

DEPARTMENT OF THE INTERIOR**National Park Service****[NPS–WASO–NAGPRA–10901; 2200–1100–665]****Notice of Intent To Repatriate Cultural Items: U.S. Department of the Interior, National Park Service, Little Bighorn Battlefield National Monument, Crow Agency, MT****AGENCY:** National Park Service, Interior.
ACTION: Notice.

SUMMARY: The Little Bighorn Battlefield National Monument, in consultation with the appropriate Indian tribes, has determined that the cultural items meet the definition of sacred objects and repatriation to the lineal descendant stated below may occur if no additional claimants come forward. Any other individuals who believe they are lineal descendants of the individual who owned these sacred objects and who wish to claim the items should contact Little Bighorn Battlefield National Monument.

DATES: Any other individuals who believe they are lineal descendants of the individual who owned these sacred objects and who wish to claim the items should contact Little Bighorn Battlefield National Monument at the address below by September 13, 2012.

ADDRESSES: David Harrington, Acting Superintendent, Little Bighorn Battlefield National Monument, P.O. Box 39, Crow Agency, MT 59022–0039, telephone (406) 638–3201.

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, Little Bighorn Battlefield National Monument, Crow Agency, MT, that meet the definition of sacred 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, Little Bighorn Battlefield National Monument.

History and Description of the Cultural Items

The seven cultural items are five Sundance Ledgers and two notebooks that were created by Alex Brady, a noted Sundance Priest and leading headman in the Northern Cheyenne Crazy Dog Society. Alex Brady, who was involved

in many ceremonies, recorded information essential to the Northern Cheyenne sacred traditional ceremonies, as well as his personal and familial ceremonial activities, in these ledgers and notebooks. In 1996, the ledgers and notebooks were purchased by the Little Bighorn Battlefield National Monument. Steven Brady, Sr., grandson of Alex Brady, is requesting repatriation of the seven cultural items described above. The seven items are specific ceremonial materials needed by Mr. Brady to continue the practice of traditional ceremonies. Corroborating information provided by the Northern Cheyenne Cultural Commission and Tribal Historic Preservation Office of the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana shows that Steven Brady, Sr., is the most appropriate recipient of these sacred objects under the Northern Cheyenne traditional kinship system and the common law system of descentance.

Determinations Made by Little Bighorn Battlefield National Monument

Officials of Little Bighorn Battlefield National Monument have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the seven cultural items described above 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. 3005(a)(5)(A), Mr. Steven Brady, Sr., is the direct lineal descendant of the individual who owned these sacred objects.

Additional Requestors and Disposition

Any other individuals who believe they are lineal descendants of the individual who owned these sacred objects and who wish to claim the items should contact David Harrington, Acting Superintendent, Little Bighorn Battlefield National Monument, P.O. Box 39, Crow Agency, MT, 59022–0039, telephone (406) 638–3201, before September 13, 2012. Repatriation of the sacred objects to Mr. Steven Brady, Sr., may proceed after that date if no additional claimants come forward.

Little Bighorn Battlefield National Monument is responsible for notifying Mr. Steven Brady, Sr.; the Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne and Arapaho Tribes, Oklahoma (formerly the Cheyenne-Arapaho Tribes of Oklahoma); Cheyenne River Sioux Tribe of the Cheyenne River Reservation,

South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Crow Tribe of Montana; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota; Standing Rock Sioux Tribe of North & South Dakota; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; and the Yankton Sioux Tribe of South Dakota that this notice has been published.

Dated: July 20, 2012.

Melanie O'Brien,

Acting Manager, National NAGPRA Program.

[FR Doc. 2012–19924 Filed 8–13–12; 8:45 am]

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DEPARTMENT OF THE INTERIOR**National Park Service****[NPS–WASO–NAGPRA–10855; 2200–1100–665]****Notice of Inventory Completion: The Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA****AGENCY:** National Park Service, Interior.
ACTION: Notice.

SUMMARY: The Robert S. Peabody Museum of Archaeology has completed an inventory of human remains, in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the remains and any present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Robert S. Peabody Museum of Archaeology. Disposition of the human remains to the Indian tribes stated below may occur if no additional requestors come forward.

DATES: Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the Robert S. Peabody Museum of Archaeology at the address below by September 13, 2012.

ADDRESSES: Bonnie K. Sousa, Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA 01810, telephone (978) 749–4490.

SUPPLEMENTARY INFORMATION: Notice is hereby 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 in the possession of the Robert S. Peabody Museum of Archaeology. The human remains were removed from an unknown location in the town of Bellevue, in Eaton County, MI.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

Consultation

The Robert S. Peabody Museum of Archaeology consulted with tribes in 1999 and 2011–2012. A detailed assessment of the human remains was made by the Robert S. Peabody Museum of Archaeology professional staff in consultation with representatives of the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Mille Lacs Band of the Minnesota Chippewa Tribe, Minnesota; Red Lake Band of Chippewa Indians, Minnesota; Saginaw Chippewa Indian Tribe of Michigan; Sault Ste. Marie Tribe of Chippewa Indians of Michigan; St. Croix Chippewa Indians of Wisconsin; and the Turtle Mountain Band of Chippewa of North Dakota.

The Robert S. Peabody Museum of Archaeology attempted consultation with the following tribes in 1999 or 2011–2012, though consultation did not occur: Bad River Band of Lake Superior Chippewa Indians of the Bad River Reservation, Wisconsin; Chippewa Cree Indians of the Rocky Boy's Reservation, Montana; Keweenaw Bay Indian Community, Michigan; Minnesota Chippewa Tribe, Minnesota (five component reservations: Bois Forte Band (Nett Lake), Fond du Lac Band, Grand Portage Band, Leech Lake Band, White Earth Band); Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; and the Sokaogon Chippewa Community, Wisconsin.

History and Description of the Remains

On an unknown date prior to 1901, fragmentary human remains representing, at minimum, one individual were removed from an unknown location in Bellevue, MI. The human remains were donated to the Robert S. Peabody Museum of Archaeology by J.F. Smith in 1901. No known individuals were identified. No associated funerary objects are present.

Determinations Made by the Robert S. Peabody Museum of Archaeology

Officials of the Robert S. Peabody Museum of Archaeology have determined that:

- Based on examination by osteologist Michael Gibbons, the human remains are determined to be Native American and represent the fragmentary remains of one individual.
- Pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.
- According to final judgments of the Indian Claims Commission, the land from which the Native American human remains were removed is the aboriginal land of the Saginaw Chippewa Indian Tribe of Michigan.
- The Treaty with the Chippewa, September 24, 1819, 7 Stat. 203, indicates that the land from which the Native American human remains were removed is part of the aboriginal land of the following tribes: The Bad River Band of Lake Superior Chippewa Indians of the Bad River Reservation, Wisconsin; Bay Mills Indian Community, Michigan; Chippewa Cree Indians of the Rocky Boy's Reservation, Montana; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of Wisconsin; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Minnesota Chippewa Tribe, Minnesota (six component reservations: Bois Forte Band (Nett Lake), Fond du Lac Band, Grand Portage Band, Leech Lake Band, Mille Lacs Band, White Earth Band); Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; Red Lake Band of Chippewa Indians, Minnesota; Saginaw Chippewa Indian Tribe of Michigan; Sault Ste. Marie Tribe of Chippewa Indians of Michigan; St. Croix Chippewa Indians of Wisconsin; Sokaogon Chippewa Community, Wisconsin; and the Turtle

Mountain Band of Chippewa, North Dakota.

- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains is to the six tribes from Michigan who requested disposition in a letter dated August 1, 2011. The tribes are the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Saginaw Chippewa Indian Tribe of Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan.

Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains or any other Indian tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Bonnie Sousa, Registrar/Senior Collections Manager, The Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA 01810, telephone (978) 749-4490, before September 13, 2012. Disposition of the human remains to the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Saginaw Chippewa Indian Tribe of Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan, may proceed after that date if no additional requestors come forward.

The Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA, is responsible for notifying the Bad River Band of Lake Superior Chippewa Indians of the Bad River Reservation, Wisconsin; Bay Mills Indian Community, Michigan; Chippewa Cree Indians of the Rocky boy's Reservation, Montana; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of Wisconsin; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Minnesota Chippewa Tribe, Minnesota (six component reservations: Bois Forte Band (Nett Lake), Fond du Lac Band, Grand Portage Band, Leech Lake Band, Mille Lacs Band, White Earth Band); Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; Red Lake Band of Chippewa Indians, Minnesota; Saginaw Chippewa Indian Tribe of Michigan; Sault Ste. Marie

Tribe of Chippewa Indians of Michigan; St. Croix Chippewa Indians of Wisconsin; Sokaogon Chippewa Community, Wisconsin; and the Turtle Mountain Band of Chippewa, North Dakota, that this notice has been published.

Dated: July 13, 2012.

David Tarler,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-10844; 2200-1100-665]

Notice of Inventory Completion: Washington State Parks and Recreation Commission, Olympia, WA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Washington State Parks and Recreation Commission has completed an inventory of human remains in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the remains and any present-day Indian tribe.

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Washington State Parks and Recreation Commission. Disposition of the human remains to the Indian tribes stated below may occur if no additional requestors come forward.

DATES: Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the Washington State Parks and Recreation Commission at the address below by September 13, 2012.

ADDRESSES: Alicia Woods, Washington State Parks and Recreation Commission, P.O. Box 42650, Olympia, WA 98504-2650, telephone (360) 902-0939.

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 in the possession of the Washington State Parks and Recreation Commission and the Sacajawea State Park. The human remains were removed from an unknown location but are believed to have originated in the middle Columbia River region in Benton, Franklin, Grant, and Klickitat counties, WA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

Consultation

A detailed assessment of the human remains was made by the Washington State Parks and Recreation Commission professional staff in consultation with representatives of the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; and the Nez Perce Tribe, Idaho (previously listed as Nez Perce Tribe of Idaho) (hereafter referred to as "The Tribes"). Washington State Parks and Recreation Commission also consulted with the Wanapum Band, a non-Federally recognized Indian group (hereafter referred to as "The Indian Group").

History and Description of the Remains

Sometime between 1939 and 1976, human remains representing, at minimum, two individuals were acquired by the Sacajawea Museum at Sacajawea State Park, Pasco, WA. No donation or loan documentation has been located for the remains. Between 1976 and 2007, the remains were removed from the museum's storage and placed in an off-site facility near the Washington State Parks and Recreation Commission (hereafter State Parks) headquarters in Olympia, WA. No known individuals were identified. No associated funerary objects are present.

In 1939, the Sacajawea Museum at Sacajawea State Park in Pasco, WA, opened to exhibit items of Native American culture. The museum amassed an extensive collection of Native American cultural material collected by local farmers, families, and amateur archaeologists from the middle Columbia River region. Beginning in the 1950s, the State Parks partnered with local universities, the National Park Service, and local public utility districts to perform controlled excavations on park lands. The State Parks also borrowed objects from excavations outside park borders for the expressed purposes of interpretation at the museum.

The first set of remains consists of a single human sacrum with an embedded projectile point. Based on examinations by anthropologists, the human remains are believed to be consistent with Native American archaeological material, but definitive cultural identification is not possible. The point was also examined and, while it is consistent with the lithic typology of the region, its placement in the sacrum is believed to be contrived.

The second individual is comprised of a nearly complete set of human remains. Based on examination by an anthropologist, the human remains are consistent with Native American archaeological material and exhibit Native American cranial and dental morphological characteristics. Interviews with former park staff helped to narrow the acquisition of the remains by State Parks to between the late 1950s and 1975. In order to determine possible provenience of this individual, the archaeological collections displayed adjacent to this individual were examined but yielded no additional information about the remains.

Determinations Made by the Washington State Parks and Recreation Commission

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

- Based on cranial and dental morphology, it is believed that the human remains are Native American.
- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of two individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.
- According to final judgments of the Indian Claims Commission, the land from which both sets of remains were likely removed is the aboriginal lands of The Tribes and The Indian Group.
- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains is to The Tribes and The Indian Group.

Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains or any other Indian tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Alicia Woods, Washington State Parks and Recreation Commission, P.O. Box 42650, Olympia, WA 98504-2650, telephone (360) 902-0939, before September 13, 2012. Disposition of the