

the existing plans and policies of adjacent local, State, and Federal agencies and local American Indian tribes, as long as the decisions are consistent with the purposes, policies, and programs of Federal law and regulations applicable to public lands.

5. The plan amendment will incorporate, where applicable and appropriate, management decisions brought forward from existing planning documents.

6. The BLM will work collaboratively with cooperating agencies and all other interested groups, agencies, and individuals.

7. GIS and metadata information will meet Federal Geographic Data Committee standards, as required by Executive Order 12906. All other applicable BLM data standards will also be followed.

8. The planning process will provide for ongoing consultation with American Indian tribes and strategies for protecting recognized traditional uses, e.g., gathering of traditionally used plant materials.

9. The plan amendment will focus on developing language for the WEMO area that conforms to the goals of the Motorized Vehicle Access Element of the CDCA Plan as described in the 1982 Plan Amendment #3.

Before including your address, phone number, e-mail address, or other personal identifying information in your comment, you should be aware that your entire comment—including your personal identifying information—may be made available any time. While you can ask the BLM in your comment to withhold your personal identifying information from public release, the BLM cannot guarantee that we will be able to do so.

Thomas Pogacnik,

Deputy State Director, Natural Resources.

[FR Doc. 2011-23320 Filed 9-12-11; 8:45 am]

BILLING CODE 4310-40-P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253-665]

Notice of Inventory Completion: Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Maxwell Museum of Anthropology, University of New Mexico has completed an inventory of

human remains, in consultation with the appropriate Indian tribe, and has determined that there is a cultural affiliation between the human remains and a present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Maxwell Museum of Anthropology, University of New Mexico. Repatriation of the human remains to the Indian tribe 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 Maxwell Museum of Anthropology, University of New Mexico at the address below by October 13, 2011.

ADDRESSES: Heather Edgar, Curator of Human Osteology, Maxwell Museum of Anthropology, University of New Mexico, MSC01 1050, 1 University of New Mexico, Albuquerque, NM 87131, telephone (505) 277-4415.

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 Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM. The human remains were removed from Sandoval County, NM.

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.

Consultation

A detailed assessment of the human remains was made by Maxwell Museum of Anthropology, University of New Mexico professional staff in consultation with representatives of the Pueblo of Jemez, New Mexico.

History and Description of the Remains

Between the 1930s and 1940s, human remains representing a minimum of 189 individuals were removed from the Unshagi site (LA 123), Sandoval County, NM, during excavations by University of New Mexico field schools. The human remains were accessioned by the museum between 1973 and 1975. No known individuals were identified. No associated funerary objects are present.

Between the 1930s and 1940s, human remains representing a minimum of 78 individuals were removed from the Guisewa site (LA 679), Sandoval County, NM, during excavations by University of New Mexico field schools. The human remains were accessioned by the museum between 1973 and 1975. No known individuals were identified. No associated funerary objects are present.

Between the 1930s and 1940s, human remains representing a minimum of 65 individuals were removed from the Nonishagi site (LA 541), Sandoval County, NM, during excavations by University of New Mexico field schools. The human remains were accessioned by the museum between 1973 and 1975. No known individuals were identified. No associated funerary objects are present.

At unknown dates, human remains representing a minimum of 84 individuals were removed from various sites located in the area of "Jemez." No known individuals were identified. No associated funerary objects are present.

The human remains are identified as ancestral Jemez because they came from Puebloan sites of the upper Jemez River drainage. Populations that inhabited these sites are linked by Native oral tradition, Euro-American records, and archeological evidence to members of the present-day Pueblo of Jemez, New Mexico.

Determinations Made by the Maxwell Museum of Anthropology, University of New Mexico

Officials of the Maxwell Museum of Anthropology, University of New Mexico have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of at least 416 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 and the Pueblo of Jemez, New Mexico.

Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Heather Edgar, Curator of Human Osteology, Maxwell Museum of Anthropology, University of New Mexico, MSC01 1050, 1 University of New Mexico, Albuquerque, NM 87131, telephone (505) 277-4415, before October 13, 2011. Repatriation of the human remains to the Pueblo of Jemez, New Mexico, may proceed after that

date if no additional claimants come forward.

The Maxwell Museum of Anthropology, University of New Mexico is responsible for notifying the Pueblo of Jemez, New Mexico, that this notice has been published.

