

minimum, one individual were removed from south Evanston, Cook County, IL, along the lake shore. The fragmented human remains were presented to the Evanston Historical Society in 1929 as part of the C.S. Raddin Collection. Charles Salisbury Raddin (1863–1930) was an early director of the Evanston Historical Society. It is unknown when or exactly where on the South Evanston lakeshore the fragments were originally discovered. No known individuals were identified. No associated funerary objects are present.

Determinations Made by the Evanston History Center

Officials of the Evanston History Center have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice are Native American based on collection documentation in the Evanston History Center's records.
- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 2 individuals of Native American ancestry.
- 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 or the Court of Federal Claims, the land from which the Native American human remains were removed is the aboriginal land of the Citizen Potawatomi Nation, Oklahoma; Forest County Potawatomi Community, Wisconsin; Hannahville Indian Community, Michigan; Ho-Chunk Nation of Wisconsin; Match-e-be-nash-she-wish Band of Pottawatomi Indians of Michigan; Nottawaseppi Huron Band of the Potawatomi, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Prairie Band of Potawatomi Nation; Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation, Oklahoma; Sac & Fox Tribe of the Mississippi in Iowa; and the Winnebago Tribe of Nebraska.
- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains may be to the Citizen Potawatomi Nation, Oklahoma; Forest County Potawatomi Community, Wisconsin; Hannahville Indian Community, Michigan; Ho-Chunk Nation of Wisconsin; Match-e-be-nash-she-wish Band of Pottawatomi Indians of Michigan; Nottawaseppi Huron Band of the Potawatomi, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Prairie Band of Potawatomi Nation; Sac & Fox Nation of Missouri in Kansas and

Nebraska; Sac & Fox Nation, Oklahoma; Sac & Fox Tribe of the Mississippi in Iowa; and the Winnebago Tribe of Nebraska.

Additional Requestors and Disposition

Representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains should submit a written request with information in support of the request to Alyssa M. Padilla, Evanston History Center, 225 Greenwood Street, Evanston, IL 60201, telephone (847) 475–3410, email apadilla@evanstonhistorycenter.org, by July 8, 2016. After that date, if no additional requestors have come forward, transfer of control of the human remains to Citizen Potawatomi Nation, Oklahoma; Forest County Potawatomi Community, Wisconsin; Hannahville Indian Community, Michigan; Ho-Chunk Nation of Wisconsin; Match-e-be-nash-she-wish Band of Pottawatomi Indians of Michigan; Nottawaseppi Huron Band of the Potawatomi, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Prairie Band of Potawatomi Nation; Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation, Oklahoma; Sac & Fox Tribe of the Mississippi in Iowa; and the Winnebago Tribe of Nebraska may proceed.

The Evanston History Center is responsible for notifying the Citizen Potawatomi Nation, Oklahoma; Forest County Potawatomi Community, Wisconsin; Hannahville Indian Community, Michigan; Ho-Chunk Nation of Wisconsin; Match-e-be-nash-she-wish Band of Pottawatomi Indians of Michigan; Nottawaseppi Huron Band of the Potawatomi, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Prairie Band of Potawatomi Nation; Sac & Fox Nation of Missouri in Kansas and Nebraska; Sac & Fox Nation, Oklahoma; Sac & Fox Tribe of the Mississippi in Iowa; and the Winnebago Tribe of Nebraska that this notice has been published.

Dated: May 16, 2016.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS–WASO–NAGPRA–21099:
PPWOCRADN0–PCU00RP14.R50000]

Notice of Inventory Completion: Lake County Discovery Museum, Wauconda, IL

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Lake County Discovery Museum has completed an inventory of human remains and associated funerary objects in consultation with the appropriate Indian tribes or Native Hawaiian organizations, and has determined that there is no cultural affiliation between the human remains and associated funerary objects and any present-day Indian tribes. Representatives of any Indian tribe not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request to the Lake County Discovery Museum. If no additional requestors come forward, transfer of control of the human remains to the Indian tribes or Native Hawaiian organizations stated in this notice may proceed.

DATES: Representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to the Lake County Discovery Museum at the address in this notice by July 8, 2016.

ADDRESSES: Diana Dretske, Lake County Discovery Museum, 27277 North Forest Preserve Road, Wauconda, IL 60084, telephone (847) 968–3381, email ddretske@lcfpd.org.

