

**DEPARTMENT OF THE INTERIOR****National Park Service****Notice of Inventory Completion:  
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. 3003, of the completion of an inventory of human remains and associated funerary objects in the control of the Southwest Museum of the American Indian, Autry National Center, Los Angeles, CA. The human remains and associated funerary objects were removed from Kern County, 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 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 an unknown year, human remains representing a minimum of one individual were removed from an unknown site in Buttonwillow, Kern County, CA (Cat. #17.c.11). The museum has no additional information regarding the circumstances of the removal or the museum's acquisition of the human remains. No known individual was identified. No associated funerary objects are present.

In 1935, human remains representing a minimum of 12 individuals were removed from burials at 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 (Accn. #11.F). No known individuals were identified. The 955

associated funerary objects are 9 arrowpoints (8 chalcedony, 1 obsidian arrowpoint); 1 basket covered bowl fragment; 11 basket fragments; 1 fragmented wooden bowl; 1 wooden bowl; 1 small round metal container; 1 soapstone bowl fragment, 2 steatite bowl fragments; 1 cup; 1 cup fragment; 867 beads (435 blue beads, 37 red beads, 163 white beads, 1 amber bead, 2 green beads, 1 polychrome bead, 8 pismo clam beads, 100 seed beads, 1 black bead, 2 bone beads with tiny fragments, 67 olivella shell beads, 1 abalone bead, 1 clam shell bead, 23 light blue, 4 green and 21 trade beads); 5 strings of beads; 5 brass buttons; 1 clam shell disk; 1 steatite dish; 5 fabric fragments with small fragments as well; 2 abalone shell gorgets; 1 nut; 16 shell ornaments (5 Columbella ornaments; 10 Hinnites ornaments and 1 pismo clam shell); 12 pendants (8 freshwater clams and 4 seawater clam shell); 2 pigment fragments; 1 piece of leather rope; 1 fragmented limpet shell; 1 bag of well broken, powdered shell; 3 brass thimbles; 1 fiber water bottle; 1 clay whistle; and 1 whistle fragment.

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 associated 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 Yokut 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 (9-10), the human remains described above represent the physical remains of 13 individuals of Native American ancestry. Officials of the Southwest Museum of the American Indian, Autry National Center also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 955 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 Southwest Museum of the American Indian, Autry National Center 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 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 human remains and associated funerary objects should contact Steven 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 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 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.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of Agriculture, Forest Service, Gila National Forest, Silver City, NM**

**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 control of the U.S. Department of Agriculture, Forest Service, Gila National Forest, Silver City, NM. The human remains and associated funerary objects were removed from Catron and Grant Counties, NM.

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 Gila National Forest professional staff in consultation with representatives of the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

In 1935 and 1936, human remains representing two individuals were removed from Starkweather Ruin, Catron County, NM, during legally authorized excavations by Paul H. Nesbitt of Beloit College, Beloit, WI. The human remains and associated funerary objects had been curated at the Logan Museum of Anthropology, Beloit College since their excavation; however, the human remains and funerary objects are presently being transferred to the Forest Supervisor's Office, Gila National Forest. No known individuals were identified. The two associated funerary objects are pottery sherds.

Based on material culture, architecture and site organization, Starkweather Ruin has been identified as an Upland Mogollon pithouse village

and pueblo occupied between A.D. 500–1000 and A.D. 1100–1300.

In 1986, human remains representing one individual were removed from the Comanche Springs Site (LA 105121) in Grant County, NM, during legally authorized excavations conducted by the University of Arizona. The human remains have been curated at the Forest Supervisor's Office, Gila National Forest since their removal from the site. No known individual was identified. No associated funerary objects are present.

Based on material culture and site organization, the Comanche Springs Site has been identified as a Mogollon village occupied between A.D. 1000 and 1200.

In 1986, human remains representing one individual were removed from the Eva Faust Site (LA 33704) in Catron County, NM, during legally authorized excavations conducted by Dr. James Neely, University of Texas-Austin. No known individual was identified. No associated funerary objects are present.

Based on material culture and site organization, the Eva Faust Site has been identified as an Upland Mogollon pithouse village with surface rooms that was occupied between A.D. 600 and 1100.

In 1987, human remains representing two individuals were removed from the Diamond Creek Site (AR-03-06-05-214) in Catron County, NM, during archeological excavations conducted by the U.S. Forest Service in conjunction with an investigation under the Archaeological Resources Protection Act (ARPA) of illegal activities at the site. The human remains have been curated at the Forest Supervisor's Office, Gila National Forest since their removal from the site. No known individuals were identified. No associated funerary objects are present.

Based on material culture and site organization, the Diamond Creek Site has been identified as a Mogollon village occupied between A.D. 1000 and 1150.

In July to August 1990, human remains representing one individual were removed from site LA 78983 (Elk Ridge Ruin) in Catron County, NM, during archeological excavations conducted by Human Systems Research (Alamogordo, NM) in conjunction with an investigation under ARPA of illegal activities at the site. The human remains have been curated at the Forest Supervisor's Office, Gila National Forest since their removal from the site. No known individual was identified. No associated funerary objects are present.

Based on material culture and site organization, LA 78983 has been

identified as a Mogollon village occupied between A.D. 1000 and 1200.

Continuities between ethnographic materials and technology indicate the affiliation of the above Mogollon sites that are located in west-central New Mexico with the Pueblo of Acoma, New Mexico; Hopi Tribe of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico. The oral traditions of the Pueblo of Acoma, New Mexico; Hopi Tribe of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico support the cultural affiliation of these three Indian tribes with Mogollon sites in west-central New Mexico.

In 1966–1967, human remains representing two individuals were removed from site LA 10014 in Catron County, NM, during legally authorized excavations conducted by the U.S. Forest Service. No known individuals were identified. No associated funerary objects are present.

Based on material culture and site organization, LA 10014 has been identified as a Mogollon pithouse village with surface rooms that was occupied between A.D. 600 and 1100.

In January to February 1990, human remains representing four individuals were removed from site LA 66315 in Grant County, NM, during archeological excavations conducted by the U.S. Forest Service in conjunction with an investigation under ARPA of illegal activities at the site. The human remains and associated funerary objects have been curated at the Forest Supervisor's Office, Gila National Forest since their removal from the site. No known individuals were identified. The 120 associated funerary objects are 109 bags of ceramic sherds, chipped stone and groundstone fragments; 9 metates; 1 box of adobe/daub; and 1 ceramic vessel.

Based on material culture and site organization, LA 66315 has been identified as a Mogollon village occupied between A.D. 900 and 1150.

Continuities between ethnographic materials and technology indicate the affiliation of the two above-mentioned Mogollon sites located in southwestern New Mexico with the Pueblo of Acoma, New Mexico; Hopi Tribe of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico. The oral traditions of the Pueblo of Acoma, New Mexico; Hopi Tribe of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico support the cultural affiliation of these three Indian tribes with Mogollon sites in southwestern New Mexico.

Officials of the U.S. Department of Agriculture, Forest Service, Gila National Forest have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above