

point-of-contact for beneficiaries on trust matters, allowing OST to coordinate trust asset management activities with the BIA, tribes, and individual beneficiaries in their respective geographic areas. The OST operates a Trust Beneficiary Call Center (TBCC) to support a strong beneficiary trust relationship as envisioned in the original reform goals.

Section 306 of ITARA requires the Secretary to identify cost savings that would result from the elimination of “any program, function, service, or activity . . . of the Office of the Special Trustee that will not be operated or carried out as a result of a transfer of functions and personnel following enactment of this Act”. As the proposed plan calls for all functions of OST to be transferred under AS-IA intact, there will be no cost savings as defined by ITARA.

Moreover, appropriations for OST increased relatively quickly after its inception as functions were transferred from other organizations within the Department to OST. Funding levels peaked in FY 2007 when OST received \$223.3 million. In the last decade, however, funding has steadily decreased as reforms have been completed and efficiencies have been realized. In FY 2017, OST received \$138.8 million—a 38 percent decrease from its peak funding. Any cost savings resulting from trust reforms have already been captured in the form of decreased budget requests.

**Authority:** E.O. 13175, 65 FR 67250.

**Jerold Gidner,**

*Principal Deputy Special Trustee.*

[FR Doc. 2017–24319 Filed 11–7–17; 8:45 am]

**BILLING CODE 4334–63–P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS–WASO–NAGPRA–NPS0024147;  
PPWOCRADNO–PCU00RP14.R50000]

### Notice of Inventory Completion: U.S. Fish and Wildlife Service, Alaska Region, Anchorage, AK

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

**ACTION:** Notice.

**SUMMARY:** The U.S. Fish and Wildlife Service, Alaska Region, (Alaska Region USFWS), 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 the Alaska Region USFWS. 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 Tribes or Native Hawaiian organizations, 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 the Alaska Region USFWS at the address in this notice by December 8, 2017.

**ADDRESSES:** Edward J. DeCleva, Regional Historic Preservation Officer, U.S. Fish and Wildlife Service, Alaska Region, 1011 East Tudor Road, MS–235, Anchorage, AK 99503, telephone (907) 786–3399, email [edward\\_decleva@fws.gov](mailto:edward_decleva@fws.gov).

**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 and associated funerary objects under the control of the Alaska Region USFWS. The human remains and associated funerary objects were recovered from site 049–KOD–00083, Kodiak Island Borough, AK.

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 and associated funerary objects. 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 Alaska Region USFWS professional staff in consultation with representatives of the Alutiiq Museum and Archaeological Repository of Kodiak, Alaska, acting as agent for the Alutiiq Tribe of Old Harbor (previously listed as Native Village of Old Harbor and Village of Old Harbor), Kaguyak Village, Native Village of

Afognak, Native Village of Akhiok, Native Village of Larsen Bay, Native Village of Ouzinkie, Native Village of Port Lions, Sun’aq Tribe of Kodiak (previously listed as the Shoonaq’ Tribe of Kodiak), and the Tangirnaq Native Village (formerly Lesnoi Village (aka Woody Island)).

### History and Description of the Remains

Beginning in 1961 and continuing through 1963, human remains representing, at minimum, 23 individuals, including 17 adults (two possible males, two possible females, and 13 individuals of indeterminate sex), five sub adults, and one infant were removed from the Three Saints Bay site (049–KOD–00083) on Kodiak Island as part of the Aleut-Konyag project conducted by the University of Wisconsin-Madison, under the direction of Morgan Usadel, Donald Clark, William Workman, and Peter Storck. The collection was curated and stored at the University of Wisconsin-Madison until 2006. The U.S. Army Corps of Engineers, working with the Regional Historic Preservation Officer of the Alaska Region USFWS to determine locations of Alaskan archeological collections, located and recovered this collection, conducted a complete inventory, and returned the human remains to the Alaska Region USFWS for storage. No known individuals were identified. The 23 associated funerary objects include 19 unmodified faunal remains, 1 lot of charcoal samples, 1 carved bone figurine pin, 1 amber bead, and 1 bone buckle.

