

agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

In 1951, the Taylor Museum purchased a Northwest Coast totem pole (TM 3991) from Ralph C. Altman/Lumber Yard of Joshua Marks, Los Angeles, CA. The piece was officially accessioned into the museum's collection on May 7, 1951.

The totem pole, dated circa 1870, is from the Haida village of Old Kasaan, Prince of Wales Island, southeastern Alaska. The totem pole originally stood in front of a house, and both were used by Chief Son-i-hat, "Southeast Wind," of the Eagle phratry and one of the great chiefs of Old Kasaan. The house was named Adolescent Girl House. Chief Son-i-Hat also had a home not far from present-day Kasaan, which is currently the only remaining traditional Haida longhouse in Alaska.

The pole was bought by a man from Los Angeles around 1908. The pole and house were taken to Los Angeles, and the dismantled house was rebuilt on a smaller scale. Chief Son-i-hat, who took along dancing paraphernalia, also accompanied the house and pole. Chief Son-i-hat stayed about two years, and according to his son, staged dances and gave speeches about the ways of his fellow Haida people. When the Taylor Museum of the Colorado Springs Fine Arts Center acquired the pole, it was laying in a lumber yard ready to be sawed up for wood pulp.

In approximately early 2007, the museum began researching the pole and started consultations with tribal representatives from the Organized Village of Kasaan. Totem poles in the Haida culture represent clans, serve as grave markers, and also relate important events. According to representatives of the Organized Village of Kasaan, the totem pole is clan property. A totem pole is not property owned by an individual, and no single individual can alienate or convey this clan property. Furthermore, the totem pole was clan property at the time of its alienation, and ownership of the totem pole and crest designs depicted are owned by the clan, Yaadas of Gasa'aan (Old Kasaan). Therefore, the totem pole is an object of cultural patrimony under NAGPRA.

Officials of the Taylor Museum of the Colorado Springs Fine Arts Center have determined that, pursuant to 25 U.S.C. 300(3)(D), the one cultural item described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Taylor Museum of the Colorado Springs

Fine Arts Center also have determined that, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the object of cultural patrimony and the Organized Village of Kasaan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the object of cultural patrimony should contact Tariana Navas-Nieves, Curator of Hispanic and Native American Art, Taylor Museum of the Colorado Springs Fine Arts Center, 30 West Dale St., Colorado Springs, CO 80903, telephone (719) 477-4334, before September 2, 2010. Repatriation of the object of cultural patrimony to the Organized Village of Kasaan may proceed after that date if no additional claimants come forward.

The Taylor Museum of the Colorado Springs Fine Arts Center is responsible for notifying the Organized Village of Kasaan that this notice has been published.

Dated: July 26, 2010

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: University of Colorado Museum, Boulder, CO

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. 3003, of the completion of an inventory of human remains in the control of the University of Colorado Museum, Boulder, CO. The human remains were removed from Converse County, WY.

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.

A detailed assessment of the human remains was made by the University of Colorado Museum professional staff in consultation with representatives of the Apache Tribe of Oklahoma; Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes

of the Fort Peck Indian Reservation, Montana; Cheyenne and Arapaho Tribes, Oklahoma; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Comanche Nation, Oklahoma; Crow Tribe of Montana; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Kiowa Indian Tribe of Oklahoma; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; Standing Rock Sioux Tribe of North & South Dakota; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; and Yankton Sioux Tribe of South Dakota.

In 1948, 1949, 1952, 1956, or 1963, human remains representing a minimum of one individual were removed from a cave at Little Box Elder Site, in Converse County, WY. The human remains were removed by either a museum archeological crew, which excavated the site in 1948 (test), 1949, 1952, and 1956, or by Dr. Robinson, Paleontology Curator Emeritus, who excavated stratigraphically at the site in 1963. The property is private and belonged to Orsa D. Ferguson who passed away in the 1950s, and then it belonged to his brother-in-law, William Barber. The human remains were found in the Paleontology section of the museum during re-analysis and transferred to the Anthropology section of the museum for NAGPRA compliance. No known individual was identified. No associated funerary objects are present.

The human remains are Native American based on the biological assessment and the site context. The cave dates from recent time to 15,000 years before present. Evidence of human occupation was present in the upper levels. The earliest levels contained a "nest" of three spherical stones of material foreign to the cave deposits, suggesting the possibility of human occupation at that time. During preliminary re-study of material from the cave, two tools were identified. Both were made from elements of extinct horse (*Equus conversidens*). The site also yielded several tools made from mountain goat humeri and metapodial. Although not extinct, mountain goat is no longer present in the region of Little Box Elder.

