

shell disk beads and bead fragments, 302 historic glass beads and bead fragments, 1 bone bead fragment, 1 possible stone bead fragment, and 5 pieces of incised bone that may be from a whistle or ear tube.

Based on burial context and site characteristics, the human remains described above from Lake County are determined to be Native American in origin. Accompanying field reports indicate this site may be the Patwin village of Loli recorded by Kroeber (1932:263). The presence of historic items indicates that the burial from CA-LAK-153 dates to the Historic Period (after A.D. 1790). Linguistic evidence indicates that the Patwin (Southern Wintun) moved southward from the vicinity of the California-Oregon border into the Sacramento Valley sometime around A.D. 0, and then spread into the surrounding foothills sometime before the beginning of Phase 2 of the Late Period. The archeological assemblages from CA-LAK-152 and CA-LAK-153 also indicate an occupation that is consistent with the ethnographic Patwin. Based on geographical location and age of the associated funerary objects, the human remains and associated funerary objects are culturally affiliated with descendants of the Patwin. Descendants of the Patwin are members of the Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria, California; Cortina Indian Rancheria of Wintun Indians of California; and Rumsey Indian Rancheria of Wintun Indians of California.

Officials of the Department of Anthropology Museum at the University of California, Davis 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 the Department of Anthropology Museum at the University of California, Davis also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 419 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 Department of Anthropology Museum at the University of California, Davis 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 Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria, California; Cortina

Indian Rancheria of Wintun Indians of California; and Rumsey Indian Rancheria of Wintun Indians of California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Elizabeth Guerra, Department of Anthropology Museum, 330 Young Hall, One Shields Avenue, University of California, Davis, CA 95616, telephone (530) 754-6280, before August 6, 2009. Repatriation of the human remains and associated funerary objects to the Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria, California; Cortina Indian Rancheria of Wintun Indians of California; and Rumsey Indian Rancheria of Wintun Indians of California may proceed after that date if no additional claimants come forward.

The Department of Anthropology Museum at the University of California, Davis is responsible for notifying the Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria, California; Cortina Indian Rancheria of Wintun Indians of California; and Rumsey Indian Rancheria of Wintun Indians of California that this notice has been published.

Dated: June 15, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

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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

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 object in the control of the Thomas Burke Memorial Washington State Museum (Burke Museum), Seattle, WA. The human remains and associated funerary object were removed from south of Kent, King 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 and associated funerary object. 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 Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington.

In 1921, human remains representing a minimum of one individual were removed from south of Kent in King County, WA. The human remains were located under a log or root and removed by W.A. Steigleder while excavating for a road. The human remains were donated to the Burke Museum in 1921 (Burke Accn. #1879). No known individual was identified. The one associated funerary object is a carved stone club.

Based on archeological and geographic information, the human remains and associated funerary object have been determined to be Native American. The stone club is consistent with other Coast Salish material culture. The provenience where the human remains and associated funerary object were found is within the aboriginal territory of the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington. Ancestors of the Muckleshoot traditionally occupied the Green River and White River Basin Valleys. Kent is located along the Green River area. The Skopamish Band inhabited the upper Green River area. The Skopamish and other Native Americans from the Green River and White River Basin Valleys were assigned to move to the Nisqually Reservation as per the terms of the Medicine Creek Treaty of December 26, 1854; however, Governor Isaac Stevens recommended the Muckleshoot Reservation be established in 1856. In 1857, the Muckleshoot Reservation was formally approved. The Skopamish and other Native American groups now represented by the Muckleshoot Indian Tribe were also signatories to the Point Elliot Treaty of January 22, 1855.

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 also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the one object described above is 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 Burke Museum 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 object and the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Megan Noble, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195-3010, telephone (206) 685-3849, before August 6, 2009. Repatriation of the human remains and associated funerary object to the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington may proceed after that date if no additional claimants come forward.

The Burke Museum is responsible for notifying the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington that this notice has been published.

Dated: June 15, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Tumacacori National Historical Park, Tumacacori, AZ

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 the U.S. Department

of the Interior, National Park Service, Tumacacori National Historical Park, Tumacacori, AZ. The human remains and associated funerary objects were removed from areas near Tumacacori Mission in Santa Cruz County, AZ.

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 within this notice are the sole responsibility of the superintendent, Tumacacori National Historical Park.

A detailed assessment of the human remains and associated funerary objects was made by Tumacacori National Historical Park and Western Archeological and Conservation Center professional staff in consultation with representatives of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Pascua Yaqui Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico. The Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona did not attend the consultation meetings but was represented by the Gila River Indian Community of the Gila River Indian Reservation, Arizona. The Fort Sill Apache Tribe of Oklahoma; Jicarilla Apache Nation, New Mexico; Tonto Apache Tribe of Arizona; and the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona were contacted but did not participate in the consultation meetings.

At an unknown date, human remains representing a minimum of one individual were removed from an unknown site within what is now Tumacacori National Historical Park in Santa Cruz County, AZ. No known individual was identified. The one associated funerary object is a cremation/burial jar.

In the 1930s, human remains representing a minimum of one individual were removed from the area near Tumacacori Mission in Santa Cruz County, AZ. The remains and associated funerary object were donated to Tumacacori National Historical Park in 1938 by Louis Caywood. No known individual was identified. The one associated funerary object is a cremation/burial jar.

Between December 1934 and March 1935, human remains representing a

minimum of two individuals were removed from an unknown location area near Tumacacori Mission in Santa Cruz County, AZ. No known individuals were identified. The 38 associated funerary objects are 33 plainware pottery sherds from a cremation/burial jar, 2 bags of sherds from a cremation jar, 1 unworked burnt shell, 1 piece of worked faunal bone, and 1 pendant.

In 1955, human remains representing a minimum of nine individuals were removed from fields just outside park boundaries in Santa Cruz County, AZ. The remains and associated funerary objects were donated to the park by J.L. Kalb, a local rancher in whose fields the remains and objects were found. No known individuals were identified. The 43 associated funerary objects are 4 cremation/burial jars, 1 cremation/burial bowl, 11 pieces of burnt unworked bone, 9 unworked ceramic sherds, 2 worked ceramic sherds, 12 beads, 1 shell bracelet fragment, 1 piece of worked faunal bone, 1 unworked shell fragment, and 1 awl.

The Native American human remains described above are all cremations with associated pottery vessels and artifacts that are characteristic of the culture group commonly known to archeologists as the Hohokam and date between A.D. 300 and A.D. 1300. The term "Hohokam" is used here for convenience due to its common use as a descriptor of this culture; it is unknown what name these people applied to themselves, and their present-day descendants do not use this term. The "Hohokam" were a sedentary agricultural group that developed out of the local Archaic population. Their settlement pattern was predominantly of the rancheria type, with pithouse or house-in-pit architecture. Pit or urn cremations were the predominant burial practice prior to A.D. 1100. Extended supine inhumations then became more prevalent, completely replacing cremations by A.D. 1300. There was a pronounced, though far from complete, decline in population after about A.D. 1350.

The Ak Chin Indian Community of the Maricopa (Ak Chin) Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation; and the Tohono O'odham Nation of Arizona comprise one cultural group known as the O'odham. The Ak Chin Indian Community of the Maricopa (Ak Chin) Reservation, Arizona consists primarily of Akimel and Tohono O'odham, with a few families of Hia-Ced O'odham. The Gila River Indian Community of the Gila