

Nevada and Utah; Death Valley Timbisha Shoshone Tribe (previously listed as the Death Valley Timbi-Sha Shoshone Band of California); Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lone Pine Paiute-Shoshone Tribe (previously listed as the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California); Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Northwestern Band of the Shoshone Nation (previously listed as Northwestern Band of Shoshoni Nation and the Northwestern Band of Shoshoni Nation of Utah (Washakie)); Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Indian Peaks Band of Paiutes (formerly Paiute Indian Tribe of Utah (Cedar City Band of Paiutes, Kanosh Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes)); Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; Reno-Sparks Indian Colony, Nevada; San Juan Southern Paiute Tribe of Arizona; Shoshone-Bannock Tribes of the Fort Hall Reservation; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Summit Lake Paiute Tribe of Nevada; Te-Moak Tribe of Western Shoshone Indians of Nevada (Four constituent bands: Battle Mountain Band; Elko Band; South Fork Band and Wells Band); 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 and California (Carson Colony, Dresslerville Colony, Woodfords Community, Stewart Community & Washoe Ranches); Winnemucca Indian Colony of Nevada; Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada (hereinafter referred to as "The Tribes").

#### Additional Requestors and Disposition

Lineal descendants or 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 Dr. Barbara Roth, Department of Anthropology, University of Nevada, Las Vegas, Box 455003, 4505 S. Maryland Parkway, Box 455003, Las Vegas, NV 89154, telephone (702) 895-3646, email [Barbara.Roth@unlv.edu](mailto:Barbara.Roth@unlv.edu), by July 18, 2018. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to The Tribes may proceed.

The UNLV Department of Anthropology is responsible for notifying The Tribes that this notice has been published.

Dated: May 15, 2018.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-52-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-NPS0025562; PPWOCRADNO-PCU00RP14.R50000]**

#### Notice of Intent To Repatriate Cultural Items: Riverside Metropolitan Museum, Riverside, CA

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

**ACTION:** Notice.

**SUMMARY:** The Riverside Metropolitan 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 unassociated funerary 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 Riverside Metropolitan 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 Riverside Metropolitan Museum at the address in this notice by July 18, 2018.

**ADDRESSES:** Robyn G. Peterson, Ph.D., Museum Director, Riverside Metropolitan Museum, 3580 Mission Inn Avenue, Riverside, CA 92501, telephone (951) 826-5792, email [rpeterson@riversideca.gov](mailto:rpeterson@riversideca.gov).

**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 Riverside Metropolitan Museum, Riverside, 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 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 1930, Samuel C. Evans purchased a string of shell and stone beads in a cloth bag from Clark's Store, San Diego County, CA. In 1996, a collection of Native American materials (RMM Accn. #A1524) from the estate of Samuel C. Evans was donated to the Riverside Municipal Museum by his son Samuel W. Evans. This donation included the string of shell and stone beads in a cloth bag. The two unassociated funerary objects have been determined to be from the Rincon Band of Luiseño Indians based on cultural and historical evidence. In Kroeber's *Ethnography of the Cahuilla Indians* (1908), he analyzed beads found in a burial at San Jacinto, describing them as less regular than other specimens. The string of beads in question has the characteristics of traditional Luiseño beads as utilized by the people of the Rincon Band of Luiseño Indians.

Information provided during consultations documented that Clark's store in San Diego County, CA, was within the traditional aboriginal territory of the Rincon Band of Luiseño Indians. The Rincon Band of Luiseño Indians Museum Specialist wrote "The Rincon store was located on the southwest corner of Pala Road (Highway 76) and Valley Center Road and clearly within the traditional territory of the Tribe, and in immediate proximity to its current reservation boundaries. . . . The Tribe has no doubt that the string of bead and the bag are funerary objects and came from the traditional territory of the Rincon Band of Luiseño Indians" (9/19/2017).

### Determinations Made by the Riverside Metropolitan Museum

Officials of the Riverside Metropolitan Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the two cultural items described above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Rincon Band of Luiseno Mission Indians of the Rincon 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 Robyn G. Peterson, Ph.D., Museum Director, Riverside Metropolitan Museum, 3580 Mission Inn Avenue, Riverside, CA 92501, telephone (951) 826-5792, email [rpeterson@riversideca.gov](mailto:rpeterson@riversideca.gov), by July 18, 2018. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Rincon Band of Luiseno Mission Indians of the Rincon Reservation, California may proceed.

The Riverside Metropolitan Museum is responsible for notifying the Rincon Band of Luiseno Mission Indians of the Rincon Reservation, California that this notice has been published.

Dated: May 9, 2018.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0025563; PPWOCRADNO-PCU00RP14.R50000]

### Notice of Inventory Completion: University of Arkansas Museum Collections, Fayetteville, AR

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

**ACTION:** Notice.

**SUMMARY:** The University of Arkansas Museum Collections has completed an

inventory of human remains, in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, and has determined that there is a cultural affiliation between the human remains and present-day Indian Tribes or Native Hawaiian organizations. Lineal descendants or 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 to the University of Arkansas Museum Collections. If no additional requestors come forward, transfer of control of the human remains 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 request transfer of control of these human remains should submit a written request with information in support of the request to the University of Arkansas Museum Collections at the address in this notice by July 18, 2018.

**ADDRESSES:** Mary Suter, University of Arkansas Museum Collections, Biomass Building 125, 2435 North Hatch Avenue, Fayetteville, AR 72704, telephone (479) 575-3456, email [msuter@uark.edu](mailto:msuter@uark.edu).

**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 under the control of the University of Arkansas Museum Collections, Fayetteville, AR. The human remains were removed from the Roden Site (34MC215), McCurtain County, OK.

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 University of Arkansas Museum Collections professional staff in consultation with representatives of the Caddo Nation of Oklahoma.

### History and Description of the Remains

Between 1976 and 1978, human remains representing, at minimum, 47 individuals were removed from Roden Site (34MC215) in McCurtain, OK, by the Museum of the Red River, Gregory Perino, and Lester Roden. At a date prior to 1981, the human remains were sent to the University of Arkansas for bioarcheological analysis and subsequently, they were donated to University of Arkansas Museum Collections by Jerome Rose. The human remains consist of 13 adult males, 12 adult females, nine children, four infants, and nine adults of unknown sex (2004-4-(1-44), 2004-4-10-1, 2 & 3, 2004-4-22-1, 2). No known individuals were identified. No associated funerary objects are present.

The Roden site is located on an alluvial terrace of the Red River in southeastern Oklahoma. According to Perino, excavations and radiocarbon dates strongly correlate with a Caddo presence stretching from A.D. 1300 to 1650, which is described as the McCurtain Phase. This date can be split into two periods of intense use; the first being approximately A.D. 1300 and the second occurring between A.D. 1510-1620. The human remains are associated with the second phase. Descendants of the Caddo are members of the Caddo Nation of Oklahoma.

On an unknown date, human remains representing, at minimum, seven individuals were removed from the Bowman/Wallace site (3LR50), Little River County, AR, by unknown persons. The human remains were donated to the University of Arkansas Anthropology Department at an unknown date. In 2006, they were transferred to the University of Arkansas Museum Collections. No known individuals were identified. No associated funerary objects are present.

On an unknown date, human remains representing, at minimum, one individual were removed from the Georgia Lake site (3OU112), Ouachita County, AR, by unknown persons. The human remains were donated to the University of Arkansas Anthropology Department at an unknown date. In 2006, they were transferred to the University of Arkansas Museum Collections. No known individuals were identified. No associated funerary objects are present.

Based on the geographic region, diagnostic artifacts reported at the sites, site organization, and methods of interment, the human remains removed from burials at the two sites described above date to the Fourche Maline period (A.D. 500-800) and/or Caddoan period