

### History and Description of the Remains

From 1950 through 1953, human remains representing, at minimum, three individuals were removed from site 45–SP–5 in Spokane County, WA. The human remains were excavated by Louis R. Caywood of the National Park Service under a contract with the Washington State Parks and Recreation Commission. The human remains and associated funerary objects were identified in 2005, and were transferred from a storage facility in Seattle, WA, to the Washington State Parks and Recreation Commission headquarters in Olympia, WA, sometime after 2006. No known individuals were identified. The four associated funerary objects are mammal bone.

During 1962 and 1963, human remains representing, at minimum, four individuals were removed from site 45–SP–5 in Spokane County, WA. The human remains were excavated by John D. Combes of Washington State University under a contract with the Washington State Parks and Recreation Commission. The human remains and associated funerary objects were identified in 2006, and were transferred from a storage facility in Seattle, WA, to the Washington State Parks and Recreation Commission headquarters in Olympia, WA, sometime after 2006. No known individuals were identified. The 120 associated funerary objects are 50 stone flakes; 47 unmodified stones; 1 unmodified concretion; 5 unmodified olivella shell; 4 lots of charcoal; 2 lots of mammal bone; 2 lots of metal fragments; 4 lots of shell fragments; 4 lots of wood fragments; and 1 lot of plant material.

At an unknown date, human remains representing, at minimum, one individual were removed from site 45–SP–5 in Spokane County, WA. In 2008, the human remains were discovered in a storage building located adjacent to the site and were transferred to the Washington State Parks and Recreation Commission headquarters in Olympia, WA. No known individuals were identified. No associated funerary objects are present.

The site is a burial ground that dates from before 1812 to approximately 1885. Based on the material recovered from a small percentage of the overall number of burials, it would appear the burials are associated with the “immediate pre-contact, fur trade, or post-fur trade periods” (Luttrell, 2011). These dates are supported by first-person accounts of the types and styles of burials during and following the fur trade era (Cox, 1957; Luttrell, 2011; Williams, 1922). The human remains recovered from this

site are incomplete and culturally non-diagnostic. Due to the nature of the site, the antiquity of the remains, the objects recovered with the remains, and the general nature and history of the overall site, the Washington State Parks and Recreation Commission staff has determined that, more likely than not, the eight individuals are of Native American ancestry.

The Washington State Parks and Recreation Commission staff has determined there is a relationship of shared group identity between the human remains and associated funerary objects and the modern day tribes of the Coeur d’Alene Tribe (previously listed as the Coeur d’Alene Tribe of the Coeur d’Alene Reservation, Idaho); Kalispel Indian Community of the Kalispel Reservation; and the Spokane Tribe of the Spokane Reservation. This determination is based on ethnographic evidence that the Upper and Middle Spokane people predominantly resided in the area and utilized the resources of this site in the pre- and post-contact period. Connections between the three groups included intermarriage between the Spokane and Kalispel people and the Spokane and Coeur d’Alene people as well as shared linguistic heritage, overlapping trade networks, battle alliances, shared resource protection, cooperative hunting parties, and shared burial practices (especially between the Spokane and Kalispel peoples) (Fahey, 1986; Luttrell, 2011; Ruby and Brown, 1970 & 1981; Walker, 1998).

Additionally, during consultation with the Spokane Tribe, representatives stated the site is a part of their people’s traditional territory, and the burial ground is a sacred place of their people.

### Determinations Made by the Washington State Parks and Recreation Commission

Officials of the Washington State Parks and Recreation Commission have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of eight individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 124 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 Coeur d’Alene Tribe (previously listed as the Coeur d’Alene Tribe of the

Coeur d’Alene Reservation, Idaho); Kalispel Indian Community of the Kalispel Reservation; and the Spokane Tribe of the Spokane Reservation.

### 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 Alicia Woods, Washington State Parks and Recreation Commission, PO Box 42650, Olympia, WA 98504–2650, telephone (360) 902–0939, email [Alicia.Woods@parks.wa.gov](mailto:Alicia.Woods@parks.wa.gov) by September 16, 2013. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Coeur d’Alene Tribe (previously listed as the Coeur d’Alene Tribe of the Coeur d’Alene Reservation, Idaho); Kalispel Indian Community of the Kalispel Reservation; and the Spokane Tribe of the Spokane Reservation may proceed.

The Washington State Parks and Recreation Commission is responsible for notifying the Coeur d’Alene Tribe (previously listed as the Coeur d’Alene Tribe of the Coeur d’Alene Reservation, Idaho); Kalispel Indian Community of the Kalispel Reservation; and the Spokane Tribe of the Spokane Reservation that this notice has been published.

Dated: July 24, 2013.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS–WASO–NAGPRA–13668;  
PPWOCRADN0–PCU00RP14.R50000]

### Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Wupatki National Monument, Flagstaff, AZ

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

**SUMMARY:** The U.S. Department of the Interior, National Park Service, Wupatki National Monument 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 Wupatki National Monument. 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 Wupatki National Monument at the address in this notice by September 16, 2013.

**ADDRESSES:** Lisa Leap, Acting Superintendent, Wupatki National Monument, 6400 N Hwy 89, Flagstaff, AZ 86004, telephone (928) 526-1157 ext. 222, email [lisa\\_leap@nps.gov](mailto:lisa_leap@nps.gov).

**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 U.S. Department of the Interior, National Park Service, Wupatki National Monument, Flagstaff, AZ. The human remains and associated funerary objects were removed from within the boundaries of Wupatki National Monument in Coconino County, AZ.

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 Superintendent, Wupatki National Monument.

### Consultation

A detailed assessment of the human remains was made by Wupatki National Monument professional staff in consultation with representatives of the Cocopah Tribe of Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Fort McDowell Yavapai Nation, Arizona; Fort Mojave Indian Tribe of Arizona, California & Nevada; Havasupai Tribe of the Havasupai Reservation, Arizona; Hopi Tribe of Arizona; Hualapai Indian Tribe of the

Hualapai Indian Reservation, Arizona; Jicarilla Apache Nation, New Mexico; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Kewa Pueblo, New Mexico (previously listed as the Pueblo of Santo Domingo); Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; 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 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; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; San Juan Southern Paiute Tribe of Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Indian Tribe (previously listed as the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona); Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico. The Pueblo of San Felipe, New Mexico was contacted, but did not have an internal process to address the issue of repatriation. Hereafter, all tribes listed above are referred to as "The Tribes."

### History and Description of the Remains

In 1934, human remains representing, at minimum, one individual were removed from Nalakihi Pueblo, in Coconino County, AZ, during a Civil Works Administration excavation conducted by the Museum of Northern Arizona. The human remains and associated funerary objects are in the physical custody of the Museum of Northern Arizona in Flagstaff, AZ. No known individuals were identified. The 19 associated funerary objects are 9 animal bones, 1 piece of charred cotton cloth, 1 axe, 1 pitcher fragment, 1 Walnut black-on-white mug, 1 Tsegi red-on-orange ladle, 1 Sunset red bowl, 1 Turkey Hill red jar, 2 obsidian projectile points, and 1 piece of charcoal.

On the basis of architecture and ceramics, Nalakihi Pueblo is dated to A.D. 1150–1300. The human remains, a cremation, have been analyzed by physical anthropologists who have determined them to be Native American. The burial was excavated immediately east of and contemporaneous with the site. Incineration occurred on a pyre or platform over a shallow, rectangular basin with a circular pit in the center. Four poles, slanted inward, intersected at about 4 feet above the central pit. The entire pit showed evidence of burning, indicating that the cremation occurred at that location. The cremation method is highly unusual for the Flagstaff and Wupatki areas but is reminiscent of mortuary practices of the lower Colorado River tribes such as the historic Quechan, Halchidhoma, Maricopa, Mojave, and/or Cocopah. The associated funerary objects are similar to Hopi and Zuni objects.

### Determinations Made by Wupatki National Monument

Officials of Wupatki National Monument 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 19 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 Cocopah Tribe of Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Fort Mojave Indian Tribe of Arizona, California & Nevada; Hopi Tribe of Arizona; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico.

