

Tuscaloosa, AL, using WPA-era labor. The excavations were part of a program of investigating caves and mounds associated with the Middle Woodland, Copena mortuary complex. The excavations took place in several counties bordering the Tennessee River in northeastern Alabama. The human remains come from 94 burials and the general excavations or disturbed soil. The human remains include a fetus, infants, children, adolescents, and adults of both sexes. No known individuals were identified. The five associated funerary objects are three greenstone spades and two greenstone celts. 178 additional associated funerary objects are currently missing from the collection.

The Robinson Mound was a Middle Woodland, Copena burial mound. The mortuary practices exhibited at this site are consistent with known Copena practices.

In 1992, human remains representing, at minimum, one individual was removed from Site 1Mg356, an unnamed bluff shelter in Morgan County, AL. The site was extensively excavated by local individuals, and the University of Alabama was contacted by the landowner, whose grandson had found human remains at the site. An archeologist from the University retrieved the human remains and recorded the site. The human remains belong to a female, approximately 17–25 years old. No known individuals were identified. No associated funerary objects are present.

Although there is little information about the association of these human remains, their location in a bluff shelter along with evidence of prehistoric occupation is consistent with known aboriginal mortuary practices. There is nothing in the osteological information inconsistent with this assignment.

At an unknown date, human remains representing, at minimum, 16 individuals were removed from an unknown site or sites. The human remains were in three bags marked “WA,” which is the designation for Walker County, AL. There is some evidence these human remains come from Site 1Wa1. The human remains represent infants, children, adolescents, and adults. Two males and two females were identified. No known individuals were identified. No associated funerary objects are present.

There are no osteological indications that these human remains are not Native American. Site 1Wa1 exhibits evidence of prehistoric utilization.

### Determinations Made by the University of Alabama Museums

Officials of the University of Alabama Museums have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice are Native American based on their origination within Native American archeological sites, and/or their antiquity, the mortuary practices evident, and the absence of any evidence of any alternate assignment.

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 408 individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the 32 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 judgements 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 Cherokee Nation; Eastern Band of Cherokee Indians; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama; The Muscogee (Creek) Nation; Thloplocco Tribal Town; and the United Keetoowah Band of Cherokee Indians in Oklahoma.

- The Treaty of September 20, 1816 indicates that the land from which the Native American human remains and funerary objects were removed is the aboriginal land of The Chickasaw Nation.

- Pursuant to 43 CFR 10.11(c)(1), the disposition of human remains may be to the Cherokee Nation; Eastern Band of Cherokee Indians; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama; The Chickasaw Nation; The Muscogee (Creek) Nation; Thloplocco Tribal Town; and the United Keetoowah Band of Cherokee Indians in Oklahoma, hereafter referred to as “The Aboriginal Land 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. William Bomar, Executive Director, University of Alabama Museums, 121 Smith Hall, Tuscaloosa, AL 35487, telephone (205) 348–7550, email [bbomar@ua.edu](mailto:bbomar@ua.edu), by September 4, 2019. After that date, if no additional requestors have come forward, transfer of control of the human remains to The Aboriginal Land Tribes may proceed.

The University of Alabama Museums is responsible for notifying The Consulted Tribes and The Aboriginal Land Tribes that this notice has been published.

Dated: July 16, 2019.

**Melanie O’Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS–WASO–NAGPRA–NPS0028405; PPWOCRADN0–PCU00RP14.R50000]

### Notice of Intent To Repatriate Cultural Items: Nebraska State Historical Society, DBA History Nebraska, Lincoln, NE

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

**ACTION:** Notice.

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**SUMMARY:** History Nebraska, 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 a sacred object. 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 History Nebraska. 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 History Nebraska at the address in this notice by September 4, 2019.

**ADDRESSES:** Trisha Nelson, History Nebraska, 1500 R Street, Lincoln, NE 68508–1651, telephone (402) 471–4760, email [trisha.nelson@nebraska.gov](mailto:trisha.nelson@nebraska.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 a cultural item under the control of History Nebraska, Lincoln, NE, that meets the definition of a sacred object 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

On March 6, 1922, Robert B. Small donated one sacred object consisting of a Winnebago bundle to History Nebraska (legally the Nebraska State Historical Society). An inventory of Mr. Small's donation indicates that the bundle had been with the Tribe for more than one hundred years and was given to Mr. Small by Joseph Harrison, a member of the Winnebago Tribe who died around 1920. The bundle had been in Mr. Harrison's possession for more than fifty years and "had kept away the evil spirit and also given him good luck in war and in peace." Mr. Harrison gave the bundle to his old friend Mr. Small, believing it would bring him good fortune too. Mr. Small had been a clerk at the Winnebago Agency and a cashier at the Homer State Bank for about 14 years.

This object was included in the NAGPRA summary sent to the Winnebago Tribe of Nebraska in November of 1993. However, resulting consultation in the mid-1990s did not specifically involve this bundle. On September 18, 2018, Eben Crawford and Randy Teboe, representing the Winnebago Tribe of Nebraska, initiated consultation with History Nebraska regarding the possible repatriation of five objects, not including this bundle. On September 24, 2018, Mr. Crawford and Mr. Teboe met with History Nebraska staff at the Museum of Nebraska History; a spreadsheet listing Winnebago artifacts controlled by History Nebraska was shared at that time. On February 25, 2019 the Winnebago Tribe (represented by Eben Crawford and Randy Teboe) requested repatriation of the bundle (object number 1902) demonstrating that it is a sacred object.

### Determinations Made by History Nebraska

Officials of History Nebraska have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the one cultural item described above is a specific ceremonial object needed by a traditional Native American religious leader for the practice of traditional Native American religion by 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 object and the Winnebago Tribe of Nebraska.

### 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 this cultural item should submit a written request with information in support of the claim to Trisha Nelson, History Nebraska, 1500 R Street, Lincoln, NE 68508-1651, telephone (402) 471-4760, email [trisha.nelson@nebraska.gov](mailto:trisha.nelson@nebraska.gov), by September 4, 2019. After that date, if no additional claimants have come forward, transfer of control of the sacred object to the Winnebago Tribe of Nebraska may proceed.

History Nebraska is responsible for notifying the Winnebago Tribe of Nebraska that this notice has been published.

Dated: July 9, 2019.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-NPS0028457; PPWOCRADN0-PCU00RP14.R50000]**

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

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

**ACTION:** Notice; correction.

**SUMMARY:** The Arizona State Museum, University of Arizona has corrected an inventory of human remains and associated funerary objects, published in a Notice of Inventory Completion in the **Federal Register** on September 10, 2014. This notice corrects the number of associated funerary objects. 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 Arizona State Museum, University of Arizona. 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 Arizona State Museum, University of Arizona at the address in this notice by September 4, 2019.

**ADDRESSES:** Claire S. Barker, Repatriation Coordinator, Arizona State Museum, P.O. Box 210026, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626-0320, email [csbarker@email.arizona.edu](mailto:csbarker@email.arizona.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 correction 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.

This notice corrects the number of associated funerary objects published in a Notice of Inventory Completion in the **Federal Register** (79 FR 53761-53767, September 10, 2014). The number of associated funerary objects has increased due to a search through uncatalogued collections. Transfer of control of the items in this correction notice has not occurred.

### Correction

In the **Federal Register** (79 FR 53762, September 10, 2014), column 3, paragraph 3, sentence 7 is corrected by substituting the following sentence: