

be Native American, and possibly of Kalapuya cultural affiliation. Descendants of the Kalapuya are members of the Confederated Tribes of the Grand Ronde Community of Oregon and Confederated Tribes of Siletz Indians of Oregon.

#### **Determinations Made by the University of Oregon Museum of Natural and Cultural History**

Officials of the University of Oregon Museum of Natural and Cultural History have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of one individual of Native American ancestry.
- 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 the Confederated Tribes of the Grand Ronde Community of Oregon and Confederated Tribes of Siletz Indians of Oregon.

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

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Pamela Endzweig, Director of Collections, University of Oregon Museum of Natural and Cultural History, 1224 University of Oregon, Eugene, OR 97403-1224, telephone (541) 346-5120, before July 21, 2011. Repatriation of the human remains to the Confederated Tribes of the Grand Ronde Community of Oregon and/or Confederated Tribes of Siletz Indians of Oregon may proceed after that date if no additional claimants come forward.

The University of Oregon Museum of Natural and Cultural History is responsible for notifying the Confederated Tribes of the Grand Ronde Community of Oregon and the Confederated Tribes of Siletz Indians of Oregon that this notice has been published.

Dated: June 15, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

[2253-665]

#### **Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Land Management, Prineville District, Prineville, OR and University of Oregon Museum of Natural and Cultural History, Eugene, OR**

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

**ACTION:** Notice.

**SUMMARY:** The Bureau of Land Management, Prineville District has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes, and has determined that there is a cultural affiliation between the human remains and associated funerary objects and present-day Indian tribes. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects may contact the Bureau of Land Management, Prineville District. Repatriation of the human remains and associated funerary objects to the Indian tribes stated below may occur if no additional claimants come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains and associated funerary objects should contact the Bureau of Land Management, Prineville District at the address below by July 21, 2011.

**ADDRESSES:** Molly M. Brown, Bureau of Land Management, 3050 NE 3rd St., Prineville, OR 97754, telephone (541) 416-6766.

**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 control of the U.S. Department of the Interior, Bureau of Land Management, Prineville District, Prineville, OR, and in the possession of the University of Oregon Museum of Natural and Cultural History, Eugene, OR. The human remains and associated funerary objects were removed from Jefferson County, OR.

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 Bureau of Land Management's Prineville District and Museum of Natural and Cultural History professional staff in consultation with representatives of the Burns Paiute Tribe and the Confederated Tribes of the Warm Springs Reservation of Oregon.

#### **History and Description of the Remains**

In 1962, human remains representing one individual were removed from site 35JE52, in Jefferson County, OR, during excavations by University of Oregon archeologists. No known individual was identified. The three associated funerary objects consist of fragments of matting.

Based on archeological context, the individual has been determined to be Native American. In April 1961, the site 35JE52, also known as the Peninsula II site, was first recorded by the Klamath County Archaeological Survey. The site is a rockshelter with pictographs and adjacent shell middens located at the base of a cliff on the east bank of the Deschutes River. The age of occupation of the site is unknown. The Museum of Natural and Cultural History reported the remains to the Confederated Tribes of the Warm Springs Reservation in its March 1996 NAGPRA inventory. In 2007, the Bureau of Land Management, Prineville District, in conjunction with Archaeological Resources Protection Act (ARPA) investigations concerning site 35JE52, contacted the museum. At that time, the museum learned that the site is on Federal land, and the NAGPRA notification process was referred to the Bureau of Land Management officials.

Oral traditions and ethnographic reports indicate that site 35JE52 lies within the historic territory of Sahaptin-speaking Tenino or Warm Springs peoples whose descendants are culturally affiliated with the present-day Confederated Tribes of the Warm Springs Reservation of Oregon. The Confederated Tribes of the Warm Springs Reservation is composed of three Wasco bands, four Warm Springs bands, and Northern Paiutes. The Columbia River-based Wasco were the easternmost group of Chinookan-speaking Indians. The Sahaptin-speaking Warm Springs bands lived farther east along the Columbia River and its tributaries. Oral traditions and ethnographic information also indicated that site 35JE52 lies within a region that was occasionally used during historic times by Northern Paiute people whose descendants are culturally affiliated

with present-day members of the Burns Paiute Tribe. Ethnographic data indicates that the boundaries between Sahaptin speakers and Northern Paiutes were quite flexible allowing for intertribal exchange. The Burns Paiute Tribe includes Northern Paiutes, who spoke a Uto-Aztecan language and who historically occupied and used the greater southeastern Oregon region.

