

several of the northern Hopi Clans, and a belief that some Fremont people joined with Hopi in the Ancestral Tutsqua homeland relatively late in the Prehistoric period, and became part of the Hopi. Hopi elders have also identified similarities between some rock art images in this region and modern Hopi symbols and cultural traditions. These similarities suggest possible movements of ancestral Hopi, and may correlate with Hopi oral traditions about clans completing sacred migrations during the Formative period prior to settling on the Hopi mesas, and/or pilgrimage of some Hopi to ancestral sites in the Fremont region during the late Prehistoric or early ethno-Historic periods.

With respect to prehistoric Hisatsinom/Anasazi human remains, there appears to be cultural continuity between ancient and modern Puebloan cultures in the American Southwest, with a high degree of overlap in both genetic affiliations and archeological attributes, including some artifacts and architectural features. There is increasing evidence from DNA studies supporting genetic relationships between some prehistoric Hisatsinom or Anasazi individuals and modern Zuni, and perhaps other Puebloan peoples. There is also accumulating evidence that some Navajo or Diné may share some material traits with Pueblo cultures, and may have ties to some ancient Puebloan peoples, but it is not reasonable to assume cultural affiliation with the Navajo or Diné at this time, as the latter apparently did not arrive in the Southwest until several hundred years after the deposition of these human remains.

Officials of the Prehistoric Museum have determined, pursuant to 25 U.S.C. 3001(9), that the human remains described above represent the physical remains of 16 individuals of Native American ancestry. Officials of the Prehistoric Museum have also determined, pursuant to 25 U.S.C. 3001(3)(A), that the 73 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, officials of the Prehistoric Museum 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 Hopi Tribe of Arizona; Kewa Pueblo, New Mexico; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of

Isleta, 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 Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta Del Sur Pueblo of Texas; and the Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian Tribe that believes itself to be culturally affiliated with the human remains and/or associated funerary objects should contact K. Renee Barlow, USU/CEU Prehistoric Museum, 150 East Main St., Price, UT 84501, telephone (435) 613-5290, before June 13, 2011. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona; Kewa Pueblo, New Mexico; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Isleta, 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 Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta Del Sur Pueblo of Texas; and the Zuni Tribe of the Zuni Reservation, New Mexico, may proceed after that date if no additional claimants come forward.

The Prehistoric Museum is responsible for notifying the Tribes that this notice has been published.

Dated: May 9, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Inventory Completion: Colorado Historical Society (History Colorado), Denver, 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 and control of the Colorado Historical Society (History Colorado), Denver, CO. The human remains were removed from Canyon de Chelly, 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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the Colorado Historical Society (History Colorado) 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 Ildefonso, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico. The Pueblo of San Felipe, New Mexico; Pueblo of Sandia, New Mexico; and Pueblo of Santo Domingo, New Mexico, were contacted for consultation purposes, but did not attend the consultation meetings.

In 1903, human remains representing a minimum of two individuals were removed from "Massacre Cave," in Canyon de Chelly, AZ. The remains were removed from the cave by collector Charles M. Schenck while on a "tour" of Canyon de Chelly led by Charles L. Day, who operated a nearby trading post. They were donated to the Colorado Historical Society sometime between 1903 and 1932 (catalog numbers 78.98.47 and UHR.1). No known individuals were identified. No associated funerary objects are present.

"Massacre Cave" is a site where an historically documented massacre of at least 90 Navajo men, women, and children took place in 1805, perpetrated by the Spanish military and led by Antonio Narbona. Victims were reportedly left on the surface of the cave. While "Massacre Cave" also has a documented subsurface Basketmaker II/

III component, based on the description of the collecting trip in a 1932 letter from Schenck to the Colorado Historical Society Curator George Woodbury, the remains of these two individuals were collected from the cave's ground surface, and not excavated from subsurface deposits. Osteological analysis indicates that the human remains are Native American and show signs of weathering consistent with prolonged surface exposure.

