

DEPARTMENT OF THE INTERIOR**National Park Service****[2253–665]****Notice of Intent To Repatriate a Cultural Item: Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA****AGENCY:** National Park Service, Interior.**ACTION:** Notice.

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 a cultural item in the possession of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA, that meets the definition of sacred object 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 cultural item. The National Park Service is not responsible for the determinations in this notice.

The one cultural item is identified in museum records as a Shaman's leather belt (catalog number 1–27141). In 1929, museum records identified the cultural item as being "Athabascan," "Bear River Tribe," and from Humboldt County, CA. The belt was donated to the Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley, by Dr. and Mrs. J.O. Nomland who had received it from its owner, Norma Coonskin, a Bear River elder.

Museum records confirm that the belt had originally belonged to Mrs. Nora Coonskin, a traditional elder of the Bear River Band. In 2008 and 2009, the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, consulted with the Bear River Band of the Rohnerville Rancheria regarding the ownership of the belt. Consultation evidence presented by the Bear River Band of the Rohnerville Rancheria shows that the belt is a sacred object, and the museum agrees with all the evidence presented and will repatriate the object.

Officials of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, have determined, pursuant to 25 U.S.C. 3001(3)(C), that the one object described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their

present-day adherents. Officials of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, also have determined, pursuant to 25 U.S.C. 3001(2), that there is a relationship of shared group identity that can be reasonably traced between the sacred object and the Bear River Band of the Rohnerville Rancheria, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object should contact Dr. Anthony M. Garcia, Repatriation Coordinator, Phoebe A. Hearst Museum of Anthropology, 103 Kroeber Hall, University of California, Berkeley, Berkeley, CA 94720–3712, telephone (510) 643–5283, before June 13, 2011. Repatriation of the sacred object to the Bear River Band of the Rohnerville Rancheria, California, may proceed after that date if no additional claimants come forward.

The Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, is responsible for notifying the Bear River Band of the Rohnerville Rancheria, California, that this notice has been published.

Dated: May 9, 2011.

Sherry Hutt,*Manager, National NAGPRA Program.*

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BILLING CODE 4312–50–P**DEPARTMENT OF THE INTERIOR****National Park Service****[2253–665]****Notice of Intent To Repatriate a Cultural Item: Museum of Anthropology at Washington State University, Pullman, WA****AGENCY:** National Park Service, Interior.**ACTION:** Notice.

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 a cultural item in the possession of the Museum of Anthropology at Washington State University, Pullman, WA, that meets the definition of unassociated funerary object 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 cultural item. The National Park Service is not

responsible for the determinations in this notice.

One lot of stone, bone, and glass beads was given to the Museum of Anthropology at Washington State University on an unknown date, but before 1995. The beads were glued to a piece of cardboard and labeled "Umatilla, Oregon." This reference is believed to be to the old town site of Umatilla, Umatilla County, OR, which was inundated by the reservoir behind John Day Dam. The Old Umatilla town site is also known as archeological site 35UM1. The site is considered to be a prehistoric and historic age Umatilla village that includes a cemetery that dates from approximately 500 B.C. to A.D. 1700. Multiple archeological excavations have been performed at site 35UM1, including the removal of over 230 human burials. In addition to archeological excavations, the Old Umatilla town site was the location of massive grave looting prior to inundation. The lot of beads is identical to the materials and style of manufacture of the funerary items associated with these burials. Therefore, officials of the Museum of Anthropology at Washington State University have determined that this lot of stone, bone, and glass beads is very likely to have been removed from an American Indian grave.

The Old Umatilla town site lies within the traditional lands of the present-day Confederated Tribes of the Umatilla Indian Reservation, Oregon. The Confederated Tribes of the Umatilla Indian Reservation, Oregon, was established by Treaty in 1855 and consists of three tribes: Cayuse, Umatilla, and Walla Walla. Each of these tribes belong to the Sahaptin language group and historically their combined territories occupied over 6 million acres of land in southeastern Washington and northeastern Oregon. The Umatilla reservation and ceded lands roughly encompass the area bounded by the Columbia and Snake Rivers on the north, Willow Creek on the west and the Tucannon River on the east, and include the Old Umatilla town site location.

Officials of the Museum of Anthropology at Washington State University have determined, pursuant to 25 U.S.C. 3001(3)(B), that the one lot described above 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 and is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the Museum of