

currently unknown. The unassociated funerary object was in the possession of Anthony Zallio, a private collector, who posthumously donated his collection in 1951 to the Department of Anthropology at Sacramento State College, CA (now California State University, Sacramento). The unassociated funerary object is one projectile point. Although the exact site location for Rose Spring Mound in Placer County, CA, is unknown, the site is within the aboriginal territory of the Nisenan.

Archeological evidence indicates that the lower Sacramento Valley and Delta regions were continuously occupied since at least the Early Horizon (5550–550 B.C.). Cultural changes indicated by artifact typologies and burial patterns, historical linguistic evidence, and biological evidence reveal that the populations in the region were not static, with both in situ cultural changes and migrations of outside populations into the area. Linguistic evidence suggests that ancestral-Penutian speaking groups related to modern day Miwok, Nisenan, and Patwin groups occupied the region during the Middle (550 B.C.–A.D. 1100) and Late (A.D. 1100–Historic) Horizons, with some admixing between these groups and Hokan-speaking groups that occupied the region at an earlier date. The genetic data suggests that the Penutians may have arrived later than what is suggested by the linguistics.

Geographical data from ethnohistoric and ethnographic sources indicate that the site was most likely occupied by Nisenan-speaking groups at the beginning of the historic period, while Patwin-speakers occupied the valley west of the Sacramento River and Miwok-speakers resided south of the American River. Ethnographic data and expert testimony from Tribes support the high level of interaction between groups in the lower Sacramento Valley and Delta regions that crosscut linguistic boundaries. Historic population movements resulted in an increased level of shifting among populations, especially among populations who were impacted by disease, violence, and Euro-American activities relating to Sutter's Fort and later gold-rush activities.

In summary, the ethnographic, historical, and geographical evidence indicate that the funerary objects listed above are most closely affiliated with contemporary descendants of the Nisenan with more distant ties to neighboring groups, such as Miwok, Patwin, and Yokut. The earlier cultural items from the Middle and Late Horizons share cultural relations with the Plains Miwok, Nisenan, and Yokut

based on archeological, biological, and historical linguistic evidence.

Determinations Made by California State University, Sacramento

Officials of the California State University, Sacramento have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 14 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.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary object and Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; and United Auburn Indian Community of the Auburn Rancheria of California.

Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Orn Bodvarsson, Dean of the College of Social Sciences and Interdisciplinary Studies, CSUS, 6000 J Street, Sacramento, CA 95819–6109, telephone (916) 278–4864, email obbodvarsson@csus.edu, by March 6, 2015. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California and United Auburn Indian Community of the Auburn Rancheria of California may proceed.

California State University, Sacramento is responsible for notifying the Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California, and United Auburn Indian Community of the Auburn Rancheria of California that this notice has been published.

Dated: December 29, 2014.

Melanie O'Brien,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS–WASO–NAGPRA–16405; PPWOCRADNO–PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: U.S. Department of Agriculture, Forest Service, Chugach National Forest, Anchorage, AK, and the Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The U.S. Department of Agriculture (USDA), Forest Service, Chugach National Forest and the Thomas Burke Memorial Washington State Museum (Burke Museum), University of Washington, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of unassociated funerary objects. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to the Chugach National Forest. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian tribes, or Native Hawaiian organizations stated in this notice may proceed.

DATES: Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to the Chugach National Forest at the address in this notice by March 6, 2015.

ADDRESSES: Terri Marceron, Chugach National Forest, 161 East 1st Ave., Door 8, Anchorage, AK 99501, telephone (907) 743–9525, email tmarceron@fs.fed.us.

SUPPLEMENTARY INFORMATION: Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items under the control of the USDA Forest Service, Chugach National Forest, Anchorage, AK, and in the physical custody of the Burke Museum, Seattle, WA, that meet the definition of unassociated funerary objects under 25 U.S.C. 3001.

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 cultural items. The National Park Service is not responsible for the determinations in this notice.

