

removed from a site three miles northwest of Byron, Burns Township, Shiawassee County, MI. The human remains were removed by Arthur W. Carpenter as part of a Peabody Museum expedition to investigate the historic Ojibwe Reservation of Keetchewaundaugnink. Mr. Carpenter donated these human remains—one of an adult male and the other of a child of indeterminate sex—to the Peabody Museum in 1915. No known individuals were identified. The three associated funerary objects are a porcupine skull and mandible, a faunal remain, and a wood fragment.

Peabody Museum records describe the site three miles northwest of Byron, MI, as “Mound 1” and “Ojibwa Historic Burial Site, Keetchewaundaugnink Reservation.” The reservation encompasses a village site of the same name that was established circa 1810. The reservation itself was established by the Treaty of Saginaw in September 1819, and ceded in 1837 after a small pox epidemic. The presence of mounds and graves near the Keetchewaundaugnink village site are known from historic accounts. An early written history of Shiawassee County indicates that a large cemetery was known to be associated with the Keetchewaundaugnink village. Consultation with representatives of the Saginaw Chippewa Indian Tribe of Michigan indicates that the Keetchewaundaugnink Reservation was an early reservation of the Saginaw Chippewa in the historic period.

#### **Determinations Made by the U.S. Department of the Interior, Bureau of Indian Affairs**

Officials of the U.S. Department of the Interior, Bureau of Indian Affairs have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of two individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the three objects described in this notice 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.
- 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 Saginaw Chippewa Indian Tribe of Michigan.

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

Lineal descendants or representatives of any Indian tribe or Native Hawaiian

organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to Anna Pardo, Museum Program Manager/NAGPRA Coordinator, U.S. Department of the Interior, Bureau of Indian Affairs, 12220 Sunrise Valley Drive, Room 6084, Reston, VA 20191, telephone (703) 390-6343, email [Anna.Pardo@bia.gov](mailto:Anna.Pardo@bia.gov), by January 11, 2016. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Saginaw Chippewa Indian Tribe of Michigan may proceed.

The U.S. Department of the Interior, Bureau of Indian Affairs is responsible for notifying the Saginaw Chippewa Indian Tribe of Michigan that this notice has been published.

Dated: November 12, 2015.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2015-31316 Filed 12-10-15; 8:45 am]

**BILLING CODE 4312-50-P**

## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

**[NPS-WASO-NAGPRA-19757;  
PPWOCRADN0-PCU00RP14.R50000]**

#### **Notice of Intent To Repatriate Cultural Items: San Francisco State University, San Francisco, CA**

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

**ACTION:** Notice.

**SUMMARY:** San Francisco State University, in consultation with the appropriate Indian tribes, has determined that the cultural items in this notice meet the definition of sacred objects and objects of cultural patrimony and repatriation to the Indian tribes stated below may occur if no additional claimants come forward. Representatives of any Indian tribe that believes itself to be culturally affiliated with the cultural items may contact San Francisco State University.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact San Francisco State University at the address below by January 11, 2016.

**ADDRESSES:** Jeffrey Boland Fentress, San Francisco State University NAGPRA Program, c/o Department of Anthropology, San Francisco, CA 94132, telephone (415) 338-3075.

**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 in the possession of San Francisco State University (SFSU) that meet the definition of sacred objects and objects of cultural patrimony 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**

On an unknown date, a basket (item 1-2-6/20; 1-3-24/72; 1-3-(38)/5; I-III-15) was donated to the San Francisco State University (SFSU) Treganza Anthropology Museum. There are no records at the Treganza Anthropology Museum concerning the acquisition of this item. The three-rod, closed coiled basket has a globular bowl, measures 13 cm in height and 23 cm in diameter, is made of willow, sedge, bulrush root, and bracken fern, and is decorated with feathers, trade beads, and clam shell disk beads. The use of trade beads to ornament a three-rod coiled basket was characteristic of Dry Creek Pomo weavers. Based on consultation with the Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California) and other ethnographic research, the basket is an object of cultural patrimony, identified as a gift basket created for an important occasion, and is an item of cultural patrimony.

On an unknown date, a basket (item 1-3-/80; (A73)) was donated to the SFSU Treganza Anthropology Museum. There are no records at the Treganza Anthropology Museum concerning the acquisition of this item. The closed twined basket has a globular bowl, measures 25 cm in height and 34 cm in diameter, and is made of willow, sedge, conifer root, and bracken fern root. The specific design techniques and elements used in this basket were characteristic of Dry Creek Pomo weavers. Based on consultation with the Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California), and other ethnographic research, the object is a cooking basket used with the traditional stone boiling

technique to cook food for the entire tribe, and is an object of cultural patrimony.

