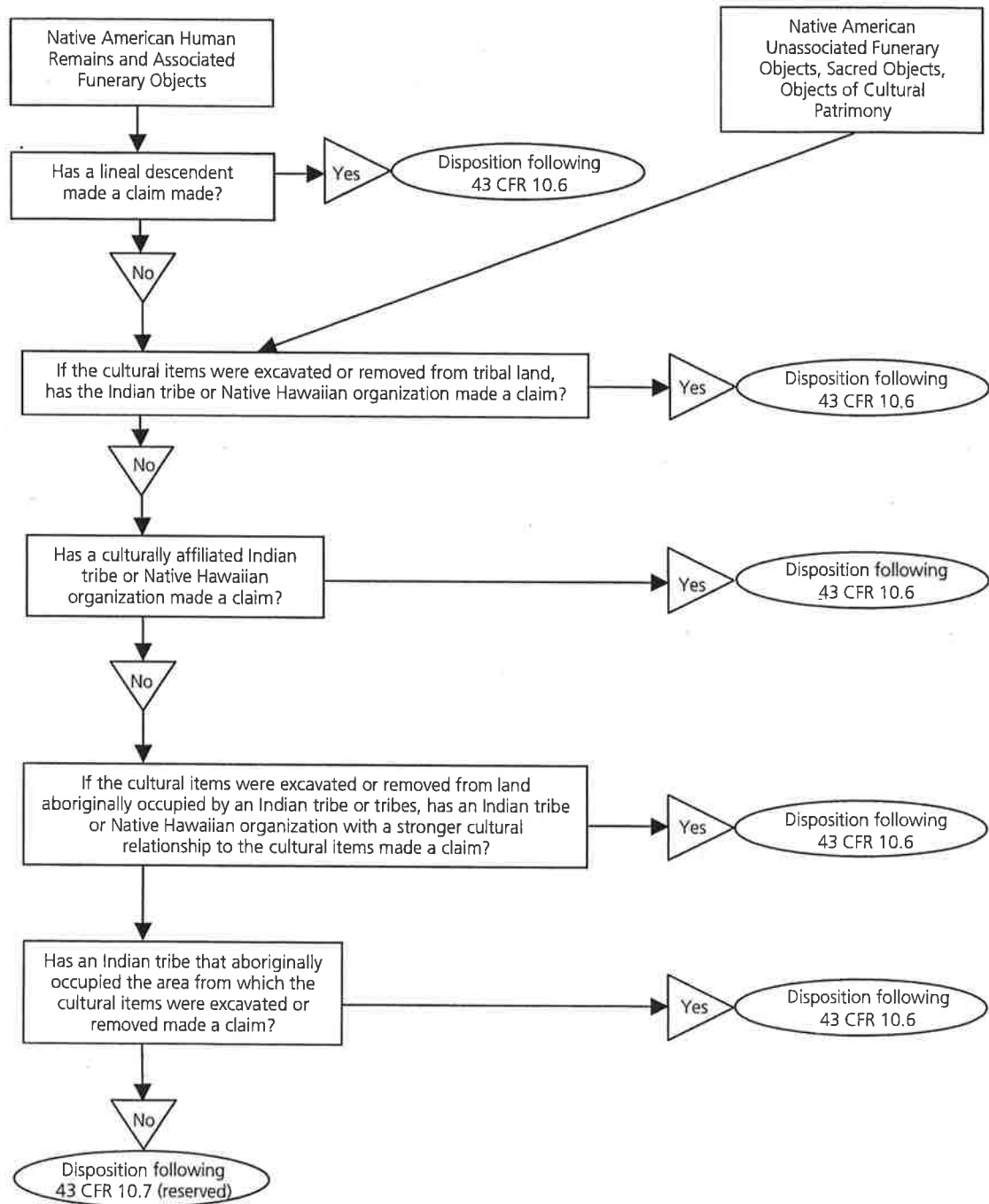


Priority of Custody (ownership or control) for Excavation or Removal on Federal and Tribal Land
43 CFR 10.6, 10.7





National NAGPRA

NAGPRA Section 3 (Ownership) and ARPA

How does the Native American Graves Protection and Repatriation Act (NAGPRA) relate to the Archaeological Resources Protection Act (ARPA)?

Planned excavations for scientific data recovery require an ARPA permit. Section 3 of NAGPRA stipulates that "The intentional removal from or excavation of Native American cultural items from Federal or tribal lands for purposes of discovery, study, or removal of such items is permitted only if such items are excavated or removed pursuant to a permit issued under section 4 of the Archaeological Resources Protection Act of 1979 (93 Stat. 721; 16 U.S.C. 470aa et seq.) which shall be consistent with this Act." [25 U.S.C. 3002 (c)(1)]

Under the NAGPRA regulations, 43 CFR 10, the intentional excavation of Native American cultural items is permitted "only if the objects are excavated or removed following the requirements of the Archaeological Resources Protection Act (ARPA) (16 U.S.C. 470aa et seq.) and its implementing regulations" [43 CFR 10.3 (b)(1)], and after consultation with Indian tribes and Native Hawaiian organizations.

What are some of the ARPA requirements that must be addressed when excavating or removing Native American cultural items under NAGPRA?

43 CFR 7.8 -

- The permit applicant (or person carrying out their official agency duties) must be appropriately qualified;
- The proposed work will further archaeological knowledge in the public interest and is not inconsistent with public land management;
- For proposed work on Indian lands, written consent must be obtained from the Indian landowner and the Indian tribe having jurisdiction over the land;
- The proposed repository for the excavated items must have adequate curatorial capability for preserving both the items and all associated records;
- For work carried out on public lands, all artifacts, samples, collections, and copies of records, data, photographs, and other documents resulting from the work will be delivered to the appropriate repository official; and
- For work carried out on Indian lands, all artifacts, samples and collections for which the custody or disposition is not undertaken by the Indian owners remain the responsibility of the Federal government.

