

The burial was recorded as being in a sitting position and was exposed by land leveling, about two feet below the surface. The pelvis bone was permeated with gypsum or salt. Museum records indicate that the cultural affiliation of the human remains is southern/central Yokuts, and indicates the age as prehistoric. The Santa Rosa Indian Community of the Santa Rosa Rancheria, Tachi Yokut Tribe, has provided the museum with information consisting of oral stories, territory and language family maps, and written ethnographical information about the Yokuts and their inter-relationships with surrounding communities, which also covers the territory where the human remains were discovered, and provides a determination of more likely than not of cultural affiliation to the human remains.

Officials of the San Diego Museum of Man have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 12 individuals of Native American ancestry. Officials of the San Diego Museum of Man also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 72 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 San Diego Museum of Man 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 Santa Rosa Indian Community of the Santa Rosa Rancheria, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Philip Hoog, Archaeology and NAGPRA Coordinator, San Diego Museum of Man, 1350 El Prado, Balboa Park, San Diego, CA 92101, telephone (619) 239–2001, before January 8, 2010. Repatriation of the human remains and associated funerary objects to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California may proceed after that date if no additional claimants come forward.

The San Diego Museum of Man is responsible for notifying the Santa Rosa Indian Community of the Santa Rosa Rancheria, California that this notice has been published.

Dated: October 15, 2009.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Metropolitan Park District of the Toledo Area, Toledo, OH

**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 an associated funerary object in the control of the Metropolitan Park District of the Toledo Area, Toledo, OH. The human remains and associated funerary object were removed from the Audubon Islands State Nature Preserve, 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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the Metropolitan Park District of the Toledo Area professional staff in consultation with the Lucas County Coroner's Office, Center for Historic and Military Archaeology at Heidelberg College, and in consultation with representatives of the Absentee-Shawnee Tribe of Indians of Oklahoma; Delaware Nation, Oklahoma; Eastern Shawnee Tribe of Oklahoma; Forest County Potawatomi Community, Wisconsin; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Hannahville Indian Community, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Ottawa Tribe of Oklahoma; Shawnee Tribe, Oklahoma; Wyandotte Nation, Oklahoma; and the American Indian Intertribal Association, a non-Federally recognized Indian group.

In 2007, human remains representing a minimum of one individual were removed from Audubon Islands State Nature Preserve, Lucas County, OH, by Dan Graham. The Lucas County Coroner's Office brought the human remains to the park. No known

individual was identified. The one associated funerary item is an immature raccoon skull jaw.

The Lucas County Coroner's Office identified the human remains as possibly Native American based on context, antiquity and an anterior-posterior flattening in the subtrochanteric region of the femur that is typical of historic/ancient Native Americans.

A nearby 18th century Ottawa grave demonstrates that this part of the island may have been occupied and used as a burial area by the Ottawa until around the time of the 1795 Treaty of Greenville. Audubon Island is located in the lower Maumee Valley in northern Ohio. Some Ottawa bands had taken up residence in the lower Maumee Valley by A.D. 1740–1750. Following Pontiac's siege of Detroit in the summer of 1763, some of the Ottawa bands from that area also resettled to the lower Maumee Valley. In 1764, Captain Thomas Morris met an Ottawa delegation at the foot of the Maumee Rapids, adjacent to Audubon Island. Between 1783 and 1794, Audubon Island was known as Col. McKee's Island, and was farmed as part of Alexander McKee's Department of Indian Affairs post at the foot of the Maumee Rapids. Several other Euro-Canadian traders occupied lands in the area, presumably with the consent of the local Ottawa.

In 1795, many of the Great Lakes-Ohio Valley tribes signed the Treaty of Greenville, which produced several land cessions, including a 12-square-mile reserve surrounding the foot of the Maumee Rapids and Audubon Island. Occupation of Audubon Island by the Ohio Ottawa appears to have ceased at that time, at which point some of them moved to Walpole Island, Canada. Between 1807 and 1817, the United States established four small reservations for the Ottawa along the lower Maumee River. Audubon Island lies between two of these reservations. In 1831 to 1833, the four reservations were finally 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. Descendants of the Ottawa that occupied Audubon Island are members of the Little River Band of Ottawa Indians, Michigan and Ottawa Tribe of Oklahoma.

Officials of the Metropolitan Park District of the Toledo Area 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 Metropolitan Park District of the Toledo Area 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 Metropolitan Park District of the Toledo Area 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 Little River Band of Ottawa Indians, Michigan, and 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 Rebecca Finch, Metropolitan Park District of the Toledo Area, 5100 West Central Ave., Toledo, OH 43615, telephone (419) 407-9848, before January 8, 2010. Repatriation of the human remains and associated funerary object to the Little River Band of Ottawa Indians, Michigan, and Ottawa Tribe of Oklahoma may proceed after that date if no additional claimants come forward.

Metropolitan Park District of the Toledo Area is responsible for notifying the Absentee-Shawnee Tribe of Indians of Oklahoma; Delaware Nation, Oklahoma; Eastern Shawnee Tribe of Oklahoma; Forest County Potawatomi Community, Wisconsin; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Hannahville Indian Community, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Ottawa Tribe of Oklahoma; Shawnee Tribe, Oklahoma; Wyandotte Nation, Oklahoma; and the American Indian Intertribal Association, a non-Federally recognized Indian group, that this notice has been published.

Dated: November 9, 2009.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*  
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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Amherst College Museum of Natural History, Amherst College, Amherst, MA**

**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 and control of the Amherst College Museum of Natural History (formerly the Pratt Museum of Natural History), Amherst College, Amherst, MA. The human remains and associated funerary objects were removed from Cumberland County, ME.

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 and an inventory of the associated funerary objects were made by the staff of the Amherst College Museum of Natural History and its agents, in consultation with the Wabanaki Intertribal Repatriation Committee, a non-Federally recognized Indian group, representing the Federally-recognized Aroostook Band of Micmac Indians of Maine, Houlton Band of Maliseet Indians of Maine, Passamaquoddy Tribe of Maine, and the Penobscot Tribe of Maine.

In 1909, human remains representing a minimum of one individual were excavated from a coastal shell midden on Flagg Island, Cumberland County, ME, by Professor Frederic B. Loomis and his associates. The human remains have been in the possession of the Amherst College Museum of Natural History since that date. No known individual was identified. The museum holds 33 cultural objects that were also removed from Flagg Island middens in the same season. It is not known whether or not these objects come from the same burial or the same site as the human remains. Based on their provenience and date of removal, however, the museum reasonably believes the cultural items could be associated funerary objects. The 33 associated funerary objects are 19 bone awls, 7 bone tools, 5 hollow bone tools, and 2 blunt horn tools.

The remains of this one individual are represented by approximately 54 bones or bone fragments. No cranial or pelvic elements are present and neither femur includes a proximal end. Therefore, no data relating to sex or age estimation can

be gathered. Based on size and long-bone epiphyseal closure, however, this individual was most likely an adult.

A document in the Amherst College Archives, Pratt Museum Papers, titled "Field Record of Specimens from 'Sawyer's Island First Digging,' a Paleo-Indian Site", gives the provenience for these materials. This ledger records the general location (Flagg Island, Maine), approximate date (July or August, 1909), and specimen numbers of both the human remains and cultural items. Loomis interpreted the material to be Algonquin and the people of the middens to be related to the present-day Abnakis of Maine, (see Loomis & Young, *American Journal of Science*, v. 34, p. 41). Loomis concluded that the middens were built between 200 to 400 years prior to European contact, A.D. 1627, (see Loomis, *American Journal of Science*, v. 31, p. 227). According to Dr. John Stubbs, Jr., Peabody Museum of Archeology and Ethnology, the presence of pottery fragments found within the Flagg Island midden suggests the human remains and cultural items are most likely less than 2,700 years old. The Federally-recognized Aroostook Band of Micmac Indians of Maine, Houlton Band of Maliseet Indians of Maine, Passamaquoddy Tribe of Maine, and the Penobscot Tribe of Maine, represented by the Wabanaki Intertribal Repatriation Committee, a non-Federally recognized Indian group, are widely recognized as having a shared cultural relationship with the people of the Ceramic Period of Maine (2,000 B.P. to European contact).

Officials of the Amherst College Museum of Natural History 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 Amherst College Museum of Natural History have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 33 objects described above are reasonably believed to have been placed with or near the human remains at the time of death or later possibly as part of a death rite or ceremony. Lastly, officials of the Amherst College Museum of Natural History 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 Federally-recognized Aroostook Band of Micmac Indians of Maine, Houlton Band of Maliseet Indians of Maine, Passamaquoddy Tribe of Maine, and Penobscot Tribe of Maine, which are represented by the Wabanaki Intertribal