

deleting paragraphs 6 to 8, and replacing paragraphs 4, 5, 9 and 10 with the following paragraphs:

In 1953, human remains representing a minimum of one individual (catalog number DU 6000) were removed from Marsh Pass, Navajo County, AZ, by Arnold Withers, a University of Denver Department of Anthropology faculty member, who donated the remains to the University of Denver Museum of Anthropology that same year. No field notes exist for these remains. No known individual was identified. No associated funerary objects are present.

Marsh Pass is on the Navajo Reservation. The human remains were found in a deserted hogan. According to the scientific literature, hogans are a Navajo form of habitation, and under certain circumstances are also traditional Navajo burial places. Tribal information also largely supports a Navajo affiliation. The preponderance of the evidence, including archeology, architecture, oral traditions, and expert opinion, indicates that a relationship of shared group identity can be reasonably traced between the human remains and the Navajo Nation, Arizona, New Mexico & Utah.

Officials of the Bureau of Indian Affairs and University of Denver Department of Anthropology and Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of a minimum of one individual of Native American ancestry. Officials of the Bureau of Indian Affairs and University of Denver Department of Anthropology and Museum of Anthropology have also determined that, based on the preponderance of the evidence, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity can be reasonably traced between the Native American human remains and the Navajo Nation, Arizona, New Mexico & Utah.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Christina Kreps, University of Denver Museum of Anthropology, Sturm 146, Denver, CO 80208, telephone (303) 871-2688, before March 4, 2009. Repatriation of the human remains to the Navajo Nation, Arizona, New Mexico & Utah may proceed after that date if no additional claimants come forward.

The University of Denver Museum of Anthropology is responsible for notifying the Bureau of Indian Affairs; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Hopi Tribe of

Arizona; Navajo Nation, Arizona, New Mexico & Utah; Okhay 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: January 5, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-2111 Filed 1-30-09; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Raymond M. Alf Museum of Paleontology, Claremont, CA

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 Raymond M. Alf Museum of Paleontology, Claremont, CA. The human remains were removed from Kern County, CA.

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 Raymond M. Alf Museum of Paleontology professional staff and University of California, Los Angeles professional staff member Archeologist Gail Kennedy, in consultation with representatives of the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe).

At an unknown date, human remains representing a minimum of six individuals were removed from the Kern Valley area near Kernville, Kern County, CA. No known individuals were identified. No associated funerary objects are present.

The Kern Valley area is near Kernville, Kern County, in the Central California area. Museum officials reasonably believe, based on locations where the museum has previously collected non-paleontological specimens, that these six individuals may have been collected from the same area associated with another individual described in a published Notice of Inventory Completion in the **Federal Register** (73 FR 34318, June 17, 2008), although at the time of publication the museum was unable to relate the six individuals in this notice to that individual. However, officials of the Raymond M. Alf Museum have subsequently determined that the six individuals in this notice are probably from the same area, and possibly the same site as the individual in the June 17, 2008 notice, based on two separate analyses, museum collection history, and tribal consultation.

An investigation of the human remains conducted by Dr. Gail Kennedy, Physical Anthropologist, University of California, Los Angeles, determined that the individuals were California Native American based on dental wear. Tribal representatives of the Santa Rosa Rancheria conducted a second analysis, and independently concluded that the human remains are Native American.

The Kern Valley site is most likely either the habitation site of the Tubatulabal from which the individual in the June 17, 2008 notice had been removed, or a similar site. The Tubatulabal were loosely organized into three discrete bands called Pahkanapil, Palagewan, and Bankalachi (Smithsonian Institution, *Handbook of North American Indians*, Book 8, 1978). The Tubatulabal are considered Kern River Indians, speak an Uto-Aztec language, and live in the Kern River/Lake Isabella area, which includes the south fork (Palagewan) and the lower Kern River below the south fork (Tubatulabal). Their neighbors are the Kawaiisu and the Yokuts. The Bankalachi, who were located a few miles from the Palagewan, resided in Yokuts territory.

