

Aleutians to Anchorage, Alaska sometime prior to 2012. In 2018, when the human remains were transferred to the Bureau of Land Management in Anchorage, AK, the BLM placed them at the University Museum of the North, Fairbanks, AK, where they are currently located. The human remains for each of the six individuals vary as to completeness with none more than 10–15% complete. One individual is represented by a single mandible. The others are represented predominately by smaller bones, including some complete or fragmentary vertebrae, ribs, ulnas, femurs, metatarsals, and tibias. Some of the six individuals are also represented by innominate fragments, one pubis, one sacrum, and one scapula. No known individuals were identified. No associated funerary objects are present.

The remains of the six individuals removed from the Eider Point Site and the Amaknak Burial Site are all over 200 years old; their actual age is unknown. The connection between the remains of these six individuals and today's Unangan people is based on the above cited information.

Sometime between the late 1940s and late 1970s, human remains representing, at minimum, four individuals were removed from an unknown site on Amaknak Island by William Laughlin who, during these years, was associated variously with several universities. These four sets of human remains were found at the Museum of Anthropological Archaeology at the University of Michigan, Ann Arbor, MI. They had been placed there at an unknown date due to Laughlin's collaboration on Eastern Aleutian archeological work with Ted P. Bank II of the University of Michigan. The four individuals are represented by 13 teeth and a single long bone fragment. The four individuals include three adults and one subadult, all of unknown sex. No known individuals were identified. No associated funerary objects are present.

The remains of the four individuals removed from Amaknak Island are all over 200 years old; their actual age is unknown. The connection between the remains of these six individuals and today's Unangan people is based on the above cited information.

Determinations Made by the U.S. Department of the Interior, Bureau of Land Management, Alaska State Office

Officials of the U.S. Department of the Interior, Bureau of Land Management, Alaska State Office have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice

represent the physical remains of 11 individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the one object described in this notice is 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 object and the Qawalangin Tribe of Unalaska.

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 object should submit a written request with information in support of the request to Robert E. King, Bureau of Land Management, Alaska State Office, 222 W 7th Avenue, #13, Anchorage, AK 99513, telephone (907) 271–5510, email r2king@blm.gov, by August 23, 2021. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary object to the Qawalangin Tribe of Unalaska may proceed.

The U.S. Department of the Interior, Bureau of Land Management, Alaska State Office is responsible for notifying the Qawalangin Tribe of Unalaska that this notice has been published.

Dated: July 14, 2021.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS–WASO–NAGPRA–NPS0032324; PPWOCRADN0–PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: University of Denver Museum of Anthropology, Denver, CO

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The University of Denver Museum of Anthropology, 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 objects of cultural patrimony. 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 University of Denver Museum of Anthropology. 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 University of Denver Museum of Anthropology at the address in this notice by August 23, 2021.

FOR FURTHER INFORMATION CONTACT:

Anne Amati, University of Denver Museum of Anthropology, 2000 E Asbury Avenue, Sturm Hall 146, Denver, CO 80208, telephone (303) 871–2687, email anne.amati@du.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 items under the control of the University of Denver Museum of Anthropology, Denver, CO, that meet the definition of 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

At an unknown date, one cultural item was removed from an unknown site in the state of Arizona. At an unknown date, the item came into the possession of Kohlberg's Antique Store in Denver, CO, where it was purchased by Fallis F. Rees. In 1967, Mr. Rees donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is a dipper (DU# 3887). It is in the Gila Plain style and was likely produced between A.D. 200–1450, which encompasses the Hohokam cultural sequence.

At unknown dates, 16 cultural items were removed from unknown sites in the state of Arizona. At unknown dates, the items came into the possession of

Fallis F. Rees who, in 1967, donated the items to the University of Denver Museum of Anthropology. The 16 objects of cultural patrimony are one effigy bowl (DU# 3902), one miniature bowl (DU# 3906), one jar (DU# 3908), one shell needle (DU# 3916), one shell pendant (DU#3917a), two medicine stones (DU#3919a and b), one bowl (DU# 3926), one ax (DU# 3951), two figurine fragments (DU#3980 and 3981b), one basket (DU# 5762), one jar (DU#3881), one miniature pitcher (DU#4108), one fragment of amber (DU#2669), and one stone ruler (DU#2671). The 16 objects of cultural patrimony are consistent with the material type and manufacture techniques of Hohokam material culture.

