washington."

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). 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.

#### Consultation

A detailed assessment of the human remains was made by Slater Museum of Natural History, University of Puget Sound professional staff in consultation with representatives of the Confederated Tribes and Bands of the Yakama Nation, Washington; Confederated Tribes of the Chehalis Reservation, Washington; Cowlitz Indian Tribe, Washington; Hoh Indian Tribe of the Hoh Indian Reservation, Washington; Jamestown S'Klallam Tribe of Washington; Lower Elwha Tribal Community of the Lower Elwha Reservation, Washington; Lummi Tribe of the Lummi Reservation, Washington; Makah Indian Tribe of the Makah Indian Reservation, Washington; Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Nooksack Indian Tribe of Washington; Port Gamble Indian Community of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Quileute Tribe of the Quileute Reservation, Washington; Quinault Tribe of the Quinault Reservation, Washington; Samish Indian Tribe, Washington; Sauk-Suiattle Indian Tribe of Washington; Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington;

Skokomish Indian Tribe of the Skokomish Reservation, Washington; Snoqualmie Tribe, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Stillaguamish Tribe of Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; Swinomish Indians of the Swinomish Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and the Upper Skagit Indian Tribe of Washington (hereinafter referred to as "The Tribes"). In addition, the Slater Museum of Natural History, University of Puget Sound professional staff consulted with the following non-Federally recognized Indian groups: Chinook Tribe, Duwamish Tribe, Kikiallus Nation, Marietta Band of Nooksack Indians, Snohomish Tribe, Snoqualmoo Tribe, and Steilacoom Indian Tribe (hereinafter referred to as "The Indian Groups"). The Slater Museum of Natural History, University of Puget Sound received responses from the Confederated Tribes and Bands of the Yakama Nation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; and the Squaxin Island Tribe of the Squaxin Island Reservation, Washington. Skokomish Indian Tribe of the Skokomish Reservation, Washington requested a status report on the disposition of the remains, but made no claim for disposition. The Puyallup Tribe of the Puyallup Reservation, Washington, and Confederated Tribes and Bands of the Yakama Nation, Washington, submitted a NAGPRA claim for the individual described in this Notice of Inventory Completion. The Squaxin Island Tribe of the Squaxin Island Reservation, Washington, supported the disposition of the individual to these two Indian tribes.

#### History and Description of the Remains

At an unknown date prior to 1970, human remains representing a minimum of one individual were removed from "Western Washington." The remains were stored at the University of Puget Sound's Department of Comparative Sociology since at least the 1970s. In late Fall 2006 the remains were transferred to the Slater Museum by University staff. There is no record of the excavator, donor, date of removal, or exact provenience, except for "Western Washington." No known individual was identified. No associated funerary objects are present.

Elements present include a cranium and a mandible. No cranial deformation is present and the mandible is missing five teeth postmortem. The remains are

overall very clean and of a dark mottled coloration. Small roots are present in the nasal cavity and sediments are found endocranially, suggesting the individual was likely removed from an archeological context. Slight cortical exfoliation is present on both the cranium and mandible, indicating the individual was buried in a taphonomic environment characterized by alternating dry and wet conditions. Based on 14 morphological characteristics, a physical anthropologist determined the remains represent a (possibly) male individual 40-60 years old and of Native American ancestry (Gill 1998; Rhine 1990). Additionally, the very even and severe enamel wear indicate the mastication of population-specific coarse foods that characterized the diets of pre-contact and post-contact Native American populations (Buikstra and Ubelaker 1994). These characteristics, in addition to the Slater Museum's limited information, indicate that the individual is of Native American ancestry. The remains may have been removed from any location within Western Washington, which is considered by the Museum to include the 19 counties located between the Pacific Ocean and the Cascade Mountains. These include: Clallam, Clark, Cowlitz, Grays Harbor, Island, Jefferson, King, Kitsap, Lewis, Mason, Pacific, Pierce, San Juan, Skagit, Skamania, Snohomish, Thurston, Wahkiakum, and Whatcom Counties.

