

Indians of the Pechanga Reservation, California; Rincon Band of Luiseno Mission Indians of Rincon Reservation, California; Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California; and the Soboba Band of Luiseno Indians, California (hereafter referred to as “The Tribes”).

#### 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 should submit a written request with information in support of the request to Nicolette B. Meister, Logan Museum of Anthropology, Beloit College, 700 College Street, Beloit, WI 53511, telephone (608) 363-2305, email [meister@beloit.edu](mailto:meister@beloit.edu), by September 16, 2021. After that date, if no additional requestors have come forward, transfer of control of the human remains to The Tribes may proceed.

The Logan Museum of Anthropology, Beloit College is responsible for notifying The Consulted and Invited Tribes and Groups that this notice has been published.

Dated: August 4, 2021.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-52-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0032430;  
PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Intent to Repatriate Cultural Items: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and Pueblo Grande Museum, City of Phoenix, AZ

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

**ACTION:** Notice.

**SUMMARY:** The U.S. Department of the Interior, Bureau of Indian Affairs (BIA), assisted by the Pueblo Grande Museum (PGM), 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 sacred 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 BIA through the Pueblo Grande Museum. 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 BIA through the Pueblo Grande Museum at the address in this notice by September 16, 2021.

**FOR FURTHER INFORMATION CONTACT:** Lindsey Vogel-Teeter, Pueblo Grande Museum, 4619 E Washington Street, Phoenix, AZ 85034, telephone (602) 534-1572, email [lindsey.vogel-teeter@phoenix.gov](mailto:lindsey.vogel-teeter@phoenix.gov).

**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 U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and in the physical custody of the Pueblo Grande Museum, City of Phoenix, AZ, that meet the definition of sacred 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

At an unknown date, 16 cultural items were removed from an unidentified cave located on the Fort McDowell Indian Reservation in Maricopa County, AZ. The cultural items were removed by a private citizen and were subsequently transferred to PGM. The museum catalogued the collection in February 1960. The 16 sacred objects are 15 cane cigarettes and one corn cob.

Expert opinion provided by representatives of the Fort McDowell Yavapai Nation supports the use of these cultural items in ceremonies performed by traditional Yavapai religious practitioners. Once placed in the cave, the cultural items were not to be disturbed. The location where the cultural items were found (*i.e.*, within the boundaries of the Fort McDowell Indian Reservation) lies within the

ancestral lands of the Yavapai people. Expert opinion provided by representatives of the Ak-Chin Indian Community [previously listed as Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona]; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation of Arizona, as well as ethnographic documentation, also support the use of these cultural items in ceremonies performed by traditional O'odham religious practitioners. Furthermore, the area where the items were found lies within the region recognized by government and tribal authorities as O'odham aboriginal land.

#### Determinations Made by the U.S. Department of the Interior, Bureau of Indian Affairs and Pueblo Grande Museum

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

- Pursuant to 25 U.S.C. 3001(3)(C), the 16 cultural items 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.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the sacred objects and the Fort McDowell Yavapai Nation, Arizona.

#### 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 Lindsey Vogel-Teeter, Pueblo Grande Museum, 4619 E. Washington Street, Phoenix, AZ 85034, telephone (602) 534-1572, email [lindsey.vogel-teeter@phoenix.gov](mailto:lindsey.vogel-teeter@phoenix.gov), by September 16, 2021. After that date, if no additional claimants have come forward, transfer of control of the sacred objects to the Fort McDowell Yavapai Nation, Arizona may proceed.

The U.S. Department of the Interior, Bureau of Indian Affairs assisted by the Pueblo Grande Museum are responsible for notifying the Fort McDowell Yavapai Nation, Arizona that this notice has been published.

Dated: August 4, 2021.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0032425;  
PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Inventory Completion: University of Michigan, Ann Arbor, MI

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

**ACTION:** Notice.

**SUMMARY:** The University of Michigan has completed an inventory of human remains and associated funerary objects, 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 associated funerary objects 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 and associated funerary objects should submit a written request to the University of Michigan. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects 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 and associated funerary objects should submit a written request with information in support of the request to the University of Michigan at the address in this notice by September 16, 2021.

**FOR FURTHER INFORMATION CONTACT:** Dr. Ben Secunda, NAGPRA Project Manager, University of Michigan, Office of Research, 4080 Fleming Building, 503 Thompson St., Ann Arbor, MI 48109-1340, telephone (734) 647-9085, email [bsecunda@umich.edu](mailto:bsecunda@umich.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 and associated funerary objects under the control of the University of Michigan, Ann Arbor, MI. The human remains and associated

funerary objects were removed from Antrim, Newaygo, and Roscommon Counties, MI.

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 and associated funerary objects was made by the University of Michigan Museum of Anthropological Archaeology (UMMAA) professional staff in consultation with representatives of the Bay Mills Indian Community, Michigan; Chippewa Cree Indians of the Rock Boy's Reservation, Montana [previously listed as Chippewa-Cree Indians of the Rocky Boy's Reservation, Montana]; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians of Michigan; Little River Band of Ottawa Indians, Michigan; Little Shell Tribe of Chippewa Indians of Montana; Little Traverse Bay Bands of Odawa Indians, Michigan; Minnesota Chippewa Tribe, Minnesota (Mille Lacs Band); Saginaw Chippewa Indian Tribe of Michigan; and the Sault Ste. Marie Tribe of Chippewa Indians, Michigan.

The Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Minnesota Chippewa Tribe, Minnesota (Bois Forte Band (Nett Lake); Fond du Lac Band; Grand Portage Band; Leech Lake Band; White Earth Band); Ottawa Tribe of Oklahoma; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; Red Lake Band of Chippewa Indians, Minnesota; Sokaogon Chippewa Community, Wisconsin; St. Croix Chippewa Indians of Wisconsin; and the Turtle Mountain Band of Chippewa Indians of North Dakota were invited to consult but did not participate.

Hereafter, all Tribes listed in this section are referred to as "The Tribes."

#### History and Description of the Human Remains

On unknown dates in, or before, 1924, human remains representing, at minimum, two individuals were removed from the Leavitt Mound site (20AN2) in Antrim County, MI. The site is located near Grass Lake, and human remains and objects were removed from the site on multiple occasions. In August of 1924, an amateur collector removed human cranial remains from the site and subsequently donated them to the UMMAA. The human remains represent one adult, 30-60 years old, female. In the summer of 1924, a second amateur collector removed objects from the site and in September of 1924 donated them to the UMMAA. On an unknown date, a third amateur collector removed human cranial remains from the site and in November of 1924 sold them to the UMMAA. The human remains are one adult, female. The site has been dated to the Middle Woodland Period (300 B.C.-A.D. 500) based on the diagnostic artifacts. No known individuals were identified. The three associated funerary objects present are one lot of stone pipe preform made from Petoskey Stone, one lot of gray chert biface and side-notched projectile point, and one lot of shell bowl.

In August of 1928 and on an unknown date in 1965, human remains representing, at minimum, five individuals were removed from the Brooks Mound site (20NE1) in Newaygo County, MI. The Brooks Mound site is located in Brooks Township near the Muskegon River and consists of a complex of several mounds of varying sizes. In 1928, an archeologist from the UMMAA excavated two mounds at the site. Human remains from two individuals were removed from Mound A. One individual was interred in a crouching position with the head far down upon the chest. A dark red pigment was noted covering the person's face. The individual was buried with a platform pipe. A ceramic vessel, which originally held pieces of the red pigment, and a small turtle carapace were placed near the left shoulder, and multiple salt water species shell beads were placed near the left side of the person's jaw. Multiple individuals were noted in Mound 6 (possibly also known as Mound Q). The mound was described as containing an oblong burial pit where a bundle burial of three crania and long bones of five individuals were interred. Near the top of the burial was a ceramic vessel containing red sand and decorated with curvilinear lines with short cross-hatching. A second ceramic vessel was