

University. No known individuals were identified. The 20 associated funerary objects are 1 pestle fragment, 1 flaked stone spall, 3 projectile points, 1 stone flake, 2 projectile point tip fragments, 3 crockery fragments, 2 glass bottle fragments, 6 ceramic fragments, and 1 lot of burned grave marker post fragments.

Archeological data indicate that site 45LI06 was a major village, fishing location, and burial site, which was occupied from approximately 5000–600 B.P. The site is part of a complex along the Spokane River that includes named Spokane Indian villages, camps, procurement sites, and burial sites. Ethnohistorical data indicate that this area of the river was occupied by a group that researchers termed the Middle Spokane (sq̄asi'ñni), named after an early contact village located upstream of site 45LI06. The Middle Spokane was one of three major groups that make up the Spokane Tribe of the Spokane Reservation. Oral tradition also documents that this area of the Spokane River was occupied by the ancestors of the Spokane Tribe of the Spokane Reservation.

#### Determinations Made by Lake Roosevelt National Recreation Area

Officials of Lake Roosevelt National Recreation Area 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 20 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 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 to Dan A. Foster, Superintendent, Lake Roosevelt National Recreation Area, 1008 Crest Drive, Coulee Dam, WA 99116, telephone (509) 754-7812, email [Dan\\_A\\_Foster@nps.gov](mailto:Dan_A_Foster@nps.gov), by March 7, 2014. After that date, if no additional requestors have come forward, transfer

of control of the human remains and associated funerary objects to the Spokane Tribe of the Spokane Reservation may proceed.

Lake Roosevelt National Recreation Area is responsible for notifying the Spokane Tribe of the Spokane Reservation that this notice has been published.

Dated: January 9, 2014.

**Melanie O'Brien,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. 2014-02308 Filed 2-4-14; 8:45 am]

**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-14820;  
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 a sacred object and an object of cultural patrimony. 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](mailto: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 an object of cultural patrimony and a 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 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 *Kéet Gooshi* (Killerwhale Dorsal Fin) also called the "Bear Song Leader's Staff" is an object composed of a long handle and a carved and painted pierced blade, which according to *Teikweidi* Clan of Angoon, is a representation of the Brown Bear crest, embodying the *Xoots* (Bear). The blade is ornamented with eight tufts of cow's tail and is connected to the handle with cotton cord covered with swan's down and feathers.

The Bear Song Leader's Staff 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 Bear Song Leader's Staff (PAM accession # 48.3.460; VMFA accession # 55.31.1).

Representatives of the Central Council of the Tlingit & Haida Indian Tribes, specifically the *Teikweidi* clan, have identified that this staff depicts a representation of the *Xoots* crest and is owned by the *Teikweidi* 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 Bear Song Leader's Staff 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.

- 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](mailto: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](mailto: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