

### Determinations Made by Natchez Trace Parkway

Officials of Natchez Trace Parkway have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the cultural item described above is 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 is 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 object and the Cherokee Nation; Chickasaw Nation; The Muscogee (Creek) Nation; and United Keetoowah Band of Cherokee Indians in Oklahoma.

### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary object should contact Dale Wilkerson, Acting Superintendent, Natchez Trace Parkway, 2680 Natchez Trace Parkway, Tupelo, MS 38803, telephone (662) 680-4005, before April 29, 2013.

Repatriation of the unassociated funerary object to the Cherokee Nation; Chickasaw Nation; The Muscogee (Creek) Nation; and United Keetoowah Band of Cherokee Indians in Oklahoma may proceed after that date if no additional claimants come forward.

Natchez Trace Parkway is responsible for notifying the Cherokee Nation; Chickasaw Nation; The Muscogee (Creek) Nation; and United Keetoowah Band of Cherokee Indians in Oklahoma that this notice has been published.

Dated: February 21, 2013.

**Mariah Soriano,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-12404;  
PCU00RP14.R50000-PPWOCRADNO]

### Notice of Intent To Repatriate Cultural Items: U.S. Department of the Interior, National Park Service, Natchez Trace Parkway, Tupelo, MS

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

**ACTION:** Notice.

**SUMMARY:** The U.S. Department of the Interior, National Park Service, Natchez

Trace Parkway, in consultation with the appropriate Indian tribes, 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 Natchez Trace Parkway.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact Natchez Trace Parkway at the address below by April 29, 2013.

**ADDRESSES:** Dale Wilkerson, Acting Superintendent, Natchez Trace Parkway, 2680 Natchez Trace Parkway, Tupelo, MS, 38803, telephone (662) 680-4005.

**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 U.S. Department of the Interior, National Park Service, Natchez Trace Parkway, Tupelo, MS 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 Superintendent, Natchez Trace Parkway.

### History and Description of the Cultural Items

In 1963 and 1964, funerary objects were removed from the Boyd site in Madison County, MS, during an authorized National Park Service project to mitigate construction impacts from the Natchez Trace Parkway. The whereabouts of the human remains are unknown. The excavation report's description of advanced bone deterioration for these burials suggests the remains were left in the ground due to their fragility. The 461 unassociated funerary objects are 1 jar, 6 bifaces, 1 vessel, 2 vessel fragments, 250 glass beads, 7 nails, 1 nail fragment, 5 bone buttons, 8 stone knives/bifaces, 3 celts, 1 shell pendant, 167 shell beads, 1 quartz crystal, 1 ferruginous sandstone, 1 ochre fragment, 3 perforators/points, and 3 shells.

The Boyd site consists of a village area and six mounds. On the basis of artifacts recovered during the excavations, the village area is believed to have been occupied during the Woodland period (A.D. 300-700). The

six mounds were built and occupied during the Late Woodland through Middle Mississippian periods (A.D. 1000-1350). One burial was exhumed with fragments of a Baytown Plain ceramic jar, a ceramic type often associated with the Late Woodland and Early Mississippian period (A.D. 700-1200). The construction of these mounds and the presence of shell tempered pottery are indicative of the Middle Mississippian period (A.D. 1200-1350). The mounds suggest a possible centralized authority and thus social stratification during this period, similar to that found among the Natchez.

Historical evidence indicates the dispersal of the Natchez Indians into Cherokee, Chickasaw, and Creek tribal groups. In 1542, Hernando de Soto's expedition encountered Indians along the lower Mississippi River believed to have been the Natchez and their allies. In 1682, the de La Salle expedition specifically identified the Natchez as living along the banks of the lower Mississippi River. Following an unsuccessful rebellion against the French in 1729, the Natchez were dispersed. About 400 individuals surrendered to the French and were sent to the West Indies as slaves. The remaining Natchez withdrew among the Chickasaw and ultimately separated into two main bands, one settling among the Upper Creeks and the other uniting with the Cherokee. The Natchez language was still spoken by some in the Creek Nation until the early 20th century and by some among the Cherokee until the 1940s. Given territorial proximity and complexities of modern Cherokee tribal alignments in Oklahoma, both the Cherokee Nation and the United Keetoowah Band of Cherokee Indians are likely to include tribal members of Natchez descent.

A historic Choctaw presence is indicated by the glass beads, buttons, and nails found in association with an intrusive historic burial at the site. The glass beads are similar to those found at trading sites and historic Indian villages in Georgia and Alabama, suggesting a Choctaw occupation from the late 18th through the early 19th centuries.

### Determinations Made by Natchez Trace Parkway

Officials of Natchez Trace Parkway have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 461 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 Cherokee Nation; Chickasaw Nation; Choctaw Nation of Oklahoma; Mississippi Band of Choctaw Indians; The Muscogee (Creek) Nation; and United Keetoowah Band of Cherokee Indians in Oklahoma.

#### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Dale Wilkerson, Acting Superintendent, Natchez Trace Parkway, 2680 Natchez Trace Parkway, Tupelo, MS 38803, telephone (662) 680-4005, before April 29, 2013.

Repatriation of the unassociated funerary objects to the Cherokee Nation; Chickasaw Nation; Choctaw Nation of Oklahoma; Mississippi Band of Choctaw Indians; The Muscogee (Creek) Nation; and United Keetoowah Band of Cherokee Indians in Oklahoma may proceed after that date if no additional claimants come forward.

Natchez Trace Parkway is responsible for notifying the Cherokee Nation; Chickasaw Nation; Choctaw Nation of Oklahoma; Mississippi Band of Choctaw Indians; The Muscogee (Creek) Nation; and United Keetoowah Band of Cherokee Indians in Oklahoma that this notice has been published.

Dated: February 21, 2013.

**Mariah Soriano,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-12433;  
PCU00RP14.R50000-PPWOCRADN0]

#### Notice of Intent To Repatriate Cultural Items: University of Denver Museum of Anthropology, Denver, CO

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

**ACTION:** Notice.

**SUMMARY:** The University of Denver Museum of Anthropology, in consultation with the appropriate Indian tribes, has determined that the cultural items meet the definition of unassociated funerary objects and repatriation to the Indian tribes 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 University of Denver Museum of Anthropology.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact the University of Denver Museum of Anthropology at the address below by April 29, 2013.

**ADDRESSES:** Anne Amati, University of Denver Museum of Anthropology, 2000 E. Asbury Avenue, Denver, Colorado, 80208, telephone (303) 871-2687.

**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 University of Denver Museum of Anthropology, Denver, CO, 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 1968, the University of Denver Museum of Anthropology acquired the collection of Mr. Fallis F. Rees, an amateur archeologist, who researched ancient civilizations. He housed his artifact collection in his Ko-Kas-Ki Museum in Pinedale, CO, before transferring it to the University of Denver Museum of Anthropology. The following cultural items came to the University of Denver Museum of Anthropology as part of the Rees Collection.

At an unknown date, two stone figurine fragments (DU 3915 A-B) were removed from unknown sites near Gila Crossing Ruin in Maricopa or Pinal County, AZ, by an unknown individual. At an unknown date, one stone figurine fragment (DU 3915 C), depicting a female head and partial torso, was removed from an unknown site in the Gila River area, AZ, by an unknown individual. Fallis Rees obtained this object from Frank Midvale, a southwestern archeologist who lived and worked in southern and central Arizona. All three figurines (DU 3915 A-C) resemble Santa Cruz Phase figurines from the Snaketown site and

are made from vesicular basalt. The archeological evidence places the Snaketown site within the archeologically-defined Hohokam tradition. Museum records indicate the figurine fragments were removed from cremation burials.

At an unknown date, one stone cylinder with flat base (DU 3973) was removed from an unknown site near Phoenix Ruins in Maricopa County, AZ, by an unknown individual. The cylinder features a shallow depression on one end with two rattlesnakes carved head to tail on the rim. Fallis Rees obtained this object from Frank Midvale, a southwestern archeologist who lived and worked in southern and central Arizona. DU 3973 is identified as belonging to the Santa Cruz or Sacaton Phase of the Hohokam archeological tradition. Museum records indicate the cylinder was removed from a cremation burial.

At an unknown date, two stone palettes (DU 3984 and 3987) were removed from unknown sites in Arizona by an unknown individual. DU 3984 features irregular incised triangles on the rim. DU 3987 is greenish-grey in color and features an incised groove border, beveled edges and a smoothed back. At an unknown date, one stone palette (DU 3986) was removed from an unknown site near Phoenix in Maricopa County, AZ, in the Salt River Valley, by an unknown individual. DU 3986 is made from soapstone and features a shallow incised border on a smoothed surface. At an unknown date, one stone palette (DU3989) was removed from an unknown site in New River, Maricopa County, AZ, by an unknown individual. DU 3989 features a water bird design with double incised lines inside the border and notched edges. Areas of loss have been reconstructed at some point prior to 1968. Fallis Rees obtained this object from Frank Midvale, a southwestern archeologist who lived and worked in southern and central Arizona. DU 3984 is identified as belonging to the Sacaton Phase of the Hohokam Archeological tradition. Museum records identify DU 3986, 3987, and 3989 as part of the Hohokam Archeological tradition. Consultation and museum records indicate that palettes are known to be associated with burials.

At an unknown date, one stone fragment (DU 3991), identified as part of a fetish, was removed from an unknown site near Gila Butte in Pinal County, AZ, by an unknown individual. The fragment features painted designs in black and white, partial double perforations, and beveled edges. At an unknown date, one stone fragment (DU