

## Consultation

A detailed assessment of the human remains was made by the USDA Apache-Sitgreaves National Forests professional staff in consultation with representatives of the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and the Zuni Tribe of the Zuni Reservation, New Mexico (hereinafter referred to as "The Tribes").

## History and description of the remains

In 1952, human remains representing, at minimum, one individual were removed by Dr. Paul Martin of the Field Museum of Natural History from Cospers Cliff Dwelling on the Apache-Sitgreaves National Forests, in Greenlee County, AZ. No known individual was identified. No associated funerary objects are present.

Based on material culture, architecture, and site organization, Cospers Cliff Dwelling has been identified as an Upland Mogollon site. Continuities of ethnographic materials, technology, and architecture indicate affiliation of Upland Mogollon sites with historic and present-day Puebloan cultures. Oral traditions presented by representatives of The Tribes support cultural affiliation with Upland Mogollon sites in this portion of east central Arizona.

## Determinations made by the USDA, Forest Service, Apache-Sitgreaves National Forests

Officials of the USDA, Forest Service, Apache-Sitgreaves National Forests 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(2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and The Tribes.

## Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, USDA Forest Service, 333 Broadway Blvd. SE., Albuquerque, NM 87102, telephone (505) 842-3238 before March 21, 2013. Repatriation of the human remains to The Tribes may proceed after that date if no additional claimants come forward.

The USDA, Forest Service, Apache-Sitgreaves National Forests is responsible for notifying The Tribes that this notice has been published.

Dated: January 25, 2013.

**Melanie O'Brien,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-12187;2200-1100-665]

### Notice of Inventory Completion: Grand Rapids Public Museum, Grand Rapids, MI

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

**ACTION:** Notice.

**SUMMARY:** The Grand Rapids Public Museum has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes, and has determined that there is a cultural affiliation between the human remains and associated funerary objects and a present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects may contact the Grand Rapids Public Museum. Repatriation of the human remains and associated funerary objects to the Indian tribe 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 objects should contact the Grand Rapids Public Museum at the address below by March 21, 2013.

**ADDRESSES:** Marilyn Merdzinski, Director of Education & Interpretation, Grand Rapids Public Museum, 272 Pearl St. NW., Grand Rapids, MI 49501, telephone (616) 929-1801.

**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 Grand Rapids Public Museum, Grand Rapids, MI. The human remains and associated funerary objects were removed from an unknown location in northern Tennessee.

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 and associated funerary objects was made by the Grand Rapids Public Museum professional staff in consultation with representatives of the Chickasaw Nation, the Eastern Band of Cherokee Indians, and the United Keetoowah Band of Cherokee Indians in Oklahoma. By letter to the Grand Rapids Public Museum in 2010, the Eastern Band of Cherokee Indians and the United Keetoowah Band of Cherokee Indians in Oklahoma deferred to any other tribe who may claim cultural affiliation.

## History and Description of the Remains

At an unknown date, human remains representing, at minimum, one individual were removed from an unknown location in northern Tennessee. At an unknown date, the human remains and associated funerary objects were acquired by Dr. Ruth Herrick from an unknown individual. In 1974, the human remains and associated funerary objects were donated to the Grand Rapids Public Museum by bequest. No known individuals were identified. The 12 associated funerary objects are: 1 bark bundle, 1 lot of glass fragments, 1 polished stone, 1 sandstone artifact, 1 stone with red ocher adhering, 1 musket fragment, 1 lot of gun flints, 1 lot of musket balls, 1 metallic mineral, 1 lot of silver pins, 1 lot of textile fragments, and 1 lot of copper pendants, beads, glass, and buttons.

The determination to affiliate these human remains and associated funerary objects with the Chickasaw group is based on the following categories of evidence: geographical, ethnohistorical, archaeological, anthropological, oral traditions, historical, and collections documentation at the Grand Rapids Public Museum. Museum documentation indicates that the burial is Chickasaw and the associated funerary objects date the burial to sometime between the 17th and 19th centuries of the historic period. The Chickasaw tribe, today represented by the Chickasaw Nation, is known to have had an historic period presence in the area where the human remains and associated funerary objects were removed.

