

The notice published in the **Federal Register** (63 FR 49025–49026, September 18, 1997) is corrected by substituting paragraphs 7–9 with the following:

Between 1979 and 1980, human remains representing 193 individuals were recovered from 11 prehistoric sites within the ANAMAX-Rosemont Project in the Santa Rita Mountains, Coronado National Forest, Pima County, AZ, during legally authorized excavations by the Arizona State Museum, University of Arizona. No known individuals were identified. The 1,318 associated funerary objects include ceramic bowls and jars; pottery sherds; shell, bone and turquoise ornaments; bone and stone tools; projectile point and groundstone.

Based on architecture, material culture and site organization, the 11 sites within the ANAMAX-Rosemont Project have been identified as Pre-Classic Hohokam village occupations dating between A.D. 450 and 1150. Continuities of ethnographic materials, technology and architecture indicate the affiliation of Hohokam sites in the area of the ANAMAX-Rosemont Project with present-day O'odham cultures. The oral traditions of the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation, Arizona, support the cultural affiliation of these four Indian tribes with Hohokam sites in this area of southeastern Arizona. The oral traditions of the Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, New Mexico indicate some cultural ties or relationships to certain portions of southeastern Arizona in the late Post-Classic Period (A.D. 1300–1450). While the Hopi Tribe and Zuni Tribe have cultural ties to certain portions of southeastern Arizona in the late Pre-Classic Period, the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation, Arizona have a closer cultural relationship and affiliation with these Pre-Classic Period sites within the ANAMAX-Rosemont Project.

Officials of the U.S. Department of Agriculture, Forest Service, Coronado National Forest have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 193 individuals of Native American

ancestry. Officials of the U.S. Department of Agriculture, Forest Service, Coronado National Forest also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 1,318 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. Lastly, officials of the Officials of the U.S. Department of Agriculture, Forest Service, Coronado National Forest have determined that, 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 Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated 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 April 13, 2009. Repatriation of the human remains and associated funerary objects to the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River 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 Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The U.S. Department of Agriculture, Forest Service, Coronado National Forest is responsible for notifying the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River 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 Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: February 4, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA; 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 in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains were removed from Columbia 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. The National Park Service is not responsible for the determinations in this notice.

This notice corrects the list of culturally affiliated groups listed in a Notice of Inventory Completion published in the **Federal Register** (66 FR 17736, April 3, 2001). Information derived from recent consultations has resulted in the addition of the Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; and Wanapum Band, a non-Federally recognized Indian group, to the culturally affiliated list.

The notice published in the **Federal Register** (66 FR 17736, April 3, 2001) is replaced with the following:

A detailed assessment of the human remains was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho; Confederated Tribes of the Colville Reservation, Washington; Nez Perce Tribe, Idaho; Spokane Tribe of the

Spokane Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; and Wanapum Band, a non-Federally recognized Indian group,

In 1871, human remains representing one individual were collected from the banks of the Snake River at the mouth of Tucannon, near Fort Taylor, Columbia County, WA, by C.R. Greenleaf. In 1872, Mr. Greenleaf gifted these human remains to the Peabody Museum of Archaeology and Ethnology. No known individual was identified. No associated funerary objects are present.

Museum documentation identifies this individual as a "Palouse Indian." The attribution of such a specific cultural affiliation to the human remains indicates that the interment post-dates sustained contact between indigenous groups and Europeans beginning in the early 19th century. The human remains were from an area commonly considered to be traditional Palouse territory during this period. Oral traditions and historic evidence indicate that although some Palouse people occupied their traditional territory until the mid-1900s, many Palouse people went to live on neighboring reservations beginning in the late 19th century, where they continue to maintain their group identity as Palouse people. Based on consultation with the Indian Tribes listed above, the present-day tribes representing the Palouse people are the Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho; Confederated Tribes of the Colville Reservation, Washington; Nez Perce Tribe, Idaho; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; and Wanapum Band, a non-Federally recognized Indian group.

Officials of the Peabody Museum of Archaeology and Ethnology, Harvard University have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology, Harvard University also have determined that, 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 Coeur D'Alene Tribe of the

Coeur D'Alene Reservation, Idaho; Confederated Tribes of the Colville Reservation, Washington; Nez Perce Tribe, Idaho; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; and Wanapum Band, a non-Federally recognized Indian group.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-3702, before April 13, 2009. Repatriation of the human remains to the Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho; Confederated Tribes of the Colville Reservation, Washington; Nez Perce Tribe, Idaho; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; and Wanapum Band, a non-Federally recognized Indian group, may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology, Harvard University is responsible for notifying the Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho; Confederated Tribes of the Colville Reservation, Washington; Nez Perce Tribe, Idaho; Spokane Tribe of the Spokane Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; and Wanapum Band, a non-Federally recognized Indian group, that this notice has been published.

Dated: February 13, 2009

Sangita Chari,

Acting Manager, National NAGPRA Program.
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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of the Interior, Utah State Office, Bureau of Land Management, Salt Lake City, UT and Utah Museum of Natural History, University of Utah, Salt Lake City, UT

AGENCY: National Park Service, Interior.

ACTION: Notice.

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 control of the U.S. Department of the Interior, Utah State Office, Bureau of Land Management, Salt Lake City, UT, and in the possession of the Utah Museum of Natural History, University of Utah, Salt Lake City, UT. The human remains and associated funerary objects were removed from Tooele County, 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.

A detailed assessment of the human remains was made by Utah Museum of Natural History, University of Utah, and Utah State Office, Bureau of Land Management professional staff in consultation with representatives of the Confederated Tribes of the Goshute Reservation, Nevada and Utah; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Hopi Tribe of Arizona; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Navajo Nation, Arizona, New Mexico & Utah; Northwestern Band of Shoshoni Nation of Utah (Washakie); Ohkay Owingeh, New Mexico; 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); 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