At an unknown date, one cultural item was removed from an unknown site in the state of Arizona. At an unknown date, the one item came into the possession of the Original Curio Store in Santa Fe, NM, where it was purchased by Fallis F. Rees. In 1967, Mr. Rees donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is a ceremonial container (DU# 3922). It is consistent with the material type and manufacture techniques of Hohokam material culture.

At an unknown date, one cultural item was removed from an unknown site in the state of Arizona. At an unknown date, the item came into the possession of Gladys Hicks, who gifted it to Fallis F. Rees. In 1967, Mr. Rees donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is a pipe stem (DU# 4092). It is consistent with the material type and manufacture techniques of Hohokam material culture.

At an unknown date, one cultural item was removed from Casa Malpais, near Springerville in Apache County, AZ. At an unknown date, the item came into the possession of Fallis F. Rees who, in 1967, donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is a vesicular basalt phallus (DU# 3940). Casa Malpais is a late Mogollon habitation site which was occupied from A.D. 1250 to 1400 and encompasses the Hohokam sequence.

At an unknown date, one cultural item was removed from an unknown site in the Mojave Desert, either in Arizona or California. At an unknown date, G. and T. Cox obtained the item from the E.R. Callahan Collection. At an unknown date, G. and T. Cox gifted the item to Fallis F. Rees, and in 1967, Mr.

Rees donated it to the University of Denver Museum of Anthropology. The one object of cultural patrimony is a human figure jar (DU#4109). It is consistent with the material type and manufacture techniques of Hohokam material culture.

At an unknown date, one cultural item was removed from an unknown site at Roosevelt Lake in Gila County, AZ. At an unknown date, the item came into the possession of Fallis F. Rees who, in 1967, donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is a stone phallus (DU# 3977). It is consistent with the material type and manufacture techniques of Hohokam material culture.

At an unknown date, one cultural item was removed from an unknown site in Maricopa County, AZ. In 1951, the item was accessioned by the University of Denver Museum of Anthropology. The one object of cultural patrimony is a drum basket (DU#1675). It is consistent with the material type and manufacture techniques of Hohokam material culture. The form and decoration are consistent with items attributable to the Akimel O'odham, aka Pima, of the Gila River Indian Community of the Gila River Indian Reservation, Arizona.

At an unknown date, two cultural items were removed from the Agua Fria River Cliffs in Maricopa County, AZ. According to museum records, the items were found "seven miles north of Highway 70, 80, and 93." At an unknown date, the items came into the possession of Omar Turney, a Phoenix archeologist and engineer who studied prehistoric irrigation canals in the Salt River Valley. At an unknown date, Turney transferred the two items to Frank Midvale, a Casa Grande Monument ranger and archeologist who had been Turney's student at Arizona State University (ASU). In 1963, Midvale was dispersing his collection to various museums and began sending material to Fallis F. Rees. In 1967, Mr. Rees donated the item to the University of Denver Museum of Anthropology. The two objects of cultural patrimony are petroglyphs (DU# 4295a–b). They are consistent with the material type and manufacture techniques of Hohokam material culture.

At an unknown date, two cultural items were removed from a location near La Ciudad (Grande) Ruin in Maricopa County, AZ. At unknown dates, one of the cultural items came into the possession of Fallis F. Rees and the other cultural item came into the possession of Frank Midvale. In 1963,

Midvale was dispersing his collection to various museums and began sending material to Fallis F. Rees. In 1967, Mr. Rees donated the two items to the University of Denver Museum of Anthropology. The two objects of cultural patrimony are: One medicine stone (DU# 3979) and one stone phallus (DU#3975). La Ciudad (Grande) Ruin is a prehistoric Hohokam habitation site which was occupied from A.D. 200–1450.

At an unknown date, two cultural items were removed from "Gila Bend Pyramid" in Maricopa County, AZ, by Dr. William Wasley. Based on archival research, museum staff believes that "Gila Bend Pyramid" is a reference to the Hohokam Platform Mound at the Gatlin Site, located three miles north of Gila Bend, AZ. At an unknown date the items came into the possession of Frank Midvale. In 1963, Midvale was dispersing his collection to various museums and began sending material to Fallis F. Rees. In 1967, Mr. Rees donated the items to the University of Denver Museum of Anthropology. The two objects of cultural patrimony are copper bells (DU# 3914a&b). Gatlin site is a prehistoric Hohokam habitation site which was occupied from A.D. 800–1200.

At an unknown date, two cultural items were removed from a ditch near Mesa Grande Ruin in Maricopa County, AZ. At an unknown date, the items came into the possession of Frank Midvale. In 1963, Midvale was dispersing his collection to various museums and began sending material to Fallis F. Rees. In 1967, Mr. Rees donated the two items to the University of Denver Museum of Anthropology. The two objects of cultural patrimony are one jar (DU# 3888a) and one bowl sherd (DU# 3888b). Mesa Grande Ruin is a prehistoric Hohokam habitation site which was occupied from A.D. 1100–1400.

At an unknown date, one cultural item was removed from an unknown site near Phoenix in Maricopa County, AZ. At an unknown date, the item came into the possession of Fallis F. Rees who, in 1967, donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is a stone censer (DU# 3978) identified as belonging to the Santa Cruz-Sacaton period—an identification consistent with the Hohokam cultural sequence—and produced between A.D. 800–1100.

At an unknown date, one cultural item was removed from the ruins on the north side of the Salt River opposite Mesa, in Maricopa County, AZ. At an unknown date, the item came into the

possession of Frank Midvale. In 1963, Midvale was dispersing his collection to various museums and began sending material to Fallis F. Rees. In 1967, Mr. Rees donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is a shell bracelet fragment (DU# 3982). It is consistent with the material type and manufacture techniques of Hohokam material culture.

Between 1920 and 1947, three cultural items were removed from an unknown site northwest of Peoria in Maricopa County, AZ, by E.B. Renaud, during an archeological expedition sponsored by the University of Denver. Museum records document the site as "on first level above wash, half mile square, pit house of transitional type (oblong with rounded corners) colonial and sedentary Hohokam." The three objects of cultural patrimony are three stone palette fragments (DU# misc. coll. AZ25-2.2) identified as belonging to the Colonial-Sedentary period—an identification consistent with the Hohokam cultural sequence—and produced between A.D. 700–1150.

At an unknown date, one cultural item was removed from Walker School Ruin near Phoenix, in Maricopa County, AZ. At an unknown date, the item came into the possession of Fallis F. Rees who, in 1967, donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is red ochre (DU# 3936). It is consistent with the material type and manufacture techniques of Hohokam material culture.

At an unknown date, one cultural item was removed from the Salt River Valley near Phoenix, in Maricopa County, AZ. At an unknown date, the item came into the possession of Fallis F. Rees who, in 1967, donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is a stone palette fragment (DU# 3985). The form and decoration are consistent with the Hohokam cultural sequence between 300 B.C. to A.D. 1100.

At an unknown date, two cultural items were removed from Cashion Ruin near the juncture of the Gila, Salt, and Fria Rivers, in Maricopa County, AZ. At an unknown date, the items came into the possession of Fallis F. Rees who, in 1967, donated the items to the University of Denver Museum of Anthropology. The two objects of cultural patrimony are figurine fragments (DU# 3918a & b). They are consistent with the material type and manufacture techniques of Hohokam material culture.

At an unknown date, one cultural item was removed from an unknown site at Blackwater in Pinal County, AZ. At an unknown date, the item came into the possession of Frank Midvale. In 1963, Midvale was dispersing his collection to various museums and began sending material to Fallis F. Rees. In 1967, Rees donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is a bird figurine (DU# 4106). It is consistent with the material type and manufacture techniques of Hohokam material culture.