In 1903, human remains representing a minimum of five individuals were removed from "Sentinel Ruin," in Canyon de Chelly, AZ, by Charles M. Schenck while on a "tour" of Canyon de Chelly led by Charles L. Day. The individuals were donated to the Colorado Historical Society sometime between 1903 and 1932 (catalog numbers UHR.2.A, and UHR.2.B/ UHR.108/UHR.122). UHR.2.A represents two individuals and UHR.2.B/UHR.108/UHR.122 represents three individuals. No known individuals were identified. No associated funerary objects are present.

"Sentinel Ruin" is a documented multi-component site with prehistoric occupations from Basketmaker II to Pueblo III, and an historic Navajo occupation in the 1700s and 1800s. The surface component is the historic Navajo component. Schenck collected only from the surface. Archeological documentation after Schenck's visit indicates "Sentinel Ruin" was undisturbed. Osteological analysis identified the remains as Native American, and two individuals show signs of weathering consistent with prolonged surface exposure.

Officials of the Colorado Historical Society have determined, pursuant to 25 U.S.C. 3001(9), that the human remains described above represent the physical remains of seven individuals of Native American ancestry. Lastly, officials of the Colorado Historical Society 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 the Navajo Nation, Arizona, New Mexico & Utah.

Representatives of any other Indian Tribe that believes itself to be culturally affiliated with the human remains should contact Bridget Ambler, Curator of Material Culture, Colorado Historical Society, 1560 Broadway, Suite 400, Denver, CO 80202, telephone (303) 866-2303, before June 13, 2011. Repatriation of the human remains to the Navajo Nation, Arizona, New Mexico & Utah may proceed after that date if no additional claimants come forward.

The Colorado Historical Society is responsible for notifying the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico; 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; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico, that this notice has been published.

Dated: May 9, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Inventory Completion: University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia, PA

**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 Pennsylvania Museum of Archaeology and Anthropology, Philadelphia, PA. The human remains were removed from St. Mary Parish (formerly Attkapas County), LA.

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. 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 Pennsylvania Museum of Archaeology and Anthropology professional staff in

consultation with representatives of the Chitimacha Tribe of Louisiana.

Sometime between 1815 and 1833, human remains representing a minimum of two individuals were removed by Agricole Fuselier (b.1765–d.1839) from a cemetery near his family estate near Jeanerette, St. Mary Parish, LA. Mr. Fuselier "procured the skulls" for Dr. Justus Le Beau, who subsequently sent them to Dr. Samuel Morton through Joseph Barabino, prior to April 1833 (Barabino, Letter to Morton, 1834 January 17, ANSP Archives). At this time, the Academy of Natural Sciences in Philadelphia provided storage space for much of Dr. Morton's collection, including the human remains, until his death in 1851. In 1853, the collection was purchased from Dr. Morton's estate and formally presented to the Academy. In 1966, Dr. Morton's collection, including these human remains (L-606-0043 and L-606-0070), was loaned to the University of Pennsylvania Museum of Archaeology and Anthropology. In 1997, the collection was formally gifted to the museum. No known individuals were identified. No associated funerary objects are present.

Extensive historical documentation, original correspondence, museum records, and Crania Americana (Morton, 1839), identify both sets of human remains as Chitimacha. The human remains exhibit cranial modification. One cranium was either smoked or burned prior to burial, practices which are consistent with the Chitimacha culture, according to the anthropological literature. The remains were collected from a region where the western Chitimacha lived in at least two permanent villages at the time of the first documented encounter between French explorers and the Chitimacha in 1699, and where the Chitimacha Reservation was put into trust in 1919. Representatives from the Chitimacha Tribe of Louisiana indicate that they are familiar with the burial site and are the descendants of the group identified in the historical documents.

Officials of the University of Pennsylvania Museum of Archaeology and Anthropology have determined, pursuant to 25 U.S.C. 3001(9), that the human remains described above represent the physical remains of two individuals of Native American ancestry. Lastly, officials of the University of Pennsylvania Museum of Archaeology and Anthropology 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