

Bay Borough, AK. The human remains (burial Nak2B2; catalog number 11–445)—a female between 20–30 years of age—were collected from the Paugvik Site (49Nak2) during legally authorized archeological excavations by a University of Oregon field party. The 26 associated funerary objects are one lot of potsherds, one smoothed rock, two socket pieces, one lot glass beads, one slate blade fragment, two sewn hides, 12 hide fragments, one mukluk, four pieces of leather, and one abrader.

In 1973 or 1974, human remains representing, at minimum, one individual were removed from Bristol Bay Borough, AK. The human remains (burial Nak2B3; catalog number 11–446)—a female between 15–20 years of age—were collected from the Paugvik Site (49Nak2) during legally authorized archeological excavations by a University of Oregon field party. The one associated funerary object is one lot of glass beads.

In 1973 or 1974, human remains representing, at minimum, two individuals were removed from Bristol Bay Borough, AK. The human remains (burial Nak2B4, catalog number 11–447)—one adult male between 30–40 years of age and one individual of indeterminate age and sex—were collected from the Paugvik Site (49Nak2) during legally authorized archeological excavations by a University of Oregon field party. The one associated funerary object is a wooden tray.

In 1973 or 1974, human remains representing, at minimum, one individual were removed from Bristol Bay Borough, AK. The human remains (burial Nak2B5, catalog number 11–448)—an adult male between 30–40 years of age—were collected from the Paugvik Site (49Nak2) during legally authorized archeological excavations by a University of Oregon field party. It is uncertain whether the wooden tray listed for the previous burial is associated with Nak2B4 or Nak2B5.

According to published materials, all burials from the Paugvik Site are assigned to the Pavik Phase, ca. 1800–1900 CE, on the basis of association with European trade goods or stratigraphic context.

Cultural Affiliation

The human remains and associated funerary objects in this notice are connected to one or more identifiable earlier groups, tribes, peoples, or cultures. There is a relationship of shared group identity between the identifiable earlier groups, tribes, peoples, or cultures and one or more Indian Tribes or Native Hawaiian

organizations. The following types of information were used to reasonably trace the relationship: anthropological information; archeological information; geographical information.

Determinations

Pursuant to NAGPRA and its implementing regulations, and after consultation with the appropriate Indian Tribes and Native Hawaiian organizations, the University of Oregon Museum of Natural and Cultural History has determined that:

- The human remains described in this notice represent the physical remains of seven individuals of Native American ancestry.

- The 63 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.

- There is a relationship of shared group identity that can be reasonably traced between the human remains and associated funerary objects described in this notice and the Naknek Native Village.

Requests for Repatriation

Written requests for repatriation of the human remains and associated funerary objects in this notice must be sent to the Responsible Official identified in **ADDRESSES**. Requests for repatriation may be submitted by:

1. Any one or more of the Indian Tribes or Native Hawaiian organizations identified in this notice.
2. Any lineal descendant, Indian Tribe, or Native Hawaiian organization not identified in this notice who shows, by a preponderance of the evidence, that the requestor is a lineal descendant or a culturally affiliated Indian Tribe or Native Hawaiian organization.

Repatriation of the human remains and associated funerary objects in this notice to a requestor may occur on or after April 8, 2024. If competing requests for repatriation are received, the University of Oregon Museum of Natural and Cultural History must determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the human remains and associated funerary objects are considered a single request and not competing requests. The University of Oregon Museum of Natural and Cultural History is responsible for sending a copy of this notice to the Indian Tribes and Native Hawaiian organizations identified in this notice.

This notice was submitted before the effective date of the revised regulations (88 FR 86452, December 13, 2023,

effective January 12, 2024). As the notice conforms to the mandatory format of the **Federal Register** and includes the required information, the National Park Service is publishing this notice as submitted.

Authority: Native American Graves Protection and Repatriation Act, 25 U.S.C. 3003, and the implementing regulations, 43 CFR 10.10.

Dated: February 29, 2024.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2024–04985 Filed 3–7–24; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS–WASO–NAGPRA–NPS0037561; PPWOCRADNO–PCU00RP14.R50000]

Notice of Inventory Completion: University of Oregon Museum of Natural and Cultural History, Eugene, OR

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the University of Oregon Museum of Natural and Cultural History has completed an inventory of human remains and has determined that there is a cultural affiliation between the human remains and Indian Tribes or Native Hawaiian organizations in this notice. The human remains were removed from Harney County, OR.

DATES: Repatriation of the human remains in this notice may occur on or after April 8, 2024.

ADDRESSES: Dr. Pamela Endzweig, Director of Anthropological Collections, University of Oregon Museum of Natural and Cultural History, 1224 University of Oregon, Eugene, OR 97403–1224, telephone (541) 346–5120, email endzweig@uoregon.edu.

SUPPLEMENTARY INFORMATION: This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA. The determinations in this notice are the sole responsibility of the University of Oregon Museum of Natural and Cultural History. The National Park Service is not responsible for the determinations in this notice. Additional information on the determinations in this notice, including the results of consultation, can be found in the inventory or related records held by the University of

Oregon Museum of Natural and Cultural History.

