

Commissioner (SF Mortgage Foreclosure Act of 1994).

*OMB Approval Number:* 2510-0012.

*Type of Request:* Reinstatement of a currently approved collection.

*Description of the need for the information and proposed use:* Under

the Single-Family Mortgage Foreclosure Act of 1994, HUD may exercise a nonjudicial Power of Sale of single-family HUD-held mortgages and may appoint Foreclosure Commissioners to do this. HUD needs the Notice and

resulting applications for compliance with the Act's requirements that commissioners be qualified. Most respondents will be attorneys, but anyone may apply.

Information collection	Number of respondents	Frequency of response	Responses per annum	Burden hour per response	Annual burden hours	Hourly cost per response	Annual cost
Application for Foreclosure Commissioner .....	30.00	1.00	30.00	.50	15.00	\$25.00	\$375.00

## B. Solicitation of Public Comment

This notice is soliciting comments from members of the public and affected parties concerning the collection of information described in Section A on the following:

(1) Whether the proposed collection of information is necessary for the proper performance of the functions of the agency, including whether the information will have practical utility;

(2) The accuracy of the agency's estimate of the burden of the proposed collection of information;

(3) Ways to enhance the quality, utility, and clarity of the information to be collected; and

(4) Ways to minimize the burden of the collection of information on those who are to respond; including through the use of appropriate automated collection techniques or other forms of information technology, *e.g.*, permitting electronic submission of responses.

HUD encourages interested parties to submit comment in response to these questions.

## C. Authority

Section 3507 of the Paperwork Reduction Act of 1995, 44 U.S.C. Chapter 35.

Dated: May 8, 2019.

**Anna P. Guido,**

*Department Reports Management Officer,  
Office of the Chief Information Officer.*

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BILLING CODE 4210-67-P

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0027852;  
PPWOCRADN0-PCU00RP14.R50000]

### Notice of Inventory Completion: Fowler Museum at University of California Los Angeles, Los Angeles, CA

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

**ACTION:** Notice.

**SUMMARY:** The Fowler Museum at University of California Los Angeles (UCLA) 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 Fowler Museum at UCLA. 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 the Fowler Museum at UCLA at the address in this notice by July 3, 2019.

**ADDRESSES:** Wendy G. Teeter, Ph.D., Fowler Museum at UCLA, Box 951549, Los Angeles, CA 90095-1549, telephone (310) 825-1864, email [wteeter@arts.ucla.edu](mailto:wteeter@arts.ucla.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 and associated funerary objects under the control of the Fowler Museum at University of California Los Angeles, Los Angeles, CA. The human remains and associated

funerary objects were removed from an unknown site identified only as "Zuni".

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 Fowler Museum professional staff in consultation with representatives of the Zuni Tribe of the Zuni Reservation, New Mexico.

### History and Description of the Remains

At an unknown time, human remains representing, at minimum, two individuals were removed from an unknown site, identified by the donor only as "Zuni." Fowler Museum at UCLA received a large donation in 1966 and 1969 from Mr. W. Thomas Davis, Oxnard Farmlands. This donation included many southwestern objects, including several Zuni "fetish bowls." One of them included fragmentary human remains representing a minimum number of two individuals. No known individuals were identified. There were 18 objects included with the human remains in a sealed bag. They include 10 pieces of plant stems, one corn cob, three ceramic sherds, two turquoise fragments, and two obsidian projectile points.

The human remains and associated funerary objects are Zuni based on the information provided by the donor on the donation inventory, as well as independent verification that the associated funerary objects are consistent with Zuni cultural traditions.

### Determinations Made by the Fowler Museum at University of California Los Angeles

Officials of the Fowler Museum at University of California Los Angeles have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of two individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 18 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 associated funerary objects and the Zuni Tribe of the Zuni Reservation, New Mexico.

