

southwestern materials collection. These unassociated funerary objects are currently in the control of the Fowler Museum at UCLA, Los Angeles, CA.

Expert testimony identified the jar and the figurine head as Late Preclassic Hohokam, dating to A.D. 900–1100. Nearly all of the Sacaton red-on-buff vessels were produced at a few villages on the Gila River, most of which are now on the Gila River Indian Reservation, AZ.

The Gila River Indian Community of the Gila River Indian Reservation, Arizona, has submitted a repatriation claim for the cultural items described in this notice, 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 (hereinafter referred to as "The Four Southern Tribes of Arizona").

The Four Southern Tribes of Arizona assert a close relationship of shared group identity that can be traced both historically and prehistorically between The Four Southern Tribes of Arizona and the people that inhabited south central Arizona and the northern region of present day Mexico from time immemorial. Therefore, The Four Southern Tribes of Arizona claim cultural affiliation to the cultural items based on geographical, archeological, linguistic, oral tradition, and historical evidence. These affiliations include several archeological cultures including (but not limited to) the Archaic, Paleo-Indian, Hohokam, Salado, Patayan, and Sinagua.

The Hopi Tribe of Arizona claims cultural and ancestral affiliation to all human remains, associated and unassociated funerary objects, sacred objects, and objects of cultural patrimony that were collected from Paleo-Indian, Archaic, Basketmaker, Hisatsinom (Anasazi), Mogollon, Hohokam, Sinaguan, Fremont, Mimbres, and Salado, prehistoric and historic cultures of the Southwest.

Based on Zuni oral teachings and tradition, ethnohistoric documentation, historic documentation, archeological documentation, and other evidence, the Zuni Tribe of the Zuni Reservation, New Mexico, claims cultural affiliation with prehistoric cultures of the southwestern United States that include, and are known as, Paleo Indian, Archaic, Basketmaker, Puebloan, Fremont, Anasazi, Mogollon (including Mimbres and Jornada), Hohokam, Sinagua, Western Pueblo, and Salado. In addition, the Zuni Tribe of the Zuni Reservation, New Mexico, claims

cultural affiliation with the historically identified Zuni, Cibola, Shiwi, and Ashiwi cultures.

#### **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(3)(b), the two cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila 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 the 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 unassociated 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 March 28, 2012. Repatriation of the unassociated funerary objects to the Gila River Indian Community of the Gila River Indian Reservation, Arizona, on behalf of The Four Southern Tribes of Arizona, may proceed after that date if no additional claimants come forward.

The Fowler Museum at UCLA is responsible for notifying The Four Southern Tribes of Arizona, the Hopi Tribe of Arizona and the Zuni Tribe of the Zuni Reservation, New Mexico, that this notice has been published.

Dated: February 22, 2012.

#### **Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2012–4542 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: Bishop Museum, Honolulu, HI**

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

**ACTION:** Notice.

**SUMMARY:** The Bishop Museum 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 Bishop Museum. Repatriation of the human remains to the 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 Bishop Museum at the address below by March 28, 2012.

**ADDRESSES:** Betty Lou Kam, Vice President, Cultural Collections, Bishop Museum, 1525 Bernice St., Honolulu, HI 96817, telephone (808) 848–4144.

**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 Bishop Museum. The human remains were removed from western North America, most likely from north-central California.

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 Bishop Museum professional staff in consultation with representatives of the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe). Correspondence in support of the assessment also was provided by the Picayune Rancheria of Chukchansi Indians of California. In addition, the Bishop Museum contacted the Table Mountain Rancheria of California.

### History and Description of the Remains

In June of 1966, human remains representing, at minimum, two individuals were given to Dr. Alan Zeigler by Dr. Grover Krantz, while Dr. Zeigler was studying at the University of California, Berkeley. No information is provided as to the origins of the remains, other than a note in Zeigler's 1966 catalog listing the location as western North America. However, at the time, all of Dr. Zeigler's work focused around the Alameda County and Fresno areas in California. Presumably, these human remains were given to Zeigler to complement his research collection. Remains representing a minimum of two individuals were accompanied by a tag that reads, "Sex? Imm. (2863 A.C. Zeigler) Coll? Rec'd from G. Krantz Western North America—No other data. (No meas's or wt.) Rec'd Jun-, 1966. Composite part, skeleton only, homo sapiens." No known individuals were identified. No associated funerary objects are present.

During his time at the University of California, Berkeley, much of Dr. Zeigler's collecting was focused on the Alameda, Fresno and Northern/Central California areas. In 1968, Dr. Zeigler published "Quasi-agriculture in North-central California and its effect on aboriginal social structure" in *Kroeber Anthropological Society Papers*, No. 38, pp. 52-67. Thus, the specimens given to Dr. Zeigler by Dr. Krantz probably were from these regions and were given to Dr. Zeigler in support of his studies. The geographic locations described lie within Yokut territories, which run from the San Pablo Bay shores to Tahachapi, and encompass Dr. Zeigler's work area, most notably in the East Bay area.

### Determinations Made by the Bishop Museum

Officials of the Bishop Museum 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 Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe).

### Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains should contact Betty Lou Kam, Vice-

President, Cultural Resources, Bishop Museum, 1525 Bernice St., Honolulu, HI 96817, telephone (808) 848-4144, before March 28, 2012. Repatriation of the human remains to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe) may proceed after that date if no additional claimants come forward.

The Bishop Museum is responsible for notifying the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe) that this notice has been published.

Dated: February 22, 2012.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2012-4524 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: History Colorado, Denver, CO

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

**ACTION:** Notice.

**SUMMARY:** History Colorado (formerly the Colorado Historical Society) has completed an inventory of human remains, in consultation with the appropriate Indian tribes, and has determined that there is insufficient evidence to reasonably establish 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 History Colorado. Disposition 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 History Colorado at the address below by March 28, 2012.

**ADDRESSES:** Sheila Goff, NAGPRA Liaison, History Colorado, 1200 Broadway, Denver, CO 80203, telephone (303) 866-4531.

**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 under control of History Colorado, Denver, CO. The exact locations from which the human remains were recovered are unknown; they were received through police

seizures or private citizens in Arapaho, Boulder, Delta, Dolores, Jefferson, and Larimer Counties, CO.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). 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

In 2010 and 2011, a detailed assessment of the human remains was made by History Colorado professional staff in consultation with representatives of the Arapahoe Tribe of the Wind River Reservation, Wyoming; Cheyenne and Arapaho Tribes, Oklahoma (formerly the Cheyenne-Arapaho Tribes of Oklahoma); Fort Sill Apache Tribe of Oklahoma; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico, & Utah; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Tesuque, New Mexico; Southern Ute Indian Tribe of the Southern Ute Indian Reservation, Colorado; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and the Zuni Tribe of the Zuni Reservation, New Mexico. The following tribes were invited to consult, but did not send representatives: Kewa Pueblo, New Mexico (formerly the Pueblo of Santo Domingo); Pueblo of Picuris, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Taos, New Mexico; and the Pueblo of Zia, New Mexico.

For one case, identified as Office of Archaeology and Historic Preservation (OAHP) Case Number 103, additional tribes were contacted during previous consultation in 2001 and 2006: Comanche Nation, Oklahoma; Kiowa Indian Tribe of Oklahoma; Northern Cheyenne Tribe of the Northern Cheyenne Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Pawnee