At unknown dates, two cultural items were removed from unknown sites in the state of Arizona. At unknown dates, the items came into the possession of Frank Midvale, Casa Grande Monument ranger and archeologist. In 1963, Midvale was dispersing his collection to various museums and began sending material to Fallis F. Rees. In 1967, Rees donated the items to the University of Denver Museum of Anthropology. The two objects of cultural patrimony are one figurine fragment (DU# 3983) and one bowl (DU# 3912). The figurine fragment (DU# 3983) is identified as belonging to the Estrella period and was produced between 300 B.C. to A.D. 550. The bowl (DU#3912) is identified as Santa Cruz red-on-buff ware and was produced between A.D. 700–900. Both objects fall within the Hohokam cultural sequence.

At an unknown date, one cultural item was removed from an unknown site in either southeastern Arizona or southwestern New Mexico. At an unknown date, the item came into the possession of Fallis F. Rees who, in 1967, donated the item to the University of Denver Museum of Anthropology. The one object of cultural patrimony is one lot of beads (DU# 4299). This object is consistent with the material type and manufacture techniques of Hohokam material culture.

At unknown dates, eight cultural items were removed from unknown sites either near the Gila River or in the Gila Valley, in southwestern Arizona. At unknown dates, the items came into the possession of Fallis F. Rees who, in 1967, donated them to the University of Denver Museum of Anthropology. The eight objects of cultural patrimony are one sandstone ball (DU# 3964), one mano (DU# 3974), one medicine stone (DU# 4204), four pendants (DU# 3931a–b & e–f), and one ram-head figurine (DU# 3981a).

The ram-head figurine (DU# 3981a) is an effigy form associated with the Gila River area near the Estrella Mountains (Komadke) and South Mountain Range

(Muahadag). The sandstone ball (DU# 3964) is culturally affiliated with the Akimel O'odham, aka Pima, of the Gila River Indian Community of the Gila River Indian Reservation, Arizona. The mano (DU# 3974), medicine stone (DU# 4204), and four pendants (DU# 3931a–b & e–f) are consistent with the material type and manufacture techniques of Hohokam material culture.

All of the cultural items described above have ongoing historical, traditional, or cultural importance central to the Gila River Indian Community of the Gila River Reservation, Arizona and the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona rather than being property owned by an individual.

The Gila River Indian Community of the Gila River Indian Reservation, Arizona, and the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona have requested the repatriation of the cultural items described above as follows: The Gila River Indian Community of the Gila River Indian Reservation, Arizona, has requested DU#s 1675, 1691, 2669, 2671, 3881, 3906, 3908, 3912, 3936, 3940, 3951, 3964, 3974, 3978, 3979, 3982, 3983, 3985, 4106, 4204, 4299, 3917a, 3918a–b, 3931a–b, 3931e–f, 3981a–b, and misc. coll. AZ25-2.2; the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona, has requested DU#s 3926, 3975, 3977, 3888a–b, 3914a–b, 3919a–b, and 4295a–b; and jointly, the Gila River Indian Community of the Gila River Indian Reservation, Arizona, and the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona, have requested DU#s 3887, 3902, 3916, 3922, 3980, 4092, 4108, 4109, and 5762.

Determinations Made by the University of Denver Museum of Anthropology

Officials of the University of Denver Museum of Anthropology have determined that:

- Pursuant to 25 U.S.C. 3001(3)(D), the 52 cultural items 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 objects of cultural patrimony and the Gila River Indian Community of the Gila River Reservation, Arizona and the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona (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 claim these cultural items should submit a written request with information in support of the claim to Anne Amati, University of Denver Museum of Anthropology, 2000 E Asbury Avenue, Sturm Hall 146, Denver, CO 80208, telephone (303) 871-2687, email anne.amati@du.edu, by August 23, 2021. After that date, if no additional claimants have come forward, transfer of control of the objects of cultural patrimony to The Tribes may proceed.

