

Nation of Oklahoma (hereafter referred to as “The Consulted Tribes”).

### History and Description of the Remains

Sometime before 1995, human remains representing, at minimum, one individual was removed from the State of Mississippi. In the late 1990s, a student at Appalachian State University acquired the human remains through his landlord and donated them to the University. The landlord (now deceased) stated that he “got it in Mississippi.” No further information about these human remains is available. No known individual was identified. No associated funerary objects are present.

### Determinations Made by Appalachian State University

Officials of Appalachian State University have determined that:

- 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), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Alabama-Coushatta Tribe of Texas [previously listed as Alabama-Coushatta Tribes of Texas]; Alabama-Quassarte Tribal Town; Coushatta Tribe of Louisiana; Eastern Band of Cherokee Indians; Jena Band of Choctaw Indians; Miami Tribe of Oklahoma; Mississippi Band of Choctaw Indians; Quapaw Nation [previously listed as The Quapaw Tribe of Indians]; The Chickasaw Nation; The Choctaw Nation of Oklahoma; The Muscogee (Creek) Nation; and The Osage Nation [previously listed as Osage Tribe] (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 Dr. Alice Wright, Associate Professor, Appalachian State University, Department of Anthropology, ASU Box 32016, 322 Anne Belk Hall, Boone, NC 28608, telephone (828) 262-6384, email [wrightap2@appstate.edu](mailto:wrightap2@appstate.edu), by July 26, 2021. After that date, if no additional requestors have come forward, transfer of control of the human remains to The Tribes may proceed.

Appalachian State University is responsible for notifying The Tribes that this notice has been published.

Dated: June 9, 2021.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2021-13512 Filed 6-24-21; 8:45 am]

**BILLING CODE 4312-52-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-NPS0032106; PPWOCRADNO-PCU00RP14.R50000]**

### Notice of Intent To Repatriate Cultural Items: Oregon State University, Corvallis, OR

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

**ACTION:** Notice.

**SUMMARY:** The Oregon State University NAGPRA Office, 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 Oregon State University NAGPRA Office. 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 Oregon State University NAGPRA Office at the address in this notice by July 26, 2021.

#### FOR FURTHER INFORMATION CONTACT:

Dawn Marie Alapisco, Oregon State University NAGPRA Office, 106 Gilkey Hall, Corvallis, OR 97331, telephone (541) 737-4075, email [dawnmarie.alapisco@oregonstate.edu](mailto:dawnmarie.alapisco@oregonstate.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 Oregon State University, Corvallis, OR, 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

Between 1978 and 2001, Dr. Roberta Hall of the Oregon State University Anthropology Department conducted seven excavation seasons at Site 35CS043, which is in the City of Bandon, Coos County, OR. Altogether, five areas, designated A through E, were excavated. The 30 sacred objects are 17 lots of worked lithics; 10 lots of worked bone; one lot of mixed technologies; one broken clay vessel; and one lot of photos of the sacred objects.

Site 35CS043 has a very long occupation history. Radiocarbon dating samples sent to Beta Analytics by Dr. Roberta Hall show occupation as early as 2310–1660 BCE. This site was one of three Coquille villages that made up the Nasomah Complex. All three villages were attacked by miners on January 28, 1854, during the Nasomah massacre; up to 21 tribal individuals were reported killed.

The Coos Bay Indians are the ancestors of the present-day Coquille Indian Tribe. They spoke Miluk, a Penutian dialect, and the Coquille/Tututni dialect of Athabaskan. The split between Miluk (Lower Coquille) and Athapaskan (Upper Coquille) is around Randolph Island on the Coquille River. The Coos Bay Indians (now known as the Coquille Indian Tribe) claimed the territory two miles south of the lower Coquille River in a 1935 case before the U.S. Court of Claims. After its Federal recognition was terminated by an Act of Congress in 1954 (finalized 1956), the Coquille Indian Tribe was officially restored to recognized status in 1989.

