

**ADDRESSES:** Rebecca Carruthers, NAGPRA Coordinator, California Department of Parks and Recreation, 1416 9th St., Room 902, Sacramento, CA 95814, telephone (916) 215-5018.

**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 California Department of Parks and Recreation, Sacramento, CA, that meets the definition of unassociated funerary 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 Item

At an unknown date, a cremation, representing one individual, and one stone bead were likely removed from Site CA-SAC-16, also known as the Bennett Mound, Sacramento County, CA. Subsequently, they became part of the collection at the California Department of Parks and Recreation. There is no specific excavation or donor information listed. However, a 1986 inventory of the CA-SAC-16 objects has a tag that reads: "Remains of cremation burial from Bennett Mound, Sacramento Valley." Based on this record, it is reasonably believed that the cremation and object were removed from Site CA-SAC-16. Currently, the cremated individual is missing from the collection. Therefore, the stone bead now meets the definition of an unassociated funerary object.

Site CA-SAC-16 has been excavated numerous times. The first documented excavation was by Anthony Zallio in 1923. In 1926 to 1927, Benjamin W. Hathaway excavated the site. Sacramento Junior College excavated from July to November 1933, and again in 1936 to 1937. Later excavations were conducted by Sacramento State College in 1953. Between 1966 and 1971, the American River College excavated under the direction of Charles Gebhardt.

Site CA-SAC-16 was occupied from the Middle Horizon (circa 1000 B.C.) to historic contact. Archeologists believe that the Penutian-speaking Maidu and Miwok are descended from what have been identified as the Windmiller people who occupied the Central Valley of California from 3,000 to 4,000 years

ago. No lineal descendant has been identified. Geographic affiliation is consistent with the historically documented use of the area by the Nisenan (Southern Maidu) and the Plains Miwok. The determination that this collection could be affiliated with either the historic Nisenan or the Plains Miwok is based on the movement of both groups near the borders of what is now identified as their historic territories.

#### Determinations Made by the California Department of Parks and Recreation

Officials of the California Department of Parks and Recreation have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B) the one cultural item described above is 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 is 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 object and the Buena Vista Rancheria of Me-Wuk Indians of California; Cortina Indian Rancheria of Wintun Indians of California; Lone Band of Miwok Indians of California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; United Auburn Indian Community of the Auburn Rancheria of California; Wilton Rancheria, California; and Yocha Dehe Wintun Nation, California (hereinafter referred to as "The Tribes").

#### Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the unassociated funerary object should contact Rebecca Carruthers, NAGPRA Coordinator, California Department of Parks and Recreation, 1416 9th St., Room 902, Sacramento, CA 95814, telephone (916) 215-5018, before September 7, 2011. Repatriation of the unassociated funerary object to The Tribes may proceed after that date if no additional claimants come forward.

The California Department of Parks and Recreation is responsible for notifying The Tribes that this notice has been published.

Dated: August 2, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**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, 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 Fowler Museum at UCLA. 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 Fowler Museum at UCLA at the address below by September 7, 2011.

**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 in the possession of the Fowler Museum at UCLA, Los Angeles, CA. The human remains were removed from Maricopa County, AZ.

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 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 the Fowler Museum at UCLA professional staff in consultation with representatives 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; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian

Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico. The Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona, has submitted a repatriation claim for the individual described in this notice, on behalf of itself 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; and Tohono O'odham Nation of Arizona (hereinafter referred to as "The Four Southern Tribes of Arizona").

#### History and Description of the Remains

In 1940, a human remain representing a minimum of one individual was removed from the Van Liere Ranch Site, in Maricopa County, AZ, during excavations by J.W. Simmons. The collection was donated to the Fowler Museum at UCLA by Thomas Hinton in 1956. The human remain is an infant's tooth that was found in the collection. No known individual was identified. No associated funerary objects are present.

