

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 Item(s)

In April 1939, one cultural item was removed from the Tohono O'odham Reservation in the village of Sil Nakya, AZ. The one object of cultural patrimony is a calendar stick. Mr. and Mrs. Wetmore Hodges purchased the calendar stick (E-151) from José Maria, the keeper of the stick and subsequently donated it to the Arizona State Museum.

In the 1960s, one cultural item was removed from the Tohono O'odham Reservation near the village of Santa Rosa, AZ. The one object of cultural patrimony is a calendar stick. Mr. Donald Bahr was given the calendar stick (E-7310) by an unknown Tohono O'odham man, at an abandoned village near Santa Rosa on the Tohono O'odham Reservation. In 1967, Mr. Bahr donated the calendar stick to the Arizona State Museum.

Calendar sticks carried a record of social and natural events, which were read only by the carver. These sticks were mnemonic devices with carved notches to represent a year, and dots and other symbols to represent events during the year, as reported by ethnographers. The distances between each notch represent a year, which is from summer to summer or saguaro harvest to saguaro harvest. The notches and cuts represent various happenings but only the keepers of the sticks can read the symbols. The stick is worthless unless the keeper can translate it or has given information to someone. Mr. Maria translated the events recorded on the Sil Nakya calendar stick, which cover the years 1841–1939.

While some ethnographic accounts suggested that calendar sticks were considered to be private property, a newspaper account of the sale of the Sil Nakya stick reported that there was considerable community opposition to the sale. Based on interviews with a Tohono O'odham Elder from Sil Nakya who participated in calendar stick activities as a young boy in the late 1930s, it seems clear that Tohono O'odham in Sil Nakya regarded the calendar stick as an item that could not be alienated. While they were taken care of by an individual, the stick belonged to the community. The Elder described the time of year when people in the community would gather for a large social event, attended by members of

surrounding villages. Men of the communities would gather to meet with the calendar stick keeper and discuss what entry would be carved onto the calendar stick for the year. This event was attended only by men; women were excluded. Some debate would take place before a consensus decision was made as to what event of the past year would be carved on the calendar stick for the year. From conversations with this Elder, it seems clear that the calendar stick belonged to the major village community where the keeper lived, but also retained importance for the surrounding villages. A preponderance of the evidence indicates that at the time of the purchase, this item was considered to be a community resource rather than an object owned by an individual. Because the calendar stick records significant events in the history of the Tohono O'odham Nation and the community determined by consensus what was to be recorded, the item has historical and traditional cultural importance central to the tribe.

### Determinations Made by the Arizona State Museum, University of Arizona

Officials of the Arizona State Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(D), the 2 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 Tohono O'odham Nation of 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 John McClelland, NAGPRA Coordinator, P.O. Box 210026, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626-2950, by February 13, 2017. After that date, if no additional claimants have come forward, transfer of control of the objects of cultural patrimony to Tohono O'odham Nation of Arizona may proceed.

The Arizona State Museum is responsible for notifying the Tohono O'odham Nation of Arizona that this notice has been published.

Dated: December 20, 2016.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2017-00510 Filed 1-11-17; 8:45 am]

**BILLING CODE 4312-52-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-NPS0022625; PPWOCRADN0-PCU00RP14.R50000]**

### Notice of Intent To Repatriate Cultural Items: Denver Museum of Nature & Science, Denver, CO

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

**ACTION:** Notice.

**SUMMARY:** The Denver Museum of Nature & Science, 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 and/or 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 Denver Museum of Nature & Science. 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 Denver Museum of Nature & Science at the address in this notice by February 13, 2017.

**ADDRESSES:** Chip Colwell, Senior Curator of Anthropology and NAGPRA Officer, Denver Museum of Nature & Science, 2001 Colorado Boulevard, Denver, CO 80205, telephone (303) 370-6378, email [Chip.Colwell@dmns.org](mailto:Chip.Colwell@dmns.org).

