

and Clark were at their camp at the mouth of the Walla Walla River, on the Columbia River. Since one account indicates that the Medal was found on an island in the Columbia River in the vicinity of present-day Wallula, WA, and the Confederated Tribes of the Umatilla Indian Reservation has stated that various islands in the Columbia River were used as burial sites by the Walla Walla, the Medal could have been interred with the body of Chief Yelépt or another unnamed Chief of the Walla Walla Tribe. Therefore, the Medal may be an unassociated funerary object. No other tribal group in the region has expressed an interest in obtaining this Medal. The Society has determined that it would be appropriate to transfer possession of the Medal to the Confederated Tribes of the Umatilla Indian Reservation.

Based on the recorded discovery site and consultation with representatives of the Confederated Tribes of the Umatilla Indian Reservation, officials of the Oregon Historical Society reasonably believe that the Medal is an unassociated funerary object, pursuant to 25 U.S.C. 3001 (3)(B). Officials of the Oregon Historical Society 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 Umatilla Indian Reservation, Oregon.

Representatives of any Indian Tribe that believes that the Medal is a cultural item affiliated with that Tribe should contact Marsha Takayanagi Matthews, Director of Museum Collections, The Oregon Historical Society, 1200 S.W. Park Ave., Portland, OR 97205-2483, telephone (503) 306-5200, before December 14, 2009. Repatriation of the Medal to the Confederated Tribes of the Umatilla Indian Reservation, Oregon may proceed after that date if no additional claimants come forward.

The Society is responsible for notifying the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; and the Nez Perce Tribe, Idaho that this notice has been published.

Dated: October 22, 2009.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**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 objects in the possession and control of the Riverside Metropolitan Museum, Riverside, CA. The human remains and associated funerary objects were removed from Sacramento 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 Riverside Metropolitan Museum professional staff in consultation with the Buena Vista Rancheria of Me-wuk Indians of California; California Valley Miwok Tribe, California (formerly the Sheep Ranch Rancheria of Me-Wuk Indians of California); Chicken Ranch Rancheria of Me-wuk Indians of California; Ione Band of Miwok Indians of California; Jackson Rancheria of Me-wuk Indians of California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California; and United Auburn Indian Community of the Auburn Rancheria of California.

In 1933, human remains representing a minimum of 27 individuals were removed from the Augustine Mound, in the Cosumnes River area, south of Elk Grove, Sacramento County, CA, during excavations by Dr. Paul Walker in association with the Sacramento City College. Walker's widow, Bessie Walker, donated the human remains to the Riverside Metropolitan Museum in 1959. No known individuals were identified. The 29 associated funerary objects are 1 lot of glass beads, 1 lot of stone and bone objects, 3 antler flaking tools, 1 deer scapula saw, 1 bone scraper, 1 bone fish hook, 4 bone awls, 4 bone earlobe tubes, 1 steatite awl

fragment, 1 stone polisher, 1 lot of clay objects, 1 stone pestle, 2 projectile points, 2 obsidian tools, 1 lot of obsidian lithics, 1 lot of shell pieces, 1 lot of shell beads, 1 lot of carbonized textiles, and 1 brass button.

Traditionally, the Plains Miwok occupied an area that included the lower reaches of the Mokelumne and Cosumnes Rivers, and both banks of the Sacramento River from Rio Vista to Freeport (*Handbook of North American Indians*, Vol. 8, 1978), which includes the Augustine Mound. The Plains Miwok are represented today by the Buena Vista Band of Me-Wuk Indians and the Ione Band of Miwok Indians. Consultation evidence provided by the Ione Band of Miwok links them prehistorically to the Slough House, Cosumnes River area. Moreover, many Base Roll Members of the Ione Band of Miwok served as informants for the Augustine Mound site. The Camellia Cemetery on Jackson Highway 16, where the human remains and associated funerary objects will be repatriated, is six miles from Slough House, where the human remains and associated funerary objects originated. Based on ethnography and consultation with the Ione Band of Miwok Indians of California, it has been determined that Slough House in the Cosumnes River area, south of Elk Grove, CA, is within the historically documented territory of the Plains Miwok.

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 a minimum of 27 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 29 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. 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 objects and the Buena Vista Rancheria of Me-wuk Indians of California and the Ione Band of Miwok Indians of California. Lastly, officials of the Riverside Metropolitan Museum have determined that there is a preponderance of the evidence in favor of the Ione Band of Miwok Indians of California's claim.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and

associated funerary objects should contact Ennette Morton, Museum Director, Riverside Metropolitan Museum, 3580 Mission Inn Avenue, Riverside, CA 92501, telephone (951) 826-5128, before December 14, 2009. Repatriation of the human remains and associated funerary objects to the Ione Band of Miwok Indians of California may proceed after that date if no additional claimants come forward.

