the Carnegie Institution of Washington under the direction of Earl Morris. The item was transferred from the Carnegie Institution to the Arizona State Museum in 1957.

Consultations with representatives of the Navajo Nation have identified the object as a Navajo *jish* (Medicine Bundle) used in the *Hóchó'íjí* (Evil Way Ceremony). The identification is supported by detailed information provided by traditional Navajo religious practitioners regarding the use and origin of the object and its contents.

The Navajo people believe that *jish* are alive and must be treated with respect. The primary purpose of the *jish* is to cure people of diseases, mental and physical illness, and to restore beauty and harmony. Accordingly, no single individual can truly own any *jish.* The right to control *jish* is outlined by Navajo traditional laws, which vest this responsibility in *Hataałii* (Medicine persons). *Hataałii* are not owners of *jish,* but only care, utilize, and bequeath them for the Navajo people. The *jish* was discovered in the fill of a pithouse at the archeological site of Broken Flute Cave, but may have been intrusive from a later time period. According to information provided by traditional religious practitioners, *jish* have occasionally been placed in previously existing archeological contexts for safekeeping.

Officials of the U.S. Department of the Interior, Bureau of Indian Affairs, have determined, pursuant to 25 U.S.C. 3001(3)(C), that the cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the U.S. Department of the Interior, Bureau of Indian Affairs, also have determined, pursuant to 25 U.S.C. 3001(3)(D), that the cultural item described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Lastly, officials of the U.S. Department of the Interior, Bureau of Indian Affairs, have determined, pursuant to 25 U.S.C. 3001(2), that there is a relationship of shared group identity that can be reasonably traced between the sacred object/object of cultural patrimony and the Navajo Nation of Arizona, New Mexico and Utah.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object/object of cultural patrimony should contact Garry Cantley, Bureau of Indian Affairs, Western Regional Office, 2600 N. Central Ave., 12th floor, Phoenix, AZ 85004, telephone (602) 379–6750, ext.1256, before April 14, 2011. Repatriation of the sacred object/object of cultural patrimony to the Navajo Nation of Arizona, New Mexico and Utah may proceed after that date if no additional claimants come forward.

The U.S. Department of Interior, Bureau of Indian Affairs, is responsible for notifying the Navajo Nation of Arizona, New Mexico and Utah that this notice has been published.

Dated: March 9, 2011.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2011–5848 Filed 3–14–11; 8:45 am]

BILLING CODE 4312–50–P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253–665]

Notice of Inventory Completion: San Francisco State University, San Francisco, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

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 control of San Francisco State University, San Francisco, CA. The human remains were removed from Kern County, CA.

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.

A detailed assessment of the human remains was made by San Francisco State University professional staff in consultation with representatives of the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe), and the Tubatulabals of Kern Valley, a non-Federally recognized Indian group.

On an unknown date, human remains representing a minimum of one individual were removed from an unknown site (Ca-Ker-UNK (Lake Isabella)), in Kern County, CA. No known individual was identified. No associated funerary objects are present.

The human remains were found in a box labeled "No Site No., Bones, Lake Isabella, Box 1 of 1," indicating removal from a Native American archeological site near Lake Isabella, which is located in Kern County, CA. In addition, the human remains were determined to be Native American because the mandibular dentition displayed significant attrition consistent with a prehistoric population. Native American origin was also indicated by the presence of red ochre on some of the skeletal elements. Based on ethnographic study and consultation with the Tubatulabals of Kern Valley, a non-Federally recognized Indian group, Lake Isabella is located in the historically documented territory of the Tubatulabal people. Based on consultation with the Tubatulabals of Kern Valley, a non-Federally recognized Indian group, and the Federally-recognized Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe), the Tubatulabal people from the Lake Isabella area are intermarried with Yokuts in the Kern County area. Descendants of these Yokuts and Tubatulabals are members of the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe) and/or the Tubatulabals of Kern Valley, a non-Federally recognized Indian group.

Officials of San Francisco State University have determined, pursuant to 25 U.S.C. 3001(9), that the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of San Francisco State University also have determined, 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 the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe), and the Tubatulabals of Kern Valley, a non-federally recognized Indian group.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Jeffrey Boland Fentress, NAGPRA Coordinator, San Francisco State University, Admin. 447, 1600 Holloway Ave., San Francisco, CA 95132, telephone (415) 338–3075, before April 14, 2011. Repatriation of the human remains 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.

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; Tule River Indian Reservation of the Tule River Reservation, California; and the Tubatulabals of Kern Valley, a non-Federally recognized Indian group, that this notice has been published.

Dated: March 9, 2011.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2011–5877 Filed 3–14–11; 8:45 am]

BILLING CODE 4312–50–P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253–665]

Notice of Inventory Completion: Sabine River Authority of Texas, Quitman, TX

AGENCY: National Park Service, Interior.

ACTION: Notice.

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 in the control of Sabine River Authority of Texas, Quitman, TX. The human remains and associated funerary objects were removed from Hunt County, TX.

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.

A detailed assessment of the human remains was made by University of North Texas and the Sabine River Authority of Texas professional staff in consultation with representatives of the Caddo Nation of Oklahoma; Comanche Nation, Oklahoma; and the Wichita and Affiliated Tribes (Wichita, Keechi, Waco and Tawakonie), Oklahoma.

On or about June 16, 2006, human remains representing a minimum of one individual were removed from the lakebed of Lake Tawakoni, in Hunt County, TX, by an unknown person. The remains were exposed due to drought related low water levels in Lake Tawakoni in the Caddo Inlet, and subsequently reported to the Hunt County Sheriff's Department. The Sheriff's Department sent the remains to the University of North Texas, Denton, TX, for forensic evaluation. The human remains and non-human bone fragments, which are considered to be associated funerary objects, were turned over to the Sabine River Authority of Texas on July 6, 2006. No known individual was identified. The 20 associated funerary objects are non-human bone fragments.

Dr. Harrell Gill-King, Anthropologist, University of North Texas, performed an examination of the human and non-human remains at the request of the Hunt County Sheriff's Department. Dr. King's investigation determined that the human remains are of a 30–50-year-old male of Native American ancestry and estimated to be over 200 years old.

The Texas Historical Commission suggested that the Caddo Nation of Oklahoma; Comanche Nation, Oklahoma; and the Wichita and Affiliated Tribes, Oklahoma, may have inhabited the region approximately 200–300 years ago. Following initial correspondence with the Indian tribes, the Wichita and Affiliated Tribes have indicated that the remains are affiliated with their tribe based on the age of the remains and the tribe's presence in the area during that time period. The Caddo Nation of Oklahoma agreed that the age of the remains and their location at the edge of the Caddo Nation's original homelands, indicated that the remains were likely to be affiliated with the Wichita and Affiliated Tribes. The Comanche Nation, Oklahoma indicated that if the remains were buried 200 years ago, then the remains were probably not affiliated with the Comanche Nation.

Officials of the Sabine River Authority of Texas have determined, pursuant to 25 U.S.C. 3001(9), that the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Sabine River Authority of Texas also have determined, pursuant to 25 U.S.C. 3001(3)(A), that the 20 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. Lastly, officials of the Sabine River Authority of Texas have determined, 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 Wichita and Affiliated Tribes, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Melvin Swoboda, Sabine River Authority of Texas, P.O. Box 579, Orange, TX 77631–0579, telephone (409) 746–2192, before April 14, 2011. Repatriation of the human remains and associated funerary objects to the Wichita and Affiliated Tribes, Oklahoma, may proceed after that date if no additional claimants come forward.

Sabine River Authority of Texas is responsible for notifying the Caddo Nation of Oklahoma; Comanche Nation, Oklahoma; and the Wichita and Affiliated Tribes, Oklahoma, that this notice has been published.

Dated: March 9, 2011.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2011–5881 Filed 3–14–11; 8:45 am]

BILLING CODE 4312–50–P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253–665]

Notice of Inventory Completion: California State University, Sacramento, Sacramento, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

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 in the possession of California State University, Sacramento, Sacramento, CA. The human remains and associated funerary objects were removed from Site CA–SAC–16, Sacramento County, CA.

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.

A detailed assessment of the human remains was made by California State University, Sacramento, professional staff in consultation with representatives of the Buena Vista Rancheria of Me-Wuk Indians of California; Cortina Indian Rancheria of Wintun Indians of California; Ione Band of Miwok Indians of California; Shingle