#### **Determinations Made by the Bureau of Land Management, Prineville District**

Officials of the Bureau of Land Management, Prineville District have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of one individual of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the three objects described above are reasonably believed to have been placed with or near the 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 Burns Paiute Tribe and the Confederated Tribes of the Warm Springs Reservation of Oregon.

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

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Molly M. Brown, Bureau of Land Management, 3050 NE 3rd St., Prineville, OR 97754, telephone (541) 416-6766, before July 21, 2011. Repatriation of the human remains and associated funerary objects to the Burns Paiute Tribe and Confederated Tribes of the Warm Springs Reservation of Oregon may proceed after that date if no additional claimants come forward.

The Bureau of Land Management, Prineville District is responsible for notifying the Burns Paiute Tribe and the Confederated Tribes of the Warm Springs Reservation of Oregon that this notice has been published.

Dated: June 15, 2011.

#### **Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

[2253-665]

#### **Notice of Inventory Completion: Fowler Museum at UCLA, Los Angeles, CA**

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

**ACTION:** Notice.

**SUMMARY:** The Fowler Museum at UCLA has completed an inventory of human remains, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the human remains and any present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Fowler Museum at UCLA. Disposition of the human remains to the tribe 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 Fowler Museum at UCLA at the address below by July 21, 2011.

**ADDRESSES:** Wendy G. Teeter, PhD, Curator of Archaeology, Fowler Museum at UCLA, Box 951549, Los Angeles, CA 90095-1549, telephone (310) 825-1864.

**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 in the possession of the Fowler Museum at UCLA, Los Angeles, CA. The human remain was removed from Humboldt 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) 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.

#### **Consultation**

A detailed assessment of the human remains was made by the Fowler Museum at UCLA professional staff in consultation with representatives of the Bear River Band of the Rohnerville Rancheria, California; Blue Lake Rancheria, California; Smith River Rancheria, California; Wiyot Tribe, California (formerly the Table Bluff Reservation—Wiyot Tribe); and the

Yurok Tribe of the Yurok Reservation, California. The Wiyot Tribe, California, requested the transfer of control of the individual described in this notice. The Bear River Band of the Rohnerville Rancheria, California, and the Blue Lake Rancheria, California, sent letters of support for the transfer of control to the Wiyot Tribe.

#### **History and Description of the Remains**

In the first half of the 20th century, a human remain representing one individual was most likely removed from Eureka, Humboldt County, CA. The human remain is a mandible from a female. It was found in the Bird and Mammal collection of the UCLA Department of Biology and subsequently transferred to the Fowler Museum at UCLA. According to the Bird and Mammal collection accession records, Loye Miller, a biologist who worked in the first half of the 20th century, collected it from an unknown person. The human remain is labeled "W.H.M.M. #313 Eureka, California." "W.H.M.M." stands for the Wellcome Historic Medical Museum. A search of the Wellcome archives produced no documentation directly related to this remain and the circumstances surrounding its excavation or collection are unknown. However, the Wellcome Museum did purchase remains from several collectors from the Eureka region. Therefore, it is reasonably believed that this individual was received from one of these collectors and removed from the Humboldt County area. No known individual was identified. No associated funerary objects are present.

Based on the records and condition of the mandible, archeologists have determined that the human remain probably comes from a coastal shell midden and is of fairly late age. The soil in the redwood forest areas of the Humboldt County area is very acidic, and bone does not survive long in the ground. However, the calcium carbonate from the shells in the shell mounds in the coastal areas helps preserve bone, and thus several hundred year-old burials are found in shell mounds in the Eureka area. Loud (1918) recorded shell mound sites in Eureka, on Indian (Gunther) Island and around the margins of Humboldt Bay, most of which have associated Wiyot village place names and burials and have been dated to the Late Prehistoric Period between A.D. 700-1100 (Loud 1918; Heizer & Elsasser 1964; Tushingham 2010).