

Forest contracted with Dr. Robert Pastor at the University of Oregon for the purpose of determining the number of individuals represented in the collection. Dr. Pastor determined that the set of human remains was comprised of three individuals. Individual 1 is identified as an adult male approximately 35–49 years of age, and of Amerindian ancestry. Individual 2 is identified as a young adult female between 15 and 19 years of age and of Amerindian ancestry. Individual 3 is identified as a juvenile of between 6 and 10 years of age and of Amerindian ancestry. No known individuals were identified. There are no associated funerary objects associated with the three individuals.

#### Determinations Made by the Deschutes National Forest

Officials of the Deschutes National Forest have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice are Native American based on the analysis performed by the University of Oregon Department of Anthropology.
- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of three individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.
- According to final judgments of the Indian Claims Commission or the Court of Federal Claims, the land from which the Native American human remains were removed is the aboriginal land of the Burns Paiute Tribe (previously listed as the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon), Confederated Tribes of the Warm Springs Reservation of Oregon, and Klamath Tribes.
- Treaties, Acts of Congress, or Executive Orders, indicate that the land from which the Native American human remains were removed is the aboriginal land of the Burns Paiute Tribe (previously listed as the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon), Confederated Tribes of the Warm Springs Reservation of Oregon, and Klamath Tribes.
- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains may be to the Burns Paiute Tribe (previously listed as the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon), Confederated Tribes of the Warm Springs Reservation of Oregon, and Klamath Tribes.

#### Additional Requestors and Disposition

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 John Allen, Deschutes National Forest, 63095 Deschutes Market Road, Bend, OR 97701, telephone (541) 383–5512, email [jpallen@fs.fed.us](mailto:jpallen@fs.fed.us), by July 31, 2017. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Burns Paiute Tribe (previously listed as the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon), Confederated Tribes of the Warm Springs Reservation of Oregon, and Klamath Tribes may proceed.

The Deschutes National Forest is responsible for notifying the Burns Paiute Tribe (previously listed as the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon), Confederated Tribes of the Warm Springs Reservation of Oregon, and Klamath Tribes that this notice has been published.

Dated: May 16, 2017.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2017–13738 Filed 6–29–17; 8:45 am]

**BILLING CODE 4312–52–P**

#### DEPARTMENT OF THE INTERIOR

##### National Park Service

**[NPS–WASO–NAGPRA–23306;  
PPWOCRADNO–PCU00RP14.R50000]**

#### Notice of Intent To Repatriate Cultural Items: Arkansas Archeological Survey, Fayetteville, AR

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

**ACTION:** Notice.

**SUMMARY:** The Arkansas Archeological Survey, 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 Arkansas Archeological Survey. 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 Arkansas Archeological Survey at the address in this notice by July 31, 2017.

**ADDRESSES:** Dr. George Sabo, Director, Arkansas Archeological Survey, 2475 North Hatch Avenue, Fayetteville, AR 72704, telephone (479) 575–3556.

**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 Arkansas Archeological Survey 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 1972, three cultural items were removed from the Cryer Field site (3LA35) in Lafayette County, AR. The 3 unassociated funerary objects are one Handy Engraved bottle, one Washington Stamped jar, and one Pease Brushed-Incised jar (Cat. 72–406–68–1, 2, 3).

The pottery types are well-known examples of Caddo tradition wares. All are contemporaneous, ranging from A.D. 1300 to 1500, and are attributed to the Haley Phase of the Middle Caddo period. These pottery types are found throughout Southwest Arkansas, and into adjoining corners of Texas, Louisiana, and Oklahoma. All three cultural items were made before European contact and during the Caddo tradition.

The Caddo archeological tradition developed between A.D. 900 and 1000 in the four corners region of Arkansas, Texas, Louisiana, and Oklahoma. Distinctive characteristics include a dispersed residential settlement of families with a lifestyle grounded in farming and collecting wild plants and animals. The core of community life was a religious and political center with ceremonial and burial mounds, public areas for community events and rituals, and a small residential population

believed to be religious and political leaders and their families. Caddo ceramics are highly distinctive with dual manufacturing traditions that produced both refined wares decorated with complex stylized incised and engraved designs and utilitarian wares with highly plastic incised, punctated, and brushed designs that are dominated by geometric motifs.

The Caddo continued to practice traditional settlement arrangements and material crafts well into the contact period. This is confirmed in part by past discoveries of distinctive Caddo ceramics and other artifacts found with European trade items in locations where French and Spanish observers documented their settlements. There is thus a strong material link between historic Caddo Tribal communities and pre-contact archeological remains. The collection enumerated here is entirely typical of pre-contact Caddo Tradition material culture.

#### **Determinations Made by the Arkansas Archeological Survey**

Officials of the Arkansas Archeological Survey have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 3 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(2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Caddo Nation of Oklahoma.

#### **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 Dr. George Sabo, Director, Arkansas Archeological Survey, 2475 North Hatch Avenue, Fayetteville, AR 72704, telephone (479) 575-3556 by July 31, 2017. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Caddo Nation of Oklahoma may proceed.

The Arkansas Archeological Survey is responsible for notifying the Caddo Nation of Oklahoma that this notice has been published.

Dated: April 26, 2017.

**Melanie O'Brien,**

*Program Manager.*

[FR Doc. 2017-13742 Filed 6-29-17; 8:45 am]

**BILLING CODE 4312-52-P**

## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

**[NPS-WASO-NAGPRA-23400;  
PPWOCRADNO-PCU00RP14.R50000]**

#### **Notice of Inventory Completion: University of Massachusetts Amherst, Department of Anthropology, Amherst, MA**

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

**SUMMARY:** The University of Massachusetts Amherst, Department of Anthropology, 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 Department of Anthropology at the University of Massachusetts, Amherst. 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 address in this notice by July 31, 2017.

**ADDRESSES:** Dr. Sonya Atalay, Chair, Repatriation Committee, Department of Anthropology, 217 Machmer Hall, University of Massachusetts, 240 Hicks Way, Amherst, MA 01003, telephone (413) 545-2702, email [satalay@umass.edu](mailto:satalay@umass.edu).

**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 University of Massachusetts Amherst, Department of Anthropology.

The human remains were removed from an unknown location in East Springfield, NY.

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 by the University of Massachusetts Amherst, Department of Anthropology, professional staff in consultation with representatives of the Haudenosaunee Standing Committee on Burial Rights and Regulations, and the following federally-recognized tribes: Cayuga Nation; Oneida Nation; Oneida Nation of New York; Onondaga Nation; Saint Regis Mohawk Tribe (previously listed as the St. Regis Band of Mohawk Indians of New York); Seneca Nation of Indians (previously listed as the Seneca Nation of New York); Seneca-Cayuga Nation (previously listed as the Seneca-Cayuga Tribe of Oklahoma); Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York); and Tuscarora Nation (hereinafter known as the Haudenosaunee Confederacy).

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

In the 1950s, human remains representing, at minimum, one individual were removed from the farm of Harriet R. and Raymond Rogers in East Springfield, Otsego County, NY. After keeping the human remains several years, a farmer transferred possession to an artist who visited the farm. That artist later learned about NAGPRA and transferred the human remains to the University of Massachusetts, Department of Anthropology. The date of this transfer was not recorded. No known individual was identified. No associated funerary objects are present.

Also in the possession of the University of Massachusetts, Department of Anthropology are human remains representing, at minimum, one individual from an unknown provenience, represented by the vault portion of the cranium (top, sides and back of the head). The following identification is written on the back of the cranium in black ink: "Prehistoric Iriquois [sic] UU 21524/2." No known individual was identified. No associated funerary objects are present.