#### Determinations Made by the Slater Museum of Natural History, University of Puget Sound

Officials of the Slater Museum of Natural History, University of Puget Sound have determined that:

- Pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.
- According to final judgments of the Indian Claims Commission, the land from which the Native American human remains were removed is the aboriginal land of The Tribes.
- Multiple lines of evidence, including treaties, Acts of Congress, and Executive Orders, indicate that the land from which the Native American human remains were removed is the aboriginal land of The Tribes and The Indian Groups.
- Other credible lines of evidence, indicate that the land from which the Native American human remains were removed is the aboriginal land of The Tribes and The Indian Groups.
- Pursuant to 25 U.S.C. 3001(9), the human remains described above

represent the physical remains of one individual of Native American ancestry.

- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains is to the Confederated Tribes and Bands of the Yakama Nation, Washington, and Puyallup Tribe of the Puyallup Reservation, Washington.

#### Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains or any other Indian tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Peter Wimberger, Slater Museum of Natural History, University of Puget Sound, 1500 North Warner St., Tacoma, WA 98416-1088, telephone (253) 879-2784, before August 22, 2011. Disposition of the human remains to the Confederated Tribes and Bands of the Yakama Nation, Washington, and Puyallup Tribe of the Puyallup Reservation, Washington, may proceed after that date if no additional requestors come forward.

The Slater Museum of Natural History, University of Puget Sound is responsible for notifying The Tribes and The Indian Groups that this notice has been published.

Dated: July 14, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2011-18344 Filed 7-20-11; 8:45 am]

**BILLING CODE 4312-50-P**

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC and Oregon Museum of Science and Industry, Portland, OR

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

**SUMMARY:** The Bureau of Indian Affairs and the Oregon Museum of Science and Industry have completed an inventory of human remains, in consultation with the appropriate Indian tribe, and determined that there is a cultural affiliation between the human remains and a present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Oregon Museum of Science and Industry. Repatriation of the human remains to the Indian tribe stated below may occur if no additional claimants come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the Bureau of Indian Affairs through the Oregon Museum of Science and Industry at the address below by August 22, 2011.

**ADDRESSES:** Lori Erickson, Curator, Oregon Museum of Science and Industry, 1945 SE Water Ave., Portland, OR 97214, telephone (503) 797-4582.

**SUPPLEMENTARY INFORMATION:** 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 Oregon Museum of Science and Industry, Portland, OR. The human remains were removed from an area within the boundaries of the Hopi Reservation in Arizona.

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.

#### Consultation

A detailed assessment of the human remains was made by Oregon Museum of Science and Industry professional staff on behalf of the Bureau of Indian Affairs in consultation with representatives of the Hopi Tribe of Arizona.

#### History and Description of the Remains

In the early 1940s, human remains representing a minimum of one individual were removed from an area of the Hopi Reservation in Arizona by Ray Ghents, Dr. Hewitt, and Dr. Fischer. The exact location of the area is unclear from museum records. Mr. Paul Ghents donated the remains to the Oregon Museum of Science and Industry on November 10, 1977. No known individual was identified. No associated funerary objects are present.

The human remains have been identified as Native American based on observable dental traits and museum documentation. The remains are approximately 500 years old.

#### Determinations Made by the Bureau of Indian Affairs and the Oregon Museum of Science and Industry

Officials of the Bureau of Indian Affairs and the Oregon Museum of

Science and Industry have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of one individual of Native American ancestry.

- 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 Hopi Tribe of Arizona.

#### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Lori Erickson, Curator, Oregon Museum of Science and Industry, 1945 SE Water Ave., Portland, OR 97214, telephone (503) 797-4582, before August 22, 2011. Repatriation of the human remains to the Hopi Tribe of Arizona may proceed after that date if no additional claimants come forward.

The Bureau of Indian Affairs and the Oregon Museum of Science and Industry are responsible for notifying the Hopi Tribe of Arizona that this notice has been published.

Dated: July 14, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2011-18346 Filed 7-20-11; 8:45 am]

**BILLING CODE 4312-50-P**

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Inventory Completion: American Museum of Natural History, New York, NY

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

**SUMMARY:** The American Museum of Natural History has completed an inventory of human remains, in consultation with the appropriate Indian tribe, and has determined that there is a cultural affiliation between the human remains and a present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the American Museum of Natural History. Repatriation of the human remains to the Indian tribe stated below may occur if no additional claimants come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the American Museum