43 CFR 7.9 -

- The Federal land manager shall specify -
 - The nature and extent of the work allowed;
 - The name of the individual responsible for conducting the work;
 - The name of the repository that will receive the collected items and associated data;
 - Reporting requirements; and
 - Time limits for completion of the work.
- For work on Indian lands, the Federal land manager shall include terms and conditions as requested by the Indian landowner and the Indian tribe having jurisdiction over the lands.
- For work on public lands that may result in harm to, or destruction of, any Indian tribal religious or cultural site, the Federal land manager shall include terms and conditions that have been developed pursuant to 43 CFR 7.7.

Is a permit always required under ARPA?

No. Government contractors and government employees operate pursuant to the terms of the contract and the scope work. However, ARPA standards for recovery and curation still apply.

Does ARPA address the disposition of NAGPRA cultural items?

Yes. ARPA requires that the disposition of NAGPRA cultural items be carried out in accordance with NAGPRA and its implementing regulations.

What is a "site of religious or cultural importance?"

While definitions of this term may vary across Departments, the Department of the Interior defines a site of religious or cultural importance as "a location which has traditionally been considered important by an Indian tribe because of a religious event which happened there; because it contains specific natural products which are of religious or cultural importance; because it is believed to be the dwelling place of, the embodiment of, or a place conducive to communication with spiritual beings; because it contains elements of life-cycle rituals, such as burials and associated materials; or because it has other specific and continuing significance in Indian religion or culture." [43 CFR 7.32 (a)]

How are sites of religious or cultural importance identified?

"In order to identify sites of religious or cultural importance, the Federal land manager shall seek to identify all Indian tribes having aboriginal or historic ties to the lands under the Federal land manager's jurisdiction and seek to determine, from the chief executive officer or other designated official of any such tribe, the location and nature of specific sites of religious or cultural importance so that such information may be on file for land management purposes. Information on sites eligible for or included in the National Register of Historic Places may be withheld from public disclosure pursuant to section 304 of the Act of October 15, 1966, as amended (16 U.S.C. 470w-3)." [43 CFR 7.7 (b)(1)]

What are some of the special requirements for Indian tribal religious or cultural sites on public lands under 43 CFR 7.7?

If the Federal land manager determines that an ARPA permitted activity may result in harm to, or destruction of, any Indian tribal religious or cultural site on public lands –

- 30 days before issuing an ARPA permit, the Federal land manager shall notify the chief executive officer or other designated official of any Indian tribe that may consider the site to have religious or cultural importance. This notice is not a prohibited disclosure of information under Section 9 of ARPA.
- During the 30-day period, the Federal land manager may meet with official representatives of any Indian tribe or group to discuss their interests, including ways to avoid or mitigate potential harm or destruction. Any mitigation measures shall be incorporated into the terms and conditions of the ARPA permit or otherwise documented under 43 CFR 7.9.
- When the Federal land manager determines that an ARPA permit must be issued immediately because of an imminent threat of loss or destruction of an archaeological resource, the Federal land manager shall so notify the appropriate tribe.
- In order to identify sites of religious or cultural importance, the Federal land manager shall seek to identify all Indian tribes having aboriginal or historic ties to the lands under the Federal land manager's jurisdiction and seek to determine, from the chief executive officer or other designated official of any such tribe, the location and nature of specific sites of religious or cultural importance so that such information may be on file for land management planning and consultation purposes. Information on sites eligible for or included in the National Register of Historic Places may be withheld from public disclosure pursuant to section 304 of the National Historic Preservation Act (16 U.S.C. 470w-3).

Where can I learn more about ARPA?

- The complete text of the Archaeological Resources Protection Act is available online at http://www.cr.nps.gov/local-law/FHPL_ArchRsrcsProt.pdf.
- The complete text of 43 CFR 7 is available online at <http://www.cr.nps.gov/local-law/43cfr7.htm>.



National NAGPRA

	NAGPRA: Section 3	ARPA	NHPA: Section 106
Applicability	Intentional excavation or inadvertent discovery of Native American human remains and cultural items on Federal lands or tribal lands after November 16, 1990.	Archaeological resources and sites on public lands and Indian lands.	Federal or federally assisted undertakings in any State. Applies to State, local and private land; also Federal land (Section 110) and tribal lands.
Purpose	To determine "the ownership or control of Native American cultural items which are excavated or discovered on Federal tribal lands after November 16, 1990." [25 U.S.C. 3002 (a)] and to facilitate disposition to owners.	"to secure, for the present and future benefit of the American people, the protection of archaeological resources and sites which are on public lands and Indian lands..." [16 U.S.C. 470aa (b)]	"to take into account the effect of the undertaking on any district, site, building, structure, or object that is included in or eligible for inclusion in the National Register." [16 U.S.C. 470f]
Triggering Event	<p><i>Intentional Excavation:</i> The planned archeological removal of human remains, funerary objects, sacred objects, or objects of cultural patrimony found under or on the surface of Federal or tribal lands pursuant to section 3 (c) of the Act. [43 CFR 10.2 (g)(3)]</p> <p><i>Inadvertent Discovery:</i> The unanticipated encounter or detection of human remains, funerary objects, sacred objects, or objects of cultural patrimony found under or on the surface of Federal or tribal lands pursuant to section 3 (d) of NAGPRA. [43 CFR 10.2 (g)(4)]</p>	Excavation or removal of "any archaeological resource located on public lands or Indian lands" and "activities associated with such removal." [16 U.S.C. 470cc (a)]	<p><i>Undertaking:</i> a project, activity, or program funded in whole or part under the direct or indirect jurisdiction of a Federal agency, including –</p> <ul style="list-style-type: none"> • Those carried out by or on behalf of the agency; • Those carried out with Federal financial assistance • Those requiring a Federal permit or license, or approval; and • Those subject to State or local regulation administered pursuant to a delegation or approval by a Federal agency. <p>[16 U.S.C. 470w (7)]</p> <p>NOTE: The issuance of an ARPA permit does not constitute an undertaking under NHPA (see 43 CFR 7.12)</p>
What	<p><i>Native American cultural items:</i></p> <ul style="list-style-type: none"> • Human remains • Funerary objects • Sacred objects • Objects of cultural patrimony <p>[see 43 CFR 10.2 (d)]</p>	<p><i>Archaeological resources:</i> any material remains of human life or activities which are at least 100 years of age, and which are of archaeological interest [43 CFR 7.3 (a)]</p> <p><i>Material remains:</i> physical evidence of human habitation, occupation, use, or activity, including the site, location, or context in which such evidence is situated. [43 CFR 7.3 (a)(2)]</p>	<p><i>Historic property/historic resource:</i> any prehistoric or historic district, site, building, structure, or object included in, or eligible for inclusion on the National Register, including artifacts, records, and material remains related to such a property or resource. [16 U.S.C. 470w (5)]</p>