The University of Denver Museum of Anthropology is responsible for notifying The Tribes that this notice has been published.

Dated: July 14, 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-NPS0032322;
PPWOCRADNO-PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: California Department of Transportation, Sacramento, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The California Department of Transportation (Caltrans), assisted by the Fowler Museum at the University of California Los Angeles (UCLA) and the San Luis Obispo County Archaeological Society Research and Collections Facility (SLOCAS), 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 California Department of Transportation. 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 California Department of Transportation at the address in this notice by August 23, 2021.

FOR FURTHER INFORMATION CONTACT:

Sarah Allred, California Department of Transportation, P.O. Box 942874, MS 27, Sacramento, CA 94271, telephone (916) 956-5506, email Sarah.Allred@dot.ca.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 California Department of Transportation, Sacramento, CA, and in the physical custody of the Fowler Museum at the University of California Los Angeles, Los Angeles, CA, and the San Luis Obispo County Archaeological Society Research and Collections Facility, San Luis Obispo, CA, 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 1965 and 1966, a total of 2,589 unassociated funerary objects were removed from CA-SLO-175 in San Luis Obispo County, CA. David Abrams and Nelson Leonard, in association with the University of California Archeological Survey, began excavations when Caltrans sought to widen Highway 1, which would significantly impact this Middle-to-Late Period site. The land was originally owned by the Hearst Corporation. Caltrans purchased the right-of-way in June 1966. All laboratory work was completed at UCLA. Abrams reported on the site and the excavations in the MA thesis he submitted to the University of California Davis.

In March of 1973, UCLA sent the materials collected from CA-SLO-175 to SLOCAS (then located at Cuesta College) for further study and analysis, with the exception of the human remains and associated funerary objects. Subsequently, additional materials associated with the site were found at UCLA, and in May 1978, they were sent

to SLOCAS for permanent curation. On July 14, 2017, UCLA sent the human remains and associated funerary objects to SLOCAS to unite the entire collection for an inventory, and to look for missing and loaned artifacts with the assistance of Chumash community members. The 2,589 unassociated funerary objects are composed of 2,463 objects present in the UCLA collections and 126 objects that are currently missing. The 2,463 unassociated funerary objects are seven pieces and one bag of asphaltum, one bag of charcoal, 717 pieces and 77 bags of unmodified faunal bone, one modified shell, 18 pieces of modified bone, 11 awls, 375 flakes, one etched stone, 367 scrapers, 179 cores, 34 choppers, 19 anvils, 160 points, one arrow shaft straightener, seven stone balls, 33 bifaces, 55 shell beads, three stone pendants and one bag of stone beads, one sharpening stone, 54 stone bowls, six burins, nine pieces of debitage, 14 drills, two fishhooks, two pieces of ochre, one quartz crystal, six perforators/picks, 18 pieces and five bags of unmodified shell, 104 knives, 35 grinding stones, 24 hammerstones, 61 manos/pestles, 32 net weights, 10 pecked stones, six tarring pebbles, and five other stone tools. The California Department of Transportation continues to look for the missing 126 unassociated funerary objects, which are two unmodified animal bones, one mortar, two stone bowls, four hammerstones, 13 knives, three manos, one net weight, three pestles, 26 points, three tarring pebbles, two shell beads, 33 stone flakes, two shells with asphaltum, eight cores, three scrapers, one pick, one drill, 11 pieces of charcoal, three modified animal bones, three burins, and one chopper.

Following consultation with representatives of the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California and three non-federally recognized Indian groups—the Barbareño/Ventureño Band of Mission Indians, the *yak tityu tityu yak tihini*/Northern Chumash Tribe, and the Salinan Tribe of San Luis Obispo and Monterey Counties—(hereafter referred to as “The Consulted Tribes and Groups”), the California Department of Transportation has determined that CA-SLO-175 lies within the traditional territory of the Chumash and Salinan people. This determination is based on geographical, ethnographic, historical, oral traditional, and archeological information.

Determinations Made by the California Department of Transportation

Officials of the California Department of Transportation have determined that: