

County, WA, by Francis Riddell, and accessioned into the Hearst Museum in 1951. The one unassociated funerary object is a bead (catalog 2-40752).

Museum documentation indicates that the bead is from a talus burial, and that the museum does not hold human remains from this burial. This type of cultural item is consistent with other funerary objects found in the Columbia River area during occupation by the Yakama, Walla Walla, and Wanapum groups.

Ethnographic documentation indicates that the present-day location of the Hanford Site, Benton County, WA, is located within an overlapping aboriginal territory of the Yakama, Walla Walla, and Wanapum groups. The descendants of the Yakama, Walla Walla, and Wanapum are represented today by the Confederated Tribes and Bands of the Yakama Nation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; and the Wanapum Band, a non-Federally recognized Indian group. The Confederated Tribes of the Colville Reservation, Washington, and Nez Perce Tribe, Idaho are also known to have used the area routinely.

Officials of the Department of Energy and the Hearst Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the one cultural item 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 and is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the Department of Energy and the Hearst 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 unassociated funerary object and the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; and Nez Perce Tribe, Idaho. Furthermore, officials of the Department of Energy and the Hearst Museum have determined that there is a cultural relationship between the unassociated funerary object 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 unassociated funerary object should contact Annabelle Rodriguez, U.S. Department of Energy, Cultural/Historic Resources Program,

Richland Operations Office, 825 Jadwin Avenue, MSIN A5-15, Richland, WA 99352, telephone (509) 372-0277, before April 6, 2009. Repatriation of the unassociated funerary object to the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Nez Perce Tribe, Idaho; and Wanapum Band, a non-Federally recognized Indian group, may proceed after that date if no additional claimants come forward. The Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Nez Perce Tribe, Idaho; and Wanapum Band, a non-Federally recognized Indian group, are claiming jointly all cultural items from the Hanford area.

The Department of Energy, Richland Operations Office is responsible for notifying the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; Nez Perce Tribe, Idaho; and Wanapum Band, a non-Federally recognized Indian group, that this notice has been published.

Dated: January 26, 2009.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-4670 Filed 3-4-09; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Southwest Museum of the American Indian, Autry National Center, 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. 3005, of the intent to repatriate cultural items in the possession of the Southwest Museum of the American Indian, Autry National Center, Los Angeles, CA, that meet the definition of "unassociated funerary objects" under 25 U.S.C. 3001.

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 cultural items. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the unassociated funerary objects was made by the Southwest Museum of the American Indian, Autry National Center professional staff in consultation with representatives of the Picayune Rancheria of the Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation of California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California.

In 1935, unassociated funerary objects were removed from site P-15-000116 (CA-KER-116) in Elk Hills Cemetery, Buena Vista Lake, Kern County, CA, by Edwin F. Walker, Southwest Museum Research Associate, and were donated to the museum that same year. The 5,508 unassociated funerary objects (207 inventory numbers) are 2 abalone shell containers; 2 abraders; 1 arrow straightener; 36 arrow points (3 arrow points, 5 chalcedony, 4 chalcedony and chert, 6 obsidian, 1 red carnelian, 5 stone, 12 obsidian and chalcedony); 2 asphaltum pieces; 3 balls (1 granite, 1 sandstone, and 1 wood); 9 basket fragments, 1 bag with tiny beads and fragments and 5,156 individual beads (15 clam shell beads, 10 pismo clam shell beads, 4 Amethystine beads, 2,010 trade beads, 1 serpentine bead, 51 steatite beads, 2 stone beads, 22 red and white beads, 307 Olivella beads, 365 Red Beads, 2,065 blue beads, 42 black beads, 113 Green Beads, 111 white, 1 yellow, 19 Amber beads, 3 pink beads, 3 miscellaneous beads, 1 unknown bead, 3 soapstone beads, 1 crystal beads, 2 shell beads, and 5 tubular beads); 2 boiling stones; 1 glass bottle neck; 3 bowls (1 sandstone, 1 stone, and 1 steatite); 20 bowl fragments (5 steatite, 7 sandstone, 1 wooden, and 7 soapstone); 1 brush; 1 bull roarer fragment; 10 buttons (8 brass and 2 metal); 2 charmstones; 1 chert chalcedony; 2 china pitchers; 1 china saucer; 5 bird claws; 1 comal; 2 cooking stones; 3 crosses (2 metal crosses and 1 silver cross); 1 crystal; 2 crystal and mica fragments; 5 quartz crystal fragments; 8 dice; 43 pieces of fabric with tiny fragments; 1 piece of fur; 11 gaming piece fragments; 6 gaming stick fragments; 5 glass fragments; 6 glass bottle fragments; 1 abalone gorget; 1 kilt fragment with tiny fragments; 7 knives (1 iron blade knife, 6 chalcedony); 7 leather fragments; 2 mica fragments; 1