Where	<p><i>Federal lands:</i> Any land other than tribal lands that are controlled or owned by the United States Government, including lands selected by but not yet conveyed to Alaska Native Corporations and groups organized pursuant to the Alaska Native Claims Settlement Act. United States "control" refers to those lands not owned by the United States but in which the United States has a legal interest sufficient to permit it to apply these regulations (43 CFR 10) without abrogating the otherwise existing legal rights of a person. [43 CFR 10.2 (f)(1)]</p>	<p><i>Public lands:</i></p> <ul style="list-style-type: none"> • Lands which are owned and administered by the United States as part of the national park system, the national wildlife refuge system, or the national forest system. • All other lands the fee title to which is held by the United States, other than lands on the Outer Continental Shelf and lands which are under the jurisdiction of the Smithsonian Institution. [16 U.S.C. 1470bb (3)] <p><i>Site of religious or cultural importance [on public lands]:</i> a location which has traditionally been considered important by an Indian tribe because of a religious event which happened there; because it contains specific natural products which are of religious or cultural importance; because it is believed to be the dwelling place of, the embodiment of, or a place conducive to communication with spiritual beings; because it contains elements of life-cycle rituals, such as burials and associated materials; or because it has other specific and continuing significance in Indian religion or culture. [43 CFR 7.32 (a)]</p>	<p><i>State:</i> any State of the United States, the District of Columbia, the Commonwealth of Puerto Rico, Guam, the Virgin Islands, American Samoa, the Commonwealth of the Northern Mariana Islands, and the Trust Territory of the Pacific Islands, the Republic of the Marshall Islands, the Federated States of Micronesia, and upon termination of the Trusteeship Agreement for the Trust Territory of the Pacific Islands, the Republic of Palau. [16 U.S.C. 470w (2)]</p>
	<p><i>Tribal lands:</i> All lands which are within the exterior boundaries of any Indian reservation including, but not limited to, allotments held in trust or subject to a restriction on alienation by the United States; or comprise dependent Indian communities as recognized pursuant to 18 U.S.C. 1151; or are administered for the benefit of Native Hawaiians pursuant to the Hawaiian Homes Commission Act of 1920 and section 4 of the Hawaiian Statehood Admission Act. Actions authorized or required under these regulations [43 CFR 10] will not apply to tribal lands to the extent that any action would result in a taking of property without compensation within the meaning of the Fifth Amendment of the United States Constitution. [43 CFR 10.2 (f)(2)]</p>	<p><i>Indian lands:</i> Lands of Indian tribes, or Indian individuals, which are either held in trust by the United States or subject to a restriction against alienation imposed by the United States, except for any subsurface interests in lands not owned or controlled by an Indian tribe or Indian individual. [16 U.S.C. 1470bb (4)]</p>	<p><i>Tribal lands:</i> all lands within the exterior boundaries of any Indian reservation; and all dependent Indian communities. [16 U.S.C. 470w (14)]</p>

Who	<p><i>Federal agency:</i> Any department, agency, or instrumentality of the United States. Such term does not include the Smithsonian Institution. [25 USC 3001 (4)]</p> <p><i>Federal agency official:</i> Any individual authorized by delegation of authority within a Federal agency to perform the duties relating to these regulations (43 CFR 10). [43 CFR 10.2 (a)(2)]</p>	<p><i>Federal land manager:</i></p> <ul style="list-style-type: none"> • With respect to public lands, the Secretary of the department, or the head of any other agency or instrumentality of the United States, having primary management authority over such lands. • In the case of any public lands or Indian lands with respect to which no department, agency, or instrumentality has primary management authority, such term means the Secretary of the Interior. [16 U.S.C. 1470bb (2)] 	<p><i>The head of any Federal agency</i> having direct or indirect jurisdiction over a proposed Federal or federally assisted undertaking in any State and <i>the head of any Federal department or independent agency</i> having authority to license any undertaking. [16 U.S.C. 470f]</p>
			<p><i>State Historic Preservation Officer</i> <i>Tribal Historic Preservation Officer</i> <i>State historic preservation review board</i></p>
	<p><i>Indian tribe:</i> Any tribe, band, nation, or other organized group or community of Indians, including any Alaska Native village (as defined in, or established pursuant to, the Alaska Native Claims Settlement Act), which is recognized as eligible for the special programs and services provided by the United States to Indians because of their status as Indians. [25 USC 3001 (7)]</p>	<p><i>Indian tribe:</i> any Indian tribe, band, nation, or other organized group or community, including any Alaska Native village or regional or village corporation as defined in, or established pursuant to, the Alaska Native Claims Settlement Act. [16 U.S.C. 470bb (5)] In order to clarify this statutory definition for purposes of this part, "Indian tribe" means:</p> <p>(1) Any tribal entity which is included in the annual list of recognized tribes published in the Federal Register by the Secretary of the Interior pursuant to 25 CFR par. 54;</p> <p>(2) Any other tribal entity acknowledged by the Secretary of the Interior pursuant to 25 CFR part 54 since the most recent publication of the annual list; and</p> <p>(3) Any Alaska Native village or regional or village corporation as defined in or established pursuant to the Alaska Native Claims Settlement Act (85 Stat. 688), and any Alaska Native village or tribe which is recognized by the Secretary of the Interior as eligible for services provided by the Bureau of Indian Affairs. [43 CFR 7.3 (f)]</p>	<p><i>Indian tribe:</i> an Indian tribe, band, nation, or other organized group or community, including a Native village, Regional Corporation or Village Corporation, as those terms are defined in section 3 of the Alaska Native Claims Settlement Act, which is recognized as eligible for the special programs and services provided by the United States to Indians because of their status as Indians. [16 U.S.C. 470w (4)]</p>

