

meet the definition of unassociated funerary objects and that have a cultural affiliation with the Indian Tribes or Native Hawaiian organizations in this notice. The cultural items were removed from a burial cave on the Kona coast of Hawai'i island.

**DATES:** Repatriation of the cultural items in this notice may occur on or after March 25, 2024.

**ADDRESSES:** Dr. Jonathan Osorio, Dean of Hawai'iñuiākea School of Hawaiian Knowledge, University of Hawai'i-Mānoa, 2540 Maile Way, HI 96822, telephone (808) 956-0980, email [osorio@hawaii.edu](mailto:osorio@hawaii.edu).

**SUPPLEMENTARY INFORMATION:** This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA. The determinations in this notice are the sole responsibility of the University of Hawai'i. The National Park Service is not responsible for the determinations in this notice. Additional information on the determinations in this notice, including the results of consultation, can be found in the summary or related records held by the University of Hawai'i.

#### Description

Two burial kapa (bark cloth) were recently discovered within numbered editions of a book entitled *Specimens of Hawaiian Kapa Vol I* by D.R. Severson within the UH Library system. One edition, No. 20, 2 was found in the UH-Manoa (UHM) Hamilton Library, GN432.S37, while the other edition, No. 28, was found in the UH-Hilo Mo'okini Library, GN432.S37. All respective numbered editions of the book (No.'s 1 to 95) were published by Severson in 1979, with No.'s 1-50 including samples of burial kapa. UH Mānoa acquired a copy (No. 20) in the same year it was published; UH Hilo received a donation of a copy (No. 28) in 2019. Each book contained actual kapa samples that Severson had gathered over the years from various notable collections and individuals; however, the burial kapa was from Severson's personal collection. The only detail regarding their acquisition indicates that they were acquired from burial caves on the Kona Coast of Hawai'i Island. There is no way to determine if they were illicitly acquired or not. As the book contains traditional Hawaiian kapa acquired during the 19th century, its assumed that the burial kapa may have also likely been acquired during the same time period. Its further unknown if these burial kapa were exclusively made for burial or if they were personal belongings of the deceased.

#### Cultural Affiliation

A detailed assessment of the unassociated funerary objects was made by UH staff in consultation with representatives of Hui Iwi Kuamo'o and the Office of Hawaiian Affairs (OHA). There is a relationship of shared group identity that can reasonably be traced between the unassociated funerary object and present-day Native Hawaiian organizations listed in this notice. The following types of information were used to reasonably trace the relationship: anthropological information, historical information, and expert opinion.

#### Determinations

Pursuant to NAGPRA and its implementing regulations, and after consultation with the appropriate Indian Tribes and Native Hawaiian organizations, the University of Hawai'i has determined that:

- 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.

- There is a relationship of shared group identity that can be reasonably traced between the cultural items and the Hui Iwi Kuamo'o.

#### Requests for Repatriation

Additional, written requests for repatriation of the cultural items in this notice must be sent to the Responsible Official identified in **ADDRESSES**. Requests for repatriation may be submitted by any lineal descendant, Indian Tribe, or Native Hawaiian organization not identified in this notice who shows, by a preponderance of the evidence, that the requestor is a lineal descendant or a culturally affiliated Indian Tribe or Native Hawaiian organization.

Repatriation of the cultural items in this notice to a requestor may occur on or after March 25, 2024. If competing requests for repatriation are received, the University of Hawai'i must determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the cultural items are considered a single request and not competing requests. The University of Hawai'i is responsible for sending a copy of this notice to the Indian Tribes and Native Hawaiian organizations identified in this notice.

This notice was submitted before the effective date of the revised regulations

(88 FR 86452, December 13, 2023, effective January 12, 2024). As the notice conforms to the mandatory format of the **Federal Register** and includes the required information, the National Park Service is publishing this notice as submitted.

**Authority:** Native American Graves Protection and Repatriation Act, 25 U.S.C. 3004, and the implementing regulations, 43 CFR 10.9.

Dated: February 9, 2024.

**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-NPS0037416; PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

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

**ACTION:** Notice.

**SUMMARY:** In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Peabody Museum of Archaeology and Ethnology, Harvard University (PMAE) has completed an inventory of human remains and has determined that there is a cultural affiliation between the human remains and Indian Tribes or Native Hawaiian organizations in this notice. The human remains were collected at the Office of Indian Affairs Government School, Akutan Island, AK.

**DATES:** Repatriation of the human remains in this notice may occur on or after March 25, 2024.

**ADDRESSES:** Jane Pickering, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-2374, email [jpickering@fas.harvard.edu](mailto:jpickering@fas.harvard.edu).

**SUPPLEMENTARY INFORMATION:** This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA. The determinations in this notice are the sole responsibility of the PMAE. The National Park Service is not responsible for the determinations in this notice. Additional information on the determinations in this notice, including the results of consultation, can be found in the inventory or related records held by the PMAE.

## Description

Human remains representing, at minimum, 14 individuals were collected at the Office of Indian Affairs Government School, Akutan Island, AK. The human remains are hair clippings collected from one individual who was recorded as being 68 years old, one individual recorded as being 67 years old, one individual who was recorded as being 65 years old, one individual who was recorded as being 47 years old, three individuals who were recorded as being 45 years old, two individuals who were recorded as being 40 years old, one individual recorded as being 30 years old, one individual who was recorded as being 19 years old, two individuals recorded as being 14 years old, and one individual recorded as being 13 years old. All individuals were identified as "Aleut." Elizabeth Burrows took the hair clippings at the Office of Indian Affairs Government School, Akutan Island between 1930 and 1933. Burrows sent the hair clippings to George Woodbury, who donated the hair clippings to the PMAE in 1935. No associated funerary objects are present.

## Cultural Affiliation

The human remains in this notice are connected to one or more identifiable earlier groups, tribes, peoples, or cultures. There is a relationship of shared group identity between the identifiable earlier groups, tribes, peoples, or cultures and one or more Indian Tribes or Native Hawaiian organizations. The following types of information were used to reasonably trace the relationship: kinship and anthropological.

## Determinations

Pursuant to NAGPRA and its implementing regulations, and after consultation with the appropriate lineal descendants, Indian Tribes, and Native Hawaiian organizations, the PMAE has determined that:

- The human remains described in this notice represent the physical remains of 14 individuals of Native American ancestry.
- There is a relationship of shared group identity that can be reasonably traced between the human remains described in this notice and the Native Village of Akutan.

## Requests for Repatriation

Written requests for repatriation of the human remains in this notice must be sent to the Responsible Official identified in **ADDRESSES**. Requests for repatriation may be submitted by:

1. Any one or more of the Indian Tribes or Native Hawaiian organizations identified in this notice.

2. Any lineal descendant, Indian Tribe, or Native Hawaiian organization not identified in this notice who shows, by a preponderance of the evidence, that the requestor is a lineal descendant or a culturally affiliated Indian Tribe or Native Hawaiian organization.

Repatriation of the human remains in this notice to a requestor may occur on or after March 25, 2024. If competing requests for repatriation are received, the PMAE must determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the human remains are considered a single request and not competing requests. The PMAE is responsible for sending a copy of this notice to the Indian Tribe identified in this notice.

This notice was submitted before the effective date of the revised regulations (88 FR 86452, December 13, 2023, effective January 12, 2024). As the notice conforms to the mandatory format of the **Federal Register** and includes the required information, the National Park Service is publishing this notice as submitted.

*Authority:* Native American Graves Protection and Repatriation Act, 25 U.S.C. 3003, and the implementing regulations, 43 CFR 10.10.

Dated: February 9, 2024.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0037412;  
PPWOCRADNO-PCU00RP14.R50000]

### Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

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

**SUMMARY:** In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Peabody Museum of Archaeology and Ethnology, Harvard University (PMAE) has completed an inventory of human remains and has determined that there is a cultural affiliation between the human remains and Indian Tribes or Native Hawaiian organizations in this notice. The human remains were collected at the "Carson Indian School,"

(now Stewart Indian School), Carson City County, NV, and the Sherman Institute, Riverside County, CA.

**DATES:** Repatriation of the human remains in this notice may occur on or after March 25, 2024.

**ADDRESSES:** Jane Pickering, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-2374, email [jpickering@fas.harvard.edu](mailto:jpickering@fas.harvard.edu).

**SUPPLEMENTARY INFORMATION:** This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA. The determinations in this notice are the sole responsibility of the PMAE. The National Park Service is not responsible for the determinations in this notice. Additional information on the determinations in this notice, including the results of consultation, can be found in the inventory or related records held by the PMAE.

## Description

Human remains representing, at minimum, one individual were collected at "Carson Indian School," (now Stewart Indian School), Carson City County, NV. The human remains are hair clippings collected from one individual, George Wessell, who was recorded as being male, 15 years old and identified as "Digger." Frederick Snyder took the hair clippings at the "Carson Indian School" between 1930 and 1933. Snyder sent the hair clippings to George Woodbury, who donated the hair clippings to the PMAE in 1935. No associated funerary objects are present.

Human remains representing, at minimum, one individual were collected at the Sherman Institute, Riverside County, CA. The human remains are hair clippings collected from one individual, May Hadurick, who was recorded as being female, 16 years old and identified as "Miwok." Samuel H. Gilliam took the hair clippings at the Sherman Institute between 1930 and 1933. Gilliam sent the hair clippings to George Woodbury, who donated the hair clippings to the PMAE in 1935. No associated funerary objects are present.

## Cultural Affiliation

The human remains in this notice are connected to one or more identifiable earlier groups, tribes, peoples, or cultures. There is a relationship of shared group identity between the identifiable earlier groups, tribes, peoples, or cultures and one or more Indian Tribes or Native Hawaiian organizations. The following types of