

the death rite or ceremony. Lastly, officials of the University of Colorado 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 objects and 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; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Steve Lekson, Curator of Anthropology, University of Colorado Museum, Henderson Building, Campus Box 218, Boulder, CO 80309-0218, telephone (303) 492-6671, before January 8, 2010. Repatriation of the human remains and associated funerary objects to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; Hopi Tribe of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The University of Colorado Museum is responsible for notifying 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; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: October 29, 2009.

Richard C. Waldbauer,

Acting Manager, National NAGPRA Program.
[FR Doc. E9-29298 Filed 12-08-09; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Southwest Museum of the American Indian at the Autry National Center of the American West, Los Angeles, 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 Southwest Museum of the American Indian at the Autry National Center of the American West, Los Angeles, CA. The human remains were removed from Clark County, NV.

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 Southwest Museum of the American Indian at the Autry National Center of the American West professional staff in consultation with representatives of the Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada, representing the Great Basin Inter-Tribal NAGPRA Coalition, a non-Federally recognized Indian coalition, consisting of the Inter-Tribal Council of Nevada, a non-Federally recognized Indian group, and the following Federally-recognized Indian tribes: Battle Mountain Shoshone Tribe (Constituent band of the Te-Moak Tribe of Western Shoshone Indians of Nevada); Bridgeport Paiute Indian Colony of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Moapa Band of Paiutes of the Moapa River Indian Reservation, Nevada; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Reno-Sparks Indian Colony, Nevada; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; South Fork Band (Constituent band of the Te-Moak Tribe of Western Shoshone Indians of

Nevada); Susanville Indian Rancheria, California; Te-Moak Tribe of Western Shoshone Indians of Nevada; Washoe Tribe of Nevada and California; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada.

At an unknown time, human remains representing a minimum of one individual were removed from a cave near the Moapa reservation, in Clark County, NV. On May 23, 1939, Charles E. Cornelius donated the human remains to the Southwest Museum. No known individual was identified. No associated funerary objects are present.

The burial location in a cave suggests the human remains are Native American. Museum officials date the human remains from at least the 19th century. Literature infers that since the 19th century, Southern Paiute burial practices changed from cremation to burials in caves or crevasses as a result of colonization. Both current literature and consultation with the Great Basin Inter-Tribal NAGPRA Coalition indicate that Paiutes have used caves for burials. Museum officials reasonably believe that the proximity of the burial near the Moapa reservation indicates the human remains are culturally affiliated with the Moapa Band of Paiutes of the Moapa River Indian Reservation, Nevada. This band has continually inhabited the Moapa Valley since at least the 19th century. Pursuant to Resolution No. 7-001, the Moapa Band of Paiutes of the Moapa River Indian Reservation, Nevada is a member of the Great Basin Inter-Tribal NAGPRA Coalition and agrees to have the Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada represent their NAGPRA claims and repatriate these human remains on their behalf.

Officials of the Southwest Museum of the American Indian at the Autry National Center of the American West 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 Southwest Museum of the American Indian at the Autry National Center of the American West 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 Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact LaLeña Lewark, Senior NAGPRA Coordinator, Southwest

Museum of the American Indian, Autry National Center of the American West, 4700 Western Heritage Way, Los Angeles, CA 90027, telephone (323) 667-2000, ext. 220, or Steven M. Karr, Ph.D., Ahmanson Curator of History and Culture and Interim Executive Director for the Southwest Museum of the American Indian, Autry National Center of the American West, 234 Museum Drive, Los Angeles, CA 90065, telephone (323) 221-2164 ext., ext. 234, before January 8, 2010. Repatriation of the human remains to the Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada, representing the Moapa Band of Paiutes of the Moapa River Indian Reservation, Nevada, and the Great Basin Inter-Tribal NAGPRA Coalition, a non-Federally recognized Indian coalition, may proceed after that date if no additional claimants come forward.

The Southwest Museum of the American Indian at the Autry National Center is responsible for notifying the Moapa Band of Paiutes of the Moapa River Indian Reservation, Nevada; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; and the Great Basin Inter-Tribal NAGPRA Coalition, a non-Federally recognized Indian coalition, 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: San Diego Museum of Man, San Diego, 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 and associated funerary objects in the possession and control of the San Diego Museum of Man, San Diego, CA. The human remains and associated funerary objects were removed from Kern, Sacramento, and Tulare Counties, 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 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 San Diego Museum of Man professional staff in consultation with representatives of the Santa Rosa Indian Community of the Santa Rosa Rancheria, California.

In 1958, human remains representing a minimum of four individuals were removed from a burial site on a delta area called the "Meadows" near the mouth of the Snodgrass Slough on an island in the Sacramento River in the vicinity of Walnut Grove, Sacramento County, CA. The human remains and associated funerary objects were collected by Mr. and Mrs. Ken and Shirley Westbrook, and donated to the San Diego Museum of Man on July 10, 1961. No known individuals were identified. The 13 associated funerary objects are 1 pestle, 1 bone awl, 3 stone projectile point fragments, and 8 fired clay fragments.

The remains of two of the individuals consist of partial skulls with associated mandibles. Originally, the other two individuals were determined to be two bone awls, but were subsequently identified as human remains. As noted by the donors, the site had been disturbed and the remains of a great number of individuals seemed to be represented. According to the Museum of Man records, the human remains and associated funerary objects are believed to date to prehistoric or pre-contact time. 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 and associated funerary objects were discovered, and provides a determination of more likely than not of cultural affiliation to the human remains and associated funerary objects.

On an unknown date, human remains representing a minimum of seven individuals were removed from a burial mound "at the Indian village site" near the east shore of Tulare Lake at the junction of the Elk Bayou and Tule Rivers, a quarter mile east of the Kings County border, five miles from the town of Corcoran, in Tulare County, CA. The human remains and associated funerary objects were collected by Mr. David Folsom, and donated to the museum on November 13, 1954. No known

individuals were identified. The 59 associated funerary objects are 2 strands of glass trade beads, 1 strand of shell disk beads, 1 strand of steatite disk beads, 2 strands of olivella shell beads, 4 tubular shell beads, 1 shell tube, 1 steatite ceremonial stone, 1 abalone shell dish, 1 pismo clam shell bead, 2 abalone shell disk beads, 3 abalone shell ornaments, 3 abalone shell pendants, 1 bird claw, 1 clay bead, 1 bird bone ear ornament, 1 plummet stone, 3 stone projectile points, 1 obsidian drill, 2 stone blades, 2 slate blades, 23 fragments of a steatite bowl (or bowls), and 2 miscellaneous steatite objects. There are eight tubular shell beads currently missing in the collection.

Museum records indicate that the burial mound consisted of complete skeletons, but only the skulls and funerary objects associated with the burials were collected by the donor. According to the donor, "the burial mound is called the "plague pit" by the local inhabitants due to a story that in historic times, there was a plague among the Native American people of the area which killed large numbers of them in a short period of time. Their bodies were hurriedly thrown into a large common grave which is supposed to be the mound." The donor also states that "the beads were found in the area below the skulls, indicating that they were necklaces, and other artifacts were placed on the bodies or near them." Records indicate that the glass trade beads found associated with the burials indicates that they are historic burials and that the location of the site indicates that these are Yokut Indian burials. 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 and associated funerary objects were discovered, and supports a determination of more likely than not of cultural affiliation to the human remains and associated funerary objects.

In 1956, human remains representing a minimum of one individual were removed from a burial located two miles north of the town of Pond on Central Valley Highway, in Kern County, CA. In 1972, the human remains were gifted as part of a collection to the San Diego Museum of Man by Dr. Carl L. Hubbs of the Scripps Institute of Oceanography. No known individual was identified. No associated funerary objects are present.