

Determinations Made by the Virginia Museum of Fine Arts

Officials of the Virginia Museum of Fine Arts 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(3)(D), the one cultural item described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the Bear Song Leader's Staff and the Central Council Tlingit & Haida Indian 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 Kelly Burrow, Virginia Museum of Fine Arts, 200 N. Boulevard, Richmond, VA 23220 telephone (804) 204-2669, email kelly.burrow@vmfa.museum by March 7, 2014. After that date, if no additional claimants have come forward, transfer of control of the Bear Song Leader's Staff to the Central Council Tlingit & Haida Indian Tribes may proceed.

The Virginia Museum of Fine Arts is responsible for notifying the Central Council Tlingit & Haida Indian Tribes that this notice has been published.

Dated: January 13, 2014.

Melanie O'Brien,

Acting Manager, National NAGPRA Program.

[FR Doc. 2014-02318 Filed 2-4-14; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-14793;
PPWOCRADNO-PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: Art Collection and Galleries, Sweet Briar College, Sweet Briar, VA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The staff of the Art Collection and Galleries of Sweet Briar College, 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 Art Collection and Galleries of Sweet Briar College. 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 Art Collection and Galleries of Sweet Briar College at the address in this notice by March 7, 2014.

ADDRESSES: Dr. Karol A. Lawson, Director, Art Collection and Galleries, Pannell 208, Sweet Briar College, Sweet Briar, VA 24595, telephone (434) 381-6248, email klawson@sbc.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 Art Collection and Galleries, Sweet Briar College, Sweet Briar, VA, 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

The Art Collection and Galleries staff at Sweet Briar College have identified eight ceramic vessels in the permanent collection as being unassociated funerary objects from the archeological site known as Nodena, located in Mississippi County, AR. In addition, the staff have identified three ceramic fragments comprising a single object and one intact ceramic vessel as being unassociated funerary objects from burials in Mississippi County, AR. Therefore, there are 10 unassociated

funerary objects from Mississippi County, AR, known to be at Sweet Briar College.

In 1932, hundreds of cultural items were removed from the Nodena site in Mississippi County, AR, by Walter B. Jones of the Alabama Museum of Natural History, according to a published report, *Nodena: An Account of 90 Years of Archaeological Investigation in Southeast Mississippi County, Arkansas* (Fayetteville: Arkansas Archaeological Survey, 1989, ed. Dan Morse, p. 33). Jones excavated at the site in the winter and early spring of 1932, and he and his team recovered bottles, bowls, and jars (as well as other material) and human remains. Jones designated a portion of the ceramic objects he excavated at the Nodena site as a gift to Sweet Briar College, VA. This donation appears to have been initiated by Mrs. Lena Garth of Huntsville, AL, whose daughter and granddaughter both attended Sweet Briar College. According to letters in the Sweet Briar College acquisition files, Jones informed Harris G. Hudson (Sweet Briar history department faculty) of the gift on May 31, 1932, and Sweet Briar College president, Dr. Meta Glass, informed Jones that the materials had been received on June 18, 1932. Nowhere in the extant 1932 letters and memos did Jones, Garth, Hudson, or Glass provide specific lists clearly delineating what individual artifacts, or even exactly how many, were included in the donation to Sweet Briar College.

Between 1932 and the early 1990s, artifacts from this donation were displayed at various locations on Sweet Briar's campus, most notably in an academic building and then in the library. First under the care of the history department, the objects were then overseen by the library staff and the anthropology department faculty. In the early 1990s, care for the artifacts was turned over to the newly established art gallery. The Art Collection and Galleries staff at Sweet Briar College have identified 10 objects in the collection as unassociated funerary objects from this donation.

