

Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Te-Moak Tribe of Western Shoshone Indians of Nevada; Susanville Indian Rancheria, California; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Washoe Tribe of Nevada & California (Carson Colony, Dresslerville Colony, Woodfords Community, Steward Community, & Washoe Ranches); and Yomba Shoshone Tribe of the Yomba Reservation, Nevada.

Officials of the Army, Installation Management Agency-Army Reserve Office have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Army, Installation Management Agency-Army Reserve Office have also determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot reasonably be traced between the Native American human remains and any present-day Indian tribe. Lastly, officials of the Army, Installation Management Agency-Army Reserve Office determined that the physical remains of the one individual of Native American ancestry are culturally unidentifiable.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In 1997, the Army, Installation Management Agency-Army Reserve determined that there was not sufficient evidence of a shared group identity (cultural affiliation) between the human remains and a particular Indian Tribe or Tribes and the human remains were "culturally unidentifiable." Officials of the Army, Installation Management Agency-Army Reserve requested that the Review Committee recommend disposition of the culturally unidentifiable human remains from Fort Douglas to the 20 federally recognized tribes that represent the Great Basin Inter-Tribal NAGPRA Coalition. The Great Basin Inter-Tribal NAGPRA Coalition has adopted a resolution for a joint claim for the human remains from Fort Douglas (Great Basin Inter-Tribal NAGPRA Coalition Resolution No. 04-001).

In 2005, a letter from the Review Committee's Designated Federal Officer, writing on behalf of the Secretary of the Interior, recommended disposition by the Army, Installation Management Agency-Army Reserve of the physical remains of one individual to the 20 federally recognized bands and tribes that are members of the Great Basin Inter-Tribal NAGPRA Coalition contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills this requirement.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Mr. Richard White, Conservation Chief, ATTN: IMAR-E, 2511 Jefferson Davis Highway, 10th Floor, Arlington, VA 22202-3926, telephone (703) 602-2848, before April 30, 2008. Repatriation of the human remains to the Great Basin Inter-Tribal NAGPRA Coalition, on behalf of the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Reno-Sparks Indian Colony, Nevada; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Susanville Indian Rancheria, California; Te-Moak Tribe of Western Shoshone Indians of Nevada; Washoe Tribe of Nevada & California (Carson Colony, Dresslerville Colony, Woodfords Community, & Washoe Ranches); and Yomba Shoshone Tribe of the Yomba Reservation, Nevada, may proceed after that date if no additional claimants come forward.

The U.S. Department of Defense, Army, Installation Management Agency-Army Reserve Office is responsible for notifying the Big Pine

Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Lovelock Paiute Tribe of the Lovelock Indian Colony, Nevada; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Reno-Sparks Indian Colony, Nevada; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Susanville Indian Rancheria, California; Te-Moak Tribe of Western Shoshone Indians of Nevada; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Washoe Tribe of Nevada & California (Carson Colony, Dresslerville Colony, Woodfords Community, Steward Community, & Washoe Ranches); and Yomba Shoshone Tribe of the Yomba Reservation, Nevada that this notice has been published.

Dated: February 28, 2008.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Paul H. Karshner Memorial Museum, Puyallup, WA; Correction

**AGENCY:** National Park Service, Interior.  
**ACTION:** Notice; correction.

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 Paul H. Karshner Memorial Museum, Puyallup,

WA. The human remains were removed from an unknown area of Western Oregon.

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.

This notice increases the minimum number of individuals from one to two in a Notice of Inventory Completion published in the *Federal Register* of January 15, 2008 (FR Doc E8-563, Pages 2525-2526).

The Notice of Inventory Completion in the *Federal Register* of January 15, 2008, paragraph number 4 is corrected by substituting the following paragraph:

In the 1930s, human remains representing a minimum of two individuals were removed from an unknown area in Western Oregon. The human remains were donated to the museum by Dr. Warner M. Karshner in the 1930s. No known individuals were identified. No associated funerary objects are present.

Paragraph number 7 is corrected by substituting the following paragraph:

Officials of the Paul H. Karshner Memorial Museum 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. Officials of the Paul H. Karshner Memorial Museum also have determined that, 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 the Confederated Tribes of the Grand Ronde Community of Oregon.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Jay Reifel, Assistant Superintendent, telephone (253) 840-8971 or Ms. Beth Bestrom, Museum Curator, Paul H. Karshner Memorial Museum, 309 4th St. NE, Puyallup, WA 98372, telephone (253) 841-8748, before April 30, 2008. Repatriation of the human remains to the Confederated Tribes of the Grand Ronde Community of Oregon may proceed after that date if no additional claimants come forward.

Paul H. Karshner Memorial Museum is responsible for notifying the Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians of Oregon; Confederated Tribes of the Grand Ronde

Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; and Coquille Tribe of Oregon that this notice has been published.

Dated: February 4, 2008.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and The University Museum, University of Arkansas, Fayetteville, AR**

**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 the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and in the physical custody of The University Museum, University of Arkansas, Fayetteville, AR. The human remains and associated funerary objects were removed from the Gila River Indian Community near Sacaton, 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.

A detailed assessment of the human remains was made by The University Museum professional staff, on behalf of the U.S. Department of the Interior, Bureau of Indian Affairs, in consultation with representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona.

Sometime between 1931 and 1934, human remains representing a minimum of two individuals were removed from a cremation feature at an unknown site in the vicinity of Sacaton (AZ U:14), Gila River Reservation, Pinal County, AZ, by Carl Moosberg. In 1935, the human remains were donated to the Arizona State Museum by Mr. Moosberg. In 1954, the human remains were transferred to The University

Museum in an exchange with the Arizona State Museum. No known individuals were identified. The two associated funerary objects are one red-on-buff jar and one Gila redware jar.

Based on characteristics of the mortuary pattern and the attributes of the ceramic style, this burial has been identified as being associated with the Sedentary Phase of the Hohokam archeological tradition, which spanned the years circa A.D. 950-1150.

Continuities of mortuary practices, ethnographic materials, and technology indicate affiliation of Hohokam settlements with present-day O'odham (Piman), Pee Posh (Maricopa), and Puebloan cultures. Oral traditions 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; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico support cultural affiliation with Hohokam sites in central Arizona. Descendants of the Hohokam are members 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; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the Bureau of Indian Affairs and The University Museum 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. Officials of the Bureau of Indian Affairs and The University Museum also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two 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 Bureau of Indian Affairs and The University Museum have determined that, 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 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