

identity that can be reasonably traced between the sacred object and the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe) and the Ione Band of Miwok Indians of California.

Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object should contact Anne Coats Amati, University of Denver Department of Anthropology and Museum of Anthropology, 2000 E Asbury Ave, Sturm 146, Denver, CO 80208, telephone (303) 871-2687, before March 7, 2012. Repatriation of the sacred object to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe) and the Ione Band of Miwok Indians of California may proceed after that date if no additional claimants come forward.

The University of Denver Department of Anthropology and Museum of Anthropology is responsible for notifying the Berry Creek Rancheria of Maidu Indians of California; Buena Vista Rancheria of Me-Wuk Indians of California; California Valley Miwok Tribe, California; Cedarville Rancheria, California; Cher-Ae Heights Indian Community of the Trinidad Rancheria, California; Chicken Ranch Rancheria of Me-Wuk Indians of California; Enterprise Rancheria of Maidu Indians of California; Federated Indians of Graton Rancheria, California; Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Nevada and Oregon; Greenville Rancheria of Maidu Indians of California; Ione Band of Miwok Indians of California; Jackson Rancheria of Me-Wuk Indians of California; Mechoopda Indian Tribe of Chico Rancheria, California; Mooretown Rancheria of Maidu Indians of California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; Reno-Sparks Indian Colony, Nevada; Shingle Springs Band of Miwok Indians, Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe); Shingle Springs Rancheria (Verona Tract), California; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Susanville Indian Rancheria, California; Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California; United Auburn Indian Community of the Auburn Rancheria of California; Walker River Paiute Tribe of the Walker River Reservation, Nevada; Winnemucca Indian Colony of Nevada; and the

Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada that this notice has been published.

Dated: January 31, 2012.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2012-2528 Filed 2-3-12; 8:45 am]

BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Kingman Museum, Incorporated, Battle Creek, MI; Correction

AGENCY: National Park Service, Interior.

ACTION: Notice; correction.

SUMMARY: This notice corrects the cultural affiliation of the human remains of two individuals described in a Notice of Inventory Completion previously published in the **Federal Register** (73 FR 20941-20942, Thursday, April 17, 2008), and also corrects the identity of the category of cultural item for a scalp, from human remains to associated funerary object.

DATES: Representatives of any other Indian tribe that believes it has a cultural affiliation with the human remains and associated funerary objects should contact the Kingman Museum, Incorporated at the address below by March 7, 2012.

ADDRESSES: Beth Yahne, Kingman Museum, Inc., 175 Limit Street, Battle Creek, MI 49037, telephone (269) 965-5117.

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 Kingman Museum, Incorporated (Kingman Museum), Battle Creek, MI. The human remains and associated funerary objects were removed from a cave on an island near Metlakatla, AK.

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 Kingman

Museum professional staff in consultation with representatives from the Metlakatla Indian Community and the Central Council of Tlingit and Haida Indian Tribes of Alaska.

In the **Federal Register** notice (73 FR 20941-20942, Thursday, April 17, 2008), paragraph number 5 is corrected by substituting the following paragraph:

Sometime before 1904, human remains representing, at minimum, one individual were removed from a mountain cave on an island near Metlakatla, AK. According to museum documentation, the human remains, consisting of a mummified head, were found by two Native American boys and subsequently collected by Esther Gibson, an Alaskan missionary. The mummified head was in a burial box containing a cedar bark basket used for cremation ashes, a buckskin pouch, and the scalp of a Caucasian man. Esther Gibson delivered the human remains and funerary objects to Dr. John Harvey Kellogg, who donated them to the Kingman Museum of Natural History in 1904. No known individuals were identified. The four associated funerary objects are one burial box, one basket for cremation ashes, one buckskin pouch, and the scalp of a Caucasian man.

Paragraph number 6 is corrected by substituting the following paragraph:

The human remains have been identified as Native American based on the museum's documentation, geographic information, and consultation evidence. The location of the burial is within the historically documented territory of the Tlingit Indians. Based on burial practices and the styles of associated funerary objects, the human remains are post-contact, and likely date to the mid 19th century. Information provided at the time of consultation indicates that the human remains and associated funerary objects are likely to be affiliated to the members of the Central Council of Tlingit and Haida Indian Tribes of Alaska.

