

University of Wyoming Anthropologist, who brought it to the university in 1986. The human remains are curated at the University of Wyoming Human Remains Repository. No known individual was identified. No associated funerary objects are present.

#### **Determinations Made by the Bureau of Land Management, Casper Field Office**

Officials of the Bureau of Land Management, Casper Field Office, have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains represent 10 individuals of Native American ancestry, based on archeological and radiocarbon evidence. However, based on this information and other available lines of evidence, a relationship of shared group identity can not be reasonably traced to any specific Federally-recognized Indian Tribe.

- The Native American human remains were removed from the land determined to be the aboriginal land of the Arapahoe Tribe of the Wind River Reservation, Wyoming; Cheyenne and Arapaho Tribes, Oklahoma; and Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana, according to the Indian Claims Commission Docket 329A–D, and illustrated on the “Indian Land Areas Judicially Established,” prepared by the United States Geological Survey in 1989, which is based on information provided by the Indian Claims Commission.

- 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.

- Pursuant to 43 CFR 10.11(c)(1), the disposition is to the Arapahoe Tribe of the Wind River Reservation, Wyoming.

#### **Additional Requestors and Disposition**

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 Ranel Stephenson Capron, Bureau of Land Management, Wyoming State Office (930), 5353 Yellowstone Rd., Cheyenne, WY 82009, telephone at (307) 775–6108 or e-mail [Ranel\\_Capron@blm.gov](mailto:Ranel_Capron@blm.gov), before April 14, 2011. Disposition of the human remains to the Arapahoe Tribe of the Wind River Reservation, Wyoming, may proceed after that date and if no additional claimants come forward.

The Bureau of Land Management is responsible for notifying The Tribes that this notice has been published.

Dated: March 9, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2011–5861 Filed 3–14–11; 8:45 am]

**BILLING CODE 4312–50–P**

## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

[2253–665]

#### **Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and U.S. Department of the Interior, National Park Service, Mesa Verde National Park, Mesa Verde, 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 and associated funerary objects in the control of the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and in the physical custody of the U.S. Department of the Interior, National Park Service, Mesa Verde National Park, Mesa Verde, CO. The human remains and associated funerary objects were removed from sites on the Ute Mountain Ute Reservation, CO.

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 National NAGPRA Program is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Mesa Verde National Park and Bureau of Indian Affairs professional staff in consultation with representatives of the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa

Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico (hereinafter referred to as “The Tribes”).

In 1927, human remains representing a minimum of one individual were removed by the National Park Service from Hoot Owl House (5MV1012), a site located on the Ute Mountain Ute Reservation, CO, and outside the boundaries of the Mesa Verde National Park. No known individual was identified. No associated funerary objects are present.

Based on architectural features (6 rooms, 10 grinding bins, a tower, and toeholds), archeological context, dendrochronology, and a physical anthropology examination, the site (5MV1012) and human remains are dated to the Pueblo I (A.D. 700–900) and Pueblo III (A.D. 1100–1300) periods.

In 1927, human remains representing a minimum of one individual were removed from Bone Awl House, a site located on the Ute Mountain Ute Reservation, CO, and outside the boundaries of the Mesa Verde National Park, during a National Park Service field collection project. No known individual was identified. The 24 associated funerary objects are unfired sherds.

Based on architectural features (cliff dwelling), archeological context, dendrochronology, and a physical anthropology examination, the Bone Awl House site, human remains, and the associated funerary objects are dated to the Pueblo III period (A.D. 1100–1300).

In 1959, human remains representing a minimum of one individual were removed by the National Park Service from Pulpit House (5MV1237), a site located on the Ute Mountain Ute Reservation, CO, and outside the boundaries of the Mesa Verde National Park. No known individual was identified. No associated funerary objects are present.

Based on architectural features (8 rooms, a rubble mound, a possible kiva, and terraces), archeological context, a physical anthropology examination, and ceramic analysis, the site (5MV1237) and human remains are dated to the Pueblo III period (A.D. 1100–1300).