Officials of the University of Colorado Museum have determined that,

pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of one individual of Native American ancestry. Lastly, officials of the University of Colorado Museum have determined that, pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot reasonably be traced between the Native American human remains and any present-day Indian tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In October 2009, the University of Colorado Museum requested that the Review Committee recommend disposition of the culturally unidentifiable human remains to the Arapahoe Tribe of the Wind River Reservation, Wyoming, based on Arapaho aboriginal land claims and supported by oral tradition, as well as the support of the other Indian tribes consulted. The Comanche Nation, Oklahoma, signed the disposition agreement in support of the disposition to the Arapahoe Tribe. Furthermore, none of the Indian tribes consulted objected to the determination of "culturally unidentifiable" status by the University of Colorado Museum and the disposition to the Arapahoe Tribe of the Wind River Reservation, Wyoming.

The Review Committee considered the proposal at its October 30–31, 2009, meeting and recommended disposition of the human remains to the Arapahoe Tribe of the Wind River Reservation, Wyoming. The Secretary of Interior agreed with the Review Committee's recommendation. An April 19, 2010, letter from the Designated Federal Officer, writing on behalf of the Secretary of the Interior, transmitted the authorization for the University of Colorado Museum to effect disposition of the physical remains of the culturally unidentifiable individual to the Arapahoe Tribe of the Wind River Reservation, Wyoming, contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills that requirement.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Steve Lekson, Curator of Anthropology, University of Colorado Museum, in care of Jan Bernstein, NAGPRA Consultant, Bernstein & Associates, 1041 Lafayette St., Denver, CO 80218, telephone (303) 894-0648, before September 2, 2010. Disposition of the human remains to the Arapahoe Tribe of the Wind River Reservation,

Wyoming, may proceed after that date if no additional claimants come forward.

The University of Colorado Museum is responsible for notifying the Apache Tribe of Oklahoma; Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne and Arapaho Tribes, Oklahoma; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Comanche Nation, Oklahoma; Crow Tribe of Montana; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Kiowa Indian Tribe of Oklahoma; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; Standing Rock Sioux Tribe of North & South Dakota; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; and Yankton Sioux Tribe of South Dakota, that this notice has been published.

Dated: July 26, 2010

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of Agriculture, Forest Service, Siuslaw National Forest, Waldport, OR

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. 3003, of the completion of an inventory of human remains in the possession of the U.S. Department of Agriculture, Forest Service, Siuslaw National Forest, Waldport, OR. The human remains were removed from the Cape Perpetua Visitor Center, Lincoln County, OR.

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.

A detailed assessment of the human remains was made by Siuslaw National Forest professional staff in consultation with representatives of the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians of Oregon; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of Siletz Indians of Oregon; and the Coquille Tribe of Oregon.

At an unknown date prior to 1988, human remains representing a minimum of one individual were removed near Cape Perpetua, near Yachats, Lincoln County, OR, and given to the Cape Perpetua Visitor Center. No known individual was identified. No associated funerary objects are present.

The Visitor Center held the human remains in secure storage until transferring to the Forest Archaeologist. No information accompanied the human remains regarding the specific location and conditions of discovery other than the remains were retrieved from a crevice in the rocky shoreline between Cape Perpetua and Yachats.

Consultation evidence and the ethnographic record show that this area was part of the ancestral territory of the Alsea Indians. At Contact, the territory of the Alsea extended along the Oregon coast and rivers from approximately 8 miles south of Yachats to approximately 10 miles north of Waldport. In 1855, this land base and the Alsea people were included within the Coast Indian Reservation. This reservation was later referred to as the Siletz Indian Reservation. For approximately 10 years during the reservation era, other tribes, including the Coos, Lower Umpqua, Coquille, and some Siuslaw people whose traditional territories lay to the south of the Alsea, were forcibly held at the Alsea Sub-agency of the Coast Indian Reservation, which was located at present-day Yachats. Of these tribal peoples, only the Alsea are known to have primarily practiced above ground interment at locations similar to that identified for this individual.

Descendants of the Alsea are members of the Confederated Tribes of Siletz Indians of Oregon.

Officials of the Siuslaw National Forest have determined that, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Siuslaw National Forest also have determined that, 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