	<p><i>Indian tribe official:</i> The principal leader of an Indian Tribe or Native Hawaiian organization or the individual officially designated by the governing body of an Indian tribe or Native Hawaiian organization or as otherwise provided by tribal code, policy, or established procedure as responsible for matters relating to these regulations (43 CFR 10). [43 CFR 10.2 (b)(4)]</p> <p><i>Traditional Native American religious leader/Traditional religious leader:</i> A person who is recognized by members of an Indian tribe or Native Hawaiian organization as: 1) being responsible for performing cultural duties relating to the ceremonial or religious traditions of that Indian tribe or Native Hawaiian organization, or 2) exercising a leadership role in an Indian tribe or Native Hawaiian organization based on the tribe or organization's cultural, ceremonial, or religious practices. [43 CFR 10.2 (d)(3)]</p>	<p>"Notice by the Federal land manager to any Indian tribe shall be sent to <i>the chief executive officer or other designated official of the tribe</i>. Indian tribes are encouraged to designate a tribal official to be the focal point for any notification and discussion between the tribe and the Federal land manager." [43 CFR 7.7 (a)(1)]</p>	<p>"For a tribe that has assumed the responsibilities of the SHPO for section 106 on tribal lands under section 101(d)(2) of the act, <i>the tribal historic preservation officer (THPO) appointed or designated in accordance with the act is the official representative</i> for the purposes of section 106. The agency official shall consult with the THPO in lieu of the SHPO regarding undertakings occurring on or affecting historic properties on tribal lands." [36 CFR 800.2 (c)(2)(i)(A)]</p> <p>"When an Indian tribe has not assumed the responsibilities of the SHPO for section 106 on tribal lands under section 101(d)(2) of the act, the agency official shall consult with a <i>representative designated by such Indian tribe</i> in addition to the SHPO regarding undertakings occurring on or affecting historic properties on its tribal lands." [36 CFR 800.2 (c)(2)(i)(B)]</p>
Agreements	<p>Comprehensive agreement [43 CFR 10.5 (f)]</p>	<p>Federal agencies issue permits for study on Federal lands and on Indian lands in the absence of tribal law. [16 U.S.C. 470bb]</p>	<ul style="list-style-type: none"> • Memorandum of agreement [36 CFR 800.6 (c)] • Programmatic agreement [36 CFR 800.14 (b)] • Agreements between and Indian tribe or Native Hawaiian organization and an agency official regarding consultation on historic properties of significance to Indian tribes and Native Hawaiian organizations [36 CFR 800.2 (c)(2)(ii)(E)]

the west coast of Prince of Wales Island. He further stated that this village was the location of numerous totem poles erected by their ancestors, most of which were mortuary poles dedicated to the memory of the deceased. Mr. Nickerson explained that according to information that they obtained, the pole was taken from the village site by the party of the actor John Barrymore who was traveling through the area by yacht. He explained that the village was not occupied at that time because residents had relocated to Klawock. In February 2013, the Klawock Cooperative Association sent their representative, the anthropologist Dr. Steve J. Langdon, to visit Honolulu Museum of Art to examine and photograph the totem pole.

Dr. Langdon published a report dated March 1, 2013, titled, *Tuxican Photo Commentary Related to Tlingit Pole Located at the Honolulu Museum of Art*. In it he stated that "Tlingit carver Jon Rowan, a descendant of Tuxican village residents now residing in Klawock, Alaska and myself consider the pole to be representative of Wuckitan clan crests of the Raven moiety. It was likely raised to commemorate the death of a wife of a high-ranking Tuxican chief of the Wolf moiety in the latter half of the 19th century." In a series of archival photographs Dr. Langdon identified the pole in the oldest known image of the entire village of Tuxican around the 1880s. He identified the totem pole in association with the surrounding houses and other totem poles and gives approximate dates, thereby establishing the precise identity of the totem pole and substantiating the claim of the Klawock Cooperative Association.

Determinations Made by the Honolulu Museum of Art

Officials of the Honolulu Museum of Art have determined that:

- Pursuant to 25 U.S.C. 3001(3)(D), the one totem pole 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.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the object of cultural patrimony and Klawock Cooperative Association.

Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Stephan Jost, Director, Honolulu

Museum of Art, 900 South Beretania St., Honolulu, HI 96814, telephone (808) 532-8717, email sjost@honoluluuseum, by January 21, 2015. After that date, if no additional claimants have come forward, transfer of control of the object of cultural patrimony to Klawock Cooperative Association may proceed.

The Honolulu Museum of Art is responsible for notifying the Klawock Cooperative Association that this notice has been published.

Dated: November 7, 2014.

Melanie O'Brien,

Acting Manager, National NAGPRA Program.

[FR Doc. 2014-29902 Filed 12-19-14; 8:45 am]

BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-17155;
PPWOCRADN0-PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: University of Colorado Museum of Natural History, Boulder, CO

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The University of Colorado Museum of Natural History, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of sacred objects and objects of cultural patrimony. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to the University of Colorado Museum of Natural History. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian tribes, or Native Hawaiian organizations stated in this notice may proceed.

DATES: Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to the University of Colorado Museum of Natural History at the address in this notice by January 21, 2015.

