

In 1927–1928, a cultural item was removed from the Adamsville site (AZ U:15:1(ASM)/FLORENCE:7:6(GP)), in Pinal County, AZ, during legally authorized excavations conducted by the Gila Pueblo Foundation. The item was reportedly found in association with a human burial, but information to associate the object with a specific burial has not been found. In December 1950, the Gila Pueblo Foundation closed and the collections were donated to the Arizona State Museum. The one unassociated funerary object is a ceramic jar.

The Adamsville site was a large village that included a platform mound, adobe structures, and ballcourts. Architectural features, the mortuary program, ceramic types, and other items of material culture are consistent with the Hohokam archeological tradition and indicate occupation between approximately A.D. 900 and 1450.

In 1973, cultural items were removed from Escalante Ruin (AZ U:15:3(ASM)), in Pinal County, AZ, during legally authorized excavations conducted by the Arizona State Museum under the direction of David Doyel. All collections from this project were accessioned into Arizona State Museum collections in 1976. The items were associated with a human burial, but the human remains are not present in the collections. The two unassociated funerary objects are a stone axe and a quartz polishing stone.

Escalante Ruin was the central habitation site of the Escalante Group Complex. It contained a large platform mound, a compound, and a room block attached to the mound. Architectural features, the mortuary program, ceramic types, and other items of material culture are consistent with the Hohokam archeological tradition and indicate occupation between approximately A.D. 1150 and 1450.

Continuities of mortuary practices, ethnographic materials, and technology indicate affiliation of Hohokam settlements with present-day O'odham (Piman) and Puebloan cultures. Documentation submitted by representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona, on April 13, 2011, addresses continuities between the Hohokam and the O'odham tribes. Furthermore, oral traditions that are documented for the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation of Arizona support

affiliation with Hohokam sites in central Arizona.

Determinations Made by the Arizona State Museum, University of Arizona

Officials of the Arizona State Museum, University of Arizona have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 33 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 Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation 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 John McClelland, NAGPRA Coordinator, Arizona State Museum, University of Arizona, P.O. Box 210026, Tucson, AZ 85721, telephone (520) 626–2950 before May 31, 2012. Repatriation of the unassociated funerary objects to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation of Arizona may proceed after that date if no additional claimants come forward.

The Arizona State Museum is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation of Arizona that this notice has been published.

Dated: April 26, 2012.

David Tarler,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[2253–665]

Notice of Intent To Repatriate Cultural Items: Yale Peabody Museum of Natural History, New Haven, CT

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Yale Peabody Museum of Natural History, in consultation with the appropriate Indian tribes, has determined that the cultural items meet the definition of unassociated funerary 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 Yale Peabody Museum of Natural History.

DATES: Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact the Yale Peabody Museum of Natural History at the address below by May 31, 2012.

ADDRESSES: Professor Derek E.G. Briggs, Director, Yale Peabody Museum of Natural History, P.O. Box 208118, New Haven, CT 06520–8118, telephone (203) 432–3752.

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 in the possession of the Yale Peabody Museum of Natural History 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 is in possession 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 1874, six unassociated funerary objects were recovered from the area of the John Day River in Grant County, OR,

by Sam H. Snook. The objects were transferred to the Yale Peabody Museum of Natural History in 1874. These objects include two stone axes, a stone pestle or hammerstone, two stone pipes, and an obsidian knife. Catalog records and historic documentation indicate that the objects were recovered from a Native American grave and therefore they meet the definition of unassociated funerary objects. The objects were recovered within the traditional territory of the Confederated Tribes of the Umatilla Indian Reservation, Oregon, and the Confederated Tribes of the Warm Springs Reservation of Oregon (hereafter referred to as "The Tribes").

In 1880, a Mr. Warfield and Leander Davis collected 108 unassociated funerary objects from the Pine Mountain area, a locality called "the cove" in Grant County, OR, and items only attributed to Grant County, OR. These objects include sixty-seven obsidian spear heads, arrowheads or similar objects; two broken pumice stones marked with red ochre; six bone arrowheads; four broken stone pipes; sixteen dentalium and other shell beads; and thirteen small items including ochre, bone carving fragments, and bone or horn fragments. Documentary evidence indicates that these objects were collected from funerary contexts and some of the obsidian objects appear to have been melted in a fire, possibly a cremation.

Based on museum catalog records of the objects, the geographic origin of the objects, and the description of the traditional territory of The Tribes, these objects are believed to be culturally affiliated with The Tribes.

Determinations Made by the Yale Peabody Museum of Natural History

Officials of the Yale Peabody Museum of Natural History have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 114 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 Tribes.

Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary

objects should contact Professor Derek E.G. Briggs, Director, Yale Peabody Museum of Natural History, P.O. Box 208118, New Haven, CT 06520-8118, telephone (203) 432-3752 before May 31, 2012. Repatriation of the unassociated funerary objects to The Tribes may proceed after that date if no additional claimants come forward.

The Yale Peabody Museum of Natural History is responsible for notifying The Tribes that this notice has been published.

Dated: April 26, 2012.

David Tarler,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[2253-665]

Notice of Inventory Completion: Fowler Museum at UCLA, Los Angeles, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Fowler Museum at UCLA has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes, and has determined that that there is a cultural affiliation between the human remains and associated funerary objects and present-day Indian tribes. Repatriation of the human remains and associated funerary objects to the Indian tribes stated below may occur if no additional claimants come forward.

DATES: Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains and associated funerary items should contact the Fowler Museum at UCLA at the address below by May 31, 2012.

ADDRESSES: Wendy G. Teeter, Ph.D., Curator of Archaeology, Fowler Museum at UCLA, Box 951549, Los Angeles, CA 90095-1549, telephone (310) 825-1864.

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 in the possession of the Fowler Museum at UCLA, Los Angeles, CA. The human remains and associated funerary objects were removed from the Coso Junction Ranch Site, Inyo 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.

Consultation

A detailed assessment of the human remains was made by the Fowler Museum at UCLA professional staff in consultation with representatives of the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

History and Description of the Remains

In 1983, human remains representing, at minimum, two individuals were removed from the Coso Junction Ranch Site (CA-INY-2284), located at the south end of Inyo County, CA. No known individuals were identified. The 27 associated funerary objects are 1 awl, 1 bone tool, 2 obsidian biface fragments, 9 bags of obsidian debitage, 4 stone metate fragments, 4 bags of animal bone, 1 obsidian hydration sample, and 5 bags of organic flotation residue.

The collection was excavated in the course of a UCLA Field School conducted in the summer of 1983 under the supervision of David Whitley. The Coso Junction Ranch Site (CA-INY-2284) was a large village site located at the south end of Inyo County, CA. The site dates from about 3500-800 BP (David Whitley, January 20, 1996 email), and mostly from the Gypsum and Rose Spring periods based on analysis of diagnostic artifacts and obsidian hydration dating. The Fowler Museum at UCLA has determined the human remains and associated funerary objects to be Panamint Shoshone, ancestors of the present-day the Death Valley Timbi-Sha Shoshone Band of California and the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California, based on ethnography, the prehistoric distribution of Numic languages, and various treaties, Acts of Congress, and