**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 Denver Museum of Nature & Science, Denver, CO, that meet the definition of unassociated funerary objects and/or 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 Item(s)

In 1964, seven cultural items were removed from Ojibwe communities in unknown counties, MN. In the 1950s, Karen Petersen and her husband Sydney Petersen spent their summers visiting Ojibwe communities, buying crafts from tribal members. These items belonged to John Mink, a fourth-degree Midewiwin priest at the Mille Lacs Indian Reservation in central Minnesota. Soon after Mink's death in 1962 or 1963, museum records affirm the items were dug up to be offered for sale. Petersen sold the cache to Mary and Francis Crane on February 2, 1976, with the exception of one scroll (A943.1), which was donated to the Denver Museum of Natural History (now the Denver Museum of Nature & Science or DMNS) directly in November 1976. The Cranes in turn donated the other six unassociated funerary objects to the DMNS in December 1976. The seven unassociated funerary objects are 2 birch bark scrolls (A943.1 and AC.11525), 2 ceremonial invitation sets (AC.11528 and AC.11529), 2 medicine bags (AC.11535B and AC.11535J), and 1 vessel containing ceremonial stain (AC.11530).

Between 1950 and 1964, six cultural items were removed from Ojibwe communities in unknown counties, MN. Karen Petersen purchased four cultural items (AC.11533, AC.11536A, AC.11536B, and AC.11538) from Ole Sam who had inherited these objects in 1960 from the estate of his father, Mike Sam, a Midewiwin priest. Petersen sold the cultural items to Mary and Francis Crane on February 5, 1976, who donated them to THE DMNS in December 1976. Petersen purchased one cultural item (ac.11526) from Annie Sam, a rare fourth-degree Midewiwin female priest. On February 2, 1976, the Cranes purchased the cultural item and donated it to the DMNS in December 1976. Petersen purchased one cultural item (AC.11535I) from Maggie Skinaway in 1961. On February 19, 1976, Petersen sold the cultural item to the Cranes who donated it to the DMNS in December 1976. The six sacred objects are 1 ceremonial post (AC.11533), 1 large cowrie shell (AC.11536A), 1 collection of 19 shells (AC.11536B), 1 ceremonial drumstick (AC.115381), 1 birch bark scroll

(AC.11526), and 1 medicine bag (AC.11535I).

Museum accession, catalogue, and documentary records, as well as consultation with representatives of the Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota, indicate that the 13 cultural objects are Ojibwe and are from the Mille Lacs Indian Reservation, Minnesota. The 13 cultural items, A943.1, AC.11525, AC.11528, AC.11529, AC.11530, AC.11535B, AC.11535J, AC.11533, AC.11536A, AC.11536B, AC.11538, AC.11526, and AC.11535I, relate to the Grand Medicine Society or Midewiwin, a ritual society.

### Determinations Made by the Denver Museum of Nature & Science

Officials of the Denver Museum of Nature & Science have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 7 cultural items described above 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual.
- Pursuant to 25 U.S.C. 3001(3)(C), the 6 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 unassociated funerary objects and the Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota.
- 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 Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota.

### 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 Chip Colwell, Senior Curator of Anthropology and NAGPRA Officer, Denver Museum of Nature & Science, 2001 Colorado Boulevard., Denver, CO 80205, telephone (303) 370-6378, email [Chip.Colwell@dmns.org](mailto:Chip.Colwell@dmns.org), by February 13, 2017. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects and/or sacred objects may proceed.

The Denver Museum of Nature & Science is responsible for notifying the Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota, that this notice has been published.

Dated: December 21, 2016.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2017-00512 Filed 1-11-17; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0022621];  
[PPWOCRADN0-PCU00RP14.R50000]

### Notice of Inventory Completion: Metroparks of the Toledo Area, Toledo, OH

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

**ACTION:** Notice.

**SUMMARY:** The Metroparks of the Toledo Area (Metroparks Toledo) 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 a cultural affiliation between the human remains and associated funerary objects 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 and associated funerary objects should submit a written request to Metroparks Toledo. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects 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 and associated funerary objects should submit a written request with information in support of the request to Metroparks Toledo at the address in this notice by February 13, 2017.

**ADDRESSES:** Joseph Fausnaugh, Metroparks of the Toledo Area, 5100 West Central Avenue, Toledo, OH 43615, telephone (419) 407-9700, email [joe.fausnaugh@metroparkstoledo.com](mailto:joe.fausnaugh@metroparkstoledo.com).

**SUPPLEMENTARY INFORMATION:** Notice is here given in accordance with the Native American Graves Protection and