

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 Grand Canyon National Park at the address below by May 10, 2013.

ADDRESSES: David Uberuaga, Superintendent, Grand Canyon National Park, P.O. Box 129, Grand Canyon, AZ 86023, telephone (928) 638-7945.

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 Grand Canyon National Park, Grand Canyon, AZ. The human remains were removed from within Grand Canyon National Park, Coconino 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 Superintendent, Grand Canyon National Park.

Consultation

A detailed assessment of the human remains was made by Grand Canyon National Park professional staff in consultation with representatives of the Havasupai Tribe of the Havasupai Reservation, Arizona; Hopi Tribe of Arizona; Hualapai Indian Tribe of the Hualapai Indian Reservation, Arizona; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Navajo Nation, Arizona, New Mexico, & Utah; 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)); San Juan Southern Paiute Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico (hereafter referred to as "The Tribes").

History and Description of the Remains

In 1967-1968, human remains representing a minimum of six

individuals were removed from the Unkar Delta site in Coconino County, AZ, during legally authorized excavations by the School of American Research under the direction of Douglas W. Schwartz. The human remains were curated at the School of American Research until 1980, when they were transferred to the University of Arizona, Tucson, AZ. In 2006, the human remains were transferred to Grand Canyon National Park. No known individuals were identified. No associated funerary objects are present.

The Unkar Delta site is a complex of 52 agricultural and habitation areas spread across 300 acres. Site architecture, cross-dating, ceramics, and tools indicate that the site was occupied between A.D. 750 and 1200. Three culturally distinct groups of people are represented at Unkar Delta—the Virgin and Kayenta branches of the ancestral Puebloan peoples and the Cohonina people.

Architectural similarities, geography, and material culture indicate close cultural and historical ties between the ancestral Puebloan peoples and the Hopi Tribe of Arizona and Zuni Tribe of the Zuni Indian Reservation, New Mexico.

Archeological assemblages, geography, place names, and oral history indicate cultural and historical ties between the inhabitants of the Unkar Delta and several of the Southern Paiute tribes (Kaibab Band of Paiute Indians, Las Vegas Tribe of Paiute Indians, Moapa Band of Paiute Indians, San Juan Southern Paiute Tribe of Arizona, and Shivwits Band of Paiutes).

Geography and oral history indicate close historical ties between the inhabitants of the Unkar Delta and the Havasupai Tribe of the Havasupai Reservation, Arizona.

Determinations Made by Grand Canyon National Park

Officials of Grand Canyon National Park have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of six individuals 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 remains and the Havasupai Tribe of the Havasupai Reservation, Arizona; Hopi Tribe of Arizona; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian

Reservation, Nevada; 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)); San Juan Southern Paiute Tribe of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains should contact David Uberuaga, Superintendent, Grand Canyon National Park, P.O. Box 129, Grand Canyon, AZ 86023, telephone (928) 638-7945, before May 10, 2013. Repatriation of the human remains to the Havasupai Tribe of the Havasupai Reservation, Arizona; Hopi Tribe of Arizona; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; 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)); San Juan Southern Paiute Tribe of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

Grand Canyon National Park is responsible for notifying The Tribes that this notice has been published.

Dated: March 11, 2013.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2013-08377 Filed 4-9-13; 8:45 am]

BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-12619;
[PPWOCRADN0-PCU00RP14.R50000]

**Notice of Inventory Completion:
Central Washington University,
Ellensburg, WA**

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

SUMMARY: Central Washington University has completed an inventory of human remains, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, and has determined that there is no cultural affiliation between the human remains and any present-day Indian tribes or Native Hawaiian organizations. Representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains should submit a written request to Central Washington University. If no additional requestors come forward, transfer of control of the human remains to the non-Federally recognized Indian group stated in this notice may proceed.

DATES: Representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains should submit a written request with information in support of the request to Central Washington University at the address in this notice by May 10, 2013.

ADDRESSES: Lourdes Henebry-DeLeon, Department of Anthropology Central Washington University, 400 East University Way, Ellensburg, WA 98926-7544, telephone (509) 963-2167.

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 under the control of Central Washington University, Ellensburg, WA. The human remains were removed from Yakima 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) and 43 CFR 10.11(d). 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.