In 1857, the Kern River gold rush began in Palagewan territory. During 1862, a few Tubatulabal joined the Owens Valley Paiute in hostilities against the Whites, and about this time, a group of Koso Indians settled in the Tubatulabal area, intermarrying with the

Kawaiisu. In 1863, soldiers of the U.S. Army killed 35–40 Tubatulabal and Palagewan men near Kernville. Starting in 1865, the Tubatulabal began to practice agriculture and in 1893, the majority of them and a few Palagewan survivors were allotted land in the South Fork and Kern Valleys. From 1900 to 1972, many Tubatulabals moved to the Tule River Indian Reservation, north of the Kern valley region. It is reasonably believed that those that survived intermarried with the Yokuts in the Kern County area. Descendants of these Yokuts are members of the Federally-recognized Santa Rosa Indian Community of the Santa Rosa Rancheria, California and Tule River Indian Tribe of the Tule River Reservation, California.

Officials of the Raymond M. Alf Museum of Paleontology have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of six individuals of Native American ancestry. Officials of the Raymond M. Alf Museum of Paleontology 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 Santa Rosa Indian Community of the Santa Rosa Rancheria, California and Tule River Indian Tribe of the Tule River Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Don Lofgren, Director, Raymond M. Alf Museum of Paleontology, 1175 West Baseline Road, Claremont, CA 91711, telephone (909) 624–2798, before March 4, 2009. Repatriation of the human remains to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California may proceed after that date if no additional claimants come forward.

The Raymond M. Alf Museum of Paleontology is responsible for notifying the Santa Rosa Indian Community of the Santa Rosa Rancheria, California and Tule River Indian Tribe of the Tule River Reservation, California that this notice has been published.

Dated: January 9, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9–2124 Filed 1–30–09; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA and Northwest Museum of Arts and Culture, Spokane, WA

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 Thomas Burke Memorial Washington State Museum (Burke Museum), University of Washington, Seattle, WA, and in the physical custody of the Northwest Museum of Arts and Culture, Spokane, WA. The human remains were most likely removed from Grant County, WA.

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 Burke Museum professional staff in consultation with representatives of the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes and Bands of the Yakama Nation, Washington; and Wanapum Band, a non-Federally recognized Indian group.

Between 1939–1940, human remains representing a minimum of one individual were removed from an unknown area most likely within Grant County, WA, by Warren T. Lee (Accn#2008–184). Mr. Lee was an amateur archeologist working along the Columbia River, near Vantage, Grant County, WA, between 1938 and 1954. In 1950, the human remains were received by the Burke Museum. They were later mistakenly transferred to the Cheney Cowles Museum (now the Northwest Museum of Arts and Culture), as part of a return of a loan of human remains from the Collier, Hudson, and Ford collection. The Northwest Museum of Arts and Culture identified the human remains of this individual during their NAGPRA inventory. No known individual was identified. No associated funerary objects are present.

Early and late published ethnographic documentation indicates that the

Vantage area was the aboriginal territory of the Moses–Columbia or Sinkiuse, Yakima, and Wanapum (Daugherty 1973, Miller 1998, Mooney 1896, Ray 1936, Spier 1936), whose descendants are represented today by the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes and Bands of the Yakama Nation, Washington; and Wanapum Band, a non-Federally recognized Indian group.

Officials of the Burke Museum 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 Burke Museum have also 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 Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes and Bands of the Yakama Nation, Washington; and Wanapum Band, a non-Federally recognized Indian group. Furthermore, officials of the Burke Museum have determined there is a cultural relationship between the human remains and the Wanapum Band, a non-Federally recognized Indian group.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Megen Noble, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195–3010, telephone (206) 685–3849, before March 4, 2009. Repatriation of the human remains to the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes and Bands of the Yakama Nation, Washington; and Wanapum Band, a non-Federally recognized Indian group, may proceed after that date if no additional claimants come forward.

The Burke Museum is responsible for notifying the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes and Bands of the Yakama Nation, Washington; and Wanapum Band, a non-Federally recognized Indian group, that this notice has been published.

Dated: January 9, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

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