On an unknown date, a basket (item 1-3-24/16; I-III-48; 1-3 (38)/16) was donated to the SFSU Treganza Anthropology Museum. There are no records at the Treganza Anthropology Museum concerning the acquisition of this item. The closed twined, bowl shaped basket, measures 30 cm in height and 43 cm in diameter, and was made of willow, sedge, conifer root and redbud. The specific design techniques and elements used in this basket were characteristic of Dry Creek Pomo weavers. Based on consultation with the Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California), and other ethnographic research, the object is a cooking basket used with the traditional stone boiling technique to cook food for the entire tribe, and is an object of cultural patrimony.

On an unknown date, a basket (item 1-3-24/5; I-III-16; I-III (38)/5) was donated to the SFSU Treganza Anthropology Museum. There are no records at the Treganza Anthropology Museum concerning the acquisition of this item. The three-rod, closed coiled basket has a flared bowl, measures 14 cm in height and 29 cm in diameter, made with willow, sedge, and bulrush, and is decorated with woodpecker feathers, clam shell disk beads, and white glass trade beads. The use of trade beads to ornament a three-rod coiled basket and the flat-bottomed, flared shape of the basket were characteristic of Dry Creek Pomo weavers. Based on consultation with the Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California), and other ethnographic research, the object is a washing basin used in a ceremony welcoming an newborn child into the world, and is a sacred object and an object of cultural patrimony.

In 1970, Margaret Hindes Molarsky donated a basket (item 1-3-24/18; 1-3-25/18; 70-1-2) to the SFSU Treganza Anthropology Museum. The single-rod, closed coiled beaded basket has a globular bowl, measures 5 cm in height and 15 cm in diameter, is made of willow and sedge, and is decorated with glass beads. The specific design techniques and elements used in this basket were characteristic of Dry Creek Pomo weavers. Based on consultation with the Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California), and other

ethnographic research, the object is a gift basket created for an important occasion and is an item of cultural patrimony.

On an unknown date, a basket (item 1-3-24/64; I-III-6; I-III-3) was donated to the SFSU Treganza Anthropology Museum. There are no records at the Treganza Anthropology Museum concerning the acquisition of this item. The open-lattice, twined basket is bowl shaped, measures 16 cm in height and 25.5 cm in diameter, and is made with willow, sedge, and redbud. The lattice-twining with redbud design elements was characteristic of Dry Creek Pomo weavers. Based on consultation with the Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California), and other ethnographic research, the object is a storage basket made to store acorns or other dried foods for the entire community, and is an item of cultural patrimony.

On an unknown date, a basket (item 1-3-24/L; 1-53629) was donated to the SFSU Treganza Anthropology Museum. There are no records at the Treganza Anthropology Museum concerning acquisition of this item. The three-rod, closed coiled feathered basket is bowl shaped, measures 6 cm in height and 15.5 cm in diameter, is made with willow, sedge, bulrush, and dogbane, and is decorated with white feathers, clam shell disk beads, and abalone pendants. The Dry Creek Rancheria Band of Pomo Indians believed the basket was the work of a Dry Creek Pomo traditional healer and visionary named Wala-Wala. Based on consultation with the Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California), and other ethnographic research, the basket was used during healing ceremonies and is a sacred object and an object of cultural patrimony.

In 1976, Margaret Hindes Molarsky donated a basket (item 76-07-1) to the SFSU Treganza Anthropology Museum. The unusual multi-technique twined basket has a flared bowl shape, measures 34.5 cm in height and 43 cm in diameter, and is made with a willow and redbud. The design techniques and elements used in this basket were characteristic of Dry Creek Pomo weavers. Based on consultation with the Dry Creek Rancheria Band of Pomo Indians, California (previously listed as the Dry Creek Rancheria of Pomo Indians of California) and other ethnographic research, the object is a burden basket created to carry food for

the entire tribe, and is an object of cultural patrimony.

#### **Determinations Made by the San Francisco State University**

Officials of the San Francisco State University have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the two sacred objects and objects of cultural patrimony 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 and these cultural items are also objects of cultural patrimony that have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual.

- Pursuant to 25 U.S.C. 3001(3)(D), the six objects of cultural patrimony 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.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the eight baskets and the Dry Creek Rancheria Band of Pomo Indians.

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

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects and the objects of cultural patrimony should contact Jeffrey Boland Fentress, San Francisco State University NAGPRA Program, c/o Department of Anthropology, San Francisco, CA 94132, telephone (415) 338-3075 before January 11, 2016. Repatriation of the sacred objects and the objects of cultural patrimony to the Dry Creek Rancheria Band of Pomo Indians may proceed after that date if no additional claimants come forward.

The San Francisco State University is responsible for notifying the Big Valley Band of Pomo Indians of the Big Valley Rancheria, California; Cloverdale Rancheria of Pomo Indians of California; Coyote Valley Band of Pomo Indians of California; Elem Indian Colony of Pomo Indians of the Sulphur Bank Rancheria, CA; Federated Indians of Graton Rancheria, California; Guidiville Rancheria of California; Habematolel Pomo of Upper Lake, California; Hopland Band of Pomo Indians, California (formerly Hopland Band of Pomo Indians of the Hopland Rancheria, California); Cahto Tribe of Laytonville Rancheria, California; Kashia Band of Pomo Indians of the Stewarts Point Rancheria, California; Koi Nation of

Northern California (previously listed as the Lower Lake Rancheria, California); Lytton Rancheria of California; Manchester Band of Pomo Indians of the Manchester Rancheria, California (previously listed as the Manchester Band of Pomo Indians of the Manchester-Point Arena Rancheria, California); Middletown Rancheria of Pomo Indians of California; Pinoleville Pomo Nation, California (previously listed as the Pinoleville Rancheria of Pomo Indians of California); Potter Valley Tribe, California; Redwood Valley or Little River Band of Pomo Indians of the Redwood Valley Rancheria California (previously listed as the Redwood Valley Rancheria of Pomo Indians of California); Robinson Rancheria (previously listed as the Robinson Rancheria Band of Pomo Indians, California and the Robinson Rancheria of Pomo Indians of California); Round Valley Indian Tribes, Round Valley Reservation, California (previously listed as the Round Valley Indian Tribes of the Round Valley Reservation, California); Scotts Valley Band of Pomo Indians of California; and the Sherwood Valley Rancheria of Pomo Indians of California that this notice has been published.

Dated: November 6, 2015.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2015-31305 Filed 12-10-15; 8:45 am]

**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-19813;  
PPWOCRADNO-PCU00RP14.R50000]

### Notice of Inventory Completion: Hudson Museum, University of Maine, Orono, ME

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

**ACTION:** Notice.

**SUMMARY:** The Hudson Museum, University of Maine has completed an inventory of human remains, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, and has determined that there is no cultural affiliation between the human remains and any present-day Indian tribes or Native Hawaiian organizations. Representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains should submit a written request to the Hudson Museum, University of Maine. If no additional requestors come forward,

transfer of control of the human remains to the Indian tribes or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains should submit a written request with information in support of the request to the Hudson Museum, University of Maine at the address in this notice by January 11, 2016.

**ADDRESSES:** Gretchen Faulkner, Hudson Museum, University of Maine, 5746 Collins Center for the Arts, Orono, ME 04469-5747, telephone (207) 581-1904, email [gretchen\\_faulkner@umit.maine.edu](mailto:gretchen_faulkner@umit.maine.edu).

**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 under the control of the Hudson Museum, Orono, ME. The human remains were removed from present-day Kiowa County, CO.

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 Marcella Sorg, Ph.D., D-ABGFA Forensic Anthropologist and Hudson Museum professional staff, in consultation with representatives of the Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma).

### History and Description of the Remains

In the 1860s, human remains representing, at minimum, one individual were removed by Colonel Henry Inman from the Smoky Hill Reservation, in what was then Kansas. Based on additional research undertaken by the Hudson Museum, it would appear that the human remains were probably removed from the site of the Sand Creek Massacre in present day Kiowa County, CO. The human remains represent one individual and consist of a partial cranium of a male age 25-40. The human remains came to the Hudson Museum as a transfer from the former Portland Museum of Natural History in

1970. They were given catalog number AMUa27640. No known individuals were identified. No associated funerary objects are present.

### Determinations Made by the Hudson Museum, University of Maine

Officials of the Hudson Museum, University of Maine have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice are Native American based on an analysis by a forensic anthropologist.
- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of one individual of Native American ancestry.
- 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.
- According to final judgments of the Indian Claims Commission or the Court of Federal Claims, the land from which the Native American human remains were removed is the aboriginal land of Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma) and the Arapaho Tribe of the Wind River Reservation, Wyoming.
- Treaties, Acts of Congress, or Executive Orders, indicate that the land from which the Native American human remains were removed is the aboriginal land of Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma) and the Arapaho Tribe of the Wind River Reservation, Wyoming.
- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remain may be to the Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma) and the Arapaho Tribe of the Wind River Reservation, Wyoming.

### Additional Requestors and Disposition

Representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains should submit a written request with information in support of the request to Gretchen Faulkner, Hudson Museum, University of Maine, 5746 Collins Center for the Arts, Orono, ME 04469-5746, telephone (207) 581-1904, email [gretchen\\_faulkner@umit.maine.edu](mailto:gretchen_faulkner@umit.maine.edu), by January 11, 2016. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma)