

Dated: March 12, 2012.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2012-6334 Filed 3-15-12; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Intent To Repatriate Cultural Items: The Colorado College, Colorado Springs, CO

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

**ACTION:** Notice.

**SUMMARY:** The Colorado College, in consultation with the appropriate Indian tribe, has determined that the cultural items meet the definition of unassociated funerary objects and repatriation to the Hopi Tribe of Arizona may occur if no additional claimants come forward. Representatives of any Indian tribe that believes itself to be culturally affiliated with the cultural items may contact The Colorado College.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact The Colorado College at the address below by April 16, 2012.

**ADDRESSES:** Jermyn Davis, Chief of Staff, President's Office, Colorado College, Armstrong Hall, Room 201, 14 E. Cache La Poudre, Colorado Springs, CO 80903, telephone (719) 389-6201.

**SUPPLEMENTARY INFORMATION:** Notice is hereby 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 Colorado College 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

The 36 unassociated funerary objects are ceramic vessels, at least two of which contain corn. The vessels are bowls, mugs, pitchers, vases (seed jars), jars and ladles. The vessel styles are

black-on-gray, black-on-white, Tusayan black-on-red, corrugated and gray ware. Between 1897 and 1898, human remains, associated and unassociated funerary objects, as well as other cultural items were removed from a cliff ruin in a canyon tributary of Comb Wash, San Juan County, UT, under the auspices of the Lang Expedition of 1897-1898. Prior to 1900, General William Jackson Palmer acquired what became known as the Lang-Bixby Collection, which he subsequently transferred to The Colorado College. Beginning in the late 1960s, the Lang-Bixby Collection was transferred, along with other collections from The Colorado College Museum, through long-term loans to the Fine Arts Center (formerly known as the Taylor Museum and the Colorado Springs Fine Arts Center) and the Denver Museum of Nature & Science (formerly known as the Denver Museum of Natural History). In 1993, the Fine Arts Center included the unassociated funerary objects from the Lang-Bixby Collection in its NAGPRA summary.

The unassociated funerary objects are ancestral Puebloan based on type and style. The human remains and associated funerary objects from this collection were described in two Notices of Inventory Completion (NICs) published in the *Federal Register* (74 FR 42105-42106, August 20, 2009, and 69 FR 19232-19233, April 12, 2004). The human remains and associated funerary objects were determined to be Ancestral Puebloan. A relationship of shared group identity can reasonably be traced between ancestral Puebloan peoples and modern Puebloan peoples based on oral tradition and scientific studies. The human remains and associated funerary objects have been repatriated to the Hopi Tribe of Arizona. A preponderance of the evidence supports cultural affiliation of the unassociated funerary objects to the Hopi Tribe of Arizona.

#### Determinations Made by The Colorado College

Officials of The Colorado College have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 36 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 Hopi Tribe of Arizona.

#### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Jermyn Davis, Chief of Staff, President's Office, Colorado College, Armstrong Hall, Room 201, 14 E. Cache La Poudre, Colorado Springs, Colorado 80903, telephone (719) 389-6201, before April 16, 2012. Repatriation of the unassociated funerary objects to the Hopi Tribe of Arizona may proceed after that date if no additional claimants come forward.

The Colorado College is responsible for notifying the Hopi Tribe of Arizona that this notice has been published.

Dated: March 12, 2012.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Intent To Repatriate Cultural Items: San Francisco State University, San Francisco, CA

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

**ACTION:** Notice.

**SUMMARY:** The San Francisco State University, in consultation with the appropriate Indian tribes, has determined that the cultural items meet the definition of sacred objects and repatriation to the Indian tribes stated below may occur if no additional claimants come forward.

Representatives of any Indian tribe that believes itself to be culturally affiliated with the cultural items may contact the San Francisco State University.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact the San Francisco State University at the address below by April 16, 2012.

**ADDRESSES:** Jeffrey Boland Fentress, San Francisco State University, Academic Affairs-ADM 447, San Francisco, CA 94132, telephone (415) 338-3075.

**SUPPLEMENTARY INFORMATION:** Notice is hereby 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 in the possession of the San

Francisco State University (SFSU) 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, a basket (item 1-3-42/86) was donated to the SFSU Treganza Museum. The coiled basket with a bundle warp in a round, shouldered, small necked shape measures 14 cm in height and 10.5 cm in diameter and is made of deer grass, sedge, redbud and bracken fern root. There are no records at the Treganza Museum concerning acquisition of this item.

Based on consultation with the Santa Rosa Indian Community of the Santa Rosa Rancheria, California, (Tachi Yokut Tribe) and ethnographic research, the basket has been identified as a stair-step coming of age basket. This type of basket was given to either a boy or girl by a female relative after completion of the coming of age ceremony. This type of basket often held special personal religious items such as crystals, beads, feathers or tobacco.

In 1976, Margaret Molarsky donated a basket (item 1-3-42/104) to the SFSU Treganza Museum. The donor records state it was originally in the collection of Frank Latta. The coiled basket with a bundle warp in a flared bowl shape measures 22 cm in height with a maximum diameter of 44 cm and is made of deer grass, saw grass, redbud and bracken fern root. A tag attached to the basket was labeled "Wahnomkot, Yokuts, c. 1925."

Based on consultation with the Santa Rosa Indian Community of the Santa Rosa Rancheria, California, (Tachi Yokut Tribe) and ethnographic research, the basket has been identified as a ceremonial cooking basket for the Yokut Spring Ceremony. The name on the basket tag, Wahnomkot, also known as Aida Ichu, has been identified as a Wukchumne Yokut basket weaver. This type of basket uses a design with multiple bands of rattlesnakes and was used to prepare special foods and carry religious items.

At an unknown date, a basket (item 1-3-42/75) was donated to the SFSU Treganza Museum. The coiled basket, closed stitched, with a three-stick warp

in a round, shouldered, bottle-neck shape measures 20 cm in height with a maximum diameter of 18 cm and is made of deer grass, sedge, redbud and bracken fern root. A row on the shoulder was decorated with dyed red wool and quail top-knot feathers. There are no records at the Treganza Museum concerning acquisition of this item.

Based on consultation with the Santa Rosa Indian Community of the Santa Rosa Rancheria, California, (Tachi Yokut Tribe) and ethnographic research, the basket has been identified as a rattlesnake treasure basket. This type of basket held special items such as abalone pendants and anklets that protected the dancers during the Rattlesnake Spring Ceremony.

At an unknown date, a basket (item 73-5-5) was donated to the SFSU Treganza Museum. The coiled basket, gap stitched, with a bundle warp in a flared bowl shape measures 16.5 cm in height with a maximum diameter of 31.6 cm and is made of deer grass and redbud. There are no records at the Treganza Museum concerning acquisition of this cultural item.

Based on consultation with the Santa Rosa Indian Community of the Santa Rosa Rancheria, California, (Tachi Yokut Tribe) and ethnographic research, the basket has been identified as an offering basket that was filled with food offerings to be left at sacred sites and burial grounds.

In 1977, Margaret Molarsky donated a basket (item 77-01-2) to the SFSU Treganza Museum. The coiled basket, gap stitched, with a bundle warp in a flared bowl shape measures 15.8 cm in height with a maximum diameter of 30.5 cm and is made of deer grass, sedge, redbud and bracken fern.

Based on consultation with the Santa Rosa Indian Community of the Santa Rosa Rancheria, California, (Tachi Yokut Tribe) and ethnographic research, the basket has been identified as an offering basket that was filled with food offerings to be left at sacred sites and burial grounds.

In 1977, Margaret Molarsky donated a basket (item 77-01-3) to the SFSU Treganza Museum. The coiled basket, gap stitched, with a bundle warp in a large flared bowl shape measures 18 cm in height with a maximum diameter of 46.5 cm and is made of deer grass, sedge and redbud.

Based on consultation with the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe), and ethnographic research, the basket has been identified as a ceremonial cooking basket for the Yokut Spring Ceremony. This type of basket was used for preparing or serving

special foods during ceremonies or religious rites.

#### Determinations Made by the San Francisco State University

Officials of the San Francisco State University have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the six 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 six baskets and the Santa Rosa Indian Community of the Santa Rosa Rancheria, California, (Tachi Yokut Tribe).

#### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Jeffrey Boland Fentress, San Francisco State University, Academic Affairs-ADM 447, San Francisco, CA 94132, telephone (415) 338-3075 before April 16, 2012. Repatriation of the sacred objects to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California, (Tachi Yokut Tribe) may proceed after that date if no additional claimants come forward.

The San Francisco State University is responsible for notifying the Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California, (Tachi Yokut Tribe); Table Mountain Rancheria of California; and the Tule River Indian Reservation of the Tule River Reservation, California, that this notice has been published.

Dated: March 12, 2012.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Intent To Repatriate a Cultural Item: San Francisco State University, San Francisco, CA

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

**ACTION:** Notice.

**SUMMARY:** The San Francisco State University, in consultation with the appropriate Indian tribes, has