

archeological and historical evidence for occupation of the site after the epidemic provides circumstantial support that the site was abandoned at this time. The surviving occupants of the site may have joined with neighboring groups to the south (in the vicinity of Sacramento), to the north (Verona), and to the east (in the foothills).

Archeological evidence indicates that the lower Sacramento Valley and Delta regions were continuously occupied since at least the Early Horizon (5550–550 B.C.). Cultural changes indicated by artifact typologies and burial patterns, historical linguistic evidence, and biological evidence reveal that the populations in the region were not static, with both *in situ* cultural changes and migrations of outside populations into the area. Linguistic evidence suggests that ancestral-Penutian speaking groups related to modern day Miwok, Nisenan, and Patwin groups occupied the region during the Middle (550 B.C.–A.D. 1100) and Late (A.D. 1100—Historic) Horizons, with some admixing between these groups and Hokan-speaking groups that occupied the region at an earlier date. The genetic data suggests that the Penutians may have arrived later than suggested by the linguistic evidence.

Geographical data from ethnohistoric and ethnographic sources indicate that the site was most likely occupied by Nisenan-speaking groups at the beginning of the Historic Period, while Patwin-speakers occupied the valley west of the Sacramento River and Miwok-speakers resided south of the American River. Ethnographic data and expert testimony from tribal representatives support the high level of interaction between groups in the lower Sacramento Valley and Delta regions that crosscut linguistic boundaries. Historic population movements resulted in an increased level of shifting among populations, especially among the Miwok and Nisenan, who were impacted by disease and Euro-American activities relating to Sutter's Fort and later gold-rush activities.

In summary, officials of California State University, Sacramento, together with the University's College of Social Sciences and Interdisciplinary Studies Committee on Native American Graves Protection and Repatriation Act Compliance (SSIS NAGPRA Committee), reasonably believe that the ethnographic, historical, and geographical evidence indicates that the historic burials and cultural items recovered from Site CA–SAC–16 are most closely affiliated with contemporary descendants of the Nisenan, and have more distant ties to

neighboring groups, such as the Plains Miwok. Furthermore, the earlier cultural items from the Middle and Late Horizons share cultural relations with the Nisenan and Plains Miwok based on archeological, biological, and historical linguistic evidence.

Officials of California State University, Sacramento, have determined, pursuant to 25 U.S.C. 3001(3)(B), that the 527 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 Native American individuals. Officials of California State University, Sacramento, have determined, pursuant to 25 U.S.C. 3001(2), that there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Buena Vista Rancheria of Me-Wuk Indians of California; Ione Band of Miwok Indians of California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; United Auburn Indian Community of the Auburn Rancheria of California; and Wilton Rancheria, California, as well as the non-Federally recognized Indian groups of the El Dorado Miwok Tribe and Nashville-El Dorado Miwok.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Charles Gossett, Dean of the College of Social Sciences and Interdisciplinary Studies, CSUS, 6000 J St., Sacramento, CA 95819–6109, telephone: (916) 278–6504, before April 14, 2011. Repatriation of the unassociated funerary objects to the Buena Vista Rancheria of Me-Wuk Indians of California; Ione Band of Miwok Indians of California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; United Auburn Indian Community of the Auburn Rancheria of California; and Wilton Rancheria, California, may proceed after that date if no additional claimants come forward.

California State University, Sacramento, is responsible for notifying the Buena Vista Rancheria of Me-Wuk Indians of California; Cortina Indian Rancheria of Wintun Indians of California; Ione Band of Miwok Indians of California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; United Auburn Indian Community of the Auburn Rancheria of California;

Wilton Rancheria, California; and Yocha Dehe Wintun Nation, California, as well as the non-Federally recognized Indian groups of the El Dorado Miwok Tribe and Nashville-El Dorado Miwok that this notice has been published.

Dated: March 9, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253–65]

#### **Notice of Intent To Repatriate a Cultural Item: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC and Arizona State Museum, University of Arizona, Tucson, AZ**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

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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 a cultural item in the control of the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and in the physical custody of the Arizona State Museum, University of Arizona, Tucson, AZ, that meets the definition of sacred object and object of cultural patrimony 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 item. The National Park Service is not responsible for the determinations in this notice.

