

exterior which is consistent with exposure to heat during cremation.

Sometime in the 1970s, archeologist William Seidel collected one pipe bowl fragment from site CA-SDI-2663 in the Borrego Sink area of Borrego Springs, CA, an area known to be a gathering place for ceremonial and social occasions and known to contain numerous cremation burials. The object is an unassociated funerary object based on the proximity of human cremation burials in the area, the ceremonial/personal nature of the object, and the burned exterior which is consistent with exposure to heat during cremation.

In 1969, an anonymous park visitor collected a quartz crystal, a *Haliotis* shell pendant fragment, and two burnt *Olivella* shell beads from an unidentified site above Lower Willows (most likely site CA-SDI-331 or site CA-SDI-343), in the Borrego Palm Canyon area of Anza Borrego Desert State Park, an area of known to contain large village sites with cremation burials. The objects are unassociated funerary objects based on the proximity of human cremation burials in the area, the ceremonial/personal nature of the objects, and the burned exterior which is consistent with exposure to heat during cremation.

In 1967, an anonymous park visitor collected a pipe bowl fragment from an unidentified site in the Coyote Canyon area of Anza Borrego Desert State Park, an area known to contain large village sites with cremation burials. The pipe fragment is an unassociated funerary object based on the proximity of human cremation burials in the area and the ceremonial/personal nature of the object. Although the object does not appear to be heavily burned, it is more likely than not to have come from a funerary context.

Sometime in the 1970s, archaeologist William Seidel collected a pipe fragment from an unidentified site located south of the elementary school in Borrego Springs, CA, an area known to contain a number of cremation burials and a gathering place for Cahuilla people for ceremonial and social occasions. The pipe is an unassociated funerary object based on the proximity of human cremation burials in the area and the ceremonial/personal nature of the object. Although the object does not appear to be heavily burned, it is more likely than not to have come from a funerary context.

#### **Determinations Made by the California Department of Parks and Recreation**

Officials of the California Department of Parks and Recreation have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 91 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 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 objects and the Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation, California; Augustine Band of Cahuilla Indians, California (formerly the Augustine Band of Cahuilla Mission Indians of the Augustine Reservation); Cabazon Band of Mission Indians, California; Cahuilla Band of Mission Indians of the Cahuilla Reservation, California; Los Coyotes Band of Cahuilla and Cupeno Indians, California (formerly the Los Coyotes Band of Cahuilla & Cupeno Indians of the Los Coyotes Reservation); Morongo Band of Mission Indians, California (formerly the Morongo Band of Cahuilla Mission Indians of the Morongo Reservation); Ramona Band of Cahuilla, California (formerly the Ramona Band or Village of Cahuilla Mission Indians of California); Santa Rosa Band of Cahuilla Indians, California (formerly the Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Reservation); and Torres-Martinez Desert Cahuilla Indians, California (formerly the Torres-Martinez Band of Cahuilla Mission Indians of California) (hereafter referred to as "The Tribes").

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

Representatives of any Indian tribe that believes itself to be culturally affiliated with the unassociated funerary object should contact Rebecca Carruthers, NAGPRA Coordinator, California Department of Parks and Recreation, 1416 9th Street, Room 902, Sacramento CA 95814, telephone (916) 653-8893, before May 2, 2012. Repatriation of the unassociated funerary objects to The Tribes may proceed after that date if no additional claimants come forward.

The California Department of Parks and Recreation is responsible for notifying The Tribes that this notice has been published.

Dated: March 28, 2012.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

[2253-665]

#### **Notice of Intent to Repatriate Cultural Items: Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM**

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

**ACTION:** Notice.

**SUMMARY:** The Maxwell Museum of Anthropology, in consultation with the appropriate Indian tribes, has determined that a collection of cultural items meet the definition of sacred 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 Maxwell Museum of Anthropology.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact the Maxwell Museum of Anthropology at the address below by May 2, 2012.

**ADDRESSES:** David Phillips, Curator of Archaeology, Maxwell Museum of Anthropology, MSC01 1050, University of New Mexico, Albuquerque, NM 87131, telephone (505) 277-9229.

**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 Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM, 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 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 1949, the University of New Mexico (UNM) conducted an archeological field school at site LA 46316 (Wahaniak Shukuk Shtuitauwa/Correo Snake Pit) in Valencia County, NM. UNM students collected cultural objects from the site, many made of perishable materials. Limited additional collecting at the site by UNM probably

took place in the year or years immediately following the field school. The items removed from site LA 46316 include 90 sacred objects commonly called prayer sticks, materials for making prayer sticks, decomposed prayer sticks, and six lots of loose feathers, at least some of which were a part of prayer sticks.

