

at archeological sites in the region. Their knowledge about these plants was passed down to them from the ancestors who inhabited these ancient sites. Migration is also an important attribute of Zuni oral tradition, and includes accounts of Zuni ancestors passing through the Upland Mogollon region. The ancient villages mark the routes of these migrations. Zuni cultural advisors remark that the ancient sites were not abandoned. People returned to these places from time to time, either to reoccupy them or for the purpose of religious pilgrimages—a practice that has continued to the present day. Archeologists have found ceramic evidence at shrines in the Upland Mogollon region that confirms these reports. Zuni cultural advisors have names for plants endemic to the Mogollon region that do not grow on the Zuni Reservation. They also have knowledge about traditional medicinal and ceremonial uses for these resources, which has been passed down to them from their ancestors. Furthermore, Hopi and Zuni cultural advisors have recognized that their ancestors may have been co-resident at some of the sites in this region during their ancestral migrations.

There are differing points of view regarding the possible presence of Apache people in the Upland Mogollon region during the time that these ancient sites were occupied. Some Apache traditions describe interactions with Ancestral Puebloan people during this time, but according to these stories, Puebloan people and Apache people were regarded as having separate identities. The White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, does not claim cultural affiliation with the human remains from these ancestral Upland Mogollon sites. As reported by Welch and Ferguson (2005), consultations between the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, and the Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; and Pueblo of Laguna, New Mexico, have indicated that none of these tribes wish to pursue claims of affiliation with sites on White Mountain Apache Tribal lands. Finally, the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, supports the repatriation of human remains from these ancestral Upland Mogollon sites and is ready to assist the Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, New Mexico, in their reburial on tribal land.

### Determinations Made by the Bureau of Indian Affairs and the Arizona State Museum

Officials of the Bureau of Indian Affairs and the Arizona State Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of five 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 Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, 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 John McClelland, NAGPRA Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626-2950, before March 28, 2012.

Repatriation of the human remains to the Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, New Mexico, may proceed after that date if no additional claimants come forward.

The Arizona State Museum is responsible for notifying the Hopi Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Indian Reservation, Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: February 2, 2012.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2012-4505 Filed 2-24-12; 8:45 am]

**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

### Notice of Inventory Completion: Central Washington University Department of Anthropology, Ellensburg, WA

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

**ACTION:** Notice.

**SUMMARY:** The Central Washington University Department of Anthropology has completed an inventory of human remains and associated funerary object in consultation with the appropriate Indian tribe, and has determined that there is a cultural affiliation between the

human remains and associated funerary object and a present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object may contact the Central Washington University Department of Anthropology. Repatriation of the human remains and associated funerary object 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 and associated funerary object should contact the Central Washington University Department of Anthropology at the address below by March 28, 2012.

**ADDRESSES:** Lourdes Henebry-DeLeon, Central Washington University Department of Anthropology, Ellensburg, WA 98926-7544, telephone (509) 963-2671.

**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 control of Central Washington University Department of Anthropology, Ellensburg, WA. The human remains and associated funerary object were removed from Stevens County, WA.

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 object. 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 Central Washington University Department of Anthropology professional staff in consultation with representatives of the Confederated Tribes of the Colville Reservation, Washington.

### History and Description of the Remains

On an unknown date, human remains representing, at minimum, one individual were removed from Stevens County, WA, by an unknown individual. In 1974, the Thomas Burke Memorial State Museum (Burke Museum), University of Washington, transferred the human remains and associated funerary object to Central

Washington University. The one associated funerary object is a bone tool.

Documentation with the human remains states that the remains were recovered from "Colville" in Stevens County, WA. Based on osteological evidence and the associated funerary object, the human remains are Native American. The geographic location within the Plateau Culture Area, oral tradition, anthropological and historical research all indicate that the town of Colville lies within an area occupied by the San Poil and Nespelem tribes or bands, who are members of and legally represented by the Confederated Tribes of the Colville Reservation, Washington. Both the Colville and the Lakes tribes were part of the twelve tribes or bands that comprise the Confederated Tribes of the Colville Reservation, Washington.

#### **Determinations Made by the Central Washington University, Department of Anthropology**

Officials of Central Washington University 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 one individual of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the one object described above is 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 object and the Confederated Tribes of the Colville Reservation, Washington.

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

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Lourdes Henebry-DeLeon, Central Washington University Department of Anthropology, 400 University Drive, Ellensburg, WA 98926-7544, telephone (509) 963-2671, before March 28, 2012. Repatriation of the human remains and associated funerary object to the Confederated Tribes of the Colville Reservation, Washington, may proceed after that date if no additional claimants come forward.

The Central Washington University Department of Anthropology is responsible for notifying the Confederated Tribes of the Colville Reservation, Washington, that this notice has been published.

Dated: February 22, 2012.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2012-4517 Filed 2-24-12; 8:45 am]

**BILLING CODE 4312-50-P**

## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

[2253-665]

#### **Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects From Arizona in the Possession of San Diego State University, San Diego, CA; 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 and associated funerary objects in the possession of San Diego State University, San Diego, CA. The human remains and cultural items were removed from the vicinity of Casa Grande and Gila Butte, AZ, and from the vicinity of Tuscon, 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.

This notice corrects the consultation and relationship of the human remains identified in a Notice of Inventory Completion previously published in the **Federal Register** (65 FR 79120-79121, December 18, 2000) to include the Gila River Indian Community of the Gila River Indian Reservation, AZ, for the items removed from site SDSU-0370 (1959-2).

In the **Federal Register** (65 FR 79120-79121, December 18, 2000), paragraph three is corrected by substituting the following paragraph:

A detailed assessment of the human remains was made by San Diego State University professional staff in consultation with representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona, and the Tohono O'odham Nation of Arizona.

In the **Federal Register** (65 FR 79120-79121, December 18, 2000), paragraph

six is corrected by substituting the following paragraph:

Based on the manner of internment, these individuals have been identified as Native American. For the human remains removed from site SDSU-0370 (1959-2), geographic affiliation is consistent with the historically documented territory of the Gila River Indian Community of the Gila River Indian Reservation, Arizona; for the human remains and cultural items removed from site SDSU-0371 (19701-10), geographic affiliation is consistent with the historically documented territory of the Tohono O'odham Nation of Arizona.

In the **Federal Register** (65 FR 79120-79121, December 18, 2000), paragraph seven is corrected by substituting the following paragraph:

#### **Determinations Made by the San Diego State University**

Officials of San Diego State University have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains listed above represent the physical remains of two individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the two 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 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 the associated funerary objects and the Gila River Indian Community of the Gila River Indian Reservation, Arizona, and the Tohono O'odham Nation of Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Jaime Lennox, San Diego State University, Archeology Collections Management Program, 5500 Campanile Dr., San Diego, CA 92128-7010, telephone (619) 594-4575 before March 28, 2012. Repatriation of the human remains and associated funerary objects specified above to the Gila River Indian Community of the Gila River Indian Reservation, Arizona, and the Tohono O'odham Nation of Arizona may proceed after that date if no additional claimants come forward.

San Diego State University is responsible for notifying the Gila River Indian Community of the Gila River Indian Reservation, Arizona, and the Tohono O'odham Nation of Arizona that this notice has been published.