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 and associated funerary objects under the control of the Lake County Discovery Museum, Wauconda, IL. The human remains and associated funerary objects were removed from Lake County, IL, and possibly McHenry County, IL.

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 and associated funerary objects. 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 Lake County Discovery Museum professional staff in consultation with representatives of the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana. The following tribes were invited to consult but did not respond to the invitation: Bad River Band of Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Bay Mills Indian Community, Michigan; Chippewa Cree Indians of the Rocky Boy's Reservation, Montana (previously listed as the Chippewa-Cree Indians of the Rock Boy's Reservation, Montana); Citizen Potawatomi Nation, Oklahoma; Confederated Tribes of the Umatilla Indian Reservation (previously listed as the Confederated Tribes of the Umatilla Reservation, Oregon); Eastern Band of Cherokee Indians; Forest County Potawatomi Community, Wisconsin; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Hannahville Indian Community, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indian of the Lac du Flambeau Reservation of Wisconsin; Lac Vieux Desert Band of Lake Superior Chippewa Indians of Michigan; Matche-be-nash-she-wish Band of Pottawatomi Indians of Michigan; Minnesota Chippewa Tribe, Minnesota (Six component reservations: Bois Forte Band (Nett Lake); Fond du Lac Band; Grand Portage Band; Leech Lake Band; Mille Lacs Band; White Earth Band); Nottawaseppi Huron Band of the Potawatomi, Michigan (previously listed as the Huron Potawatomi, Inc.); Ottawa Tribe of Oklahoma; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Prairie Band Potawatomi Nation (previously listed as the Prairie Band of Potawatomi Nation, Kansas); Red Cliff Band of Lake Superior Indians of Wisconsin; Red Lake Band of Chippewa Indians, Minnesota; Saginaw Chippewa Indian Tribe of Michigan; Sault Ste. Marie Tribe of Chippewa Indians, Michigan; Sokaogon Chippewa Community, Wisconsin; St. Croix Chippewa Indians of Wisconsin; and the Turtle Mountain Band of Chippewa Indians of North Dakota. All tribes listed above are hereafter referred to as "The Consulted and Invited Tribes."

History and Description of the Remains

In the 1950s or 1960s, human remains representing, at minimum, 17 individuals were found in an unknown location along Route 173, in Lake County, IL. The human remains were donated to the Lake County Discovery Museum around the same time. No known individuals were identified. No associated funerary objects are present.

In January and June 1962, human remains representing, at minimum, 11 individuals were discovered in a gravel quarry owned by Vulcan Materials Company, Consumers Division. The site was designated as Illinois Archaeology Site L-65, along the Des Plaines River, Lake County, IL. The burial site was "uncovered after workers for a gravel company had stripped away the top layer of ground. The final excavation was done largely by the staff of the Lake County Museum." The human remains were taken to the museum by Robert Vogel. The human remains were identified as eight adults and 3 children. No known individuals were identified. The 2 associated funerary objects are the jaw and intact teeth of a horse, and a necklace of bear teeth, shells, and fossilized crinoid stem beads.

In July 1959, human remains representing, at minimum, one individual were removed from a site on private land in Lake County, IL. The Lake County Sheriff was called to the James Kleth home on Ackerman Road, Antioch, where John B. Draundt was digging on the south side of the house and discovered human remains. County officials determined the land was a Native American burial ground. In 1976, the Office of Sheriff stated that "these bones were turned over to Mr. Vogel, who was the museum director at the time." No known individuals were identified. No associated funerary objects are present.

In the late 1950s or early 1960s, human remains representing, at minimum, four individuals were found in Newport Township, IL, and donated to the museum around the same time. The human remains were identified as three adults and one child. No known individuals were identified. The one associated funerary object is a rat skull.

At an unknown date, human remains representing, at minimum, one individual were removed from an unknown area believed to be in McHenry County, IL. No other information is available for the human remains. No known individual was identified. No associated funerary objects are present.

Determinations Made by the Lake County Discovery Museum

Officials of the Lake County Discovery Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice are Native American based on catalogue records and collection information.

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 34 individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the three associated funerary objects described in this notice 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.

- 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 associated funerary objects, and any present-day Indian tribe.