The Riverside Metropolitan Museum is responsible for notifying the Buena Vista Rancheria of Me-wuk Indians of California; California Valley Miwok Tribe, California; Chicken Ranch Rancheria of Me-wuk Indians of California; Ione Band of Miwok Indians of California; Jackson Rancheria of Me-wuk Indians of California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California; and United Auburn Indian Community of the Auburn Rancheria of California that this notice has been published.

Dated: October 15, 2009.

**Richard C. Waldbauer,**

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

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Pecos National Historical Park, Pecos, 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 in the possession of the U.S. Department of the Interior, National Park Service, Pecos National Historical Park, Pecos, NM. The human remains were removed from within the boundaries of Pecos National Historical Park, San Miguel County, 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 superintendent, Pecos National Historical Park.

A detailed assessment of the human remains was made by Pecos National Historical Park professional staff in

consultation with representatives of the Comanche Nation, Oklahoma; Fort Sill Apache Tribe of Oklahoma; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Kiowa Indian Tribe of Oklahoma; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pawnee Nation of Oklahoma; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma; and Zuni Tribe of the Zuni Reservation, New Mexico. The Apache Tribe of Oklahoma; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of Taos, New Mexico; and Ysleta Del Sur Pueblo of Texas were contacted for consultations but did not respond.

Between 1965 and 1980, human remains representing a minimum of 46 individuals were removed from Site LA 625 (Pecos Pueblo and the Pecos Mission Church and Convento Complex), in San Miguel County, NM, by park visitors. The human remains were picked up along the main trail through the site at various times and turned in to park staff at the Pecos National Historical Park Visitor Center. No known individuals were identified. No associated funerary objects are present.

Between 1966 and 1970, human remains representing a minimum of 78 individuals were removed from Site LA 625 in San Miguel County, NM, by National Park Service archeologists Jean Pinkly and Alden Hayes. No known individuals were identified. No associated funerary objects are present.

Between 1969 and 1970, human remains representing a minimum of one individual were removed from Site LA 625 in San Miguel County, NM, by University of Nebraska archeologist James Gunnerson. No known individual was identified. No associated funerary objects are present.

Between 1972 and 1976, human remains representing a minimum of eight individuals were removed from Site LA 625 in San Miguel County, NM, by National Park Service stabilization crews. No known individuals were

identified. No associated funerary objects are present.

In 1977, human remains representing a minimum of 16 individuals were removed from Site LA 625 in San Miguel County, NM, by National Park Service archeologist Larry Nordby. The human remains were discovered in the back-dirt from the Pecos Mission 18th century church floor excavations. No known individuals were identified. No associated funerary objects are present.

In 1983, human remains representing a minimum of two individuals were removed from Site LA 625 in San Miguel County, NM, by National Park Service archeologist Larry Nordby during the visitor trail construction project. No known individuals were identified. No associated funerary objects are present.

In 1985, human remains representing a minimum of one individual were removed from Site LA 625 in San Miguel County, NM, by National Park Service archeologist Gary Matlock. The remains were discovered protruding from the wall in a passageway in the Pecos Mission Convento. No known individual was identified. No associated funerary objects are present.

The main occupation period of Pecos Pueblo is between A.D. 1325 and 1700. In 1838, the few remaining Pecos Pueblo residents emigrated from the pueblo to the Pueblo of Jemez, New Mexico. The Mission Church and Convento Complex was in use between A.D. 1625 and 1829. The last documented use of the church was in 1829.

In 1976, human remains representing a minimum of one individual were removed from Site LA 14154 (Hoagland's Haven) in San Miguel County, NM, by National Park Service archeologist Larry Nordby. Site LA 14154 was occupied A.D. 1475-1700, and is comprised of two one-room structures of which only the wide masonry foundations remain. No known individual was identified. No associated funerary objects are present.

Officials of Pecos National Historical Park have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 153 individuals of Native American ancestry. Because the biological evidence is inconclusive for most of the individuals, the determination is based on multiple lines of evidence, including physical anthropology, provenience of the remains, history of the site, tribal consultation, and oral history. Lastly, officials of Pecos National Historical Park have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot reasonably