Based on a telephone conversation between Karol Lawson of Sweet Briar College and Dr. Ann M. Early, Arkansas State Archaeologist, Arkansas Archaeological Survey, these ceramic objects appear to be affiliated with The Quapaw Tribe of Indians. Dr. Early explained that, though the Nodena site predates documented contact between European explorers and the Native Americans identifying themselves as Quapaw, archeologists working with this material today generally concur that The Quapaw Tribe of Indians is the

modern, Federally-recognized tribe most closely affiliated with the pre-historic cultural group that occupied the Nodena site. The staff of the Sweet Briar College Art Collection and Galleries inventoried and researched the provenance of the Nodena site objects in 2012, and distributed a NAGPRA summary to The Quapaw Tribe of Indians. Carrie Wilson, NAGPRA representative of The Quapaw Tribe of Indians, contacted Sweet Briar College in the summer of 2013, and subsequently requested repatriation of the objects.

Determinations Made by the Art Collection and Galleries of Sweet Briar College

Officials of Sweet Briar College have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 10 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 Quapaw Tribe of Indians.

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. Karol A. Lawson, Director, Art Collection and Galleries, Pannell 208, Sweet Briar College, Sweet Briar, VA 24595, telephone (434) 381-6248, email klawson@sbcc.edu by March 7, 2014. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to The Quapaw Tribe of Indians may proceed.

The Art Collection and Galleries of Sweet Briar College is responsible for notifying The Quapaw Tribe of Indians that this notice has been published.

Dated: January 9, 2014.

Mariah Soriano,

Acting Manager, National NAGPRA Program.

[FR Doc. 2014-02305 Filed 2-4-14; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-14819;
PPWOCRADNO-PCU00RP14.R50000]

Notice of Intent To Repatriate a Cultural Item: Virginia Museum of Fine Arts, Richmond, VA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Virginia Museum of Fine Arts, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, has determined that the cultural item listed in this notice meets the definition of an object of cultural patrimony and a sacred object. 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 to the Virginia Museum of Fine Arts. If no additional claimants come forward, transfer of control of the cultural item 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 this cultural item should submit a written request with information in support of the claim to the Virginia Museum of Fine Arts at the address in this notice by March 7, 2014.

ADDRESSES: Kelly Burrow, Virginia Museum of Fine Arts, 200 N. Boulevard, Richmond, VA 23220, telephone (804) 204-2669, email kelly.burrow@vmfa.museum.

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 under the control of the Virginia Museum of Fine Arts, Richmond, VA, that meets the definition of a sacred object and an object of cultural patrimony 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

The *X'átgu K'udás'* also called the "Mudshark Shirt" is made of red flannel edged with blue silk ribbon pendants along the side seams. The shark, which according to the *Naanya.aayí* Clan, is the clan crest and embodies the *X'átgu* (Mudshark). It is depicted as a stylized shark, composed of small pearl buttons, most of them in triple lines, and outlined in black. The shark is split down the center of the head and body so as to allow for the opening at the neck of the shirt.

The Mudshark Shirt was originally in the collection of Axel Rasmussen, a superintendent of schools in Skagway, AK. In 1948, the Portland Art Museum purchased his collection. Records from the Portland Art Museum read as follows: "Purchase, Indian Collection Subscription Fund. To be known as the Axel Rasmussen Collection. Vendor, Earl Stendahl." In 1955, the Virginia Museum of Fine Arts purchased part of the Rasmussen Collection from the Portland Art Museum, which included this Mudshark Shirt (PAM accession # 48.3.567; VMFA accession # 55.31.10).

Representatives of the Central Council of the Tlingit & Haida Indian Tribes, specifically the *Naanya.aayí* clan, have identified that this shirt depicts a representation of the *X'átgu* crest and is owned by the *Naanya.aayí* clan. This crest is an object of cultural patrimony, as it is communally owned, and has ongoing historical, traditional, and cultural importance central to the Tlingit society and culture. This object is also a sacred object as it is vital to the ongoing cultural and religious practices that are unique to the Tlingit. Based on this information and consultation with the Central Council of the Tlingit & Haida Indian Tribes, the Virginia Museum of Fine Arts reasonably believes the Mudshark Shirt is culturally affiliated with the Tlingit.

Determinations Made by the Virginia Museum of Fine Arts

Officials of the Virginia Museum of Fine Arts 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(3)(D), the one cultural item described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual.