

was associated with whaling objects. The other individual was a juvenile. Forensic examination identified the individual in the possession of the College of Dentistry as the remains of a child. Basketry in the wooden case and elsewhere in the house were identified as the craftwork of Dase'LtEb. Waterman concluded that the human remains of the adult were those of Mr. McCarty, the husband of Dase'LtEb. Although Waterman's records name the adult as Mr. McCarty, they do not name the juvenile. Tribal representatives discussed this matter with members of the McCarty family. Information provided by members of the McCarty family indicates that the human remains of the child may belong to a nephew of Mr. McCarty, but no lineal descendants have been identified.

Officials of the Bureau of Indian Affairs and New York University College of Dentistry 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 Bureau of Indian Affairs and New York University College of Dentistry 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 Makah Indian Tribe of the Makah Indian Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Louis Terracio, New York University College of Dentistry, 345 East 24th St., New York, NY 10010, telephone (212) 998–9917, before November 12, 2009. Repatriation of the human remains to the Makah Indian Tribe of the Makah Indian Reservation, Washington may proceed after that date if no additional claimants come forward.

New York University College of Dentistry and the Bureau of Indian Affairs are responsible for notifying the Makah Indian Tribe of the Makah Indian Reservation, Washington that this notice has been published.

Dated: September 8, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E9–24594 Filed 10–9–09; 8:45 am]

**BILLING CODE 4312–50–S**

## 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 and associated funerary object in the control of the Riverside Metropolitan Museum, Riverside, CA. The human remains were removed from Santa Barbara 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 object. 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 Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

At an unknown date, human remains representing a minimum of one individual were removed from the site for the Potter Hotel, Santa Barbara, Santa Barbara County, CA, during the excavation for the construction of the hotel. Cornelius E. Rumsey donated the human remains to the Riverside Metropolitan Museum in 1925. No known individual was identified. The one associated funerary object is a stone pestle.

Historic records identify the Chumash Indians as the inhabitants of the Santa Barbara area.

In 1949, human remains representing a minimum of one individual were removed from an unknown burial on San Miguel Island, Channel Islands, Santa Barbara County, CA. Oscar Perrine donated the human remains to the Riverside Metropolitan Museum in 1962. No known individual was identified. No associated funerary objects are present.

San Miguel Island is one of the Channel Islands, which are historically associated with the Island Chumash people. Archeologists have suggested that there is considerable cultural continuity in this area. The

establishment of Spanish missions resulted in the dispersal of the Island Chumash. The 109 Chumash Indians, who settled on the small plot of land near the Santa Ynez Mission given to them in 1855, support a historical connection between the present-day Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California, and the Island Chumash people.

Based on collections research, geographic location, and historic documentation, the human remains are of Chumash origin. Descendants of the Chumash are members of the Federally-recognized Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

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 (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 Riverside Metropolitan 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 object and the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object 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 and associated funerary object to the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California may proceed after that date if no additional claimants come forward.

The Riverside Metropolitan Museum is responsible for notifying the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California that this notice has been published.

Dated: September 8, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E9-24593 Filed 10-9-09; 8:45 am]

**BILLING CODE 4312-50-S**

## 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.*

[FR Doc. E9-24592 Filed 10-9-09; 8:45 am]

**BILLING CODE 4312-50-S**

## 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