

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 209 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 Santa Ana, New Mexico.

#### Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains should contact Philip Hoog, San Diego Museum of Man, 1350 El Prado, Balboa Park, San Diego, CA 92101, telephone (619) 239-2001, ext. 43 before September 4, 2012. Repatriation of the human remains to the Pueblo of Santa Ana, New Mexico, may proceed after that date if no additional claimants come forward.

The San Diego Museum of Man is responsible for notifying the Pueblo of Santa Ana, New Mexico that this notice has been published.

Dated: July 5, 2012.

**Mariah Soriano,**

*Acting Manager, National NAGPRA Program.*

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**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-10824; 2200-1100-665]

#### 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 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. 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 at the address below by September 4, 2012.

**ADDRESSES:** Heather Edgar, Maxwell Museum of Anthropology, MSC01 1050, 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 the Maxwell Museum of Anthropology, University of New Mexico. The human remains were removed from the Paa-ko Pueblo site in Bernalillo 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 cultural items. 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 and San Diego Museum of Man professional staff in consultation with representatives of the Pueblo of Santa Ana, New Mexico.

#### History and Description of the Cultural Items

From 1935 to 1937, human remains representing, at minimum, three individuals were removed from the Paa-ko Pueblo site (LA 162) in Bernalillo County, NM. The Paa-ko skeletal collection was acquired through field excavations under the direction of Edgar L. Hewett along with the Museum of New Mexico and the University of New Mexico, working in cooperation with the Federal Works Progress Administration. These human remains are in the possession of the San Diego Museum of Man but are under the control of the Maxwell Museum of Anthropology, University of New Mexico. No known individuals were identified. No associated funerary objects are present.

In 1949, human remains representing, at minimum, two individuals were removed by the University of New Mexico (UNM) during an archaeological field school at the Paa-ko Pueblo site (LA 162) in Bernalillo County, NM. No known individuals were identified. No associated funerary objects are present.

The Paa-ko site is believed to have had two periods of occupation, from

approximately A.D. 1300 to 1425 and then again from approximately A.D. 1525 to 1626 or later, the latter period coinciding with the arrival of the Spanish in this region. Documented evidence, material culture, and ethnographical accounts show that the inhabitants of the Paa-ko Pueblo site, during both periods of its occupation, were members of the early Tamayame people, ancestors to the current Native American people of the Pueblo of Santa Ana. Oral tradition of the modern Tamayame, or people of the Pueblo of Santa Ana, ethnographical accounts, and documented archaeological evidence reasonably suggest a line of continued shared group identity between the early archaic peoples of the Southwest, the later Anasazi (or Ancestral Puebloan or Hisatsinom), the Keres people and their branch of early Tamayame (people of Tamaya, a.k.a. Santa Ana) people, and the modern Native American inhabitants of the Pueblo of Santa Ana.

#### 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 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 Pueblo of Santa Ana, New Mexico.

#### Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains should contact Heather Edgar, Maxwell Museum of Anthropology, MSC01 1050, University of New Mexico, Albuquerque, NM 87131, telephone (505) 277-4415 before September 4, 2012. Repatriation of the human remains to the Pueblo of Santa Ana, 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 Santa Ana, New Mexico that this notice has been published.

Dated: July 11, 2012.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-10823; 2200-1100-665]

#### Notice of Inventory Completion: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

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

**ACTION:** Notice.

**SUMMARY:** The Thomas Burke Memorial Washington State Museum (Burke Museum) has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the remains and any present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Burke Museum. Disposition of the human remains and the associated funerary object to the Indian tribes stated below may occur if no additional requestors come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the Burke Museum at the address below by September 4, 2012.

**ADDRESSES:** Peter Lape, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195-3010, telephone (206) 685-3849.

**SUPPLEMENTARY INFORMATION:** Notice is hereby 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 object in the possession of the Burke Museum. The human remains and associated funerary object were removed from an unknown location, most likely in the state of Washington.

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

A detailed assessment of the human remains was made by the Burke Museum professional staff in consultation with representatives of the Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho; Confederated Tribes and Bands of the Yakama Nation, Washington; Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Cowlitz Indian Tribe, Washington; Jamestown S'Klallam Tribe of Washington; Kalispel Indian Community of the Kalispel Reservation, Washington; Lower Elwha Tribal Community of the Lower Elwha Reservation, Washington; Lummi Tribe of the Lummi Reservation, Washington; Makah Indian Tribe of the Makah Indian Reservation, Washington; Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nez Perce Tribe, Idaho (previously listed as Nez Perce Tribe of Idaho); Nooksack Indian Tribe of Washington; Port Gamble Indian Community of the Port Gamble Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Samish Indian Tribe, Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Snoqualmie Tribe, Washington; Spokane Tribe of the Spokane Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Stillaguamish Tribe of Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; Swinomish Indians of the Swinomish Reservation, Washington; and the Wanapum Band of Priest Rapids, a non-Federally recognized Indian group. The following tribes with aboriginal territory in the state of Washington were also invited to participate but were not involved in consultations: the Confederated Tribes of the Chehalis Reservation, Washington; Hoh Indian Tribe of the Hoh Indian Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Quileute Tribe of the Quileute Reservation, Washington; Quinault Tribe of the Quinault Reservation, Washington; Sauk-Suiattle Indian Tribe of Washington; Shoalwater Bay Tribe of the Shoalwater Bay Indian Reservation, Washington; Tulalip Tribes of the Tulalip Reservation, Washington; and the Upper Skagit Indian Tribe of Washington.

### History and Description of the Remains

At unknown dates, human remains representing, at minimum, 27 individuals were removed from unknown sites throughout the state of Washington. There is limited or no provenience information for the human remains. Based on the fact that they were disassociated from any acquisition documentation, they were assigned "found in collection" accession numbers in 1973 and 1995. These human remains were crosschecked against the documentation for human remains known to have been missing, but did not match documentation for any specific collection. These human remains and the associated funerary object are most likely to have been removed from sites within the state of Washington. No known individuals were identified. The one associated funerary object is a composite artifact bag containing non-human mammal bones, shells, a rock, and two twigs.

### Determinations Made by the Burke Museum

Officials of the Burke Museum have determined that:

- Based on cranial morphology, dental traits, taphonomy, and museum accession documentation, the human remains are Native American.
- Pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.
- According to final judgments of the Indian Claims Commission, the land from which the Native American human remains and the associated funerary object were removed is the aboriginal land of the Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho; Confederated Tribes and Bands of the Yakama Nation, Washington; Confederated Tribes of the Chehalis Reservation, Washington; Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; Cowlitz Indian Tribe, Washington; Hoh Indian Tribe of the Hoh Indian Reservation, Washington; Jamestown S'Klallam Tribe of Washington; Kalispel Indian Community of the Kalispel Reservation, Washington; Lower Elwha Tribal Community of the Lower Elwha Reservation, Washington; Lummi Tribe of the Lummi Reservation, Washington; Makah Indian Tribe of the Makah Indian Reservation, Washington; Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Nez Perce