The cultural item is a medicine bundle, consisting of a sack made from the hide of a small mammal, which contains a necklace composed of large animal claws and shells, one separate large animal claw, two crystals wrapped in fiber, two shell pendants and one bead on a string, one projectile point, one stone disk, one shell disk, one hide bundle containing a reddish-orange mineral, two tied bundles with undetermined contents, and two empty hide bundles. In 1931, the item was recovered at Broken Flute Cave, AZ E:8:1(ASM), located on the Navajo Indian Reservation, in Apache County, AZ, during excavations conducted by

the Carnegie Institution of Washington under the direction of Earl Morris. The item was transferred from the Carnegie Institution to the Arizona State Museum in 1957.

Consultations with representatives of the Navajo Nation have identified the object as a Navajo *jish* (Medicine Bundle) used in the *Hóchó'íjí* (Evil Way Ceremony). The identification is supported by detailed information provided by traditional Navajo religious practitioners regarding the use and origin of the object and its contents.

The Navajo people believe that *jish* are alive and must be treated with respect. The primary purpose of the *jish* is to cure people of diseases, mental and physical illness, and to restore beauty and harmony. Accordingly, no single individual can truly own any *jish*. The right to control *jish* is outlined by Navajo traditional laws, which vest this responsibility in *Hataatii* (Medicine persons). *Hataatii* are not owners of *jish*, but only care, utilize, and bequeath them for the Navajo people. The *jish* was discovered in the fill of a pithouse at the archeological site of Broken Flute Cave, but may have been intrusive from a later time period. According to information provided by traditional religious practitioners, *jish* have occasionally been placed in previously existing archeological contexts for safekeeping.

Officials of the U.S. Department of the Interior, Bureau of Indian Affairs, have determined, pursuant to 25 U.S.C. 3001(3)(C), that the cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the U.S. Department of the Interior, Bureau of Indian Affairs, also have determined, pursuant to 25 U.S.C. 3001(3)(D), that the cultural item described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Lastly, officials of the U.S. Department of the Interior, Bureau of Indian Affairs, have determined, pursuant to 25 U.S.C. 3001(2), that there is a relationship of shared group identity that can be reasonably traced between the sacred object/object of cultural patrimony and the Navajo Nation of Arizona, New Mexico and Utah.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object/object of cultural patrimony should contact Garry Cantley, Bureau of Indian Affairs, Western Regional Office, 2600 N.

Central Ave., 12th floor, Phoenix, AZ 85004, telephone (602) 379-6750, ext.1256, before April 14, 2011.

Repatriation of the sacred object/object of cultural patrimony to the Navajo Nation of Arizona, New Mexico and Utah may proceed after that date if no additional claimants come forward.

The U.S. Department of Interior, Bureau of Indian Affairs, is responsible for notifying the Navajo Nation of Arizona, New Mexico and Utah that this notice has been published.

Dated: March 9, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Inventory Completion: San Francisco State University, San Francisco, 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 San Francisco State University, San Francisco, CA. The human remains 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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by San Francisco State University professional staff in consultation with representatives of the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe), and the Tubatulabals of Kern Valley, a non-Federally recognized Indian group.

On an unknown date, human remains representing a minimum of one individual were removed from an unknown site (Ca-Ker-UNK (Lake Isabella)), in Kern County, CA. No known individual was identified. No associated funerary objects are present.

The human remains were found in a box labeled "No Site No., Bones, Lake

Isabella, Box 1 of 1," indicating removal from a Native American archeological site near Lake Isabella, which is located in Kern County, CA. In addition, the human remains were determined to be Native American because the mandibular dentition displayed significant attrition consistent with a prehistoric population. Native American origin was also indicated by the presence of red ochre on some of the skeletal elements. Based on ethnographic study and consultation with the Tubatulabals of Kern Valley, a non-Federally recognized Indian group, Lake Isabella is located in the historically documented territory of the Tubatulabal people. Based on consultation with the Tubatulabals of Kern Valley, a non-Federally recognized Indian group, and the Federally-recognized Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe), the Tubatulabal people from the Lake Isabella area are intermarried with Yokuts in the Kern County area. Descendants of these Yokuts and Tubatulabals are members of the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe) and/or the Tubatulabals of Kern Valley, a non-Federally recognized Indian group.

Officials of San Francisco State University have determined, pursuant to 25 U.S.C. 3001(9), that the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of San Francisco State University also have determined, pursuant to 25 U.S.C. 3001(2), that there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe), and the Tubatulabals of Kern Valley, a non-federally recognized Indian group.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Jeffrey Boland Fentress, NAGPRA Coordinator, San Francisco State University, Admin. 447, 1600 Holloway Ave., San Francisco, CA 95132, telephone (415) 338-3075, before April 14, 2011. Repatriation of the human remains to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe), may proceed after that date if no additional claimants come forward.

San Francisco State University is responsible for notifying the Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian