

Park analysis conclusion of an Ancestral Puebloan cultural affiliation, likely dating from between the Basketmaker III and Pueblo I time periods (A.D. 500–A.D. 900), which is consistent with prehistoric settlement and occupation of this geographic area.

Determinations made by the USDA Forest Service, San Juan National Forest

Officials of the San Juan National Forest have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of three 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 to the Hopi Tribe of Arizona; Kewa Pueblo, New Mexico (previously listed as the Pueblo of Santo Domingo); Ohkay Owingeh, New Mexico (previously listed as the Pueblo of San Juan); 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; Ysleta del Sur Pueblo of Texas; 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 request transfer of control of these human remains should submit a written request with information in support of the request to Julie Coleman, Heritage Program Manager, San Juan National Forest, 15 Burnett Court, Durango, CO 81301, telephone (970) 385–1250, email jacoleman@fs.fed.us, by July 8, 2013. After that date, if no additional requestors have come forward, transfer of control of the human remains to The Tribes may proceed.

The San Juan National Forest is responsible for notifying of the Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Kewa Pueblo, New Mexico (previously listed as the Pueblo of Santo Domingo); Navajo Nation,

Arizona, New Mexico & Utah; Ohkay Owingeh, New Mexico (previously listed as the Pueblo of San Juan); 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; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta del Sur Pueblo of Texas; and the Zuni Tribe of the Zuni Reservation, New Mexico, that this notice has been published.

Dated: May 6, 2013.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

**[NPS–WASO–NAGPRA–13042;
PPWOCRADN0–PCU00RP14.R50000]**

Notice of Intent To Repatriate Cultural Items: University of Michigan, Museum of Anthropology, Ann Arbor, MI

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The University of Michigan, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of unassociated funerary objects. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to the University of Michigan. If no additional claimants come forward, transfer of control of the cultural items 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 claim these cultural items should submit a written request with information in support of the claim to the University of Michigan at the address in this notice by July 8, 2013.

ADDRESSES: Dr. Ben Secunda, NAGPRA Project Manager, Office of the Vice President for Research, 4080 Fleming Building, University of Michigan, 503 S. Thompson St., Ann Arbor, MI 48109–1340, telephone (734) 647–9085, email bsecunda@umich.edu.

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 cultural items under the control of the University of Michigan that meet the definition of unassociated funerary objects 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 items. The National Park Service is not responsible for the determinations in this notice.

History and Description of the Cultural Item(s)

Prior to 1924, 15 cultural items were removed from graves in the areas of Middle Village, Cross Village, and other locations in Emmet County, MI. In 1924, these items were sold to the University of Michigan, Museum of Anthropology, by Rev. L.P. Rowlands of Detroit, MI. Other unassociated funerary objects from this collection were previously listed in a Notice of Inventory Completion published in the **Federal Register** (62 FR 8265–8266, February 24, 1997). The 15 unassociated funerary objects are as follows: From Middle Village—6 pipestone square beads; from Cross Village—1 silver brooch; 1 iron axe; and 1 small oval wooden bowl; and from locations in Emmet County—2 silver fragments; 1 British military coat button; 1 small bundle of feathers, plant fibers, and metal pieces; 1 lot of red paint fragments in hide; and 1 textile fragment with small shell beads.

The areas of Cross Village and Middle Village are historic Odawa settlements, and the types of unassociated funerary objects are consistent with Odawa burials of the late seventeenth and eighteenth centuries. Consultation evidence presented by the Little Traverse Bay Bands of Odawa Indians, Michigan, supports the Odawa affiliation for these sites.

Determinations Made by the University of Michigan

- Pursuant to 25 U.S.C. 3001(3)(B), the 15 cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from specific burial sites of Native American individuals.

- 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 objects and the Little Traverse Bay Bands of Odawa Indians, Michigan.

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 these cultural items should submit a written request with information in support of the claim to Dr. Ben Secunda, NAGPRA Project Manager, Office of the Vice President for Research, 4080 Fleming Building, University of Michigan, 503 S. Thompson St., Ann Arbor, MI 48109-1340, telephone (734) 647-9085, email bsecunda@umich.edu by July 8, 2013. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Little Traverse Bay Bands of Odawa Indians, Michigan, may proceed.

The University of Michigan is responsible for notifying the Little Traverse Bay Bands of Odawa Indians, Michigan, that this notice has been published.

Dated: May 8, 2013.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-13041;
PPWOCRADNO-PCU00RP14.R50000]

Notice of Intent to Repatriate Cultural Items: The Field Museum, Chicago, IL

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Field Museum, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet

the definition of unassociated funerary objects. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to the Field Museum. If no additional claimants come forward, transfer of control of the cultural items 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 claim these cultural items should submit a written request with information in support of the claim to the Field Museum at the address in this notice by July 8, 2013.

ADDRESSES: Helen Robbins, Repatriation Director, Field Museum, 1400 South Lake Shore Drive, Chicago, IL 60605, telephone (312) 665-7317, email hrobbins@fieldmuseum.org.

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 cultural items in the possession of the Field Museum, Chicago, IL, that meet the definition of unassociated funerary objects, 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 items. The National Park Service is not responsible for the determinations in this notice.

History and Description of the Cultural Items

In 1930, three cultural items were removed from the Queen Creek Ruin, also known as Sonoqui Pueblo, Pozos de Sonoqui, or Sun Temple Ruin (Sacaton:2:6 (GP)) in Maricopa County, AZ, during legally authorized excavations conducted by the Gila Pueblo Archaeological Foundation. The Field Museum acquired these items in 1940 as the result of an exchange with the Gila Pueblo Archaeological Foundation. The three unassociated funerary objects are two ceramic bowls and one ceramic scoop. Records indicate that the items were removed from three separate grave contexts, but the human remains are not present in Field Museum collections.

Queen Creek Ruin was a large habitation site that included trash mounds, burials, pithouses, canals, adobe compounds, and a ballcourt. Architectural features, mortuary practices, ceramic types, and other items of material culture at this ruin are consistent with the Hohokam archaeological tradition and indicate occupation between approximately A.D. 950 and 1450. Continuities of mortuary practices, ethnographic material, and technology indicate affiliation of Hohokam settlements with present-day O'odham (Piman) and Puebloan cultures.

On July 27, 2012, representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona, submitted an August 2000 cultural affiliation study that addresses continuities between the Hohokam and the O'odham tribes. Furthermore, oral traditions that are documented for 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; and the Tohono O'odham Nation of Arizona support affiliation with Hohokam sites in central Arizona. The aforementioned tribes have designated the Gila River Indian Community to take the lead on repatriations from the Queen Creek Site.

Determinations Made by the Field Museum

Officials at the Field Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the three cultural items 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 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 objects 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; and the Tohono O'odham Nation of Arizona.