

- Pursuant to 25 U.S.C. 3001(3)(A), the 147 objects 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.

- Pursuant to 25 U.S.C. 3001(2), that there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and The Tribes.

#### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and/or associated funerary objects should contact Dawn Mulhern, Department of Anthropology, Fort Lewis College, 1000 Rim Dr., Durango, CO 81301, telephone (970) 247-7500, before November 10, 2011. Repatriation of the human remains and/or associated funerary objects to The Tribes may proceed after that date if no additional claimants come forward.

Fort Lewis College is responsible for notifying the Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Kewa Pueblo, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Southern Ute Indian Tribe of the Southern Ute Reservation, Utah; Ute Indian Tribe of the Uintah & Ouray Reservation, Colorado, New Mexico & Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado; Ysleta Del Sur Pueblo of Texas; and the Zuni Tribe of the Zuni Reservation, New Mexico, that this notice has been published.

Dated: October 3, 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 Inventory Completion: The University of Toledo, Toledo, OH

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

**ACTION:** Notice.

**SUMMARY:** The University of Toledo has completed an inventory of human remains, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the remains and any present-day Indian tribe.

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact The University of Toledo, Office of General Counsel, 2801 W. Bancroft St., Toledo, OH 43606, telephone (419) 530-8412. Disposition of the human remains to the Indian tribes stated below may occur if no additional requestors come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact The University of Toledo at the above-stated address by November 10, 2011.

**ADDRESSES:** Peter J. Papadimos, Vice President and General Counsel, The University of Toledo, 2801 W. Bancroft St., Toledo, OH 43606, telephone (419) 530-8412.

**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 in the possession of The University of Toledo, Toledo, OH. The human remains were removed from Gard Island, Lake Erie, Monroe County, MI.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). 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 Toledo professional staff in consultation with representatives of the Forest County Potawatomi Community, Wisconsin; Ottawa Tribe of Oklahoma;

and the Hannahville Indian Community, Michigan.

#### History and Description of the Remains

In the mid 1970's and early 1980's, human remains, consisting of bone and skull fragments and teeth, representing a minimum of forty-six individuals were removed from Gard Island in Lake Erie, Monroe County, MI in a series of archeological digs sponsored by The University's Department of Sociology and Anthropology. No known individuals were identified. No associated funerary objects were present.

#### Determinations Made by The University of Toledo Are That:

- Based on laboratory and field analysis, the human remains are determined to be Native American. The remains are attributed to the Western Basin tradition of early farmers who inhabited the coastline of Lake Erie in and around the 8th Century A.D. and who were either annihilated and/or assimilated by subsequent tribal groups.

- 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, the land from which the Native American human remains were removed is the aboriginal land of the Forest County Potawatomi Community, Wisconsin; Ottawa Tribe of Oklahoma; and the Hannahville Indian Community, Michigan.

- Multiple lines of evidence, including treaties, Acts of Congress, and Executive Orders, indicate that the land from which the Native American human remains were removed is the aboriginal land of the Forest County Potawatomi Community, Wisconsin; Ottawa Tribe of Oklahoma; and the Hannahville Indian Community, Michigan.

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of forty-six individuals of Native American ancestry.

- Pursuant to 43 CFR 10.11(c)(1), disposition of the human remains is to the twelve Federally recognized tribes in the Michigan Anishinaabek Cultural Preservation and Repatriation Alliance: the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Hannahville Indian Community, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little River Band of Ottawa Indians,

Michigan; Little Traverse Bay Band of Odawa Indians, Michigan; Match-E-Be-Nash-She-Wish Band of Potawatomi Indians of Michigan; Nottawaseppi Huron Band of Potawatomi, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan; and the Sault Ste. Marie Tribe of Chippewa Indians of Michigan (hereinafter referred to as "The Tribes").

#### Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains or any other Indian tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Peter J. Papadimos, Vice President and General Counsel, The University of Toledo, 2801 W. Bancroft St., Toledo, OH 43605; telephone (419) 530-8412, before November 10, 2011. Disposition of the human remains to The Tribes may proceed after that date if no additional requestors come forward.

The University of Toledo, Toledo, Ohio is responsible for notifying The Tribes that this notice has been published.

Dated: October 3, 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 Inventory Completion: University of Colorado Museum, Boulder, CO

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

**ACTION:** Notice.

**SUMMARY:** The University of Colorado Museum has completed an inventory of human remains, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the human remains and any present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the University of Colorado Museum. Disposition of the human remains to the Indian tribes stated below may occur if no additional requestors come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the University of

Colorado Museum at the address below by November 10, 2011.

**ADDRESSES:** Steve Lekson, Curator of Anthropology, University of Colorado Museum, Campus Box 218, Boulder, CO 80309, telephone (303) 492-6671.

**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 in the possession of the University of Colorado Museum, Boulder, CO. The human remains were removed from California.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). 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 University of Colorado Museum professional staff in consultation with representatives of the Agua Caliente Band of Cahuilla Mission Indians, California; Alturas Indian Rancheria, California; Augustine Band of Cahuilla Mission Indians, California; Barona Group of Capitan Grande Ban of Mission Indians of the Barona Reservation, California; Bear River Band of Rohnerville Rancheria, California; Berry Creek Rancheria of Maidu Indians of California; Big Lagoon Rancheria, California; Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Big Sandy Rancheria of Mono Indians of California; Big Valley Band of Pomo Indians of the Big Valley Rancheria, California; Blue Lake Rancheria, California; Bridgeport Paiute Indian Colony of California; Buena Vista Rancheria of Me-Wuk Indians of California; Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon; Cabazon Band of Mission Indians, California; Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria, California; Caddo Nation of Oklahoma; Cahto Indian Tribe of the Laytonville Rancheria, California; Cahuilla Band of Mission Indians of the Cahuilla Reservation, California; California Valley Miwok Tribe, California; Campo Band of Diegueno Mission Indians of the Campo Reservation, California; Cedarville Rancheria, California; Chemehuevi Indian Tribe of the

Chemehuevi Reservation, California; Cher-Ae Heights Indian Community of the Trinidad Rancheria, California; Chicken Ranch Rancheria of Me-Wuk Indians of California; Cloverdale Rancheria of Pomo Indians of California; Cold Springs Rancheria of Mono Indians of California; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; Coyote Valley Band of Pomo Indians of California; Death Valley Timbi-Sha Shoshone Band of California; Dry Creek Rancheria of Pomo Indians of California; Elem Indian Colony of Pomo Indians of the Sulphur Bank Rancheria, California; Elk Valley Rancheria, California; Enterprise Rancheria of Maidu Indians of California; Ewiiapaayp Band of Kumeyaay Indians, California; Federated Indians of Graton Rancheria, California; Fort Bidwell Indian Community of the Fort Bidwell Reservation of California; Fort Independence Indian Community of Paiute of the Fort Independence Reservation, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Fort McDowell Yavapai Nation, Arizona; Fort Mohave Indian Tribes of Arizona, California & Nevada; Greenville Rancheria of Maidu Indians of California; Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Guidiville Rancheria of California; Habematolel Pomo of Upper Lake, California; Hoopa Valley Tribe, California; Hopland Band of Pomo Indians of the Hopland Rancheria, California; Iipay Nation of Santa Ysabel, California; Inaja Band of Diegueno Mission Indians of the Inaja and Cosmit Reservation, California; Ione Band of Miwok Indians of California; Jackson Rancheria of Me-Wuk Indians of California; Jamul Indian Village of California; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Karuk Tribe; Kashia Band of Pomo Indians of the Stewarts Point Rancheria, California; Klamath Tribes, Oregon; La Jolla Band of Luiseno Indians, California; La Posta Band of Diegueno Mission Indians of the La Posta Indian Reservation, California; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Los Coyotes Band of Cahuilla & Cupeno Indians, California; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Lower Lake Rancheria, California; Lytton Rancheria of California; Manchester Band of Pomo Indians of the Manchester-Point Arena