

Determinations Made by the Fort Collins Museum of Discovery

Officials of the Fort Collins Museum of Discovery have determined that:

- Based on the lamdoid flattening (cradle boarding) noted on the posterior region of the cranium, the human remains are Native American.
- 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(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 were likely removed is the aboriginal land of the Hopi Tribe of Arizona; Kewa Pueblo, New Mexico (previously listed as the Pueblo of Santo Domingo); Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Jemez, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; and the Pueblo of Zia, New Mexico.
- Multiple lines of evidence, including treaties, Acts of Congress, and Executive Orders, indicate that the land from which the Native American human remains were removed is the aboriginal land of Apache Tribe of Oklahoma; Arapaho Tribe of the Wind River Reservation, Wyoming; Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma); Fort Sill Apache Tribe of Oklahoma; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Kewa Pueblo, New Mexico (previously listed as the Pueblo of Santo Domingo); Kiowa Indian Tribe of Oklahoma; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico (previously listed as the Pueblo of San Juan); Pueblo of Cochiti, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Zia, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Tonto Apache Tribe of Arizona; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and Zuni

Tribe of the Zuni Reservation, New Mexico.

- Other credible lines of evidence, indicate that the land from which the Native American human were removed is the aboriginal land of the Hopi Tribe of Arizona; Kewa Pueblo, New Mexico (previously listed as the Pueblo of Santo Domingo); Ohkay Owingeh, New Mexico (previously listed as 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 Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta Del Sur Pueblo of Texas; and the Zuni Tribe of the Zuni Reservation, New Mexico.

- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains may be to the Apache Tribe of Oklahoma; Arapaho Tribe of the Wind River Reservation, Wyoming; Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma); Comanche Nation, Oklahoma; Fort Sill Apache Tribe of Oklahoma; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Kewa Pueblo, New Mexico (previously listed as the Pueblo of Santo Domingo); Kiowa Indian Tribe of Oklahoma; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico (previously listed as 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 Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Tonto Apache Tribe of Arizona; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; White Mountain Apache Tribe of

the Fort Apache Reservation, Arizona; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico [hereafter referred to as "The Tribes"]].

Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains or any other Indian tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Dr. Brenda Martin, NAGPRA Coordinator, Fort Collins Museum of Discovery, 408 Mason Court, Fort Collins, CO 80524, 970-420-1154, before February 11, 2013. Disposition of the human remains to The Tribes may proceed after that date if no additional requestors come forward.

The Fort Collins Museum of Discovery is responsible for notifying the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe (previously listed as the Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota); Pawnee Nation of Oklahoma; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; and The Tribes that this notice has been published.

Dated: December 11, 2012.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-11901; 2200-1100-665]

Notice of Inventory Completion: Natural History Museum of Utah, Salt Lake City, UT

AGENCY: National Park Service, Interior.
ACTION: Notice.

SUMMARY: The Natural History Museum of Utah has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes, and has determined that there is a cultural affiliation between the human remains and associated funerary objects 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 objects may contact the Natural History Museum of Utah. Repatriation of the human remains and associated funerary objects 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 objects should contact the Natural History Museum of Utah at the address below by February 11, 2013.

ADDRESSES: Duncan Metcalfe, Natural History Museum of Utah, 301 Wakara Way, Salt Lake City, UT 84108, telephone (801) 581-3876.

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 the Natural History Museum of Utah. The human remains and associated funerary objects were removed from Weber and Box Elder counties, UT.

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 Natural History Museum of Utah professional staff and representatives of the Confederated Tribes of the Goshute Reservation, Nevada and Utah, and the Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes) (formerly Paiute Indian Tribe of Utah (Cedar City Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes)). On January 15, 2010, a report of historic-period human remains believed to be affiliated with the Numic tribes of Utah was issued to representatives of the Confederated Tribes of the Goshute Reservation, Nevada and Utah; Northwestern Band of Shoshoni Nation (previously listed as the Northwestern Band of Shoshoni Nation of Utah (Washakie)); Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes) (formerly Paiute Indian Tribe of Utah (Cedar City Band of

Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes)); Skull Valley Band of Goshute Indians of Utah; and the Ute Indian Tribe of the Uintah & Ouray Reservation, Utah [hereafter referred to as "The Tribes"].

History and Description of the Remains

In about 1929, human remains representing, at minimum, one individual were removed by schoolchildren from a mound located on the property of Mound Fort School, just east of Washington Avenue, in the city of Ogden, Weber County, UT. The human remains and associated funerary objects were donated to the University of Utah in 1929. Transfer of the University of Utah's anthropology collections to the Natural History Museum of Utah occurred on November 10, 1972. No known individuals were identified. The 10 associated funerary objects received with the human remains are 1 metal ball, 1 leather sheath, 1 piece unworked wood, 2 saddle horn fragments, 2 pieces worked bone, 2 fragments of unworked bone, and 1 shell bead.

In about 1931, human remains representing, at minimum, nine individuals were removed by schoolchildren from a mound one block south of Weber County High School in the city of Ogden, Weber County, UT. The human remains and associated funerary objects were donated to the University of Utah in 1931. Transfer of the University of Utah's anthropology collections to the Utah Museum of Natural History occurred on November 10, 1972. No known individuals were identified. The 6 associated funerary objects are 1 lot leather straps, 1 piece of groundstone, a metal knife, 2 unworked faunal bone, and a shell pendant. These objects indicate that the human remains are from the contact period.

In about 1940, human remains representing, at minimum, three individuals were found at the base of a rockslide on the Bonneville Terrace southeast of Brigham City, in Box Elder County, UT. The human remains and associated funerary objects were donated to the University of Utah in 1940. Transfer of the University of Utah's anthropology collections to the Utah Museum of Natural History occurred on November 10, 1972. No known individuals were identified. The 13 associated funerary objects are a bow fragment, a spoon, a worked horn, 1 lot of horse tack, a metal punch, 1 piece of worked wood, gunshot, two mirrors, a harness ring, an awl, and two pieces of

unworked faunal bone. These objects indicate that the human remains are from the contact period.

The result of an osteological analysis indicates that the human remains listed in this notice are Native American. Based on the geographic location of the burial and the presence of historic material cultural in the mound, it has been determined that the human remains are affiliated with the Northwestern Band of Shoshoni Nation (previously listed as the Northwestern Band of Shoshoni Nation of Utah (Washakie)), who inhabited this area during the protohistoric and contact period.

Determinations Made by the Natural History Museum of Utah

Officials of the Natural History Museum of Utah have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 13 individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 29 objects 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.
- 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 objects and the Northwestern Band of Shoshoni Nation (previously listed as the Northwestern Band of Shoshoni Nation of Utah (Washakie)).

Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Duncan Metcalfe, Natural History Museum of Utah, 301 Wakara Way, Salt Lake City, UT 84108, telephone (801) 581-3876, before February 11, 2013. Repatriation of the human remains and associated funerary objects to the Northwestern Band of Shoshoni Nation (previously listed as the Northwestern Band of Shoshoni Nation of Utah (Washakie)) may proceed after that date if no additional claimants come forward.

The Natural History Museum of Utah is responsible for notifying The Tribes that this notice has been published.

Dated: December 11, 2012.

Sherry Hutt,

Manager, National NAGPRA Program.

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