possible mouth piece; 1 clam shell necklace with 10 large beads; 1 olla; 11 abalone ornaments; 72 shell ornaments (8 abalone, 42 Olivella, 16 clam, 5 steatite, and 1 trade); 1 possible palette; 8 pendants (4 abalone, 2 mica, and 2 bead pendants); 1 pestle; 1 pestle fragment; 7 pigment fragments; 1 obsidian point fragment; 6 post fragments; 1 piece of quartz; 1 vial of sand from the site; 1 pair of scissors; 8 scrapers; 1 sweat scraper; 1 container of a soil sample; 1 metal spoon; 1 wooden spoon; 2 stones; 2 beaver teeth; 1 seal tooth; 2 crushed water bottles; and 2 water bottle fragments.

Historically, a Yokuts village extended along the north shore, on a sand spit, at the outlet of Buena Vista Lake. The Elk Hills Cemetery is located approximately 1,000 feet due north of this sand spit and Yokut village. The funerary objects removed from site P-15-000116 (CA-KER-116) illustrate that this burial site was in use during the Historic Period, approximately between the years A.D. 1780 and 1818.

The burial contexts identify the human remains removed from sites in Kern County, CA, as being Native American. Linguistic evidence indicates that this region of California was inhabited by Native American Yokut speakers. Consultation with a tribal representative of the Santa Rosa Indian Community of the Santa Rosa Rancheria, California, confirmed that these burial sites were within an area, documented by Yokuts oral history, of continued habitation that include the Protohistoric and Historic Periods. Historical sources corroborate this oral history. Modern descendants of Yokut speakers are members of the Picayune Rancheria of the Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation of California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California.

Officials of the Southwest Museum of the American Indian, Autry National Center have determined that pursuant to 25 U.S.C. 3001 (3)(B), the 5,508 cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the Southwest Museum of the American Indian, Autry National Center 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 unassociated funerary objects and the Picayune Rancheria of the Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation of California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Steven M. Karr Ph.D., Ahmanson Curator of History and Culture and Interim Executive Director, 234 Museum Drive, Los Angeles, CA 90065, telephone (323) 221-2164, extension 241, or LaLena Lewark, Senior NAGPRA Coordinator, Autry National Center, 4700 Western Heritage Way, Los Angeles, CA 90027, telephone (323) 667-2000, extension 220, before April 6, 2009. Repatriation of the unassociated 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 Southwest Museum of the American Indian, Autry National Center is responsible for notifying the Picayune Rancheria of the Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation of California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California that this notice has been published.

Dated: February 13, 2009.

Sangita Chari,

Acting Manager, National NAGPRA Program.
[FR Doc. E9-4673 Filed 3-4-09; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Arizona State University, School of Human Evolution & Social Change, Tempe, 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 in the control of the Arizona

State University, School of Human Evolution & Social Change (formerly Department of Anthropology), Tempe, AZ. The human remains were removed from Maricopa 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 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 Arizona State University, School of Human Evolution & Social Change professional staff in consultation with representatives of the Hopi Tribe of Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1980, human remains representing a minimum of one individual were removed from Site AZ T:08:0039 (ASU) in Maricopa County, AZ, during research by Museum of Northern Arizona staff that was being sponsored by the U.S. Army Corps of Engineers in preparation for the construction of the Adobe Dam and the Arizona State University Deer Valley Rock Art Center. The project collection is curated at Arizona State University, School of Human Evolution & Social Change through agreement of the U.S. Army Corps of Engineers. The U.S. Army Corps of Engineers is not responsible for this collection. No known individual was identified. No associated funerary objects are present.

Site AZ T:08:0039 (ASU) dates to the Sedentary Period (A.D. 900-1150). The human remains had been cremated. Based on the cremation burial practice and age of the site, the human remains are affiliated with the archeologically defined Hohokam culture. Descendants of the Hohokam culture are the Hopi Tribe of Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the Arizona State University 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 Arizona State University 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 Hopi Tribe of Arizona; Tohono O'odham Nation of Arizona; and Zuni