The collection was transferred to the Maxwell Museum of Anthropology. Due to poor documentation and analysis, the full extent and nature of the collection emerged only recently, as analysts began detailed studies of the cultural objects. To date, the UMN collection from site LA 46316 includes the sacred objects detailed above as well as other cultural items and two partial sets of human remains, which require additional consultation and analysis before determinations can be made.

Based on radiocarbon dating, site LA 46316 was first used around B.C. 1400, and remained in use for centuries. The site is an ecumenical shrine, containing a travertine dome with dry deposits. The first documented excavation of the site occurred in 1917 by Elsie Clews Parsons, who reported even earlier activities on the site by "treasure seekers." Parsons described the shrine as a Laguna shrine, but stated that the site was used by visitors from "Acoma, Zuni, and other towns." At the time of the UNM field school in 1949, the site was on privately owned land, but more recently, the land area was purchased by the Pueblo of Laguna. Today, the Pueblo of Laguna continues to use the site and considers itself the custodian of the shrine. During a 2011 inspection of the sacred objects, delegates from the Pueblo of Laguna confirmed the presence of Laguna and Acoma sacred objects in the collection and indicated that other sacred objects may be related to the Zuni and Hopi tribes. The sacred objects in this notice are reasonably believed to be affiliated with the Pueblo of Laguna as well as other Pueblo Indians (including, but not limited to, the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and the Zuni Tribe of the Zuni Reservation, New Mexico).

In response to consultations with Indian tribes (including in a letter from the Governor of the Pueblo of Laguna, representing the Pueblo in its role as land owner and custodian of the shrine), the staff of the Maxwell Museum will rebury the "prayer sticks," "prayer stick materials," and loose feathers from site LA 46316. The Pueblo of Laguna has agreed to provide access to the shrine and to supervise the return of the sacred objects.

### Determinations Made by the Maxwell Museum of Anthropology

Officials of the Maxwell Museum of Anthropology have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the 96 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(2), there is a relationship of shared group identity that can be reasonably traced between the sacred objects and the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Laguna, New Mexico; and the Zuni Tribe of the Zuni Reservation, New Mexico.

### Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact David Phillips, Curator of Archaeology, Maxwell Museum of Anthropology, MSC01 1050, University of New Mexico, Albuquerque, NM 87131, telephone (505) 277-9229, before May 2, 2012. Repatriation of the sacred objects to the Pueblo of Laguna, New Mexico, may proceed after that date if no additional claimants come forward.

The Maxwell Museum of Anthropology is responsible for notifying the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; Pueblo of Laguna, New Mexico; and the Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: March 28, 2012

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

### Notice of Intent to Repatriate Cultural Items: 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 tribe, has determined that the cultural items meet the definition of both sacred objects and objects of cultural patrimony 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 Rochester Museum & Science Center.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the cultural items should contact the Rochester Museum & Science Center at the address below by May 2, 2012.

**ADDRESSES:** Adele DeRosa, Rochester Museum & Science Center, 657 East Avenue, Rochester, NY 14607, telephone (585) 271-4552 x 302.

**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 Rochester Museum & Science Center that meet the definition of both sacred objects and objects 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 cultural items. The National Park Service is not responsible for the determinations in this notice.

### History and Description of the Cultural Items

Between 1923 and 1984, the Rochester Museum & Science Center acquired 36 medicine faces made by members of the Seneca Nation of New York from a variety of sources. All of these medicine faces are currently in the possession of the Rochester Museum & Science Center.

In 1928, Alvin Dewey received from the Rev. John W. Sanborn collection two 19th century cornhusk medicine faces (29.259.36/AE 2914/D 10626 and 29.259.77/AE 2914/D 10625). Rev. Sanborn was appointed missionary to the Seneca Indians at Gowanda in 1877 and was adopted into the wolf clan.

In 1934, Arthur Parker acquired two 19th century cornhusk medicine faces (34.141.1/AE 2480 and 34.141.2/AE 2480) and one 19th century wooden medicine face (34.141.3/AE 2481) on the Cattaraugus Reservation.

In 1924, E.D. Putnam purchased two 19th century wooden medicine faces (24.61.5/AE 0500 and 24.61.13/AE 0509) on the Allegany Reservation.

In 1923, E.D. Putnam purchased two 19th century small wooden medicine faces (23.32.77/AE 363A and 23.32.40/AE 0366) and three 19th century large