Paragraph number 9 is corrected by substituting the following paragraph:

Officials of Kingman Museum have determined that:

- Pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of a minimum of two individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001 (3)(A), the four objects listed 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 ceremony.
- Pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced

between the mummified head and associated funerary objects, and the Central Council of Tlingit and Haida Indian Tribes of Alaska.

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 Beth Yahne, Kingman Museum, Incorporated, 175 Limit Street, Battle Creek, MI 49037 telephone (269) 965-5117, before March 7, 2012. Repatriation of the human remains and associated funerary objects to the Central Council of Tlingit and Haida Indian Tribes of Alaska may proceed after that date if no additional claimants come forward.

The Kingman Museum, Incorporated is responsible for notifying the Central Council of Tlingit and Haida Indian Tribes of Alaska that this notice has been published.

Dated: January 31, 2012.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2012-2522 Filed 2-3-12; 8:45 am]

BILLING CODE P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253-665]

Notice of Inventory Completion: Department of Anthropology, University of Massachusetts, Amherst, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The University of Massachusetts Amherst, Department of Anthropology 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 University of Massachusetts Amherst, Department of Anthropology. 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 University of Massachusetts Amherst, Department of Anthropology at the address below by March 7, 2012.

ADDRESSES: Robert Paynter, Repatriation Committee Chair, telephone (413) 545-2221, or Rae Gould, Repatriation Coordinator, telephone (413) 545-2702, University of Massachusetts, Department of Anthropology, 201 Machmer Hall, 240 Hicks Way, Amherst, MA 01003.

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 University of Massachusetts Amherst, Department of Anthropology. The human remains were purchased by Harris Hawthorn Wilder of Smith College. They were later transferred to the University of Massachusetts Amherst for permanent curation in the 1970s.

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 the University of Massachusetts Amherst, Department of Anthropology professional staff in consultation with representatives of the Buena Vista Rancheria of Me-Wuk Indians of California; California Valley Miwok Tribe (Sheep Ranch Rancheria of Me-Wuk Indians), California; Chicken Ranch Rancheria of Me-Wuk Indians, California; Elem Indian Colony of Pomo Indians of the Sulphur Bank Rancheria, California; Federated Indians of Graton Rancheria (Federated Coast Miwok), California; Ione Band of Miwok Indians of California; Jackson Rancheria of Me-Wuk Indians, California; Middletown Rancheria (Lake Miwok), California; Picayune Rancheria of Chukchansi Indians, California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; Table Mountain Rancheria, California; and the United Auburn Indian Community of the Auburn Rancheria of California (hereinafter referred to as "The Tribes"). Representatives of the University of Massachusetts Amherst, Department of Anthropology also contacted the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California; Wilton

Rancheria, California; and the Tule River Indian Tribe of the Tule River Reservation, California.

History and Description of the Remains

In the early 1900s, two crania were purchased by Harris Hawthorn Wilder of Smith College, Northampton, MA, from Ward's Natural Science Establishment of Rochester, NY, and became part of the Wilder Collection at Smith College. They were transferred to the University of Massachusetts Amherst, Department of Anthropology in the 1970s for permanent curation. Both crania are represented by a complete skull and mandible. No known individuals were identified. No associated funerary objects are present.

Ward's Natural Science Establishment, which is still in operation today, could not provide further information about these two individuals. The Rush Rhees library, which holds the older collection of Ward's materials and catalogs, did not provide any further information either. Harris Hawthorn Wilder recorded in his accession books that both skulls were of the "Malkelkos" Indians of California.

Multiple lines of evidence, guided by tribal consultations, including geographic and linguistic sources, maps and oral tradition, verified that the Malkelkos (also known as Mokolko, Moquelemnes, Moguelemnes, Muquelues, Machalumbry and Magnele in historical and ethnographic literature) were Plains Miwok and/or Yokut-speaking people with multiple villages concentrated along the Mokelumne River and Dry Creek, east of the Suisun Bay, in California.

Determinations Made by the University of Massachusetts Amherst, Department of Anthropology

Officials of the University of Massachusetts Amherst, Department of Anthropology have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of two 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 Tribes.

Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains should contact Robert Paynter, Repatriation Committee Chair, telephone (413) 545-2221, or Rae Gould, Repatriation Coordinator,