

Dated: September 8, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Riverside Metropolitan Museum, Riverside, 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 Riverside Metropolitan Museum, Riverside, CA. The human remains were removed from Greybull, Bighorn County, WY.

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 the Riverside Metropolitan Museum professional staff in consultation with the Crow Tribe of Montana.

In 1930, human remains representing a minimum of two individuals were removed from an exposed earth bank near Greybull, Bighorn County, WY, during highway construction by Lt. Col. R. J. Pilcher. Lt. Col. Pilcher donated the human remains to the Riverside Metropolitan Museum in 1957. No known individuals were identified. No associated funerary objects are present.

It was determined that the human remains are Native American. Through collections research, and based on the geographic location of the discovery, the human remains are reasonably believed to be of Crow origin. Descendants of the Crow are members of the Crow Tribe of Montana.

Officials of the Riverside Metropolitan Museum 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 Riverside Metropolitan 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 Native American human remains and the Crow Tribe of Montana.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Ennette Morton, Museum Director, Riverside Metropolitan Museum, 3580 Mission Inn Avenue, Riverside, CA 92501, telephone (951) 826-5273, before November 12, 2009. Repatriation of the human remains to the Crow Tribe of Montana may proceed after that date if no additional claimants come forward.

The Riverside Metropolitan Museum is responsible for notifying the Crow Tribe of Montana that this notice has been published.

Dated: September 8, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Ohio Historical Society, Columbus, OH

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

**ACTION:** Notice.

Notice is here given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains and an associated funerary object in the possession of the Ohio Historical Society, Columbus, OH. The human remains and associated funerary object were removed from Lucas County, OH.

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 the Ohio Historical Society's professional staff in consultation with Dr. G. Michael Pratt of Heidelberg University and the Lucas County Coroner's Office. The Forest County Potawatomi Community, Wisconsin; Grand Traverse Band of

Ottawa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Ottawa Tribe of Oklahoma, were notified and sent the inventory records.

On May 23, 2007, human remains representing a minimum of three individuals were removed from along the eastern end of Indian Island in the Maumee River, Lucas County, OH, by a staff member of the Lucas County Coroner's Office, and Dr. G. Michael Pratt. Prior to removal, the Ohio Highway Patrol had received a report that human remains had been discovered. Indian Island is owned by the State of Ohio. No known individuals were identified. The one associated funerary object is a knife.

Dr. Pratt identified the human remains as Native American based on the presence of the cranial vault configuration, the presence of Wormian bones in the lambdoid cranial suture, and the attrition present on the teeth. The associated funerary object and other artifacts found in the vicinity indicate that these human remains probably were buried during the period from A.D. 1760 to 1833.

Archeological and historical information indicate that Ottawa bands began to settle in the lower Maumee valley beginning in A.D. 1740 to 1750. Ottawa occupation of this region continued until August 1794 when the principal villages were burned by Anthony Wayne's expedition in the days following the Battle of Fallen Timbers. In the following summer of 1795, the Ottawa Tribe was one of the signatories of the Treaty of Greenville under the terms of which they ceded their claim to much of the land in this region. More land was ceded in treaties signed between 1807 and 1817, but four small reservations were retained for the Ottawa in the lower Maumee valley. Indian Island was part of the Roche de Boeuf reservation established in the Treaty of Detroit in 1807. In 1831 to 1833, the four reservations were ceded to the United States in return for lands in present-day Franklin County, KS. In 1867, the Kansas reservation organization was dissolved and the Ottawa sold their individual allotments and moved to Oklahoma, and are represented by the Ottawa Tribe of Oklahoma.

Officials of the Ohio Historical Society have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of at least three individuals of Native American ancestry. Officials of the Ohio Historical

Society 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 Ohio Historical Society 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 associated funerary object and the Ottawa Tribe of Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact James Strider, Acting Executive Director, Ohio Historical Society, 1982 Velma Ave., Columbus, OH 43211, telephone (614) 297-2350, before November 12, 2009. Repatriation of the human remains and associated funerary object to the Ottawa Tribe of Oklahoma may proceed after that date if no additional claimants come forward.

The Ohio Historical Society is responsible for notifying the Forest County Potawatomi Community, Wisconsin; Grand Traverse Band of Ottawa 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 15, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Museum of Natural History and Planetarium, Roger Williams Park, Providence, RI

**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 Museum of Natural History and Planetarium, Roger Williams Park, Providence, RI. The human remains were removed from Puget Sound, 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 Museum of Natural History and Planetarium, Roger Williams Park professional staff in consultation with representatives of the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Port Gamble Indian Tribe of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Skokomish Indian Tribe of the Skokomish Reservation, 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 Upper Skagit Indian Tribe of Washington. A claim for the human remains described in this notice has been received by the Museum of Natural History and Planetarium from the Puyallup Tribe of the Puyallup Reservation, Washington. In July 2008, a letter was sent notifying the above-mentioned tribes of the claim by the Puyallup Tribe of the Puyallup Reservation, Washington, and statements of support or non-support were also solicited.

In 1913 or earlier, human remains representing a minimum of one individual were removed from the Puget Sound region, WA. No known individual was identified. No associated funerary objects are present.

A letter dated December 30, 1913, from the museum's curator acknowledges receipt of the human remains from the "Puget Sound region" as a loan from Sydney R. Turner of East Providence, RI (Accn.# RIR035; Cat. # E 4166). The letter also acknowledges receipt of "beads and other small articles found in the grave with it." However, these objects were not located in the museum collections during the inventory. Therefore, no associated funerary objects are currently present with these human remains. There is no information regarding how the human remains (and the articles that once accompanied them) came into Mr. Turner's possession.

In the 1913 letter the curator remarks to Mr. Turner, "It is understood that you have loaned these specimens to the museum and we shall keep them safely until you may order their removal." This statement must stand as the sole justification for why the Puget Sound remains were retained in the collection. It would appear that Mr. Turner failed to recall them. In 2008, museum staff reviewed 1913 city directories for East Providence, RI. It was learned that Mr. Sydney R. Turner owned and operated a grocery store with his brother Frederick until 1915-16. After that time, he initiated a career as a traveling salesman until his death in 1932, which may explain his failure to retrieve the remains. The museum tried to contact any possible heirs of Mr. Turner, but was unsuccessful.

No specific information is available about the collection of the human remains. The human remains were found to be consistent with Native American morphology by a physical anthropologist (1983 Self Study funded by the National Endowment for the Humanities). Due to the generalized "Puget Sound region" provenience, the human remains were originally reported by the Museum of Natural History as being culturally unidentifiable under NAGPRA, although the 1983 study suggested a possible Nootka (Nuu-chah-nulth) affiliation for the human remains. During consultation with the Puyallup Tribe, the museum was notified that tribes inhabiting the Puget Sound area are culturally identifiable as Salish and not Nootka, as the Nootka are further north. The human remains show skull flattening in the manner consistent with the cultural history of Puyallup and other Salish tribes. Therefore, officials of the Museum of Natural History hereby determine the human remains to be those of a Salish Indian. Descendants of the Salish of the Puget Sound region are members of the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Port Gamble Indian Tribe of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Skokomish Indian Tribe of the Skokomish Reservation, 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