Dated: September 7, 2011.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2011-23290 Filed 9-12-11; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

[2253-665]

Notice of Inventory Completion: The University of Maine, Hudson Museum, Orono, ME

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The University of Maine, Hudson Museum has completed an inventory of human remains and an associated funerary object, in consultation with the appropriate Indian tribes, and has determined that there is a cultural affiliation between the human remains and associated funerary object and present-day Indian tribes. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object may contact The University of Maine, Hudson Museum. Repatriation of the human remains and associated funerary object 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 object should contact The University of Maine, Hudson Museum at the address below by October 13, 2011.

ADDRESSES: Susan M. Smith, Registrar, Hudson Museum, The University of Maine, 5746 Collins Center for the Arts, Orono, ME 04469-5746, telephone (207) 581-1902.

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 an associated funerary object in the possession of The University of Maine, Hudson Museum, Orono, ME. The human remains and associated funerary object were removed from Coolidge, Pinal County, 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 The University of Maine, Hudson Museum professional staff and a forensic anthropologist in consultation with representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona (on behalf of themselves 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 Tohono O'odham Nation of Arizona); and the Hopi Tribe of Arizona. The Zuni Tribe of the Zuni Reservation, New Mexico, was also contacted, but did not consult on the human remains described in this notice.

History and description of the remains

Sometime during 1929 to 1937, human remains representing a minimum of one individual were removed from the grounds of the Vah-Ki-Inn, Coolidge, Pinal County, AZ. Subsequently, the human remains came into the possession of Mr. Walter C. Smith who built and owned the inn from 1929 to 1940. In 1937, Mr. and Mrs. William C. Wells of Orono, ME, acquired the human remains from Mr. Smith. Sometime before 1994, Mr. and Mrs. Wells donated the human remains to the museum (HM1291.1). No known individual was identified. The one associated funerary object is a ceramic burial vessel (HM1291.2).

The human remains are a cremation. Burial practices, the associated funerary object, and geographical location, support a Hohokam cultural determination. This burial has been identified as being associated with the Hohokam Casa Grande Ruins Complex and is Preclassic (A.D. 800-1100).

A relationship of shared group identity can be reasonably traced between the Hohokam culture, which dates from about A.D. 300 to A.D. 1450, 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; Salt River Pima-

Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona. These four Indian tribes are one cultural group known as the O'odham (anthropologically known as the Pima and Papago). The Pee Posh (anthropologically known as the Maricopa) are a separate and distinct culture that is present in two of the four tribes. The four tribes are separated by political boundaries designated through the adoption/assignment of reservations by the Federal Government, and not by any cultural differences. The O'odham people commonly refer to ancestors as "the Huhugam." The term "Huhugam" refers to all of the ancestors from the first of the O'odham people to walk the earth to those who have perished during modern times. The term "Hohokam" is an English adaptation of the word Huhugam, and has become known in the larger society as an archeological culture. The term Huhugam is often mistaken for the word Hohokam, although the terms do not have the same meaning and are not interchangeable. The four Federally-recognized O'odham Indian tribes claim cultural affiliation to the Hohokam archeological cultures, as well as to all others present in their aboriginal claims area during the prehistory of what is now known as Arizona and Mexico. These affiliations include several other archeological cultures, including but not limited to: The Archaic, Paleo-Indian, Salado, Patayan, and Sinagua. A written report, "*The Four Southern Tribes and the Hohokam of the Phoenix Basin*," given to the Hudson Museum by the Gila River Indian Community, provides a preponderance of evidence—archeological, linguistic, oral tradition, ethnographical, kinship, and biological—for a relationship of shared group identity between the Hohokam culture and the present-day O'odham.

Linguistic evidence indicates that all of the O'odham speak different dialects of the same Uto-Aztecan language. O'odham communities were historically recorded as living in the Gila River area by Jesuit missionaries in 1687. In the 1700s, when written records about the O'odham began, they occupied at least seven rancherias. At the time of European contact, the O'odham, who occupied land previously inhabited by the Hohokam, mirrored the Hohokam in many ways. The Hohokam were desert agriculturalists who developed an elaborate system of irrigation canals to irrigate their crops. At European contact, it was documented that the O'odham were also desert agriculturalists who utilized irrigation