Consultation

A detailed assessment of the human remains was made by Central Washington University professional staff in consultation with representatives of the Confederated Tribes and Bands of the Yakama Nation; Confederated Tribes of the Colville Reservation; and the Wanapum Band of Priest Rapids, a non-Federally recognized Indian group.

History and Description of the Remains

On May 5, 1957, human remains representing, at minimum, one individual were removed from site 45-YK-13 in Yakima County, WA, by Mr. and Mrs. Cyril Davis, members of the Washington Archaeological Society (WAS), a local amateur archaeology group. The human remains consist of a cranium and mandible found at the north end of site 45-YK-13. Mr. Edward Nolan donated the cranium and mandible to the Thomas Burke Memorial Washington State Museum (Burke Museum) on September 29, 1959. The collection was formally accessioned by the Burke Museum in 1965 (Burke Accn. 1965-77). In 1974, the Burke Museum legally transferred the cranium and mandible to Central Washington University Department of Anthropology (CWU ID AA). No known individuals were identified. No associated funerary objects are present.

In 1958, Dr. Robert Greengo, University of Washington, recorded 45-YK-13 as a late prehistoric to historic site during an archaeological survey in the Priest Rapids and Wanapum Reservoirs. Dr. Greengo noted that prior to his work, the WAS dug a narrow test trench perpendicular to the river bank. This test trench was never formally reported, but Dr. Greengo was informed that some human bones had been found. Subsequently, those human remains were examined by physical anthropologist Lourdes Henebry-DeLeon of Central Washington University. "Priest Rapids" is written on the cranium. The morphology of the remains is consistent with individuals of Native American ancestry and the archaeological site context supports the Native American determination.

The Wanapum Band of Priest Rapids, a non-Federally recognized Indian group, maintains that, according to tradition, they have always inhabited the land area where the human remains were removed. Site 45-YK-13 lies within the ceded lands of the Confederated Tribes and Bands of the Yakama Nation in the Treaty of 1855, but none of the leaders of the Wanapum Band of Priest Rapids signed that treaty. The Wanapum Band of Priest Rapids continues to live near their ancient village site at P'na (Sharkey 1984: 69). In 1951, Harry Tomalawash and Johnny Buck describe P'na as being "upstream from the [first Priest Rapids power plant].* * * It means fish caught or fish trap. They used to catch fish there in P'na. It was a long trap made of willows. They put it into the water and it caught the fish." (L.V. McWorter Collection, 1951). Beyond the foot of Priest Rapids

and extending to the confluence of the Snake and Columbia Rivers, Relander reports that the Wanapums "had fifteen villages, the largest being Townmowtowee (Richland), Chanout (Hanford), and Tacht (White Bluffs)." He further states that from Kosith (Pasco) northward to Vantage, the Wanapum occupied another "thirty-five dwelling places" (Relander 1956:32).

Site 45-YK-13 is located within the area identified by the Indian Claims Commission as the aboriginal territory of the Wanapum Band of Priest Rapids. A. J. Splawn was one of the best informed early settlers in central Washington, and expert witnesses for petitioners and defendants with claims before the Indian Claims Commission relied on his writings (12 Ind. Cl. Comm. 301:324-325). The Indian Claims Commission (1963:325-326) found that "Mr. Splawn's writings concerning the areas of occupation of the various Indian tribes and bands within the claimed area substantiate and confirm much of the earlier recorded observations." Mr. Splawn described the areas of occupation of the Wanapum to include: "Wi-nah-pams or Sokulks were Shahap-tam Indians and occupied both banks of the Columbia from a short distance above the mouth of the Yakima River to Saddle Mountain." Splawn wrote that this band belonged to the Simcoe (Yakama) reservation but refused to move onto it, preferring to die where their bones might rest in the sand hills beside their ancestors. James Mooney (1896) wrote that the Wanapum "ranged along both banks of the Columbia from above Crab Creek down to the mouth of Snake River. The village where their chief Smohalla resided was on the west bank of the Columbia at the * * * foot of Priest's Rapids."

At the time of the excavation and removal of these human remains, the land from which the remains were removed was not the tribal land of any Indian tribe or Native Hawaiian organization. Central Washington University consulted with all Indian tribes who are recognized as aboriginal to the area from which these Native American human remains were removed. These tribes are the Confederated Tribes and Bands of the Yakama Nation; Confederated Tribes of the Colville Reservation; and the Wanapum Band of Priest Rapids, a non-Federally recognized Indian group.

Pursuant to 43 CFR 10.11(c)(2)(ii), the Secretary of the Interior may make a recommendation for a transfer of control of culturally unidentifiable human remains with a "tribal land" or "aboriginal land" provenience to a non-Federally recognized Indian group. In

September 2012, Central Washington University requested that the Secretary, through the Native American Graves Protection and Repatriation Review Committee, recommend the proposed transfer of control of the culturally unidentifiable Native American human remains to the Wanapum Band of Priest Rapids, a non-Federally recognized Indian group. The Review Committee, acting pursuant to its responsibility under 25 U.S.C. 3006(c)(5), considered the request at its November 2012 meeting and recommended to the Secretary that the proposed transfer of control proceed. A March 1, 2013 letter on behalf of the Secretary of Interior from the Designated Federal Official transmitted the Secretary's independent review and concurrence with the Review Committee that:

- Central Washington University consulted with every appropriate Indian tribe or Native Hawaiian organization,
- none of the Indian tribes or Native Hawaiian organizations agreed to accept control,
- none of the Indian tribes or Native Hawaiian organizations objected to the proposed transfer of control, and
- Central Washington University may proceed with the agreed-upon transfer of control of the culturally unidentifiable human remains to the Wanapum Band of Priest Rapids, a non-Federally recognized Indian group.

Transfer of control is contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills that requirement.

Determinations Made by Central Washington University

Officials of Central Washington University have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice are Native American based on morphology and archeological context.
- 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.
- Pursuant to 43 CFR 10.11(c)(2)(ii), the disposition of the human remains will be to the Wanapum Band of Priest Rapids, a non-Federally recognized Indian group.

Additional Requestors and Disposition

Representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these

human remains should submit a written request with information in support of the request to Lourdes Henebry-DeLeon, Department of Anthropology Central Washington University, 400 East University Way, Ellensburg, WA, 98926-7544, telephone (509) 963-2167, by May 10, 2013. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Wanapum Band of Priest Rapids, a non-Federally recognized Indian group, may proceed.

Central Washington University is responsible for notifying the Confederated Tribes and Bands of the Yakama Nation; Confederated Tribes of the Colville Reservation; and the Wanapum Band of Priest Rapids, a non-Federally recognized Indian group, that this notice has been published.

Dated: March 20, 2013.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2013-08371 Filed 4-9-13; 8:45 am]

BILLING CODE 4312-70-P

DEPARTMENT OF THE INTERIOR

National Park Service

**[NPS-WASO-NAGPRA-12618;
PPWOCRADN0-PCU00RP14.R50000]**

Notice of Inventory Completion: San Francisco State University NAGPRA Program, San Francisco, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The San Francisco State University NAGPRA Program has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, and has determined that there is a cultural affiliation between the human remains and associated funerary objects and present-day Indian tribes or Native Hawaiian organizations. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request to the San Francisco State University NAGPRA Program. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects to the lineal descendants, Indian tribes, or Native Hawaiian organizations stated in this notice may proceed.

DATES: Lineal descendants or representatives of any Indian tribe or

Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to the San Francisco State University NAGPRA Program at the address in this notice by May 10, 2013.

ADDRESSES: Jeffrey Boland Fentress, San Francisco State University NAGPRA Program, c/o Department of Anthropology, San Francisco State University, 1600 Holloway Avenue, San Francisco, CA 94132, telephone (415) 338-3075.

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 under the control of the San Francisco State University NAGPRA Program. The human remains and associated funerary objects were removed from site CA-TUO-328 in Tuolumne 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 San Francisco State University NAGPRA Program professional staff in consultation with representatives of the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California.

History and Description of the Remains

Between 1970 and 1971, human remains representing, at minimum, one individual were removed from site CA-TUO-328 in Tuolumne County, CA, by San Francisco State University personnel in conjunction with the construction of the New Don Pedro Reservoir. Site materials from the New Don Pedro Reservoir project were curated at San Francisco State University after excavation. No known individuals were identified. The 16 individual and 3 lots of associated funerary objects are 5 chert flakes and tools, 1 obsidian projectile point, 4 obsidian flakes, 1 basalt flake, 1 ground stone, 1 one bone tool, 2 square cut nails, 1 piece of halotis shell, and 3 lots of unmodified faunal.