

**ACTION:** Notice of Information Collection; request for comment.

**SUMMARY:** In accordance with the Paperwork Reduction Act of 1995, we, the Bureau of Indian Affairs (BIA) are proposing a new information collection.

**DATES:** Interested persons are invited to submit comments on or before April 30, 2019.

**ADDRESSES:** Send your comments on this information collection request (ICR) by mail to the Ms. Sharlene Round Face, 1849 C Street NW, MS 4642–MIB, Washington, DC 20240; or by email to [sharlene.roundface@bia.gov](mailto:sharlene.roundface@bia.gov). Please reference OMB Control Number 1076–NEW in the subject line of your comments.

**FOR FURTHER INFORMATION CONTACT:** To request additional information about this ICR, contact Ms. Sharlene Round Face by email at [sharlene.roundface@bia.gov](mailto:sharlene.roundface@bia.gov), or by telephone at 202–208–3615.

**SUPPLEMENTARY INFORMATION:** In accordance with the Paperwork Reduction Act of 1995, we provide the general public and other Federal agencies with an opportunity to comment on new, proposed, revised, and continuing collections of information. This helps us assess the impact of our information collection requirements and minimize the public's reporting burden. It also helps the public understand our information collection requirements and provide the requested data in the desired format.

We are soliciting comments on the proposed ICR that is described below. We are especially interested in public comment addressing the following issues: (1) Is the collection necessary to the proper functions of the BIA; (2) will this information be processed and used in a timely manner; (3) is the estimate of burden accurate; (4) how might the BIA enhance the quality, utility, and clarity of the information to be collected; and (5) how might the BIA minimize the burden of this collection on the respondents, including through the use of information technology.

Comments that you submit in response to this notice are a matter of public record. We will include or summarize each comment in our request to OMB to approve this ICR. Before including your address, phone number, email address, or other personal identifying information in your comment, you should be aware that your entire comment—including your personal identifying information—may be made publicly available at any time. While you can ask us in your comment to withhold your personal identifying

information from public review, we cannot guarantee that we will be able to do so.

**Abstract:** This information collection is authorized under 25 U.S.C. 5135; 70 Stat. 62 and 25 CFR 152.34 that provides individual Indians owning an individual tract of trust land the ability to mortgage their land for the purpose of home acquisition and construction, home improvements, and economic development. The BIA is required to review the trust mortgage application for conformity to statutes, policies, and regulations. Mortgage documents submitted to BIA from the lending institutions will assist BIA staff in their analysis to approve or disapprove a trust land mortgage application request.

**Title of Collection:** Trust Land Mortgage Document Submittal.

**OMB Control Number:** 1076–NEW.

**Form Number:** Trust Land Mortgage Lender Checklist.

**Type of Review:** New.

**Respondents/Affected Public:** Mortgage lenders.

**Total Estimated Number of Annual Respondents:** 25.

**Total Estimated Number of Annual Responses:** 70.

**Estimated Completion Time per Response:** Varies per application from 1 hour to 40 hours, with an average of 20 hours.

**Total Estimated Number of Annual Burden Hours:** 1,400 hours.

**Respondent's Obligation:** Required to obtain a benefit.

**Frequency of Collection:** One time collection, per mortgage application.

**Total Estimated Annual Nonhour Burden Cost:** \$0.

An agency may not conduct or sponsor and a person is not required to respond to a collection of information unless it displays a currently valid OMB control number.

The authority for this action is the Paperwork Reduction Act of 1995 (44 U.S.C. 3501 *et seq.*).

**Elizabeth K. Appel,**

*Director, Office of Regulatory Affairs and Collaborative Action—Indian Affairs.*

[FR Doc. 2019–03709 Filed 2–28–19; 8:45 am]

**BILLING CODE 4337–15–P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS–WASO–NAGPRA–NPS0027262; PPWOCRADN0–PCU00RP14.R50000]**

### Notice of Inventory Completion: Arizona State Museum, University of Arizona, Tucson, AZ

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

**ACTION:** Notice.

**SUMMARY:** The Arizona State Museum, University of Arizona (ASM) 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 a cultural affiliation between the human remains and associated funerary objects 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 and associated funerary objects should submit a written request to the ASM. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects 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 and associated funerary objects should submit a written request with information in support of the request to the ASM at the address in this notice by April 1, 2019.

