

The second cultural item is a robe (NA6829) made from three panels of caribou hide sewn together, called the Lituya Bay Robe. The seams are fringed and the top and sides are trimmed with marten fur. The imagery on the robe is painted with black and red, and either yellow or white pigment. The central figure of the image represents a rock in Lituya Bay and two side images represent rapids. The robe measures approximately 157.0 cm wide and 127.0 cm long.

The third cultural item is a mask (NA6831) that consists of carved wood painted with red, black and white pigment, representing a tree stump, and called the Owl-of-the Heavens. On the top of the stump sits a taxidermic owl that can be moved by the performer wearing the mask. The mask measures approximately 24.5 cm high and 20.5 cm wide.

The fourth cultural item is a mask (NA6832), called Commander-of-the-Tides. The face is painted with red and black pigmented designs representing feathers, and includes actual bird feathers crowning the mask and a wide leather band at the back. The eyes are movable and made to represent the movements of the changing ocean tides. The mask measures approximately 35.0 cm high and 24.0 cm wide.

The fifth cultural item is a headdress or shakee.at (NA6835), called Little Ravine, after a passageway over a sand mount at Dry Bay, near Yakutat. It is elaborately carved with multiple figures painted with red, black and blue-green pigment, and ornamented with abalone, ermine fur, eagle down and feathers. The carving represents an episode of the Raven's Journey that took place near the sand mount. The headdress measures approximately 53.0 cm high and 22.0 cm wide.

The sixth cultural item is a head cover (NA6836) formed from a corner piece of a Chilkat blanket made of twisted wild mountain goat wool. A piece of red felt was added as a border and a second small piece of red felt covers the lower front of the head cover. The head cover is ornamented with mountain goat hair and a fox tail. A carved wooden figure, painted with black, red and blue-green pigment, and representing the Raven, is positioned at the top front of the head cover. The head cover measures approximately 31.8 cm high and 21.6 cm long.

The seventh cultural item is a rattle (NA6845) carved to represent a loon, with a recumbent human figure and a raven's head on top. It is painted with black, red and blue-green pigment. The rattle measures approximately 32.5 cm long, 7.7 cm wide and 9.5 cm high.

The eighth cultural item is a tobacco pipe (NA6862) carved with a representation of a spirit or animal, which remains unidentified. It is painted with blue pigment at the base only and a metal strip, probably copper, is attached around the opening of the bowl. The pipe is large, measuring approximately 20.0 cm high and 14.5 cm wide.

In 1924, Louis Shotridge, a Tlingit Curator employed by the University of Pennsylvania Museum, purchased the eight objects as part of a collection of 49 objects, which are represented by 38 catalogue numbers, referred to as the "Snail House Collection," for \$500.00 from a Tlingit individual, Archie White (Dimitri Tuk'axaaw), the Mt. Fairweather/Snail House headmaster of the T'akdeintaan Clan of Hoonah, AK, for the collections of the University of Pennsylvania Museum.

The cultural affiliation of the eight cultural items is with the Tlingit T'akdeintaan Clan of Hoonah, AK, as indicated through museum records, and by consultation evidence presented by the Hoonah Indian Association, a Federally-recognized Indian Tribe, and the Huna Heritage Foundation, a non-Federally recognized Indian group, acting on behalf of the Huna Totem Corporation and the Tlingit T'akdeintaan Clan of Hoonah, AK.

Based on consultation, museum documentation, anthropological literature, and expert opinion, six of the cultural items are considered to be sacred objects, one is considered to be an object of cultural patrimony, and one is considered to be both an object of cultural patrimony and sacred object. The six cultural items that are sacred objects are the two carved wooden masks (NA6831 and NA6832); the headdress (NA6835); the head cover (NA6836); the carved wooden rattle (NA6845); and the carved wooden pipe (NA6862). The cultural item that is considered an object of cultural patrimony is the wooden box drum (NA6828). Lastly, the cultural item that is considered to be both a sacred object and an object of cultural patrimony is the hide robe (NA6829).

Officials of the University of Pennsylvania Museum of Archaeology and Anthropology have determined, pursuant to 25 U.S.C. 3001(3)(C), seven cultural items described above are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the University of Pennsylvania Museum of Archaeology and Anthropology also have determined, pursuant to 25 U.S.C.

3001(3)(D), two cultural items described above have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Lastly, officials of the University of Pennsylvania Museum of Archaeology and Anthropology have determined, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the sacred objects and the objects of cultural patrimony and the Hoonah Indian Association, a Federally-recognized Indian Tribe, and the Tlingit T'akdeintaan Clan of Hoonah, AK.

Representatives of any other Indian Tribe that believes itself to be culturally affiliated with the sacred objects and/or objects of cultural patrimony should contact Dr. Richard Hodges, Director, University of Pennsylvania Museum of Archaeology and Anthropology, 3260 South St., Philadelphia, PA 19104-6324, telephone (215) 898-4050, before January 13, 2011. Repatriation of the sacred objects and objects of cultural patrimony to the Hoonah Indian Association, a Federally-recognized Indian Tribe, and the Tlingit T'akdeintaan Clan of Hoonah, AK, may proceed after that date if no additional claimants come forward.

The University of Pennsylvania Museum of Archaeology and Anthropology is responsible for notifying the Hoonah Indian Association, a Federally-recognized Indian Tribe, and the Huna Heritage Foundation, a non-federally recognized Indian group, that this notice has been published.

Dated: December 7, 2010.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2010-31285 Filed 12-13-10; 8:45 am]

BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253-665]

Notice of Inventory Completion: University of Colorado Museum, Boulder, CO

AGENCY: National Park Service, Interior.

ACTION: Notice.

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 in the possession of the

University of Colorado Museum, Boulder, CO. The human remains were removed from an unknown geographic location in Wisconsin.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). 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.

A detailed assessment of the human remains was made by University of Colorado Museum professional staff in consultation with representatives of the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Forest County Potawatomi Community, Wisconsin; Ho-Chunk Nation of Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Menominee Indian Tribe of Wisconsin; Oneida Tribe of Indians of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Indians of Wisconsin; Sokaogon Chippewa Community, Wisconsin; and Stockbridge Munsee Community, Wisconsin.

On an unknown date, human remains representing a minimum of one individual were removed from an unknown location in Wisconsin, by D.M. Andrews. In 1963, Mrs. Walter Steele donated the human remains to the museum. No known individual was identified. No associated funerary objects are present.

The remains of this individual are ear bones. Although ear bones do not contain unique indicators, the human remains are reasonably believed to be Native American based on the collecting history of the museum as well as the types of items included in the Steele donation of the D.M. Andrews collection.

Officials of the University of Colorado Museum have determined, 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 any present-day Indian Tribe.

Wisconsin is the aboriginal land of the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Forest County Potawatomi Community, Wisconsin; Ho-Chunk Nation of

Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Menominee Indian Tribe of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Indians of Wisconsin; and Sokaogon Chippewa Community, Wisconsin, based on Indian Land Cessions 1784–1894 and oral tradition. The Oneida Tribe of Indians of Wisconsin moved to Wisconsin from New York. In the Treaty of 1821 and the Treaty of 1822, 8 million acres of land held by the Menominee in present-day Wisconsin were provided for the use of the Oneida Tribe of Indians of Wisconsin. On August 18, 1821, the Stockbridge Munsee Community (Wisconsin) purchased 2 million acres along the Fox River, in present-day Wisconsin. Today, the reservation boundaries encompass the two townships of Red Springs and Bartelme. Subsequently, they left New York, sold their New York land holdings, and moved to the land purchased from the Menominee and Winnebago Tribes. The Tribes listed in this paragraph represent all of the Federally-recognized Indian Tribes residing in Wisconsin. These Tribes are members of the Wisconsin Inter-Tribal Repatriation Committee. The Ho-Chunk Nation of Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Oneida Tribe of Indians of Wisconsin; and Sokaogon Chippewa Community, Wisconsin, signed the disposition agreement that was presented to all of the Tribes consulted. None of the Tribes opposed disposition of the human remains described above to these four Indian Tribes.

Officials of the University of Colorado Museum have determined, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of one individual of Native American ancestry. Lastly, officials of the University of Colorado Museum have determined, pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains is to the Ho-Chunk Nation of Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Oneida Tribe of Indians of Wisconsin; and Sokaogon Chippewa Community, Wisconsin.

Representatives of any Indian Tribe that believes itself to be culturally affiliated with the human remains or any other Indian Tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Steve Lekson,

Curator of Anthropology, University of Colorado Museum, in care of Jan Bernstein, NAGPRA Consultant, Bernstein & Associates, 1041 Lafayette St., Denver, CO 80218, telephone (303) 894-0648, before January 13, 2011. Disposition of the human remains to the Ho-Chunk Nation of Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Oneida Tribe of Indians of Wisconsin; and Sokaogon Chippewa Community, Wisconsin, may proceed after that date if no additional claimants come forward.

The University of Colorado Museum is responsible for notifying the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Forest County Potawatomi Community, Wisconsin; Ho-Chunk Nation of Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Menominee Indian Tribe of Wisconsin; Oneida Tribe of Indians of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Indians of Wisconsin; Sokaogon Chippewa Community, Wisconsin; and Stockbridge Munsee Community, Wisconsin, that this notice has been published.

Dated: December 7, 2010.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2010-31283 Filed 12-13-10; 8:45 am]

BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253-665]

Notice of Inventory Completion: Minnesota Indian Affairs Council, St. Paul and Bemidji, MN

AGENCY: National Park Service, Interior.

ACTION: Notice.

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 in the possession of the Minnesota Indian Affairs Council, St. Paul and Bemidji, MN. The human remains and associated funerary objects were removed from Goodhue County, MN.

This notice is published as part of the National Park Service's administrative