

(UNN:174–188, No site number), Riverside County. A label accompanying the human remains states “Found in Temecula.” The SBCM has no record of how or when these human remains were acquired. They may have been part of a private donation from the Archaeological Survey Association that was active during the early years of the SBCM. The human remains—skull fragments and broken bone fragments in poor condition—belong to an individual of unknown age or sex. No known individual was identified. The five associated funerary objects are one lot of fabric, one lot of metal hooks, one lot of scrap metal, one lot of soil with imbedded beads, and one lot of turquoise beads.

There is little information to establish a time-period for these human remains. Based on geographical information, the SBCM has identified the remains as Pechanga.

#### Determinations Made by the San Bernardino County Museum

Personnel of the San Bernardino County Museum have determined that:

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

- Pursuant to 25 U.S.C. 3001(3)(A), the 35 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 La Jolla Band of Luiseno Indians, California [previously listed as La Jolla Band of Luiseno Mission Indians of the La Jolla Reservation]; Pala Band of Mission Indians [previously listed as Pala Band of Luiseno Mission Indians of the Pala Reservation, California]; Pauma Band of Luiseno Mission Indians of the Pauma & Yuima Reservation, California; Pechanga Band of Luiseno Mission Indians of the Pechanga Reservation, California; Rincon Band of Luiseno Mission Indians of Rincon Reservation, California; and the Soboba Band of Luiseno Indians, California (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 Tamara Serrao-Leiva, San Bernardino County Museum, 2024 Orange Tree Lane, Redlands, CA 92373, telephone (909) 798–8623, email [tserrao-leiva@sbcm.sbcounty.gov](mailto:tserrao-leiva@sbcm.sbcounty.gov), by May 27, 2021. 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 San Bernardino County Museum is responsible for notifying The Consulted and Invited Tribes and The Affiliated Tribes that this notice has been published.

Dated: April 19, 2021.

**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–NPS0031766; PPWOCRADN0–PCU00RP14.R50000]**

#### Notice of Intent To Repatriate Cultural Items: University of Denver Museum of Anthropology, Denver, CO

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

**ACTION:** Notice.

**SUMMARY:** The University of Denver Museum of Anthropology, 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 University of Denver Museum of Anthropology. 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 University of Denver Museum of Anthropology at the address in this notice by May 27, 2021.

**ADDRESSES:** Anne Amati, University of Denver Museum of Anthropology, 2000 E Asbury Avenue, Sturm Hall 146, Denver, CO 80208, telephone (303) 871–2687, email [anne.amati@du.edu](mailto:anne.amati@du.edu).

**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 University of Denver Museum of Anthropology, Denver, CO, 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 Items

In 1932, 23 cultural items were removed from two rock-shelters in Middle Creek Canyon, near Beulah, in Pueblo County, CO. The cultural items were removed by Chester A. Thomas and sent to E.B. Renaud at the University of Denver. The 23 unassociated funerary objects are three sandals, one pot rest, one feather blanket, one side scraper, two flakers, two basket base fragments, one pillow, two sandal fragments, one lot of yucca twigs, two abraders, two lots of cordage, four digging sticks, and one snare.

Museum records and tribal oral history indicate that the two rock-shelters were most likely burial locations. Pueblo County, CO, is located within the aboriginal homelands of the Mouache Band of Utes. Historical documents indicate the presence of the Ute people on the Front Range during Spanish and U.S. occupation. Today, Mouache descendants are one of two Ute Bands who comprise the Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado.

#### Determinations Made by the University of Denver Museum of Anthropology

Officials of the University of Denver Museum of Anthropology have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 23 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 Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado.

#### 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 Anne Amati, University of Denver Museum of Anthropology, 2000 E Asbury Ave, Sturm Hall 146, Denver, CO 80208, telephone (303) 871-2687, email [anne.amati@du.edu](mailto:anne.amati@du.edu), by May 27, 2021. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado may proceed.

The University of Denver Museum of Anthropology is responsible for notifying the Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado that this notice has been published.

Dated: April 19, 2021.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0031784;  
PPWOCRADN0-PCU00RP14.R50000]

#### Notice of Inventory Completion: San Bernardino County Museum, Redlands, CA

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

**ACTION:** Notice.

**SUMMARY:** The San Bernardino County Museum (SBCM) 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 San Bernardino County Museum. 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 San Bernardino County Museum at the address in this notice by May 27, 2021.

**ADDRESSES:** Tamara Serrao-Leiva, San Bernardino County Museum, 2024 Orange Tree Lane, Redlands, CA 92374, telephone (909) 798-8623, email [tserrao-leiva@sbcm.sbcounty.gov](mailto:tserrao-leiva@sbcm.sbcounty.gov).

**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 San Bernardino County Museum, Redlands, CA. The human remains and associated funerary objects were removed from San Bernardino County, CA.

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 San Bernardino County Museum professional staff in consultation with representatives of the Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation, California; Cabazon Band of Mission Indians, California; Cahuilla Band of Indians [previously listed as Cahuilla Band of Mission Indians of the Cahuilla Reservation, California]; Morongo Band of Mission Indians, California [previously listed as Morongo Band of Cahuilla Mission Indians of the Morongo Reservation]; San Manuel Band of Mission Indians, California

[previously listed as San Manuel Band of Serrano Mission Indians of the San Manuel Reservation]; Santa Rosa Band of Cahuilla Indians, California [previously listed as Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Reservation]; Twenty-Nine Palms Band of Mission Indians of California; and the Mission Creek Band of Mission Indians, a non-federally recognized Indian group. In addition, the Augustine Band of Cahuilla Indians, California [previously listed as Augustine Band of Cahuilla Mission Indians of the Augustine Reservation]; Los Coyotes Band of Cahuilla and Cupeno Indians, California [previously listed as Los Coyotes Band of Cahuilla & Cupeno Indians of the Los Coyotes Reservation]; Ramona Band of Cahuilla, California [previously listed as Ramona Band or Village of Cahuilla Mission Indians of California]; and the Torres Martinez Desert Cahuilla Indians, California [previously listed as Torres-Martinez Band of Cahuilla Mission Indians of California] were invited to consult, but did not participate. Hereafter, all the Indian Tribes and groups listed above are referred to as "The Consulted and Invited Tribes and Groups."

#### History and Description of the Remains

In 1947, human remains representing, at minimum, one individual were removed from Yucaipat (SBCM-1, CA-SBR-1000) in San Bernardino County, CA. The human remains belong to an individual of unknown age and sex, and include six teeth identified by a label reading "IMi-3, Indian Burial, Simpson Ranch, Yucaipa, CA, LBM 1949"; three toe bones identified by a label reading "IMi-4 Indian Burial, Simpson Ranch, Yucaipa, Calif., LBM 1949"; one lot of bone fragments identified by a label reading "SBCM-1, SBR-1000, Cultural Level 'B' N5Y, 120-130 cm"; and one tooth identified by a label reading "#121 Human tooth, #122 YT1-76 Bone tool Q8, 3' to 6.'" No known individual was identified. The four associated funerary objects are one lot of shell, one lot of fragmented faunal bone, one lot of stone tools, and one lot of bone tools.

These human remains are identified by a label reading "Yucaipa, SBCM-1, SBR-1000." SBCM-1 has two loci, A and B. SBCM-1 (A) was officially recorded in 1947 by Gerald Smith of the San Bernardino Museum, who identified it as a "mourning ceremonial site" containing "flexed burials at depth of 2-to-3 feet—also possible cremation." Site SBCM 1 (B) was recorded in 1933, also by G. Smith, who reported "three known burials—all flexed." Excavations at Yucaipat were led by G. Smith in 1947, and by G. Becker of the University