**ADDRESSES:** John McClelland, NAGPRA Coordinator, P.O. Box 210026, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626–2950.

**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 Arizona State Museum, University of Arizona, Tucson, AZ. The human remains and associated funerary objects were removed from Pima County, AZ.

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 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 ASM professional staff in consultation with

representatives of the Ak-Chin Indian Community (previously listed as the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona); Cocopah Tribe of Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Pascua Yaqui Tribe of Arizona; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico (hereafter referred to as "The Consulted Tribes").

### History and Description of the Remains

In 1964, human remains representing, at minimum, one individual were removed from AZ Y:2:12(ASM), located in Yuma County, AZ, during the Lower Gila Survey Project. These human remains were not identified as such when they were collected. Collections from this site were received by ASM during or after 1964, but were not assigned an accession number. In 2010, museum staff discovered these human remains in the site survey collections. No known individuals were identified. The one associated funerary object is a shell fragment. This site includes a cremation area containing burned bones that had been eroding out of dunes. Information shared during consultations suggests that the placement of shells with a burial is consistent with Yuman mortuary practices in this region.

In 1964, human remains representing, at minimum, two individuals were removed from AZ Y:3:15(ASM), located on the east bank of Big Ethel Wash at its confluence with the Gila River in Yuma County, AZ, during the Lower Gila Survey Project. The 72 associated funerary objects are 67 ceramic sherds, one cobble, one glass fragment, one metal artifact, one metate, and one stone. This site is described as a historic Yuman site consisting of a refuse area and two cremation pits.

Archeological studies suggest that Yuman groups have resided along the Lower Colorado River and the Lower Gila River in Southern Arizona for at least 1,000 years. The presence of groups in these areas is documented historically by Spanish explorers who, in the 1600s and 1700s, encountered people living in widely scattered *rancherias* around the Lower Colorado River and the Lower Gila River. Several lines of archeological evidence, such as similarities in material culture, settlement patterns, ceremonial sites and practices, residential architecture, and subsistence patterns suggest that the

Yuman cultural traditions arose from an earlier, archeological tradition typically referred to as Patayan. Evidence of early Patayan occupation in the Lower Colorado River is poorly preserved largely due to the inundation of large areas by the Lake Mohave and Lake Havasu reservoirs, and the intensive agricultural practices of surrounding valleys. However, permanent settlements dating to around 1500 are documented in the Mohave Valley, as well as contemporaneous geoglyphs and trail networks linking ceremonial, occupational, and resource exploitation areas. In the Lower Gila River area, evidence of Patayan occupation prior to the introduction of ceramics is poorly documented due to the ephemeral nature of such early sites. However, following the introduction of ceramics around A.D. 700, settlements in the area became more permanent. Archeological evidence for these more permanent settlements include sites with pit houses and roasting or fire pits, and artifact assemblages containing similar ceramic sherds, chipped stone, and ground stone.

Although there is evidence of some co-residence between Patayan and Hohokam groups, especially in the vicinity of Gila Bend, Patayan groups shared distinct cultural practices. These practices include settlement and subsistence patterns characterized by semi-permanent or permanent farming *rancherias* scattered across the floodplain of the Lower Gila River and the Lower Colorado River that are typically comprised of two to seven pit houses. Produce from these farms was augmented by seasonal gathering of resources from temporary camps along the river tributaries, as well as adjacent deserts and mountains. Large ceremonial sites served as gathering places for multiple families, and are characterized by shrines, petroglyphs, earth figures, intaglios, dance pathways, and rock alignments located on desert terraces adjacent to the floodplains. All Patayan groups and their descendants practiced cremation. Given the relative lack of archeological evidence on Patayan groups, archeologists have had difficulty establishing a relationship between prehispanic Patayan groups and specific historic Yuman tribes. However, archeologists have found the Patayan to be culturally affiliated with the Fort Mojave Tribe, Colorado River Indian Tribes, Cocopah Tribe, and the Fort Yuma-Quechan Tribe.