The Van Liere Ranch site was a burial ground with numerous Hohokam cremations and other features. This site is dated from A.D. 300–1500 based on the cultural materials found at the site, which are identified by archeologists and cultural experts as consistent with Hohokam culture. There are burial records that describe the excavation of each burial and include field and artifact photos, drawings, and site maps. Except for this individual, the human remains were not removed from the ground. Based on museum documentation and information during consultation, it is reasonable to believe this individual is Native American and of Hohokam ancestry.

The Four Southern Tribes of Arizona assert a "close relationship of shared group identity that can be traced both historically and prehistorically between the Four Southern Tribes of Arizona and the people that inhabited the south central Arizona and the northern region of present day Mexico from time immemorial." Therefore, The Four Southern Tribes of Arizona claim cultural affiliation to this individual based on geographical, archeological, linguistic, oral tradition, and historical evidence.

The Hopi Tribe "claims cultural and ancestral affiliation to all human remains, associated and unassociated funerary objects, sacred objects, and objects of cultural patrimony that were collected from Paleo-Indian, Archaic, Basketmaker, Hisatsinom (Anasazi),

Mogollon, Hohokam, Sinaguan, Fremont, Mimbres, and Salado, prehistoric and historic cultures of the Southwest."

Based on, "Zuni oral teachings and tradition, ethnohistoric documentation, historic documentation, archaeological documentation, and other evidence, the Zuni Tribe claims cultural affiliation with prehistoric cultures of the Southwestern United States that include, and are known as, Paleo Indian, Archaic, Basketmaker, Puebloan, Fremont, Anasazi, Mogollon (including Mimbres and Jornada), Hohokam, Sinagua, Western Pueblo, and Salado."

Therefore, the oral tradition, kinship system, and archeology all indicate that The Four Southern Tribes of Arizona, Hopi Tribe of Arizona, and the Zuni Tribe of the Zuni Reservation, New Mexico, identify with the archeological Hohokam tradition. Finally, multiple lines of evidence, including treaties, Acts of Congress, and Executive Orders, indicate that the land from which the Native American human remain was removed is the aboriginal land of The Four Southern Tribes of Arizona, Hopi Tribe of Arizona, and the Zuni Tribe of the Zuni Reservation, New Mexico.

#### 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), the human remain described in this notice represent the physical remains of one individual 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 remain and The Four Southern Tribes of Arizona, Hopi Tribe of Arizona, and the Zuni Tribe of the Zuni Reservation, New Mexico.

#### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remain 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 September 7, 2011. Repatriation of the human remain to the Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona, on behalf of The Four Southern Tribes of Arizona, may proceed after that date if no additional claimants come forward.

The Fowler Museum at UCLA is responsible for notifying The Four Southern Tribes of Arizona, Hopi Tribe of Arizona, and the Zuni Tribe of the

Zuni Reservation, New Mexico, that this notice has been published.

Dated: August 2, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4310–50–P**

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253–665]

#### Notice of Inventory Completion: Washington State Department of Natural Resources, Olympia, WA, and University of Washington, Department of Anthropology, Seattle, WA

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

**ACTION:** Notice.

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**SUMMARY:** The Washington State Department of Natural Resources and the University of Washington, Department of Anthropology have completed an inventory of human remains and an associated funerary object, in consultation with the appropriate Indian tribes, and have determined that there is a cultural affiliation between the human remains and associated funerary object and present-day Indian tribes. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object may contact the Washington State Department of Natural Resources. Repatriation of the human remains and associated funerary object to the Indian tribe named 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 object should contact the Washington State Department of Natural Resources at the address below by September 7, 2011.

**ADDRESSES:** Maurice Major, Cultural Resource Specialist, Washington State Department of Natural Resources, P.O. Box 47000, 1111 Washington St., SE., Olympia, WA 98504–7000, telephone (360) 902–1298.

**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 an associated funerary object in the control of the Washington State Department of Natural Resources, Olympia, WA, and in the possession of the University of