

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 11 unassociated funerary objects are one basket and 10 ceramic items. The ceramic items are four bowls; two pipes; one miniature jar; two ladles, one of which contains beans; and one pitcher. The vessel styles are brown-on-red zoomorphic; red-ware; Tsegi orange-ware; black-on-tan and red; buff-ware; and oxidized black or brown-on-buff. Between 1897 and 1898, human remains, associated and unassociated funerary objects, as well as other cultural items were removed from Canyon de Chelly, Apache County, AZ, under the auspices of the Lang Expedition of 1897–1898. Prior to 1900, General William Jackson Palmer acquired what became known as the Lang-Bixby Collection, which he subsequently transferred to The Colorado College. Beginning in the late 1960s, the Lang-Bixby Collection was transferred, along with other collections from The Colorado College Museum, through long-term loans to the Fine Arts Center (formerly known as the Taylor Museum and the Colorado Springs Fine Arts Center) and the Denver Museum of Nature & Science (formerly known as the Denver Museum of Natural History). In 1993, the Fine Arts Center included the unassociated funerary objects from the Lang-Bixby Collection in its NAGPRA summary.

The unassociated funerary objects are ancestral Puebloan based on type and style. The human remains and associated funerary objects from this collection were described in two Notices of Inventory Completion (NICs) published in the **Federal Register** (69 FR 19920, April 14, 2004, and 74 FR 48779–48780, September 24, 2009). The human remains and associated funerary objects were determined to be Ancestral Puebloan. A relationship of shared group identity can reasonably be traced between ancestral Puebloan peoples and modern Puebloan peoples based on oral tradition and scientific studies. The human remains and associated funerary objects have been repatriated to the Hopi Tribe of Arizona. A preponderance of the evidence supports cultural affiliation of the unassociated funerary objects to the Hopi Tribe of Arizona.

### Determinations Made by The Colorado College

Officials of The Colorado College have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 11 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 Hopi Tribe of Arizona.

### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Jermyn Davis, Chief of Staff, President's Office, Colorado College, Armstrong Hall, Room 201, 14 E. Cache La Poudre, Colorado Springs, CO 80903, telephone (719) 389–6201, before May 21, 2012. Repatriation of the unassociated funerary objects to the Hopi Tribe of Arizona may proceed after that date if no additional claimants come forward.

The Colorado College is responsible for notifying the Hopi Tribe of Arizona that this notice has been published.

Dated: April 12, 2012

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253–665]

### Notice of Intent To Repatriate Cultural Items: Museum of Indian Arts & Culture/Laboratory of Anthropology, Museum of New Mexico, Santa Fe, NM

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

**ACTION:** Notice.

**SUMMARY:** The Museum of Indian Arts & Culture/Laboratory of Anthropology, Museum of New Mexico, in consultation with the appropriate Indian tribe, has determined that the cultural items meet the definition of unassociated funerary objects 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 items may contact the Museum of Indian Arts & Culture/Laboratory of Anthropology, Museum of New Mexico.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact the Museum of Indian Arts & Culture/Laboratory of Anthropology, Museum of New Mexico, at the address below by May 21, 2012.

**ADDRESSES:** Dr. Shelby Tisdale, Director, Museum of Indian Arts & Culture, Museum of New Mexico, P.O. Box 2087, Santa Fe, NM 87504, telephone (505) 476–1251.

**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 Museum of Indian Arts & Culture/Laboratory of Anthropology, Museum of New Mexico, that meet the definition of unassociated funerary objects under 25 U.S.C. 3001.

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### History and Description of the Cultural Items

The 29 cultural items to be repatriated are funerary objects consisting of two Agua Fria glaze bowl fragments, four Agua Fria glaze-on-red bowls, one Cieneguilla glaze-on-yellow cup, one Santa Fe black-on-white bowl, one San Clemente glaze bowl, one selenite fragment, one ceramic pipe, eight pendants and pendant fragments, six bone beads from a cradle board, three lightning stones, and one fingerstone. These objects were removed from site LA 162 (Paa'ko site) in Bernalillo County, NM, during permitted excavations, conducted jointly by the Museum of New Mexico, the School of American Research, and the University of New Mexico between 1935 and 1937. Although the objects are recorded as excavated from numbered burials at site LA 162, the associated human remains are in the custody of the San Diego Museum of Man. Based on material culture, architectural features, and documentary evidence, the Paa'ko site dates to the period Pueblo IV through the early historic periods (AD 1300–1692).