The Three Saints Bay site is a two component site, the lower component corresponds to the prehistoric late Kachemak tradition winter settlement dating to BP 2000 to 1100. The upper component consists of seven or eight log houses, warehouse, barns, bunkhouses, carpentry shop, and storage buildings of the first settlement established in North America by the Russian American Company in 1784. Five to nine burials were encountered at Three Saints Bay which, according to Donald Clark’s 1970 report, exhibited burial practices that fit within the general Kachemak traditional pattern.

The present-day descendant of the Kachemak tradition is the Alutiiq Tribe of Old Harbor (previously listed as Native Village of Old Harbor and Village of Old Harbor).

### Determinations Made by the Alaska Region USFWS

Officials of the Alaska Region USFWS have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice

represent the physical remains of 23 individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the 23 associated funerary objects described in this notice 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.

- 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 Alutiiq Tribe of Old Harbor (previously listed as Native Village of Old Harbor and Village of Old Harbor).

#### 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 and associated funerary objects should submit a written request with information in support of the request to Edward DeCleva, Regional Historic Preservation Officer, U.S. Fish and Wildlife Service, Alaska Region, 1011 East Tudor Road, MS-235, Anchorage, AK 99503, telephone (907) 786-3399, email [edward\\_decleva@fws.gov](mailto:edward_decleva@fws.gov), by December 8, 2017. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Alutiiq Tribe of Old Harbor (previously listed as Native Village of Old Harbor and Village of Old Harbor) may proceed.

The Alaska Region, USFWS are responsible for notifying the Alutiiq Museum and Archaeological Repository of Kodiak, Alaska, acting as agent for the Alutiiq Tribe of Old Harbor (previously listed as Native Village of Old Harbor and Village of Old Harbor), Kaguyak Village, Native Village of Afognak, Native Village of Akhiok, Native Village of Larsen Bay, Native Village of Ouzinkie, Native Village of Port Lions, Sun'aq Tribe of Kodiak (previously listed as the Shoonaq' Tribe of Kodiak), Tangirnaq Native Village (formerly Lesnoi Village (aka Woody Island)) that this notice has been published.

Dated: September 14, 2017.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2017-24231 Filed 11-7-17; 8:45 am]

**BILLING CODE 4312-52-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0024164;  
PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Intent To Repatriate Cultural Items: Museum of Texas Tech University, Lubbock, TX

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

**ACTION:** Notice.

**SUMMARY:** The Museum of Texas Tech University, 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 Museum of Texas Tech University. 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 Museum of Texas Tech University at the address in this notice by December 8, 2017.

**ADDRESSES:** Dr. Eileen Johnson, Museum of Texas Tech University, 3301 4th Street, Box 43191, Lubbock, TX 79409-3191, telephone (806) 742-2442, email [eileen.johnson@ttu.edu](mailto:eileen.johnson@ttu.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 the Museum of Texas Tech University, Lubbock, TX, 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

At an unknown date, 39 cultural items were removed from multiple unknown locations. Of these, 38 of the cultural items were purchased by Dr. Lou Dunn Diekemper from the Morning Star Gallery in Santa Fe, NM, between 1985 and 1987. The history of these cultural items prior to being acquired by the Morning Star Gallery is unknown. Dr. Lou Dunn Diekemper donated these items to the Museum of Texas Tech University in 2006. The remaining item was purchased by Evelyn Davies in 2004 from the Adobe Gallery in Santa Fe, NM. The history of this object prior to being acquired by the Adobe Gallery is unknown. Evelyn Davies donated this item to the Museum of Texas Tech University in 2016. The 39 sacred items are 4 pahoos, 1 bandolier bag, and 3 jish and their contents that make up the remaining 31 items.

Representatives of the Navajo Nation, Arizona, New Mexico & Utah examined records for these items, and consider them all to be sacred objects and objects of cultural patrimony belonging to the Navajo people. These representatives confirmed that Navajo jish are still in ceremonial use by the Navajo today, and can be possessed only by someone with proper ceremonial knowledge. Information from the Morning Star Gallery associated with the cultural items states that they are Navajo items intended for ceremonial use, and this information is consistent with related accession, catalog, and documentary information maintained by the Museum of Texas Tech University.

### Determinations Made by the Museum of Texas Tech University

Officials of the Museum of Texas Tech University have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the 39 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 Navajo Nation, Arizona, New Mexico & Utah.

### 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. Eileen Johnson, Museum of Texas