

Natural History. Mr. Clark acquired this item on an unknown date from an unknown individual. The sacred object and object of cultural patrimony is a Hóchxó íjí Jish (Evilway Medicine Bundle) (catalog # 1979.5.1–24), which consists of 10 small pouches contained in a bag with a hole that allows the jish to be placed over a saddle horn for transport.

On December 9, 1983, Harris “Tommy” and Lee Thompson donated one cultural item to the University of Colorado Museum of Natural History. The donors acquired this item at an unknown date from an unknown individual. The sacred object and object of cultural patrimony is a Keet’aan Yalti’i (Twin Fetish Gods) with pouch (catalog # 1983.47.1 A–B (34509 A–B)). The twin fetish is comprised of two stones, one white and one striated gray with feather headdresses and facial features of small inlaid turquoise. Identical animal forms are bound to the front and back of each with multicolored yarn wrappings. Also tied to them with yarn is a small buckskin infant-like figure. Below the yarn wrapping is a beaded buckskin kilt with buckskin ties and fringe of colored yarn. Their overall dimensions are 15.5cm x 4.5cm.

In September of 1984, H. Jackson Clark, Sr., owner of the Toh-Atin Gallery, Durango, CO, donated one cultural item to the University of Colorado Museum of Natural History. Mr. Clark acquired this item on an unknown date from an unknown individual on the Navajo Reservation. The sacred object and object of cultural patrimony is a Hóchxó íjí Jish (Evilway Medicine Bundle) and Diné Bi Nilchi ji Jish (Navajo Windway Medicine Bundle) (catalog # 1984.9.2).

During consultation, representatives of the Navajo Nation provided evidence in support of cultural affiliation as well as the determination that the items are both sacred objects and objects of cultural patrimony. The anthropological literature, including the work of Leland C. Wyman, also supports cultural affiliation. During consultation, the Navajo representatives described and demonstrated the purpose and use of many of items. They also related how wide the use of the items is today and how Navajo people today are being trained in their use. They also explained that the items are alive and must be cared for in specific ways and treated with respect.

#### **Determinations Made by the University of Colorado Museum of Natural History**

Officials of the University of Colorado Museum of Natural History have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the six 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. 3001(3)(D), the six cultural items described above have 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 sacred objects and objects of cultural patrimony and the Navajo Nation, Arizona, New Mexico & Utah.

#### **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 these cultural items should submit a written request with information in support of the claim to Jen Shannon, Curator of Cultural Anthropology, University of Colorado Museum of Natural History, 218 UCB, Boulder, CO 80309–0218, telephone (303) 492–6276, email [jshannon@colorado.edu](mailto:jshannon@colorado.edu), by September 16, 2013. After that date, if no additional claimants have come forward, transfer of control of the sacred objects and objects of cultural patrimony to the Navajo Nation, Arizona, New Mexico & Utah may proceed.

The University of Colorado Museum of Natural History is responsible for notifying the Navajo Nation, Arizona, New Mexico & Utah that this notice has been published.

Dated: July 31, 2013.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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#### **DEPARTMENT OF THE INTERIOR**

##### **National Park Service**

**[NPS–WASO–NAGPRA–13658;  
PPWOCRADN0–PCU00RP14.R50000]**

##### **Notice of Intent To Repatriate Cultural Item: Rochester Museum & Science Center, Rochester, NY**

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

**ACTION:** Notice.

**SUMMARY:** The Rochester Museum & Science Center, 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 Rochester Museum & Science Center. 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 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\\_mcmintosh@rmssc.org](mailto:george_mcmintosh@rmssc.org).

**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 Rochester Museum & Science Center, Rochester, NY, that meets the definition of a sacred object and an object of cultural patrimony 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(s)**

The one sacred object and object of cultural patrimony is a Chilkat blanket (27.92.1/AE 580). Rochester Museum & Science Center catalog records show that on January 1, 1927, the Rochester Museum & Science Center (then Rochester Museum of Arts and Sciences) purchased the Chilkat blanket from John G. Worth of New York City,

NY. The records indicate that the Chilkat blanket is from Alaska but contain no additional provenience information.

Based on consultation with the Central Council of the Tlingit & Haida Indian Tribes, the Rochester Museum & Science Center reasonably believes this cultural item is culturally affiliated with the Tlingit. Furthermore, the museum was also informed during consultation that the object is considered to be both a sacred object and an object of cultural patrimony.

#### **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)(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 sacred object/object of cultural patrimony 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 claim these cultural items should submit a written request with information in support of the claim to George McIntosh, Rochester Museum & Science Center, 657 East Ave., Rochester, NY 14607, telephone (585) 271-4552 x 306, email [george\\_mcintosh@rmsc.org](mailto:george_mcintosh@rmsc.org), by September 16, 2013. After that date, if no additional claimants have come forward, transfer of control of the sacred object/object of cultural patrimony to the Central Council of the Tlingit & Haida Indian Tribes may proceed.

The Rochester Museum & Science Center is responsible for notifying the Central Council of the Tlingit & Haida Indian Tribes that this notice has been published.

Dated: July 29, 2013.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

**[NPS-WASO-NAGPRA-13483;  
PPWOCRADNO-PCU00RP14.R50000]**

#### **Notice of Intent To Repatriate Cultural Items: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA**

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

**ACTION:** Notice.

**SUMMARY:** The Thomas Burke Memorial Washington State Museum, University of Washington (Burke Museum), 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 Burke Museum. 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 Burke Museum at the address in this notice by September 16, 2013.

**ADDRESSES:** Peter Lape, Burke Museum, University of Washington, Box 35101, Seattle, WA 98195, telephone (206) 685-3849, email [plape@uw.edu](mailto:plape@uw.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 Burke Museum, Seattle, WA, 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 1919, two unassociated funerary objects were removed from the W.T. Good Farm, south of Mt. Vernon, in Skagit County, WA. Human remains and funerary objects were removed by A.R. Hilén and donated to the Burke Museum in 1919 (Burke Accn. #1613). The whereabouts of the human remains are unknown. The two unassociated funerary objects are copper bracelets.

The cemetery site from which the objects were removed was identified as an "Indian cemetery." The Rygg and Lisk families occupied the property. The Lisk family was of Kikiallus heritage. The site described in this notice is located on the South Fork of the Skagit River. The two copper bracelets are consistent in style with Native American Coast Salish historic material culture.

Linguistically, Native American speakers of the Northern dialect of the Lushootseed language claim cultural heritage to the Skagit River delta area. Historical and anthropological sources (Amoss 1978, Mooney 1896, Spier 1936, Swanton 1952) indicate that the Kikiallus, Swinomish, Lower Skagit, and Upper Skagit people occupied and had village sites within the Skagit River delta area. Oral history provided by the Stillaguamish and legal testimony during the Indian Claims Commission decisions also indicates that the Stillaguamish utilized the Skagit River delta and Skagit Bay area for hunting, fishing, and clamming (Grady 2012:3). Today, descendants of Kikiallus are members of the Stillaguamish Tribe of Indians of Washington (previously listed as Stillaguamish Tribe of Washington); the Swinomish Indians of the Swinomish Reservation of Washington; and the Tulalip Tribes of Washington (previously listed as the Tulalip Tribes of the Tulalip Reservation, Washington). Today, the Lower Skagit are represented by the Swinomish Indians of the Swinomish Reservation of Washington. The Upper Skagit are represented by the Upper Skagit Indian Tribe.

#### **Determinations Made by the Burke Museum**

Officials of the Burke Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the two cultural items described above are reasonably believed to have been