Based on documentation provided by the original excavators, the cultural items have been identified as funerary objects related to specific burials at the Paa'ko site. Based on burial location and associated material culture and architecture, the burials and funerary objects have been identified as Native American. These funerary objects have been identified as ancestral to the Pueblo of Santa Ana, New Mexico, by the museum's staff in consultation with representatives of Santa Ana Pueblo and archeologists working with descendant tribes who have ancestral ties to the Galisteo Basin area of northern NM, which includes the Paa'ko site. The people who inhabited this site are linked by Native oral tradition and archeological evidence to members of the present-day Pueblo of Santa Ana, New Mexico.

#### **Determinations Made by the Museum of Indian Arts & Culture/Laboratory of Anthropology, Museum of New Mexico**

Officials of the Museum of Indian Arts & Culture/Laboratory of Anthropology, Museum of New Mexico have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 29 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 funerary objects and the Pueblo of Santa Ana, New Mexico.

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

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the funerary objects should contact Dr. Shelby Tisdale, Director, Museum of Indian Arts & Culture, P.O. Box 2087, Santa Fe, NM 87504, telephone (505) 476-1251, before May 21, 2012. Repatriation of the funerary objects to the Pueblo of Santa Ana, New Mexico, may proceed after that date if no additional claimants come forward.

The Museum of Indian Arts & Culture/Laboratory of Anthropology, Museum of New Mexico is responsible for notifying the Pueblo of Santa Ana, New Mexico, that this notice has been published.

Dated: April 12, 2012.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

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## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

[2253-665]

#### **Notice of Intent To Repatriate Cultural Items: Milwaukee Public Museum, Milwaukee, WI**

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

**ACTION:** Notice.

**SUMMARY:** The Milwaukee Public Museum, in consultation with the appropriate Indian tribe, has determined that the cultural items meet the definition of sacred objects 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 items may contact the Milwaukee Public Museum.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact the Milwaukee Public Museum at the address below by May 21, 2012.

**ADDRESSES:** Dawn Scher Thomae, Milwaukee Public Museum, 800 W. Wells Street, Milwaukee, WI 53233, telephone (414) 278-6157.

**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 Milwaukee Public Museum that meet 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 cultural items. The National Park Service is not responsible for the determinations in this notice.

#### **History and Description of the Cultural Items**

The five cultural items are a water drum, a fastening ring, a drumstick, a drum head and a flour sack (accessions E65165a-e/27301) collected by anthropologist James Howard. After his

death, private donors raised money to purchase his collection for the Milwaukee Public Museum, and the collection came to the museum in December 1985. Documentation from the James Howard collection states that these items are "from the Turtle Mountain band of Plains-Ojibwa." The documentation indicates the items were given to James Howard by Joseph Greatwalker, in Rolla, ND, on December 25, 1960. The items were used in the Midewiwin ceremonies of the Turtle Mountain Band of Plains-Ojibwa, and based on the workmanship of the drum, the objects date to before 1950. The last Midewiwin rites were held in 1952 or 1953.

Review of extant documentation, including the museum catalog book, catalog cards and documentation files indicate that these objects are in the possession and control of the Milwaukee Public Museum, and no restrictions of title apply to the disposition of these materials. These items are affiliated with the Turtle Mountain Band of Chippewa Indians of North Dakota. Based on documentation, the objects were acquired from a tribal member in Rolla, ND, an area long associated with this tribe. The objects meet the definition sacred object based on the documented use of these objects during the Midewiwin ceremonies.

#### **Determinations Made by the Milwaukee Public Museum**

Officials of the Milwaukee Public Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the five cultural items described in this notice are specific ceremonial objects 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 objects and the Turtle Mountain Band of Chippewa Indians of North Dakota.

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

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Dawn Scher Thomae, Milwaukee Public Museum, 800 W. Wells Street, Milwaukee, WI 53233, telephone (414) 278-6157, before May 21, 2012. Repatriation of the sacred objects to the Turtle Mountain Band of Chippewa Indians of North Dakota may proceed after that date if no additional claimants come forward.

The Milwaukee Public Museum is responsible for notifying the Turtle