

unidentified archeological site in the Coconino National Forest near the Winona Village complex [AZ 1:15:1 (ASM)] in Coconino County, AZ. These items were removed during archeological excavations conducted by Dr. Byron Cummings of the University of Arizona and curated at ASM. The three unassociated funerary objects are ceramic bowls.

Based on the ceramic items from the site and its association with the Winona Village complex (pithouse villages), the site has been identified as Northern Sinagua. Ceramic seriation suggests the site was occupied in the late 11th and/or early 12th centuries. The records at ASM indicate that the three cultural items were removed from a burial context and that the human remains were either left in the ground or are not locatable at the present time.

In the early 1930s, one unassociated funerary object, a ceramic bowl, was removed from the Coconino National Forest near San Francisco Mt:15:4(GP) in Coconino County, AZ, during archeological excavations conducted by the Gila Pueblo Foundation. Since the early 1950s, the object has been in the physical custody of ASM.

Based on the ceramic collection, San Francisco Mt: 15:4(GP) has been identified as a small Northern Sinagua residential site. The ceramic seriation suggest the site was occupied in the 11th and/or 12th centuries. Records at ASM indicate that the one cultural item was removed from a burial context and that the human remains were either left in the ground or are not locatable at the present time.

Based on archeological evidence and material culture, the sites listed above have been identified as Northern Sinagua sites. Continuities of ethnographic materials indicate the affiliation of Northern Sinagua sites in the Flagstaff area of north central Arizona with the Hopi Tribe, Arizona. Oral traditions presented by representatives of the Hopi Tribe support their claims of cultural affiliation with Northern Sinagua sites in this portion of north central Arizona.

Determinations Made by the USDA Forest Service, Southwestern Region

Officials of the USDA Forest Service, Southwestern Region and the Coconino National Forest have determined that

- Pursuant to 25 U.S.C. 3001(3)(B), the 1,739 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 Hopi Tribe, Arizona.

Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, USDA Forest Service, 333 Broadway Blvd. SE., Albuquerque, NM 87102, telephone (505) 842-3238 before March 7, 2012. Repatriation of the unassociated funerary objects to the Hopi Tribe, Arizona may proceed after that date if no additional claimants come forward.

The Coconino National Forest is responsible for notifying the Hopi Tribe, Arizona that this notice has been published.

Dated: January 31, 2012.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[2253-665]

Notice of Intent To Repatriate a Cultural Item: University of Denver Department of Anthropology and Museum of Anthropology, Denver, CO

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The University of Denver Department of Anthropology and Museum of Anthropology, in consultation with the appropriate Indian tribes, has determined that a cultural item meets the definition of sacred object and repatriation to the Indian tribes stated below may occur if no additional claimants come forward. Representatives of any Indian tribe that believes itself to be culturally affiliated with the item may contact the University of Denver Department of Anthropology and Museum of Anthropology.

DATES: Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural item should contact the University of Denver Department of Anthropology and Museum of Anthropology at the address below by March 7, 2012.

ADDRESSES: Anne Coats Amati, NAGPRA Coordinator/Registrar, University of Denver Department of Anthropology and Museum of Anthropology, 2000 E Asbury, Sturm 146, Denver, CO 80208, telephone (303) 871-2687.

SUPPLEMENTARY INFORMATION: Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate a cultural item in the possession of the University of Denver Department of Anthropology and Museum of Anthropology (DUMA), that meets the definition of sacred object under 25 U.S.C. 3001.

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 item. The National Park Service is not responsible for the determinations in this notice.

History and Description of the Cultural Items

Between 1951 and 1952, a lidded basket from the collection of Mrs. Charles S. Sprague was accessioned into DUMA. The finely woven, coiled lidded basket (1641 A-B) features a red-brown design on both the bowl and the lid. The Pine Tree design identifies the item as a ceremonial basket used in the "Spring Ceremony". Baskets such as this one were used for the storage of sacred items, shell money, beads and other treasured items. Ceremonial baskets were sometimes left at gravesites with special offerings for the deceased individual's safe passage into the Spirit World.

In consultation with representatives from the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (Tachi Yokut Tribe) and the Ione Band of Miwok Indians of California, this basket is determined to be a sacred object.

Determinations Made by the University of Denver Department of Anthropology and Museum of Anthropology

Officials of the DUMA have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents.
- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group

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.

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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