History and Description of the Cultural Items

In 1933, Drs. Kaj Birket-Smith and Frederica de Laguna performed archeological survey and excavations in Prince William Sound, AK, under the auspices of University of Pennsylvania Museum and the Danish National Museum. The University of Pennsylvania Museum and the Danish National Museum transferred objects from the expedition to the Burke Museum in 1935. There was no archival documentation included with the transferred materials. In 2011, it was brought to the Burke Museum's attention that these objects could be funerary objects. During tribal consultation, it was brought to the Burke Museum's attention that two of these sites, 49-COR-001 and 49-SEW-048, were located on Chugach Forest Service land at the time of excavation. Site 49-COR-001 has since been patented to the Chugach Alaska Corporation.

In 1933, cultural items were removed from 49-COR-001 during systematic excavations in Prince William Sound, AK, by Drs. Kaj Birket-Smith and Frederica de Laguna. Based on archeological records and reports, 12 of the transferred cultural items were found to be in close proximity to known burials, or were identified through consultation as typical funerary objects. The 12 unassociated funerary objects are: 1 grinding stone, 2 slate awls, 1 bone harpoon point, 1 bird bone awl, 2 bird bone tubes, 1 bird bone tool, 1 modified bird bone fragment, 1 unmodified bear tooth, 1 lot of shell beads, and 1 bone bead.

Site 49-COR-001 was a main village for one of the eight original Chugach tribes (de Laguna 1956). Ethnographic evidence indicates that 49-COR-001 is ancestral to the present day Chugach villages. Additionally, oral tradition and ethnographic information presented during consultation supports this affiliation with the Chugach villages.

In 1933, cultural items removed from 49-SEW-048 during systematic excavations in Prince William Sound, AK, by Drs. Kaj Birket-Smith and Frederica de Laguna were placed in the Burke Museum. The unassociated funerary object is one canoe, which is currently in 12 pieces.

Site 49-SEW-048 is in the territory of the Kiniklik people (de Laguna 1956). Edmond Meany, who had previously worked in the area, noted that canoes were traditionally placed with the remains as part of burial practices (de Laguna 1956). Archeological evidence indicates that 49-SEW-048 is ancestral to the present day Chugach villages. Additionally, oral tradition and ethnographic information presented during consultation supports this affiliation with the Chugach villages.

Archeological data, ethnographic information, and oral tradition all support these sites being ancestral to the present-day Chugach villages of the Native Village of Eyak (Cordova), the Native Village of Chenega (aka Chanega), and the Native Village of Tatitlek.

Determinations Made by the Chugach National Forest and the Burke Museum

Officials of the Chugach National Forest and the Burke Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 13 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.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Native Village of Eyak (Cordova), the Native Village of Chenega (aka Chanega), and the Native Village of Tatitlek.

Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Terri Marceron, Chugach National Forest, 161 East 1st Ave., Door 8, Anchorage, AK 99501, telephone (907) 743-9525, email tmarceron@fs.fed.us, by March 6, 2015. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Native Village of Eyak (Cordova), the Native Village of Chenega (aka Chanega), and the Native Village of Tatitlek may proceed. By signed delegated authority, and on behalf of the Native Village of Eyak, the Native Village of Chenega, and the Native Village of Tatitlek, items will be

repatriated through the Chugach Alaska Corporation.

The Chugach National Forest is responsible for notifying the Native Village of Eyak (Cordova), the Native Village of Chenega (aka Chanega), and the Native Village of Tatitlek that this notice has been published.

Dated: January 14, 2015.

Melanie O'Brien,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-17403:
PPWOCRADNO-PCU00RP14.R50000]

Notice of Intent to Repatriate Cultural Items: California State University, Sacramento, Sacramento, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: California State University, Sacramento, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of unassociated funerary objects. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to California State University, Sacramento. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian tribes, or Native Hawaiian organizations stated in this notice may proceed.

DATES: Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to California State University, Sacramento at the address in this notice by March 6, 2015.

ADDRESSES: Orn Bodvarsson, Dean of the College of Social Sciences and Interdisciplinary Studies, CSUS, 6000 J Street, Sacramento, CA 95819-6109, telephone (916) 278-4864, email obbodvarsson@csus.edu.

SUPPLEMENTARY INFORMATION: Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural