

Executive Orders. A claim for repatriation has been given by the Lone Pine Community of the Lone Pine Reservation, California.

#### **Determinations Made by the Fowler Museum at UCLA**

Officials of the Fowler Museum at UCLA have determined that:

- Pursuant to 25 U.S.C. 3001(9)–(10), the human remains described above represent the physical remains of two individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 27 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), 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 Death Valley Timbi-Sha Shoshone Band of California and the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

#### **Additional Requestors and Disposition**

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Wendy G. Teeter, Ph.D., Curator of Archaeology, Fowler Museum at UCLA, Box 951549, Los Angeles, CA 90095–1549, telephone (310) 825–1864, before May 31, 2012. Repatriation of the human remains and associated funerary objects to the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California, may proceed after that date if no additional claimants come forward.

The Fowler Museum at UCLA is responsible for notifying 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 that this notice has been published.

Dated: April 26, 2012.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. 2012–10491 Filed 4–30–12; 8:45 am]

**BILLING CODE 4312–50–P**

## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

**[2253–665]**

#### **Notice of Inventory Completion: Yale Peabody Museum of Natural History, New Haven, CT**

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

**ACTION:** Notice.

**SUMMARY:** The Yale Peabody Museum of Natural History has completed an inventory of human remains in consultation with the appropriate Indian tribes and has determined that there is a cultural affiliation between the human remains and present-day Indian tribes. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Yale Peabody Museum of Natural History. Repatriation of the human remains 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 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. 3003, of the completion of an inventory of human remains in the possession of the Yale Peabody Museum of Natural History. The human remains were removed from the John Day River area of Grant County, OR.

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 possession 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 Yale Peabody

Museum of Natural History professional staff in consultation with representatives 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”).

#### **History and Description of the Remains**

In 1871, human remains representing, at minimum, one individual were removed from the John Day River area in Grant County, OR, by Thomas Condon and General Crook. The remains were transferred to the Yale Peabody Museum of Natural History in February of 1872. No known individuals were identified. No associated funerary objects are present.

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

In 1873, human remains representing, at minimum, one individual were removed from the head of the John Day River in Grant County, OR, by Joseph Savage. The remains were transferred to the Yale Peabody Museum of Natural History in 1873. No known individuals were identified. No associated funerary objects are present.

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

In 1874, human remains representing, at minimum, three individuals were removed from the area of the John Day River in Grant County, OR, by Sam H. Snook. The remains were transferred to the Yale Peabody Museum of Natural History in 1874. No known individuals were identified. No associated funerary objects are present.

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

In 1880, Mr. Warfield and Leander Davis collected human remains representing, at minimum, three individuals near Pine Mountain, Grant County, OR. No known individuals were identified. No associated funerary objects are present.

Based on museum catalog records of the remains, the geographic origin of the remains, and the description of the traditional territory of The Tribes, these

human remains 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(9), the human remains described in this notice represent the physical remains of eight individuals of Native American ancestry.
- 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 to The Tribes.

#### **Additional Requestors and Disposition**

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains 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 human remains 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.*

[FR Doc. 2012-10494 Filed 4-30-12; 8:45 am]

**BILLING CODE 4312-50-P**

## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

[2253-665]

#### **Notice of Inventory Completion: Arizona State Museum, University of Arizona, Tucson, AZ**

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

**ACTION:** Notice.

**SUMMARY:** The Arizona State Museum, University of Arizona, has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes, and has determined that there is a cultural affiliation between the human remains and associated funerary objects and present-day Indian tribes. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects may contact the Arizona State Museum, University of Arizona. 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 objects should contact the Arizona State Museum, University of Arizona, at the address below by May 31, 2012.

**ADDRESSES:** John McClelland, NAGPRA Coordinator, Arizona State Museum, University of Arizona, P.O. Box 210026, Tucson, AZ 85721, telephone (520) 626-2950.

**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 Arizona State Museum, University of Arizona, Tucson, AZ. The human remains and associated funerary objects were removed from archeological sites located in Maricopa and Pinal counties, AZ.

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 Arizona State Museum professional staff in consultation with representatives of 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. The Gila River Indian Community of the Gila River Indian Reservation, Arizona is acting on behalf of itself and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation of Arizona.

#### **History and Description of the Remains**

In 1930, human remains representing, at minimum, two individuals were

removed from Queen Creek Ruin, also known as Sonoqui Pueblo, Pozos de Sonoqui, or Sun Temple Ruin (AZ U:14:48(ASM)/SACATON:2:6(GP)), in Maricopa County, AZ. The excavations were conducted by the Gila Pueblo Foundation. In December 1950, the Gila Pueblo Foundation closed and the collections were donated to the Arizona State Museum. No known individuals were identified. The three associated funerary objects are one ceramic bowl, one ceramic jar, and one ceramic pitcher.

Queen Creek Ruin was a large habitation site that included trash mounds, burials, pithouses, canals, adobe compounds, and a ballcourt. 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. 950 and 1450.

In 1927-1928, human remains representing, at minimum, three individuals were removed from the Adamsville site (AZ U:15:1(ASM)/FLORENCE:7:6(GP)), in Pinal County, AZ. The excavations were conducted by the Gila Pueblo Foundation. In December 1950, the Gila Pueblo Foundation closed and the collections were donated to the Arizona State Museum. No known individuals were identified. The three associated funerary objects are ceramic jars.

At an unknown date, a surface collection survey was conducted at the same Adamsville site (AZ U:15:1(ASM)/FLORENCE:7:6(GP)), in Pinal County, AZ, by the Arizona State Museum. The survey collection was brought to the museum, but was never formally accessioned. A search through the survey collection was conducted in 2010. One human bone fragment from the Adamsville site, representing, at minimum, one individual, was found. No known individuals were identified. No associated funerary objects are present.

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, human remains representing, at minimum, 50 individuals were removed from Escalante Ruin (AZ U:15:3(ASM)), in Pinal County, AZ. The legally authorized excavations were directed by David Doyel of the Arizona State Museum under contract with the Continental Oil Company. All