### Determinations Made by the Grand Rapids Public Museum

Officials of the Grand Rapids Public Museum 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 12 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 Chickasaw Nation.

### 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 Marilyn Merdzinski, Director of Education & Interpretation, Grand Rapids Public Museum, 272 Pearl St. NW., Grand Rapids, MI 49501, telephone (616) 929-1801, before March 21, 2013. Repatriation of the human remains and associated funerary objects to the Chickasaw Nation may proceed after that date if no additional claimants come forward.

The Grand Rapids Public Museum is responsible for notifying the Chickasaw Nation, the Eastern Band of Cherokee Indians, and the United Keetoowah Band of Cherokee Indians in Oklahoma that this notice has been published.

Dated: January 25, 2013.

**Melanie O'Brien,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. 2013-03632 Filed 2-15-13; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-11918; 2200-1100-665]

### Notice of Intent To Repatriate a Cultural Item: Binghamton University, State University of New York, Binghamton, NY

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

**ACTION:** Notice.

**SUMMARY:** Binghamton University, in consultation with the appropriate Indian tribes, has determined that a cultural item meets the definition of sacred object and repatriation to the

Indian tribe stated below may occur if no additional claimants come forward. Representatives of any Indian tribe that believes itself to be culturally affiliated with the cultural item may contact Binghamton University.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural item should contact Binghamton University at the address below by March 21, 2013.

**ADDRESSES:** Nina M. Versaggi, Public Archaeology Facility, Binghamton University, Binghamton, NY 13902-6000, telephone (607) 777-4786.

**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 Binghamton University that meets the definition of sacred 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(s)

During the middle to late 1960s, the Anthropology Department at Binghamton University acquired a False Face mask made by an artist from the Six Nations, in Ontario, Canada. A typed index card accompanying the mask reads: "Big lipped Grandfather, Onondaga Nation, Deer Clan, Six Nations Reservation—Ontario." The mask is carved wood with a black face with a red mouth, turned up at the corners, with a hole in the center. The mask face has a curved nose with holes and metal eye inlays surrounding center eyeholes. The face is framed with dark hair, and there are carved and etched lines on the face.

On March 11, 2003, Binghamton University hosted a consultation meeting for all Federally recognized tribes to review NAGPRA summaries as part of the process of determining cultural affiliation. A group of traditional representatives from the Cayuga Nation; Saint Regis Mohawk Tribe (previously listed as the St. Regis Band of Mohawk Indians of New York); Seneca Nation of Indians (previously listed as the Seneca Nation of New York); Seneca-Cayuga Tribe of Oklahoma; and Tuscarora Nation met

privately after the open consultation. On July 17, 2012, a representative of the Onondaga Nation met with representatives of Binghamton University, and subsequently, the Onondaga Nation requested the repatriation of the mask.

### Determinations Made by Binghamton University

Officials of Binghamton University have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the one cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents.
- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the sacred object and the Onondaga Nation.

### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object should contact Nina M. Versaggi, Public Archaeology Facility, Binghamton University, Binghamton, NY 13902-6000, telephone (607) 777-4786 before March 21, 2013. Repatriation of the sacred object to the Onondaga Nation may proceed after that date if no additional claimants come forward.

Binghamton University is responsible for notifying the Cayuga Nation; Delaware Nation, Oklahoma; Delaware Tribe of Indians; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation; Saint Regis Mohawk Tribe (previously listed as the St. Regis Band of Mohawk Indians of New York); Seneca Nation of Indians (previously listed as the Seneca Nation of New York); Seneca-Cayuga Tribe of Oklahoma; Stockbridge Munsee Community, Wisconsin; Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York); and Tuscarora Nation that this notice has been published.

Dated: December 13, 2012.

**Sherry Hutt,**

*Manager, National Native American Graves Protection and Repatriation Act Program.*

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