

Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; 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 San Ildefonso, New Mexico; Pueblo of Zia, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico. Information was provided to the Kewa Pueblo, New Mexico; Ohkay Owingeh, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; and Ysleta Del Sur Pueblo of Texas.

The Fort Sill Apache Tribe of Oklahoma; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Laguna, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; and White Mountain Apache Tribe of the Fort Apache Reservation, Arizona (hereinafter the "Aboriginal Land Tribes"), do not object to the disposition of the human remains described in this notice to the Pueblo of Acoma, New Mexico, and Pueblo of Laguna, New Mexico.

#### History and description of the remains

On an unknown date, human remains representing a minimum of one individual were removed from Maxson site number 121, a rock fall near Laguna, Cibola County, NM, by Asa Maxson, an avocational archeologist. In 1982, Mr. Maxson donated his large archeological collection to the museum. On February 6, 2008, during an inventory, the human remains were found in the museum. 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 archeological context and the collecting history of Mr. Maxson, 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 Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; and Pueblo of Laguna, New Mexico.

- 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 Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Laguna, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; and White Mountain Apache Tribe of the Fort Apache Reservation, Arizona.

- Other credible lines of evidence indicate that the land from which the Native American human remains were removed is the aboriginal land of the Chiricahua Apache. The Chiricahua Apache are Federally-recognized as the Fort Sill Apache Tribe of Oklahoma and Mescalero Apache Tribe of the Mescalero Reservation, New Mexico.

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice 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 Pueblo of Acoma, New Mexico, and Pueblo of Laguna, New Mexico.

#### 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, in care of Jan Bernstein, NAGPRA Consultant, Bernstein & Associates, 1041 Lafayette St., Denver, CO 80218, telephone (303) 894-0648, before August 22, 2011. Disposition of the human remains to the Pueblo of Acoma, New Mexico, and Pueblo of Laguna, New Mexico, may proceed after that date if no additional requestors come forward.

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

Dated: July 14, 2011.

#### Sangita Chari,

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Inventory Completion: Homer Society of Natural History, Pratt Museum, Homer, AK

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

**ACTION:** Notice.

**SUMMARY:** The Homer Society of Natural History, Pratt Museum 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 Homer Society of Natural History, Pratt Museum. Repatriation of the human remains to the Indian tribe 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 Homer Society of Natural History, Pratt Museum at the address below by August 22, 2011.

**ADDRESSES:** Dr. Cusack-McVeigh, Pratt Museum, 3779 Bartlett St., Homer, AK 99603, telephone (907) 435-3338.

**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 Homer Society of Natural History, Pratt Museum, Homer, AK. The human remains were removed from Kachemak Bay, AK.

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 Pratt Museum professional Curator and the Office of History and Archaeology for the State of Alaska, in consultation with representatives of the Kenaitze Indian Tribe, Native Village of Nanwalek (IRA Council), Ninilchik Village, Native Village of Port Graham, and Seldovia Village Tribe. Through the consultation

process, and at the request of the Kenaitze Indian Tribe, Ninilchik Indian Tribe, and the Native Village of Nanwalek (IRA Council), the human remains described in this notice will be repatriated to the Seldovia Village Tribe for reburial.

### History and Description of the Remains

In 1982, a human remain representing one individual (HM-82-165-1) was found at Bishop's Beach, Kachemak Bay, in Homer, AK. On February 11, 1982, the skull was brought to the museum by Teri Dobbs. No known individual was identified. No associated funerary objects are present.

The card catalog indicates that the skull was found following a mudslide, approximately 1 mile north of Bishop's Beach. Originally identified as "Caucasian," the museum now concludes that this single cranium belongs to a person of "Caucasian admixture, possibly Caucasian-Negroid or Caucasian-Mongoloid"; the facial flattening indicates Mongoloid (Asian or Native) characteristics. Based on the general appearance and condition of the skull, death occurred anywhere from 50 to 125 years ago. Although there are no known historic cemeteries in the area, remains belonging to a Native Alaskan were subsequently recovered from the same general location as this skull. The Native Alaskan community in this area has a history of mixed European and Native Alaskan heritage. For example, populations having Russian fathers and Native Alaskan mothers were common. Therefore, the museum believes the preponderance of the evidence shows that these remains are Native Alaskan. This determination of Native Alaskan ancestry is outlined in a December 17, 2010, report produced by the Office of History and Archaeology.

In 1993, human remains representing one individual were recovered from a bluff at Bishop's Beach, Kachemak Bay, in Homer, AK, by a private individual. The human remains were given to the museum under a 1993 Gift Agreement (PM-1993-4). No known individual was identified. No associated funerary objects are present.

The archeological and historical documentary evidence show that Kachemak Bay was used by both Dena'ina Athabascan and Sugpiaq Alutiiq ancestors. The relatively recent date for these crania (estimated postmortem interval in the 50-125 year range) suggests that these two individuals may have been associated with a nearby, large early 20th century coal mining venture or an unmarked Native cemetery.

### Determinations Made by the Homer Society of Natural History, Pratt Museum

Officials of the Homer Society of Natural History, Pratt Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of two individuals of mixed 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 Kenaitze Indian Tribe, Native Village of Nanwalek (IRA Council), Ninilchik Village, Native Village of Port Graham, and/or Seldovia Village Tribe.

### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the Native American human remains should contact Dr. Cusack-McVeigh, Pratt Museum, 3779 Bartlett St., Homer, AK 99603, telephone (907) 435-3338, before August 22, 2011. Repatriation of the human remains to the Seldovia Village Tribe may proceed after that date if no additional claimants come forward.

The Pratt Museum is responsible for notifying the Kenaitze Indian Tribe, Native Village of Nanwalek (IRA Council), Ninilchik Village, Native Village of Port Graham, and Seldovia Village Tribe that this notice has been published.

Dated: July 14, 2011

**Sangita Chari,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

### Notice of Intent To Repatriate Cultural Items: Fowler Museum at UCLA, Los Angeles, CA

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

**ACTION:** Notice.

**SUMMARY:** The Fowler Museum at UCLA, in consultation with the appropriate Indian tribes, has determined that the cultural items meet the definition of unassociated funerary objects and repatriation to the Indian tribes stated below may occur if no additional claimants come forward. Representatives of any Indian tribe that

believes itself to be culturally affiliated with the cultural items may contact the Fowler Museum at UCLA.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact the Fowler Museum at UCLA at the address below by August 22, 2011.

**ADDRESSES:** Wendy G. Teeter, PhD, Curator of Archaeology, Fowler Museum at UCLA, Box 951549, Los Angeles, CA 90095-1549, telephone (310) 825-1864.

**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 in the possession of the Fowler Museum at UCLA, Los Angeles, CA, that meet the definition of unassociated funerary 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 cultural items. The National Park Service is not responsible for the determinations in this notice.

### History and Description of the Cultural Items

In 1940, unassociated funerary objects were removed from the Van Liere Ranch Site, in Maricopa County, AZ, during excavations by J.W. Simmons. The collection was donated to the Fowler Museum at UCLA by Thomas Hinton in 1956. The 69 unassociated funerary objects are 17 clay plaques, 1 shell bead, 8 slate palettes, 1 shell, 1 ceramic sherd, 1 small ceramic bowl, 3 stone gaming pieces, 2 stone plaque fragments, 3 red clay vessels, 16 shell disc beads, 1 lead globular, 2 pieces of ochre, 4 organic fossils, and 9 awl fragments.

The Van Liere Ranch site was a burial ground with numerous Hohokam cremations and other features. This site is dated from A.D. 300-1500 based on the cultural materials found at the site, which are identified by archeologists and cultural experts as consistent with Hohokam culture. There are burial records that describe the excavation of each burial and include field and artifact photos, drawings, and site maps. Except for an infant tooth that is not associated with these funerary objects, the human remains were not removed from the ground. The unassociated funerary objects are identified based on their contextual burial designations and burial excavation notes and photos.