

between the Hohokam and the O'odham tribes.

**Determinations Made by the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and the Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA**

Officials of the Bureau of Indian Affairs and the Robert S. Peabody Museum of Archaeology 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 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 object 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 of Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico (hereafter referred to as "The Tribes").

**Additional Requestors and Disposition**

Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim this cultural item should submit a written request with information in support of the claim to Anna Pardo, Museum Program Manager/NAGPRA Coordinator, U.S. Department of the Interior, Indian Affairs, 12220 Sunrise Valley Drive, Room 6084, Reston, VA 20191, telephone (703) 390-6343, email [Anna.Pardo@bia.gov](mailto:Anna.Pardo@bia.gov), by May 15, 2013. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary object to The Tribes may proceed.

The Bureau of Indian Affairs is responsible for notifying The Tribes that this notice has been published.

Dated: March 21, 2013.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**DEPARTMENT OF THE INTERIOR**

**National Park Service**

**[NPS-WASO-NAGPRA-12676; PPWOCRADNO-PCU00RP14.R50000]**

**Notice of Inventory Completion: Carnegie Museum of Natural History, Pittsburgh, PA**

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

**ACTION:** Notice.

**SUMMARY:** The Carnegie Museum of Natural History 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 Carnegie Museum of Natural History. 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 Carnegie Museum of Natural History at the address in this notice by May 15, 2013.

**ADDRESSES:** Dr. Sandra L. Olsen, Carnegie Museum of Natural History, 5800 Baum Blvd., Pittsburgh, PA 15206, telephone (412) 665-2606, email [SandraLOlsen@gmail.com](mailto:SandraLOlsen@gmail.com).

**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 Carnegie Museum of Natural History, Pittsburgh, PA. The human remains and associated funerary objects were removed from Emerson Cemetery, in Hancock County, ME.

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 Carnegie Museum of Natural History professional staff in consultation with representatives of the Aroostook Band of Micmac (previously listed as the Aroostook Band of Micmac Indians); Houlton Band of Maliseet Indians; Passamaquoddy Tribe; and the Penobscot Nation (previously listed as the Penobscot Tribe of Maine).

**History and Description of the Remains**

In 1912, human remains representing, at minimum, one individual were removed from the Emerson Cemetery near Lake Alamoosook, in Orland, Hancock County, ME. This was part of an exploration of archaeological sites in Maine by the Phillips Academy, Andover, MA. In 1923, Phillips Academy transferred a single individual's remains and associated funerary objects to the Carnegie Museum of Natural History, as part of a large, representative sample of archaeological material from all over the United States. The individual is represented by a single bone fragment from Grave 65. No known individuals were identified. The 18 associated funerary objects are 3 gouges, 5 points, 1 broken point, 1 pebble, 3 celts, 1 knife, 1 adze, 1 plummet, and 2 water-worn stones removed from Grave 65 and Graves 61, 83, and 90.

The human remains and associated funerary objects were identified by archaeologists at Phillips Academy as being from the Red Paint phase, identified by the extensive use of red ochre in the burials. Red ochre has a spiritual significance in the Wabanaki cultural worldview, as illustrated in oral tales published in 1894 (Rand, *Legends of the Micmacs*). Creation stories and other narratives place the Wabanaki tribes in Maine from the earliest days. The Wabanaki people have a long history of protecting burial places. Records from the 18th century document the Wabanaki tribes desire to maintain ancestral burials and cemeteries undisturbed.

Orland, ME, is within the traditional hunting and fishing territory of the Penobscot tribe, and specific places in the area are referenced in Penobscot

tribal legends (Speck, *Penobscot Man: The Life History of a Forest Tribe in Maine*; Siebert, *Penobscot Legends*). In 1775, the Provincial Congress of Massachusetts recognized the Penobscot tribe's claim to "territories or possessions, beginning at the Head of Tide on the Penobscot-river, extending six miles on each side of said river" (Godfrey, "The Ancient Penobscot, or Panawanskek," *Historical Magazine*, Vol. 1., Series 3: 85–92). Although the Emerson Cemetery was on property not owned by Penobscot tribe, in 1918, the same excavators from Phillips Academy were refused permission to examine similar Red Paint graves on located on Indian Island, ME, on Penobscot tribal lands.

Today, the Wabanaki tribes are represented by the Aroostook Band of Micmac (previously listed as the Aroostook Band of Micmac Indians); Houlton Band of Maliseet Indians; Passamaquoddy Tribe; and the Penobscot Nation (previously listed as the Penobscot Tribe of Maine).

#### **Determinations Made by the Carnegie Museum of Natural History**

Officials of the Carnegie Museum of Natural History have determined that:

- 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(3)(A), the 18 objects described in this notice 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 Aroostook Band of Micmac (previously listed as the Aroostook Band of Micmac Indians); Houlton Band of Maliseet Indians; Passamaquoddy Tribe; and the Penobscot Nation (previously listed as the Penobscot Tribe of Maine).

#### **Additional Requestors and Disposition**

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 Dr. Sandra L. Olsen, Carnegie Museum of Natural History, 5800 Baum Blvd., Pittsburgh, PA 15206, telephone (412) 665–2606, email [SandraLOlsen@gmail.com](mailto:SandraLOlsen@gmail.com), by May 15, 2013. After that date, if no additional requestors have come forward, transfer

of control of the human remains and associated funerary objects to the Aroostook Band of Micmac (previously listed as the Aroostook Band of Micmac Indians); Houlton Band of Maliseet Indians; Passamaquoddy Tribe; and the Penobscot Nation (previously listed as the Penobscot Tribe of Maine) may proceed.

The Carnegie Museum of Natural History is responsible for notifying the Aroostook Band of Micmac (previously listed as the Aroostook Band of Micmac Indians); Houlton Band of Maliseet Indians; Passamaquoddy Tribe; and the Penobscot Nation (previously listed as the Penobscot Tribe of Maine) that this notice has been published.

Dated: March 26, 2013.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

**[NPS–WASO–NAGPRA–12591;  
PPWOCRADN0–PCU00RP14.R50000]**

#### **Notice of Inventory Completion: University of Washington, Department of Anthropology, Seattle, WA**

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

**ACTION:** Notice.

**SUMMARY:** The University of Washington, Department of Anthropology, 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 the Burke Museum acting on behalf of the University of Washington, Department of Anthropology. If no additional requestors come forward, transfer of control of the human remains to the Indian tribes or Native Hawaiian organizations 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 the University of Washington at the address in this notice by May 15, 2013.

**ADDRESSES:** Dr. Peter Lape, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195, telephone (206) 685–3849.

**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 the University of Washington, Department of Anthropology, and in the possession of the Burke Museum. The human remains were removed from an unknown location, possibly from Washington State.

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.

#### **Consultation**

A detailed assessment of the human remains was made by the University of Washington, Department of Anthropology, and the Burke Museum professional staff in consultation with representatives of tribes with aboriginal territory in Washington, Michigan, and South Carolina. The consultant tribes with aboriginal territory in Washington include: the Coeur D'Alene Tribe (previously listed as the Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho); Confederated Tribes and Bands of the Yakama Nation; Confederated Tribes of the Chehalis Reservation; Confederated Tribes of the Colville Reservation; Confederated Tribes of the Umatilla Indian Reservation (previously listed as the Confederated Tribes of the Umatilla Reservation, Oregon); Confederated Tribes of the Warm Springs Reservation of Oregon; Cowlitz Indian Tribe; Jamestown S'Klallam Tribe; Kalispel Indian Community of the Kalispel Reservation; Lower Elwha Tribal Community (previously listed as the Lower Elwha Tribal Community of the Lower Elwha Reservation, Washington); Lummi Tribe of the Lummi Reservation; Makah Indian Tribe of the Makah Indian Reservation; Muckleshoot Indian Tribe (previously listed as the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington); Nez Perce Tribe (previously listed as Nez Perce Tribe of Idaho); Nooksack Indian Tribe; Port