

by Sam H. Snook. The objects were transferred to the Yale Peabody Museum of Natural History in 1874. These objects include two stone axes, a stone pestle or hammerstone, two stone pipes, and an obsidian knife. Catalog records and historic documentation indicate that the objects were recovered from a Native American grave and therefore they meet the definition of unassociated funerary objects. The objects were recovered within the traditional territory of the Confederated Tribes of the Umatilla Indian Reservation, Oregon, and the Confederated Tribes of the Warm Springs Reservation of Oregon (hereafter referred to as "The Tribes").

In 1880, a Mr. Warfield and Leander Davis collected 108 unassociated funerary objects from the Pine Mountain area, a locality called "the cove" in Grant County, OR, and items only attributed to Grant County, OR. These objects include sixty-seven obsidian spear heads, arrowheads or similar objects; two broken pumice stones marked with red ochre; six bone arrowheads; four broken stone pipes; sixteen dentalium and other shell beads; and thirteen small items including ochre, bone carving fragments, and bone or horn fragments. Documentary evidence indicates that these objects were collected from funerary contexts and some of the obsidian objects appear to have been melted in a fire, possibly a cremation.

Based on museum catalog records of the objects, the geographic origin of the objects, and the description of the traditional territory of The Tribes, these objects are believed to be culturally affiliated with The Tribes.

Determinations Made by the Yale Peabody Museum of Natural History

Officials of the Yale Peabody Museum of Natural History have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 114 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 Tribes.

Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary

objects should contact Professor Derek E.G. Briggs, Director, Yale Peabody Museum of Natural History, P.O. Box 208118, New Haven, CT 06520-8118, telephone (203) 432-3752 before May 31, 2012. Repatriation of the unassociated funerary objects to The Tribes may proceed after that date if no additional claimants come forward.

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

Dated: April 26, 2012.

David Tarler,

Acting Manager, National NAGPRA Program.

[FR Doc. 2012-10496 Filed 4-30-12; 8:45 am]

BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253-665]

Notice of Inventory Completion: Fowler Museum at UCLA, Los Angeles, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Fowler Museum at UCLA has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes, and has determined that that there is a cultural affiliation between the human remains and associated funerary objects and present-day Indian tribes. Repatriation of the human remains and associated funerary objects 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 and associated funerary items should contact the Fowler Museum at UCLA at the address below by May 31, 2012.

ADDRESSES: Wendy G. Teeter, Ph.D., Curator of Archaeology, Fowler Museum at UCLA, Box 951549, Los Angeles, CA 90095-1549, telephone (310) 825-1864.

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 Fowler Museum at UCLA, Los Angeles, CA. The human remains and associated funerary objects were removed from the Coso Junction Ranch Site, Inyo County, CA.

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 Fowler Museum at UCLA professional staff in consultation with representatives of the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

History and Description of the Remains

In 1983, human remains representing, at minimum, two individuals were removed from the Coso Junction Ranch Site (CA-INY-2284), located at the south end of Inyo County, CA. No known individuals were identified. The 27 associated funerary objects are 1 awl, 1 bone tool, 2 obsidian biface fragments, 9 bags of obsidian debitage, 4 stone metate fragments, 4 bags of animal bone, 1 obsidian hydration sample, and 5 bags of organic flotation residue.

The collection was excavated in the course of a UCLA Field School conducted in the summer of 1983 under the supervision of David Whitley. The Coso Junction Ranch Site (CA-INY-2284) was a large village site located at the south end of Inyo County, CA. The site dates from about 3500-800 BP (David Whitley, January 20, 1996 email), and mostly from the Gypsum and Rose Spring periods based on analysis of diagnostic artifacts and obsidian hydration dating. The Fowler Museum at UCLA has determined the human remains and associated funerary objects to be Panamint Shoshone, ancestors of the present-day the Death Valley Timbi-Sha Shoshone Band of California and the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California, based on ethnography, the prehistoric distribution of Numic languages, and various treaties, Acts of Congress, and

Executive Orders. A claim for repatriation has been given by the Lone Pine Community of the Lone Pine Reservation, California.

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(9)–(10), the human remains described above represent the physical remains of two individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 27 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 Death Valley Timbi-Sha Shoshone Band of California and the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated 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 May 31, 2012. Repatriation of the human remains and associated funerary objects to the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California, may proceed after that date if no additional claimants come forward.

The Fowler Museum at UCLA is responsible for notifying the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and the Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California that this notice has been published.

Dated: April 26, 2012.

David Tarler,

Acting Manager, National NAGPRA Program.

[FR Doc. 2012–10491 Filed 4–30–12; 8:45 am]

BILLING CODE 4312–50–P

DEPARTMENT OF THE INTERIOR

National Park Service

[2253–665]

Notice of Inventory Completion: Yale Peabody Museum of Natural History, New Haven, CT

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Yale Peabody Museum of Natural History has completed an inventory of human remains in consultation with the appropriate Indian tribes and has determined that there is a 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 the Yale Peabody Museum of Natural History. Repatriation 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 the Yale Peabody Museum of Natural History at the address below by May 31, 2012.

ADDRESSES: Professor Derek E.G. Briggs, Director, Yale Peabody Museum of Natural History, P.O. Box 208118, New Haven, CT 06520–8118, telephone (203) 432–3752.

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 Yale Peabody Museum of Natural History. The human remains were removed from the John Day River area of Grant County, OR.

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 possession 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 Yale Peabody

Museum of Natural History professional staff in consultation with representatives of the Confederated Tribes of the Umatilla Indian Reservation, Oregon, and the Confederated Tribes of the Warm Springs Reservation of Oregon (hereafter referred to as “The Tribes”).

History and Description of the Remains

In 1871, human remains representing, at minimum, one individual were removed from the John Day River area in Grant County, OR, by Thomas Condon and General Crook. The remains were transferred to the Yale Peabody Museum of Natural History in February of 1872. No known individuals were identified. No associated funerary objects are present.

Based on the historical records of the recovery of the remains, museum catalog records of the remains, the geographic origin of the remains, and the description of the traditional territory of The Tribes, these human remains are believed to be culturally affiliated with The Tribes.

In 1873, human remains representing, at minimum, one individual were removed from the head of the John Day River in Grant County, OR, by Joseph Savage. The remains were transferred to the Yale Peabody Museum of Natural History in 1873. No known individuals were identified. No associated funerary objects are present.

Based on museum catalog records of the remains, the geographic origin of the remains, and the description of the traditional territory of The Tribes, these human remains are believed to be culturally affiliated with The Tribes.

In 1874, human remains representing, at minimum, three individuals were removed from the area of the John Day River in Grant County, OR, by Sam H. Snook. The remains were transferred to the Yale Peabody Museum of Natural History in 1874. No known individuals were identified. No associated funerary objects are present.

Based on museum catalog records of the remains, the geographic origin of the remains, and the description of the traditional territory of The Tribes, these human remains are believed to be culturally affiliated with The Tribes.

In 1880, Mr. Warfield and Leander Davis collected human remains representing, at minimum, three individuals near Pine Mountain, Grant County, OR. No known individuals were identified. No associated funerary objects are present.

Based on museum catalog records of the remains, the geographic origin of the remains, and the description of the traditional territory of The Tribes, these