Modern Yuman groups in Southern Arizona, including the Fort Mojave Tribe, Colorado River Indian Tribes, Cocopah Tribe, and the Fort-Yuma Quechan Tribe, share oral traditions

which trace their origins to the time of creation at Spirit Mountain (Avikwaame). According to this oral tradition, the Creator led the seven original Yuman groups to their various ancestral homelands, naming certain geographical markers along the way. Cultural informants cited place names from their oral traditions—including settlements, geographic features, and significant locations—that correlate to geographical areas of occupation defined by archeological material culture. These oral traditions suggest cultural continuity between modern Yuman groups and the earlier archeological Patayan culture.

### Determinations Made by the Arizona State Museum

Officials of Arizona State Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of three individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 73 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), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and the Cocopah Tribe of Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Fort Mojave Indian Tribe of Arizona, California & Nevada; and the Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona (hereafter referred to as "The Affiliated 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 John McClelland, NAGPRA Coordinator, P.O. Box 210026, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626-2950, by April 1, 2019. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to The Affiliated Tribes may proceed.

The Arizona State Museum is responsible for notifying The Consulted

Tribes and The Affiliated Tribes that this notice has been published.

Dated: February 1, 2019.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2019-03578 Filed 2-28-19; 8:45 am]

**BILLING CODE 4312-52-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0027271;  
PPWOCRADN0-PCU00RP14.R50000]

#### Notice of Inventory Completion: The Filson Historical Society, Louisville, KY

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

**ACTION:** Notice.

**SUMMARY:** The Filson Historical Society 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 Filson Historical Society. 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 Filson Historical Society at the address in this notice by April 1, 2019.

**ADDRESSES:** Maureen Lane, The Filson Historical Society, 1310 S Third Street, Louisville, KY 40206, telephone (502) 635-5083, email [Maureen@filsonhistorical.org](mailto:Maureen@filsonhistorical.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 under the control of the Filson Historical Society, Louisville, KY. The human remains were removed from Sims, Morton County, ND.

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 Filson Historical Society's professional staff in consultation with representatives of the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

#### History and Description of the Remains

Between 1890 and 1915, human remains representing, at minimum, one individual were removed from Sims in Morton County, ND. The partial remains of the individual were initially loaned to the Filson Historical Society in 1935, and then were donated to the collection in 1951 by Lewis A. Walter, who obtained them from Bernhart George Letzring (b. 1885). There are very few records regarding these human remains. A note was found stating "Sacajawea's skull and many beads and elks teeth taken from her grave on his father's [Albert Letzring] homestead place in North Dakota." It is not believed that this individual is Sacajawea. No known individuals were identified. U.S. Census records place Bernhart Letzring and his father Albert Letzring in Sims, Morton County, ND, between 1890 and 1915, where Albert acquired a homestead consisting of 160 acres of land. Land Patent records (see Land Patent BLM Serial Nr: NDMTAA 055412) accessible through the U.S. Department of the Interior, Bureau of Land Management Land Patents website show the exact location of the Letzring homestead (<https://glorecords.blm.gov/search/default.aspx>). U.S. Census records show that after 1915, Letzring moved to Florida.

The note found in the Filson's records stated that "many beads and elks teeth" were also taken from the individual's grave. It is unclear whether these associated funerary items were ever loaned or donated to the Filson Historical Society.

#### Determinations Made by the Filson Historical Society

Officials of the Filson Historical Society have determined that:

- 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 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 Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

#### 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 should submit a written request with information in support of the request to Maureen Lane, The Filson Historical Society, 1310 S. Third Street, Louisville, KY 40206, telephone (502) 635-5083, email [Maureen@filsonhistorical.org](mailto:Maureen@filsonhistorical.org) by April 1, 2019. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota, may proceed.

The Filson Historical Society is responsible for notifying the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana, and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota, that this notice has been published.

Dated: February 1, 2019.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2019-03581 Filed 2-28-19; 8:45 am]

**BILLING CODE 4312-52-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0027251;  
PPWOCRADN0-PCU00RP14.R50000]

#### Notice of Inventory Completion: Baylor University's Mayborn Museum Complex, (Formerly Baylor University's Strecker Museum), Waco, TX

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

**ACTION:** Notice.

**SUMMARY:** The Baylor University's Mayborn Museum Complex (formerly Baylor University's Strecker Museum) has completed an inventory of human remains and associated funerary objects,