

### Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Katatra Vasquez, U.S. Department of Energy Oak Ridge Office, P.O. Box 2001, SE-32, Oak Ridge, TN 37831, telephone (865) 576-0835 before February 11, 2013. Repatriation of the human remains and associated funerary object to the Cherokee Nation; the Eastern Band of Cherokee Indians; and the United Keetoowah Band of Cherokee Indians in Oklahoma may proceed after that date if no additional claimants come forward.

The U.S. Department of Energy Oak Ridge Office is responsible for notifying the Cherokee Nation; Chickasaw Nation; Choctaw Nation of Oklahoma; Eastern Band of Cherokee; Eastern Shawnee Tribe of Oklahoma; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama); Quapaw Tribe of Indians; The Muscogee (Creek) Nation; The Seminole Nation of Oklahoma; and the United Keetoowah Band of Cherokee Indians in Oklahoma, that this notice has been published.

Dated: December 12, 2012.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-11893; 2200-1100-665]

### Notice of Inventory Completion: The Museum of Anthropology at Washington State University, Pullman, WA

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

**ACTION:** Notice.

**SUMMARY:** The Museum of Anthropology has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribe, and has determined that there is a cultural affiliation between the human remains and associated funerary objects and the Confederated Tribes of the Colville Reservation.

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects may contact the Museum of Anthropology at Washington State University. Repatriation of the human remains associated funerary items to the

Confederated Tribes of the Colville Reservation 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 Museum of Anthropology at Washington State University at the address below by February 11, 2013.

**ADDRESSES:** Mary Collins, Museum of Anthropology at Washington State University, Pullman, WA 99164-4910, telephone (509) 335-4314.

**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 Museum of Anthropology at Washington State University, Pullman, WA. The human remains and associated funerary objects were removed from Stevens 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 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 Museum of Anthropology at Washington State University professional staff in consultation with representatives of the Confederated Tribes of the Colville Reservation.

### History and Description of the Remains

In 1980, human remains representing, at minimum, six individuals were removed by a county road crew from the Addy Sand Pit in Stevens County, WA. The remains include the nearly complete skeletal remains of an adult male, the nearly complete skeleton of an adult of unknown sex, the partial post cranial remains of an adult of unknown sex, the complete cranial and partial post cranial remains of a juvenile of unknown sex, and the partial cranial and post cranial remains of two juveniles of unknown sex. The remains were transferred to archaeologists from the University of Idaho, who recorded the location as archaeological site 45ST296. In 2000, the remains were transferred to the Museum of Anthropology at Washington State

University. No known individuals were identified. The three associated funerary objects include one lot of shell and animal bone fragments, one stone flake, and one dentalia shell bead.

In 1981, human remains representing, at minimum, three individuals were removed from a disturbed talus slope area near Addy, WA, by unknown persons. The location has been described as archaeological site 45ST297. The remains were transferred to the Stevens County Coroner in June of 1981. The coroner transferred the remains to the University of Idaho the following month. In 2000, the remains were transferred to the Museum of Anthropology at Washington State University. No known individuals were identified. No associated funerary objects are present.

In 1983, human remains representing, at minimum, five individuals were removed by a private homeowner who was building a basement in the community of Kettle Falls in Stevens County, WA. The remains were transferred to archaeologists from the University of Idaho who recorded the location as archaeological site 45ST312. In 2000, the remains were transferred to the Museum of Anthropology at Washington State University. No known individuals were identified. The 32 associated funerary objects are 3 battered cobbles, 13 tabular stone knives, 1 glass bottleneck fragment, 1 glass button, 1 bone fishing leister point, 10 stone flakes, and 3 lots of charcoal fragments.

These sites are within the traditional territory of the Confederated Tribes of the Colville Reservation. Historical, ethnographic, linguistic, and archaeological information links these sites to the Confederated Tribes of the Colville Reservation.

### Determinations Made by the Museum of Anthropology at Washington State University

Officials of the Museum of Anthropology at Washington State University have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 14 individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the 35 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 Confederated Tribes of the Colville Reservation.

#### 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 Mary Collins, Museum of Anthropology at Washington State University Pullman, WA 99164-4910, telephone (509) 335-4314, before February 11, 2013. Repatriation of the human remains and associated funerary objects to the Confederated Tribes of the Colville Reservation may proceed after that date if no additional claimants come forward.

The Museum of Anthropology at Washington State University is responsible for notifying the Confederated Tribes of the Colville Reservation that this notice has been published.

Dated: December 7, 2012.

**Melanie O'Brien,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-11900; 2200-1100-665]

#### Notice of Inventory Completion: Fort Collins Museum of Discovery, Fort Collins, CO

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

**ACTION:** Notice.

**SUMMARY:** The Fort Collins Museum of Discovery (formerly The Fort Collins Museum) has completed an inventory of human remains, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the remains and any present-day Indian tribe.

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Fort Collins Museum of Discovery. Disposition of the human remains to the Indian tribes stated below may occur if no additional requestors come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the Fort Collins Museum of Discovery at the address below by February 11, 2013.

**ADDRESSES:** Dr. Brenda Martin, NAGPRA Coordinator, Fort Collins

Museum of Discovery, 408 Mason Court, Fort Collins, CO 80524, telephone (970) 420-1154.

**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 Fort Collins Museum of Discovery, Fort Collins, CO. The human remains were most likely removed from the Four Corners region of the southwestern United States.

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 the Fort Collins Museum of Discovery professional staff in consultation with representatives of 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; 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); Ohkay Owingeh, New Mexico (previously listed as the Pueblo of San Juan); Pawnee Nation of Oklahoma; 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; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; 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 the Zuni Tribe of the Zuni Reservation, New Mexico.

#### History and Description of the Remains

Sometime before 1941, human remains representing, at minimum, one individual were removed from an unknown location. After 1941, an unknown individual donated the remains to the Fort Collins Pioneer Museum (now the Fort Collins Museum of Discovery). Although specific provenience of the human remains is unknown, osteological analysis conducted by physical anthropologists and by independent forensic scientists determined that the remains are of Native American ancestry from the southwestern region of the United States. No known individual was identified. No associated funerary objects are present.

During a 2002 consultation with Plains and Ute tribes, there was a consensus that the Puebloan groups should be consulted regarding repatriation and disposition of this individual. These suggestions and additional scientific findings led to consultation by letter and telephone in 2005 with Indian tribes whose aboriginal territory includes the Four Corners Region of the Southwest (Apache and Navajo Counties, AZ; Dolores, La Plata, Las Animas, Montezuma San Juan and San Miguel Counties, CO; McKinley, Rio Arriba, Sandoval, or San Juan Counties, NM), the area from which this individual was most likely removed based on the collecting history of museum donors. In 2012, further consultation was conducted with representatives from the Hopi Tribe, Arizona; Pueblo of Acoma, New Mexico; Pueblo of Zia, New Mexico; and the Zuni Tribe of the Zuni Reservation, New Mexico, at Acoma Pueblo. The Navajo Nation, Arizona, New Mexico, & Utah, and the Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah, were contacted via telephone and electronic mail.