ADDRESSES: Jen Shannon, Curator of Cultural Anthropology, University of Colorado Museum of Natural History, 218 UCB, Boulder, CO 80309-0218,

telephone (303) 492-6276, email jshannon@colorado.edu.

SUPPLEMENTARY INFORMATION: 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 under the control of the University of Colorado Museum of Natural History, Boulder, CO that meet the definition of sacred 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 Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

History and Description of the Cultural Item

In 1959, the University of Colorado Museum of Natural History acquired two Jemez Kachina masks through an exchange from the Denver Art Museum, which purchased the masks in 1948, from Nat Stern via Henriette Harris of Santa Fe, NM. The female mask, represented by catalog number 10353, is comprised of rawhide, paint, turkey feathers, cotton cord, and cotton cloth. The male mask, represented by catalog number 10354 is comprised of wood, leather, and paint.

During consultation, the Pueblo of Jemez provided evidence in support of cultural affiliation.

Determinations Made by the University of Colorado Museum of Natural History

Officials of the University of Colorado Museum of Natural History have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the two cultural items described above are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents.

- Pursuant to 25 U.S.C. 3001(3)(D), the two cultural items described above have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the sacred objects and the Pueblo of Jemez, New Mexico.

Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Jen Shannon, Curator of Cultural Anthropology, University of Colorado Museum of Natural History, 218 UCB, Boulder, CO 80309-0218, telephone (303) 492-6276, email jshannon@colorado.edu, by January 21, 2015. After that date, if no additional claimants have come forward, transfer of control of the sacred objects and objects of cultural patrimony to the Pueblo of Jemez, New Mexico, may proceed.

The University of Colorado Museum of Natural History is responsible for notifying the Pueblo of Jemez, New Mexico, that this notice has been published.

Dated: November 10, 2014.

Melanie O'Brien,
Acting Manager, National NAGPRA Program.
[FR Doc. 2014-29908 Filed 12-19-14; 8:45 am]
BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR**National Park Service**

[NPS-WASO-NAGPRA-17132;
PPWOCRADNO-PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Item: U.S. Department of Agriculture, Forest Service, Cibola National Forest, Albuquerque, NM

AGENCY: National Park Service, Interior.
ACTION: Notice.

SUMMARY: The U.S. Department of Agriculture (USDA), Forest Service, Cibola National Forest, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, has determined that the cultural item listed in this notice meets the definition of object of cultural patrimony. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim this cultural item should submit a written request to the USDA Forest Service, Southwestern Region. If no additional claimants come forward, transfer of control of the cultural item to the lineal descendants, Indian tribes, or Native Hawaiian organizations stated in this notice may proceed.

DATES: Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to

claim this cultural item should submit a written request with information in support of the claim to the USDA Forest Service, Southwestern Region at the address in this notice by January 21, 2015.

ADDRESSES: Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, USDA Forest Service, 333 Broadway Blvd. SE., Albuquerque, NM 87102, telephone (505) 842-3238, email fwozniak@fs.fed.us.

SUPPLEMENTARY INFORMATION: 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 under the control of the USDA Forest Service, Cibola National Forest that meets the definition of 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 Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

History and Description of the Cultural Item

At some time prior to January 1968, one cultural item was removed from its location in Sandoval County, NM. The item was collected by private individual(s) without the permission or knowledge of the USDA Forest Service and donated anonymously to the Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, at some time prior to January 1968. The object was identified as a NAGPRA item in the winter of 2013/2014 and the USDA Forest Service took possession of the object in the late spring of 2014. This object of cultural patrimony is comprised of prayer sticks held together by woven basketry.

Consultations with representatives of the Hopi Tribe, Arizona; the Pueblo of Acoma, New Mexico; the Pueblo of Cochiti, New Mexico; the Pueblo of Isleta, New Mexico; the Pueblo of Jemez, New Mexico; the Pueblo of Laguna, New Mexico; the Pueblo of San Felipe, New Mexico; the Pueblo of Sandia, New Mexico; the Pueblo of Santa Ana, New Mexico; and the Zuni Tribe of the Zuni Reservation, New Mexico, indicated that this object of cultural patrimony is most closely affiliated with the Pueblo of San Felipe, New Mexico, and the Pueblo of Santa Ana, New Mexico.

Determinations Made by the USDA Forest Service

Officials of the USDA Forest Service have determined that:

- Pursuant to 25 U.S.C. 3001(3)(D), the one 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.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the object of cultural patrimony and the Pueblo of San Felipe, New Mexico, and the Pueblo of Santa Ana, New Mexico.

Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, USDA Forest Service, 333 Broadway Blvd. SE., Albuquerque, NM 87102, telephone (505) 842-3238, email fwozniak@fs.fed.us, by January 21, 2015. After that date, if no additional claimants have come forward, transfer of control of the object of cultural patrimony to the Pueblo of San Felipe and the Pueblo of Santa Ana may proceed.

The USDA Forest Service, Cibola National Forest is responsible for notifying the Hopi Tribe, Arizona; the Pueblo of Acoma, New Mexico; the Pueblo of Cochiti, New Mexico; the Pueblo of Isleta, New Mexico; the Pueblo of Jemez, New Mexico; the Pueblo of Laguna, New Mexico; the Pueblo of San Felipe, New Mexico; the Pueblo of Sandia, New Mexico; the Pueblo of Santa Ana, New Mexico; and the Zuni Tribe of the Zuni Reservation, New Mexico, that this notice has been published.

Dated: November 5, 2014.

Melanie O'Brien,
Acting Manager, National NAGPRA Program.
[FR Doc. 2014-29903 Filed 12-19-14; 8:45 am]
BILLING CODE 4312-50-P

Michigan; Little Traverse Bay Band of Odawa Indians, Michigan; Match-E-Be-Nash-She-Wish Band of Potawatomi Indians of Michigan; Nottawaseppi Huron Band of Potawatomi, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan; and the Sault Ste. Marie Tribe of Chippewa Indians of Michigan (hereinafter referred to as "The Tribes").

Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains or any other Indian tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Peter J. Papadimos, Vice President and General Counsel, The University of Toledo, 2801 W. Bancroft St., Toledo, OH 43605; telephone (419) 530-8412, before November 10, 2011. Disposition of the human remains to The Tribes may proceed after that date if no additional requestors come forward.

The University of Toledo, Toledo, Ohio is responsible for notifying The Tribes that this notice has been published.

Dated: October 3, 2011.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2011-26174 Filed 10-7-11; 8:45 am]

BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253-665]

Notice of Inventory Completion: University of Colorado Museum, Boulder, CO

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The University of Colorado Museum has completed an inventory of human remains, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the human remains and any present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the University of Colorado Museum. Disposition of the human remains to the Indian tribes stated below may occur if no additional requestors come forward.

DATES: Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the University of

Colorado Museum at the address below by November 10, 2011.

ADDRESSES: Steve Lekson, Curator of Anthropology, University of Colorado Museum, Campus Box 218, Boulder, CO 80309, telephone (303) 492-6671.

SUPPLEMENTARY INFORMATION: 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 University of Colorado Museum, Boulder, CO. The human remains were removed from California.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). 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.

Consultation

A detailed assessment of the human remains was made by University of Colorado Museum professional staff in consultation with representatives of the Agua Caliente Band of Cahuilla Mission Indians, California; Alturas Indian Rancheria, California; Augustine Band of Cahuilla Mission Indians, California; Barona Group of Capitan Grande Ban of Mission Indians of the Barona Reservation, California; Bear River Band of Rohnerville Rancheria, California; Berry Creek Rancheria of Maidu Indians of California; Big Lagoon Rancheria, California; Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Big Sandy Rancheria of Mono Indians of California; Big Valley Band of Pomo Indians of the Big Valley Rancheria, California; Blue Lake Rancheria, California; Bridgeport Paiute Indian Colony of California; Buena Vista Rancheria of Me-Wuk Indians of California; Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon; Cabazon Band of Mission Indians, California; Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria, California; Caddo Nation of Oklahoma; Cahto Indian Tribe of the Laytonville Rancheria, California; Cahuilla Band of Mission Indians of the Cahuilla Reservation, California; Campo Band of Diegueno Mission Indians of the Campo Reservation, California; Cedarville Rancheria, California; Chemehuevi Indian Tribe of the

Chemehuevi Reservation, California; Cher-Ae Heights Indian Community of the Trinidad Rancheria, California; Chicken Ranch Rancheria of Me-Wuk Indians of California; Cloverdale Rancheria of Pomo Indians of California; Cold Springs Rancheria of Mono Indians of California; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; Coyote Valley Band of Pomo Indians of California; Death Valley Timbi-Sha Shoshone Band of California; Dry Creek Rancheria of Pomo Indians of California; Elem Indian Colony of Pomo Indians of the Sulphur Bank Rancheria, California; Elk Valley Rancheria, California; Enterprise Rancheria of Maidu Indians of California; Ewiiapaayp Band of Kumeyaay Indians, California; Federated Indians of Graton Rancheria, California; Fort Bidwell Indian Community of the Fort Bidwell Reservation of California; Fort Independence Indian Community of Paiute of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Fort McDowell Yavapai Nation, Arizona; Fort Mohave Indian Tribes of Arizona, California & Nevada; Greenville Rancheria of Maidu Indians of California; Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Guidiville Rancheria of California; Habematolel Pomo of Upper Lake, California; Hoopa Valley Tribe, California; Hopland Band of Pomo Indians of the Hopland Rancheria, California; Iipay Nation of Santa Ysabel, California; Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Ione Band of Miwok Indians of California; Jackson Rancheria of Me-Wuk Indians of California; Jamul Indian Village of California; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Karuk Tribe; Kashia Band of Pomo Indians of the Stewarts Point Rancheria, California; Klamath Tribes, Oregon; La Jolla Band of Luiseno Indians, California; La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Los Coyotes Band of Cahuilla & Cupeno Indians, California; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Lower Lake Rancheria, California; Lytton Rancheria of California; Manchester Band of Pomo Indians of the Manchester-Point Arena

Rancheria, California; Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; Mechoopda Indian Tribe of the Chico Rancheria, California; Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; Middletown Rancheria of Pomo Indians of California; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Modoc Tribe of Oklahoma; Mooretown Rancheria of Maidu Indians of California; Morongo Band of Cahuilla Mission Indians, California; Northfork Rancheria of Mono Indians of California; Northwest Band of Shoshoni Nation of Utah (Washakie); Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes); Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone of the Fallon Reservation and Colony, Nevada; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Pala Band of Luiseno Mission Indians of the Pala Reservation, California; Paskenta Band of Nomlaki Indians of California; Pauma Band of Luiseno Mission Indians of the Pauma & Yuima Reservation, California; Pechanga Band of Luiseno Mission Indians of the Pechanga Reservation, California; Picayune Rancheria of Chukchansi Indians of California; Pinoleville Pomo Nation, California; Pit River Tribe, California (includes XL Ranch, Big Bend, Likely, Lookout, Montgomery Creek and Roaring Creek Rancheries); Potter Valley Tribe, California; Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; Quartz Valley Indian Community of the Quartz Valley Reservation of California; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Ramona Band of Cahuilla, California; Redding Rancheria California; Redwood Valley Rancheria of Pomo Indians of California; Reno-Sparks Indian Colony, Nevada; Resighini Rancheria, California; Rincon Band of Luiseno Mission Indians of the San Manuel Reservation, California; Robinson Rancheria of Pomo Indians of California; Round Valley Indian Tribes of the Round Valley Reservation, California; San Juan Southern Paiute Tribe of Arizona; San Manuel Band of Mission Indians, California; San Pasqual Band of Diegueno Mission Indians of California; Santa Rosa Band of Cahuilla Indians; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Santa

Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California; Scotts Valley Band of Pomo Indians of California; Sherwood Valley Rancheria of Pomo Indians of California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Smith River Rancheria, California; Soboba Band of Luiseno Indians, California; Summit Lake Paiute Tribe of Nevada; Susanville Indian Rancheria, California; Sycuan Band of the Kumeyaay Nation; Table Mountain Rancheria of California; Te-Moak Tribe of Western Shoshone Indians of Nevada (Four constituent bands: Battle Mountain Band; Elko Band; South Fork Band and Wells Band); Torres Martinez Desert Cahuilla Indians, California; Tule River Indian Tribe of the Tule River Reservation, California; Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California; Twenty-Nine Palms Band of Mission Indians of California; United Auburn Indian Community of the Auburn Rancheria of California; Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation, California; Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California; Walker River Paiute Tribe of the Walker River Reservation, Nevada; Washoe Tribe of Nevada & California (Carson Colony, Dresslerville Colony, Woodfords Community, Stewart Community, & Washoe Ranches); Wiyot Tribe, California; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada Yocha Dehe Wintun Nation, California; and Yurok Tribe of the Yurok Reservation, California (herein after "The Tribes").

History and Description of the Remains

On an unknown date, human remains representing a minimum of one individual were removed from California by Joe Ben Wheat, the curator of anthropology at the University of Colorado Museum from 1953 to 1988. In November 2009, the human remains (a tooth) (TIN 0058) were found in the collection. No known individual was identified. No associated funerary objects are present.

Determinations Made by the University of Colorado Museum

Officials of the University of Colorado Museum have determined that:

- Based on the collecting history of Joe Ben Wheat, the human remains are Native American.

- Pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.

- According to final judgments of the Indian Claims Commission, the land from which the Native American human remains were removed is the aboriginal land of the Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Fort McDowell Yavapai Nation, Arizona; Fort Mohave Indian Tribes of Arizona, California & Nevada; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Klamath Tribes, Oregon; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes); Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Pit River Tribe, California (includes XL Ranch, Big Bend, Likely, Lookout, Montgomery Creek and Roaring Creek Rancheries); Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Reno-Sparks Indian Colony, Nevada; Walker River Paiute Tribe of the Walker River Reservation, Nevada; Washoe Tribe of Nevada & California (Carson Colony, Dresslerville Colony, Woodfords Community, Stewart Community, & Washoe Ranches); Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; and Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada.

- Multiple lines of evidence, including treaties, Acts of Congress, and Executive Orders, indicate that the land from which the Native American human remains were removed is the aboriginal land of the Agua Caliente Band of Cahuilla Mission Indians, California; Augustine Band of Cahuilla Mission Indians, California; Berry Creek Rancheria of Maidu Indians of California; Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Big Sandy Rancheria of Mono Indians of California; Big Valley Band of Pomo Indians of the Big Valley Rancheria, California; Bridgeport Paiute Indian Colony of California; Buena Vista Rancheria of Me-Wuk Indians of California; Burns Paiute Tribe of the

Burns Paiute Indian Colony of Oregon; Caddo Nation of Oklahoma; California Valley Miwok Tribe, California; Chicken Ranch Rancheria of Me-Wuk Indians of California; Cloverdale Rancheria of Pomo Indians of California; Cold Springs Rancheria of Mono Indians of California; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; Coyote Valley Band of Pomo Indians of California; Dry Creek Rancheria of Pomo Indians of California; Elem Indian Colony of Pomo Indians of the Sulphur Bank Rancheria, California; Enterprise Rancheria of Maidu Indians of California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Hoopa Valley Tribe, California; Hopland Band of Pomo Indians of the Hopland Rancheria, California; Ione Band of Miwok Indians of California; Jackson Rancheria of Me-Wuk Indians of California; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Kasha Band of Pomo Indians of the Stewarts Point Rancheria, California; Klamath Tribes, Oregon; La Jolla Band of Luiseno Indians, California; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Los Coyotes Band of Cahuilla & Cupeno Indians, California; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Manchester Band of Pomo Indians of the Manchester-Point Arena Rancheria, California; Middletown Rancheria of Pomo Indians of California; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Modoc Tribe of Oklahoma; Mooretown Rancheria of Maidu Indians of California; Morongo Band of Cahuilla Mission Indians, California; Northfork Rancheria of Mono Indians of California; Northwest Band of Shoshoni Nation of Utah (Washakie); Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes); Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone of the Fallon Reservation and Colony, Nevada; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Pala Band of Luiseno Mission Indians of the Pala Reservation, California; Paskenta Band of Nomlaki Indians of

California; Pauma Band of Luiseno Mission Indians of the Pauma & Yuima Reservation, California; Pechanga Band of Luiseno Mission Indians of the Pechanga Reservation, California; Picayune Rancheria of Chukchansi Indians of California; Pinoleville Pomo Nation, California; Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Ramona Band of Cahuilla, California; Redwood Valley Rancheria of Pomo Indians of California; Rincon Band of Luiseno Mission Indians of the San Manuel Reservation, California; Robinson Rancheria of Pomo Indians of California; Round Valley Indian Tribes of the Round Valley Reservation, California; San Juan Southern Paiute Tribe of Arizona; San Pasqual Band of Diegueno Mission Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Santa Rosa Band of Cahuilla Indians; Scotts Valley Band of Pomo Indians of California; Sherwood Valley Rancheria of Pomo Indians of California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Smith River Rancheria, California; Soboba Band of Luiseno Indians, California; Summit Lake Paiute Tribe of Nevada; Table Mountain Rancheria of California; Te-Moak Tribe of Western Shoshone Indians of Nevada (Four constituent bands: Battle Mountain Band; Elko Band; South Fork Band and Wells Band); Torres Martinez Desert Cahuilla Indians, California; Tule River Indian Tribe of the Tule River Reservation, California; Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California; Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation, California; Walker River Paiute Tribe of the Walker River Reservation, Nevada; Washoe Tribe of Nevada & California (Carson Colony, Dresslerville Colony, Woodfords Community, Stewart Community, & Washoe Ranches); and Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada.

• Other credible lines of evidence indicate that the land from which the Native American human remains and associated funerary object were removed is the aboriginal land of the Alturas Indian Rancheria, California; Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation, California; Bear River Band of Rohnerville Rancheria, California; Big Lagoon Rancheria, California; Blue Lake Rancheria, California; Cabazon Band of

Mission Indians, California; Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria, California; Cahto Indian Tribe of the Laytonville Rancheria, California; Cahuilla Band of Mission Indians of the Cahuilla Reservation, California; Campo Band of Diegueno Mission Indians of the Campo Reservation, California; Cedarville Rancheria, California; Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Cher-Ae Heights Indian Community of the Trinidad Rancheria, California; Death Valley Timbi-Sha Shoshone Band of California; Elk Valley Rancheria, California; Ewiiapaayp Band of Kumeyaay Indians, California; Federated Indians of Graton Rancheria, California; Fort Bidwell Indian Community of the Fort Bidwell Reservation of California; Fort Independence Indian Community of Paiute of the Fort Independence Reservation, California; Greenville Rancheria of Maidu Indians of California; Guidiville Rancheria of California; Habematolel Pomo of Upper Lake, California; Iipay Nation of Santa Ysabel, California; Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Jamul Indian Village of California; Karuk Tribe; La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; Lower Lake Rancheria, California; Lytton Rancheria of California; Manzanita Band of Diegueno Mission Indians of the Manzanita Reservation, California; Mechoopda Indian Tribe of the Chico Rancheria, California; Mesa Grande Band of Diegueno Mission Indians of the Mesa Grande Reservation, California; Potter Valley Tribe, California; Quartz Valley Indian Community of the Quartz Valley Reservation of California; Redding Rancheria California; Resighini Rancheria California; San Manuel Band of Mission Indians, California; Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California; Susanville Indian Rancheria, California; Sycuan Band of the Kumeyaay Nation; Twenty-Nine Palms Band of Mission Indians of California; United Auburn Indian Community of the Auburn Rancheria or California; Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation, California; Wiyot Tribe, California; Yocha Dehe Wintun Nation, California; and Yurok Tribe of the Yurok Reservation, California.

• Pursuant to 25 U.S.C. 3001(9), the human remains described above

represent the physical remains of one individual of Native American ancestry.

- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains is to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California.

Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains or any other Indian tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Steve Lekson, Curator of Anthropology, University of Colorado Museum, Campus Box 218, Boulder, CO 80309, telephone (303) 492-6671, before November 10, 2011. Disposition of the human remains to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California may proceed after that date if no additional claimants come forward.

The University of Colorado Museum is responsible for notifying The Tribes that this notice has been published.

Dated: October 3, 2011.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2011-26164 Filed 10-7-11; 8:45 am]

BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253-665]

Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Peabody Museum of Archaeology and Ethnology, Harvard University has completed an inventory of human remains, in consultation with the appropriate Indian tribes, and has determined that there is a cultural affiliation between the human remains and present-day Indian tribes. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Peabody Museum of Archaeology and Ethnology, Harvard University. Repatriation of the human remains to the Indian tribes stated below may occur if no additional claimants come forward.

DATES: Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the Peabody Museum of Archaeology and Ethnology, Harvard

University at the address below by November 10, 2011.

ADDRESSES: Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Ave., Cambridge, MA 02138, telephone (617) 496-3702.

SUPPLEMENTARY INFORMATION: 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 Peabody Museum of Archaeology and Ethnology, Harvard University (Peabody Museum), Cambridge, MA. The human remains were removed from Cayuga County, NY.

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.

Consultation

A detailed assessment of the human remains was made by the Peabody Museum professional staff in consultation with representatives of the Cayuga Nation of New York; Oneida Nation of New York; Onondaga Nation of New York; Saint Regis Mohawk Tribe, New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Tonawanda Band of Seneca Indians of New York; and the Tuscarora Nation of New York (hereinafter "The Tribes").

History and Description of the Remains

At an unknown date, human remains representing a minimum of two individuals were removed from Cayuga County, NY, by an unknown collector. In 1950 the remains were donated to the Peabody Museum by the Peabody Museum in Salem, MA (now the Peabody Essex Museum). No known individuals were identified. No associated funerary objects are present.

Museum documentation describes these individuals as "Iroquois". The designation "Iroquois" post-dates contact between Native American groups and Euro-American people in this area and suggests that the human remains date to the Historic period (post-A.D. 1540). The western portion of central New York, including Cayuga County, is the traditional heartland of the Cayuga Nation. Consultation with

representatives of The Tribes indicates that Cayuga County, NY, was inhabited by members of the historic Cayuga Nation. However, The Tribes have requested that, due to a shared cultural identity among all Iroquois Nations, the remains be affiliated and repatriated collectively to The Tribes.

Determinations Made by the Peabody Museum

Officials of the Peabody Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of two individuals of Native American ancestry.

- 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 Tribes.

Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Ave., Cambridge, MA 02138, telephone (617) 496-3702, before November 10, 2011. Repatriation of the human remains to The Tribes may proceed after that date if no additional claimants come forward.

The Peabody Museum is responsible for notifying The Tribes that this notice has been published.

Dated: October 3, 2011.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2011-26158 Filed 10-7-11; 8:45 am]

BILLING CODE 4312-50-P

INTERNATIONAL TRADE COMMISSION

Notice of Receipt of Complaint; Solicitation of Comments Relating to the Public Interest

AGENCY: U.S. International Trade Commission.

ACTION: Notice.

SUMMARY: Notice is hereby given that the U.S. International Trade Commission has received a complaint entitled *In Re Certain Integrated Solar Systems and Components Thereof*, DN 2847; the Commission is soliciting comments on any public interest issues raised by the complaint.

FOR FURTHER INFORMATION CONTACT: James R. Holbein, Secretary to the