- According to final judgments of the Indian Claims Commission or the Court of Federal Claims, the land from which the Native American human remains and associated funerary objects were removed is the aboriginal land of The Consulted and Invited Tribes.

- Treaties, Acts of Congress, or Executive Orders, indicate that the land from which the Native American human remains and associated funerary objects were removed is the aboriginal land of The Consulted and Invited Tribes.

- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains and associated funerary objects may be to The Consulted and Invited Tribes.

Additional Requestors and Disposition

Representatives of any Indian tribe not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to Diana Dretske, Lake County Discovery Museum, 27277 North Forest Preserve Road, Wauconda, IL 60084, telephone (847) 968-3381, email ddretske@lcpfd.org, by July 8, 2016. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to The Consulted and Invited Tribes may proceed.

The Lake County Discovery Museum is responsible for notifying The Consulted and Invited Tribes that this notice has been published.

Dated: May 16, 2016.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-2109;

PPWOCRADNO-PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: Catalina Island Museum, Avalon, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Catalina Island Museum, 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. 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 Catalina Island Museum. 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 Catalina Island Museum at the address in this notice by July 8, 2016.

ADDRESSES: Michael DeMarsche, Ph.D., Catalina Island Museum, 1 Casino Way, Casino Building, P.O. Box 366, Avalon, CA 90704, telephone (310) 510-2416, email director@catalinamuseum.org.

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 Catalina Island Museum, Avalon, CA, 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(s)

In 1996, Justin Farmer donated a cultural item (identified as 96.018) to the Catalina Island Museum as part of a set of baskets with no contextual information. Requests for information were sent out to tribes based on preliminary assessments of potential affiliation. Based on consultation with the Santa Rosa Indian Community of the Santa Rosa Rancheria, California, and Table Mountain Rancheria of California, the basket was determined to be part of living ceremonial traditions. Based on designs and shape it was identified as a traditional Yokuts Rattlesnake basket used in their Spring Ceremony. In addition twinned baskets such as catalog number 96.018 are identified as "Tulare bottleneck" or "treasure" baskets. The basket meets the NAGPRA definition of a sacred object, and is needed by current religious practitioners for the Rattlesnake ceremony and the Spring ceremony.

In 1961, an unknown person donated one cultural item (identified as 61.46.16) to the Catalina Island Museum with no contextual information. Based on consultation with the Santa Rosa Indian Community of the Santa Rosa Rancheria, California, and Table Mountain Rancheria of California, the basket displays designs known as the Goose design (La-La). These designs signify that it is a cooking basket used for the Spring Ceremony. The basket meets the NAGPRA definition of a sacred object and is needed by current religious practitioners for the Spring Ceremony.

The Yokuts language belongs to the Penutian language family and is divided by anthropologists into three distinct groups: The Southern Valley Yokuts, located in the southern end of the San Joaquin Valley from the lower Kings River to the Tehachapi Mountains; the Foothill Yokuts occupying the western slopes of the Sierra Nevada Mountains from Fresno River to the Kern River; and the Northern Valley Yokuts extended "from near where the San Joaquin River makes a big bend northward to a line midway between the Calaveras and Mekelumne Rivers." Based on consultation with Santa Rosa Indian Community of the Santa Rosa Rancheria, California, and Table Mountain Rancheria of California, catalog number 96.018 and 61.46.16 are sacred items, as defined by NAGPRA.

Determinations Made by the Catalina Island Museum

Officials of the Catalina Island Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the 2 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(2), there is a relationship of shared group identity that can be reasonably traced between the sacred objects and Picayune Rancheria of the Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; and the Tule River Indian Tribe of the Tule River Reservation, California.

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 Michael DeMarsche, Ph.D., Catalina Island Museum, 1 Casino Way, Casino Building, P.O. Box 366, Avalon, CA 90704, telephone (310) 510-2416, email director@catalinamuseum.org, by July 8, 2016. After that date, if no additional claimants have come forward, transfer of control of the sacred objects to the Picayune Rancheria of the Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; the Table Mountain Rancheria of California; and the Tule River Indian Tribe of the Tule River Reservation, California will occur.

The Catalina Island Museum is responsible for notifying the Picayune Rancheria of the Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Table Mountain Rancheria of California; and the Tule River Indian Tribe of the Tule River Reservation, California, that this notice has been published.

Dated: May 16, 2016.

Melanie O'Brien,

Manager, National NAGPRA Program.

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