### 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 Wendy G Teeter, Ph.D., Fowler Museum at UCLA, Box 951549, Los Angeles, CA 90095-1549, telephone (310) 825-1864, email [wteeter@arts.ucla.edu](mailto:wteeter@arts.ucla.edu), by July 3, 2019. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects and the Zuni Tribe of the Zuni Reservation, New Mexico may proceed.

The Fowler Museum at University of California Los Angeles is responsible for notifying the Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: May 3, 2019.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-52-P**

### DEPARTMENT OF THE INTERIOR

#### National Park Service

[NPS-WASO-NAGPRA-NPS0027842; PPWOCRADN0-PCU00RP14.R50000]

### Notice of Intent To Repatriate Cultural Items: Eiteljorg Museum of American Indians and Western Art, Indianapolis, IN

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

**ACTION:** Notice.

**SUMMARY:** The Eiteljorg Museum of American Indians and Western Art (Eiteljorg Museum), 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 Eiteljorg Museum. 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 Eiteljorg Museum at the address in this notice by July 3, 2019.

**ADDRESSES:** John Vanausdall, President/CEO, Eiteljorg Museum of American Indians and Western Art, 500 W Washington Street, Indianapolis, IN 46204, telephone (317) 275-1313, email [jvanasudall@eiteljorg.com](mailto:jvanasudall@eiteljorg.com).

**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 Eiteljorg Museum of American Indians and Western Art, Indianapolis, IN, 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 the mid-to late nineteenth century, four cultural items were removed from undisclosed sites in unknown counties in southeastern Alaska. Documentation regarding their removal and/or subsequent transfers prior to their accession into the Eiteljorg Museum's collection is limited. Preceding the foundation of the Eiteljorg Museum, in June 1989, by Harrison Eiteljorg, these four cultural items were part of the

personal collection of Harrison Eiteljorg. The four cultural items are one Oyster Catcher Rattle, one Shaman's staff, one Clan or Shaman's Hat, and one Grave Guardian or Shaman Spirit Helper.

According to museum records, each of these four cultural items are identified as Tlingit. The Oyster Catcher Rattle was previously owned by John A. Buxton of Shango Galleries, and was purchased by Harrison Eiteljorg in November 15, 1979. The rattle, dated circa 1870, is constructed from a single piece of wood, bears black, red, and light blue pigments. It has been halved and likely hollowed out to hold what may be seeds used to create its rattling sound. A leather cord is tied at one side of the rattle. The top of the rattle represents a long-billed bird. Near the handle is a wolf spirit with a protruding tongue. The underside is carved to depict what may be a hawk. The Shaman's Staff, dated circa 1880, was purchased by Harrison Eiteljorg from Tom Julian, in June 1980. It was originally owned by Howard Roloff. It is made of carved wood, the top of which is ornamented with a killer whale design. The Shaman's Hat, dated circa 1800, in the form of a raven on top and a frog on the front, is constructed out of wood, semi-tanned hide, iron or copper alloy, fur, sinew, and paint. It was purchased by Harrison Eiteljorg from Sotheby's, Parke-Bernet in April 1981. The Shaman Spirit Helper, dated circa 1850, was purchased by Harrison Eiteljorg from Richard Rasso in June 1987. It is made of cedar, pigmented in red and black, and is adorned with human hair. It depicts a shaman holding a knife. The top of the knife is carved to resemble a facial expression.

During consultation the Central Council of the Tlingit & Haida Tribes identified the Oyster Catcher Rattle (*Loogán Sheishoo*), Shaman's Staff (*t' Woodzakaayí*), Shaman's Hat, and Shaman Spirit Helper (*yéik*) as cultural items used only by a shaman (*íFD;t'*). Shaman implements would have been interred with a shaman. As it is against Tlingit custom to grant permission to disturb or disinter a shaman's grave the Central Council believes that these four cultural items could have only been collected by removing them from a grave, and therefore, they are unassociated funerary objects. Historic and contemporary scholarly research reiterate that traditionally, Tlingit shamans were buried with their accoutrements such as rattles, staffs, hats, and spirit helpers. As indicated through museum records and consultation with the Central Council,