Description

Human remains representing, at minimum, nine individuals were removed from Harney County, OR. The human remains were collected by University of Oregon archeologists in July of 1938 at Roaring Springs Cave (35HA33). The fragmentary human remains represent an adult probable male (catalogued as 11-95), an adult probable male (catalogued as 11-96), a 10-15 year-old individual of indeterminate sex (catalogued as 11-97), two 2-4 year-old individuals of indeterminate sex and two adults of indeterminate sex (all catalogued as 11-98), an adult of indeterminate sex (catalogued as 11-99), a 10-25 year-old individual of indeterminate sex (catalogued as 11-100), and human hair catalogued as 1-7104, 1-7815, 1-7856, 1-8108, and 1-8600. No associated funerary objects are present.

Cultural Affiliation

The human remains in this notice are connected to one or more identifiable earlier groups, tribes, peoples, or cultures. There is a relationship of shared group identity between the identifiable earlier groups, tribes, peoples, or cultures and one or more Indian Tribes or Native Hawaiian organizations. The following types of information were used to reasonably trace the relationship: anthropological information, geographical information, historical information.

Determinations

Pursuant to NAGPRA and its implementing regulations, and after consultation with the appropriate Indian Tribes and Native Hawaiian organizations, the University of Oregon Museum of Natural and Cultural History has determined that:

- The human remains described in this notice represent the physical remains of nine individuals of Native American ancestry.
- There is a relationship of shared group identity that can be reasonably traced between the human remains described in this notice and the Burns Paiute Tribe and the Confederated Tribes of the Warm Springs Reservation of Oregon.

Requests for Repatriation

Written requests for repatriation of the human remains in this notice must be sent to the Responsible Official identified in **ADDRESSES**. Requests for repatriation may be submitted by:

1. Any one or more of the Indian Tribes or Native Hawaiian organizations identified in this notice.

2. Any lineal descendant, Indian Tribe, or Native Hawaiian organization not identified in this notice who shows, by a preponderance of the evidence, that the requestor is a lineal descendant or a culturally affiliated Indian Tribe or Native Hawaiian organization.

Repatriation of the human remains in this notice to a requestor may occur on or after April 8, 2024. If competing requests for repatriation are received, the University of Oregon Museum of Natural and Cultural History must determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the human remains are considered a single request and not competing requests. The University of Oregon Museum of Natural and Cultural History is responsible for sending a copy of this notice to the Indian Tribes and Native Hawaiian organizations identified in this notice.

This notice was submitted before the effective date of the revised regulations (88 FR 86452, December 13, 2023, effective January 12, 2024). As the notice conforms to the mandatory format of the **Federal Register** and includes the required information, the National Park Service is publishing this notice as submitted.

Authority: Native American Graves Protection and Repatriation Act, 25 U.S.C. 3003, and the implementing regulations, 43 CFR 10.10.

Dated: February 29, 2024.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-NPS0037563; PPWOCRADN0-PCU00RP14.R50000]

Notice of Intended Repatriation: Field Museum, Chicago, IL

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Field Museum intends to repatriate certain cultural items that meet the definition of sacred objects and that have a cultural affiliation with the Indian Tribes or Native Hawaiian organizations in this notice.

DATES: Repatriation of the cultural items in this notice may occur on or after April 8, 2024.

ADDRESSES: Helen Robbins, Repatriation Director, Field Museum, 1400 S Lake Shore Drive, Chicago, IL 60605, telephone (312) 665-7317, email hrobbins@fieldmuseum.org.

SUPPLEMENTARY INFORMATION: This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA. The determinations in this notice are the sole responsibility of the Field Museum and additional information on the determinations in this notice, including the results of consultation, can be found in the summary or related records. The National Park Service is not responsible for the determinations in this notice.

Abstract of Information Available

A total of two cultural items have been requested for repatriation. The two sacred objects are pipes. The pipes were collected by Stewart Culin in 1900 at an "Indian Rancheria on the Mad River" in the Hoopa Valley. At the request of the Wiyot Tribe the cultural items were tested to determine whether they had been treated with contaminants. There is no known presence of any potentially hazardous substances.

Determinations

The Field Museum has determined that:

- The two sacred objects described in this notice are specific ceremonial objects needed by a traditional Native American religious leader for present-day adherents to practice traditional Native American religion, according to the Native American traditional knowledge of a lineal descendant, Indian Tribe, or Native Hawaiian organization.

- The two sacred objects described in this notice are, according to the Native American traditional knowledge of an Indian Tribe or Native Hawaiian organization, specific ceremonial objects needed by a traditional Native American religious leader for present-day adherents to practice traditional Native American religion, and have ongoing historical, traditional, or cultural importance central to the Native American group, including any constituent sub-group (such as a band, clan, lineage, ceremonial society, or other subdivision).

- There is a reasonable connection between the cultural items described in this notice and the Wiyot Tribe, California.