As outlined in a published Notice of Inventory Completion (64 FR 46936–46949, August 27, 1999), geographical,

kinship, biological, archeological, anthropological, linguistic, folklore, oral tradition, historical, and expert opinion evidence was used by Mesa Verde National Park to determine cultural affiliation for human remains and associated funerary objects removed from Mesa Verde National Park, which borders the Ute Mountain Ute Reservation. Officials of the Bureau of Indian Affairs and Mesa Verde National Park considered this information, and also considered the historical and geographical evidence for these human remains and associated funerary objects, and reasonably determined that a broader cultural affiliation exists. Therefore, upon examination of the historical and geographical information, officials of the Bureau of Indian Affairs and Mesa Verde National Park have determined that the Southern Ute Indian Tribe and the Ute Mountain Ute Indian Tribe share a historic and continuing cultural affiliation with the lands on the Ute Mountain Ute Reservation.

Officials of the Bureau of Indian Affairs and Mesa Verde National Park have determined, pursuant to 25 U.S.C. 3001(9), that the human remains described above represent the physical remains of three individuals of Native American ancestry. Officials of the Bureau of Indian Affairs and Mesa Verde National Park have also determined, pursuant to 25 U.S.C. 3001(3)(A), that the 24 associated funerary objects 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. Lastly, the officials of the Bureau of Indian Affairs and Mesa Verde National Park have determined, pursuant to 25 U.S.C. 3001(2), that 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 Tribes.

Representatives of any other Indian Tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Cliff Spencer, Superintendent, Mesa Verde National Park, PO Box 8, Mesa Verde, CO 81330, telephone (970) 529-4600, before April 14, 2011. Repatriation of the human remains and associated funerary objects to The Tribes may proceed after that date if no additional claimants come forward.

The Bureau of Indian Affairs and Mesa Verde National Monument are responsible for notifying The Tribes this notice has been published.

Dated: March 9, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Inventory Completion: Denver Museum of Nature & Science, Denver, CO

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

**ACTION:** Notice.

**SUMMARY:** The Denver Museum of Nature & Science has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the remains and associated funerary objects and any present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects may contact the museum. Disposition of the human remains and associated funerary objects to the Indian tribes stated below may occur if no additional requestors come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the Denver Museum of Nature & Science at the address below by April 14, 2011.

**ADDRESSES:** Dr. Chip Colwell-Chanthaphonh, Denver Museum of Nature & Science, 2001 Colorado Blvd., Denver, CO 80205, telephone (303) 370-6378.

**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 in the possession of the Denver Museum of Nature & Science, Denver, CO. The human remains and associated funerary objects were removed from Miami-Dade County and possibly Monroe County, FL.

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 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 Denver Museum of Nature & Science professional staff in consultation with representatives of the Miccosukee Tribe of Indians of Florida, Seminole Nation of Oklahoma, and the Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations) (hereinafter referred to as "The Tribes").

#### History and Description of the Remains

In 1964, human remains representing a minimum of two individuals were removed from a burial context at an unknown mound site in the Upper Keys of Miami-Dade County, FL, by Jerry Ellis and Dr. David Milliman. On July 21, 1964, Francis V. and Mary W.A. Crane obtained the human remains from Mr. Ellis. The Cranes donated the remains to the museum in 1968 and they were accessioned into the collections (AC.8315A (CUI 68) and AC.8315B (CUI 69)). The remains include partial cranial fragments representing two adult males. Catalogue records suggested a possible affiliation of Calusa. No known individuals were identified. The six associated funerary objects are one clam shell mortar and pestle, one shell drill, one shell pendant, and two shell scrapers (DMNS catalogue numbers AC.8316A-B; AC.8317; AC.8318; AC.8319; and AC.8320).

Between 1957 and 1958, human remains representing a minimum of one individual were reportedly removed from a burial context at the Tallman Site on Plantation Key, Monroe County, FL, by Hugh and Hilda Davis, Dan Laxson, and George B. Stevenson. Additional catalogue records, however, indicate that the same human remains may have been removed from the DuPont Plaza Site in Miami-Dade County, FL. In 1959, Stevenson and Laxson donated the remains and various other materials excavated from the site to the Southeast Museum of the American Indian (a private museum founded by Francis V. and Mary W.A. Crane). In 1968, the Cranes donated their collection to the Denver Museum of Nature & Science (then the Denver Museum of Natural History) (AC.9248A (CUI 70)). No known individual was identified. The 100 associated funerary objects are 94 animal bones, 1 potsherd, 3 coral fragments, 1 shell fragment, and 1 bag of dirt and unsorted animal skeletal material (DMNS catalogue number AC.9248B).