Through lengthy consultations with the Tribal Historic Preservation Officer (THPO) for the Coquille Indian Tribe, Oregon State University determined that, based on material, form, and function, the items listed in this notice meet the definition of “sacred objects.” The blue schist stone objects originate from “Grandmother Rock,” an individual who, according to Coquille oral tradition, was transmogrified into stone. “Grandmother Rock,” also known as Tupper Rock, was used to make the Bandon jetty; pieces of her returned to the Tribe are given sacred status. The obsidian and CCS were obtained through trade for ceremonial purposes, as these materials are not local to the Bandon area. All the worked bone was of ceremonial quality and typologies. The clay vessel was ceremonial in

nature, and the photos are of the technologies listed in this notice.

#### **Determinations Made by Oregon State University**

Officials of Oregon State University have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the 30 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 Coquille Indian Tribe [previously listed as Coquille Tribe of Oregon].

#### **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 Dawn Marie Alapisco, Oregon State University NAGPRA Office, 106 Gilkey Hall, Corvallis, OR 97331, telephone (541) 737-4075, email [dawnmarie.alapisco@oregonstate.edu](mailto:dawnmarie.alapisco@oregonstate.edu), by July 26, 2021. After that date, if no additional claimants have come forward, transfer of control of the sacred objects to the Coquille Indian Tribe [previously listed as Coquille Tribe of Oregon] may proceed.

Oregon State University is responsible for notifying the Coquille Indian Tribe [previously listed as Coquille Tribe of Oregon] that this notice has been published.

Dated: June 9, 2021.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

[NPS-WASO-NAGPRA-NPS0032110;  
PPWOCRADN0-PCU00RP14.R50000]

#### **Notice of Inventory Completion: Sierra Mono Museum and Cultural Center, North Fork, CA**

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

**ACTION:** Notice.

**SUMMARY:** The Sierra Mono Museum and Cultural Center has completed an inventory of human remains, in consultation with the appropriate Indian Tribes or Native Hawaiian

organizations, and has determined that there is a cultural affiliation between the human remains and present-day Indian Tribes or Native Hawaiian organizations. 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 to the Sierra Mono Museum and Cultural Center. If no additional requestors come forward, transfer of control of the human remains 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 request transfer of control of these human remains should submit a written request with information in support of the request to the Sierra Mono Museum and Cultural Center at the address in this notice by July 26, 2021.

#### **FOR FURTHER INFORMATION CONTACT:**

Christina McDonald, President of the Sierra Mono Museum and Cultural Center, 33103 Road 228 North Fork, CA 93643, telephone (559) 877-2115, email [monomuseum@gmail.com](mailto:monomuseum@gmail.com).

**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 Sierra Mono Museum and Cultural Center, North Fork, CA. The human remains were removed from the area of the Kaw River in northeastern Kansas.

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 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 on behalf of the Sierra Mono Museum and Cultural Center by Dr. Chelsey Juarez of California State University Fresno, in consultation with representatives of the Iowa Tribe of Kansas and Nebraska; Kaw Nation, Oklahoma; Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas; Prairie Band Potawatomi Nation [previously listed as Prairie Band of Potawatomi Nation, Kansas]; and the Sac & Fox Nation of Missouri in Kansas

and Nebraska (hereafter referred to as "The Tribes").

#### **History and Description of the Remains**

Sometime prior to 1980, human remains representing, at minimum, one individual were removed from the area of the Kaw River in northeastern Kansas. In 2019, while moving their collections, the Sierra Mono Museum and Cultural Center discovered these human remains in a box associated with the Tettleton Wildlife Collection, which the museum had acquired in 1982. The box also contained an image of the human remains and the words "Kaw River" written on the back of the image.

The human remains belong to an adult, possible female and probably 24–30 years of age. The dental wear is consistent for an individual of Native American ancestry. The remains are probably early historic or prehistoric in date. No known individual was identified. No associated funerary objects are present.

#### **Determinations Made by the Sierra Mono Museum and Cultural Center**

Officials of the Sierra Mono Museum and Cultural Center have determined that:

- 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), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and 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 Christina McDonald, Sierra Mono Museum and Cultural Center, 33103 Road 228, North Fork, CA 93643, telephone (559) 877-2115, email [monomuseum@gmail.com](mailto:monomuseum@gmail.com), by July 26, 2021. After that date, if no additional requestors have come forward, transfer of control of the human remains to The Tribes may proceed.

The Sierra Mono Museum is responsible for notifying The Tribes that this notice has been published.

Dated: June 9, 2021.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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