### 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 Lisa Leap, Acting Superintendent, Wupatki National Monument, 6400 N Hwy 89, Flagstaff,

AZ 86004, telephone (928) 526-1157 ext. 222, email [lisa\\_leap@nps.gov](mailto:lisa_leap@nps.gov), by September 16, 2013. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Cocopah Tribe of Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Fort Mojave Indian Tribe of Arizona, California & Nevada; Hopi Tribe of Arizona; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed.

Wupatki National Monument is responsible for notifying The Tribes that this notice has been published.

Dated: July 30, 2013.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-13657;  
PPWOCRADN0-PCU00RP14.R50000]

#### Notice of Inventory Completion: Rochester Museum & Science Center, Rochester, NY

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

**ACTION:** Notice.

**SUMMARY:** The Rochester Museum & Science Center has completed an inventory of 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 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 associated funerary objects should submit a written request to the Rochester Museum & Science Center. If no additional requestors come forward, transfer of control of the 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 associated funerary objects should submit a written request with information in support of the request to the Rochester Museum & Science Center at the address in this notice by September 16, 2013.

**ADDRESSES:** George McIntosh, Rochester Museum & Science Center, 657 East Ave., Rochester, NY 14607, telephone (585) 271-4552 x 306, email [george\\_mcintosh@rmssc.org](mailto:george_mcintosh@rmssc.org).

**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 associated funerary objects under the control of the Rochester Museum & Science Center, Rochester, NY. The associated funerary objects were removed from a small island off Prince of Wales Island, AK.

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 associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

#### Consultation

A detailed assessment of the associated funerary objects was made by the Rochester Museum & Science Center professional staff in consultation with representatives of the Central Council of the Tlingit & Haida Indian Tribes and the Hydaburg Cooperative Association.

#### History and Description of the Objects

Sometime prior to 1924, five associated funerary objects were removed from an unnamed small island off Prince of Wales Island, AK, according to Rochester Museum & Science Center catalogue records. The associated funerary objects that at one time housed human remains were collected by Esther Gibson, who worked as a missionary nurse in Alaska for 33 years. On May 29, 1924, the Rochester Museum & Science Center (then Rochester Museum of Arts and Sciences) purchased the associated funerary objects from Gibson, who lived in Rochester, NY, at the time. No known individuals were identified. The five associated funerary objects are 1 wooden cremation box (24.57.3/AE 471), 1 sea lion hide (24.57.4/AE 472), 1 plaited cremation basket (24.57.5/AE 473), 1 rope (24.57.6/AE 474), and 1 plaited mat (24.57.7/AE 475).

The Rochester Museum & Science Center's collections records indicate that the associated funerary objects were found under a cliff on a small island off Prince of Wales Island, AK. The records state that the cremation box contained the ashes of a Tlingit shaman or chief wrapped in the sea lion hide, but the human remains are not present. The mat was wrapped around the outside of the box to protect it and secured with the rope. The documentation also states that the cremation basket, found beside the cremation box, contained the ashes of a slave, that are not present. A medallion adorning the top of the cremation box appears to commemorate George III of England, circa A.D. 1760-1800. Through consultation, it has been established that it was not uncommon for the Tlingit to acquire foreign objects through trade and use them to decorate cultural objects. Tlingit consultants also identified the paintings on the box as an old style Tlingit design probably dating to the late 1700s. This documentary, physical, and cultural evidence strongly suggests that the associated funerary objects are culturally affiliated with the Tlingit. This affiliation is also supported by historical evidence, which shows that the Prince of Wales Island was traditionally a Tlingit territory. It was not until the late 18th century that the Tlingit began to leave the area and the Kaigani Haida inhabited their abandoned villages.

#### Determinations Made by the Rochester Museum & Science Center

Officials of the Rochester Museum & Science Center have determined that:

- Pursuant to 25 U.S.C. 3001(3)(A), the five 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 associated funerary objects and the Central Council of the 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 request transfer of control of these associated funerary objects should submit a written request with information in support of the request to George McIntosh, Rochester Museum & Science Center, 657 East Ave., Rochester, NY 14607, telephone (585) 271-4552 x 306, email [george\\_mcintosh@rmssc.org](mailto:george_mcintosh@rmssc.org), by September 16, 2013. After that date, if no additional