

Logan Museum of Anthropology that meets the definition of sacred object and 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 item. The National Park Service is not responsible for the determinations in this notice.

### History and Description of the Cultural Item

In 2006, the estate of Rita Gaples donated a mask (catalog number RG 321) to the Logan Museum of Anthropology. Associated records indicate Ms. Gaples acquired the mask from Shango Galleries in Dallas, TX in 2005. The prior owner was Ronald Slowinski. It is not known when, how, or from whom Mr. Slowinski acquired the mask. Shango Gallery records identify the mask as a Jemez Apa' Kachina mask and indicate a date of manufacture of ca. 1930, though the records contain no rationale for this date.

The mask is cylindrical in shape, with a flat base and two protruding ears. The mask is made of leather, stitched with cotton thread. On each ear, a rectangular piece of abalone shell is attached to the front surface by a leather thong through a perforation in the ear. Two sticks are secured with leather lacing to the top of the mask. The overall dimensions of the mask with the sticks are 16 inches in height and 19 inches in width. The front of the mask has perforations for the eyes and the mouth; the mouth is surrounded on the inside by pin-hole size perforations. The front of the mask is painted green, thinning or fading at the top. The eyes are surrounded by black side-facing triangles and the mouth by a small, circular rim of black paint. One red and one yellow band, both bordered in black, extend along the base of the mask and continue along the side and back toward the face, just below the eyes. The base of the mask shows wear from material that was probably attached as a collar. Four sets of leather ties are attached along the base and two long leather ties are attached from the inside. Stitching, covered by paint, extends vertically through the center of the back of the mask. The back of the mask is painted white, superimposed by images of three corn plants painted in black. The stem of each plant forms a toothed rake. The top of the mask is unpainted leather, and the stitching that attaches the top to the cylinder is not

painted over, indicating the top was attached to the mask after the cylinder was built and painted. The top has pencil marks on the edges, which indicate where the pattern was drawn before the piece was cut. A letter "R" and the letters "RC" are painted in red on the interior of the top. The paint overall is matte in finish, flaky, and abrades easily. Brush marks are visible except in the green portion of the face, which appears to have been sprayed on. The corn images appear to have been painted over a previous layer of paint. Some of the previous layer is visible and apparently was also painted with corn stalks. The ears appear to have many layers of paint as evident by flaking red paint and green paint underneath.

Both long sticks fastened to the top of the mask with leather ties are carved at one end into three segments; each segment is painted yellow, red, or brown. A small remnant of feather down is present on the leather. Also on top of the mask is an open appendage with a finial made of corn husk wrapped with cotton thread embedded with remnants of green pigment.

The mask is incomplete in several respects, as it lacks the collar, top band, painted top, and feathers of Jemez Apa' masks. However, masks were repeatedly renewed, and the "missing" or unfinished features of this mask may indicate it was collected while undergoing or awaiting renovation.

Consultation with the Pueblo of Jemez included a visit from Jemez representatives in 2010. Consultation and published sources demonstrate that the mask is culturally affiliated with the Pueblo of Jemez. Jemez Kachina masks play an active role in the religious life of the community. They are used in religious practice and are owned and cared for by religious societies rather than individuals. They are considered sacred and living persons—friends and family members—rather than objects. These masks cannot be alienated, appropriated, or conveyed by any individual regardless of whether or not the individual is a member of the Pueblo of Jemez.

### Determinations Made by the Logan Museum of Anthropology

Officials of the Logan Museum of Anthropology have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the 1 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 1 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 and object of cultural patrimony and the Pueblo of Jemez, New Mexico.

### 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 William Green, Director, Logan Museum of Anthropology, Beloit College, 700 College St., Beloit, WI 53511, telephone (608) 363-2119, email [greenb@beloit.edu](mailto:greenb@beloit.edu), by May 1, 2015. After that date, if no additional claimants have come forward, transfer of control of the sacred object and object of cultural patrimony to the Pueblo of Jemez, New Mexico, may proceed.

The Logan Museum of Anthropology is responsible for notifying the Pueblo of Jemez, New Mexico, that this notice has been published.

Dated: February 13, 2015.

**Melanie O'Brien,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-17621;  
PPWOCRADN0-PCU00RP14.R50000]

### Notice of Intent To Repatriate Cultural Items: U.S. Department of the Interior, National Park Service, Gulf Islands National Seashore, Gulf Breeze, FL

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

**ACTION:** Notice.

**SUMMARY:** The U.S. Department of the Interior, National Park Service, Gulf Islands National Seashore, 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 Gulf Islands National Seashore. 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 Gulf Islands National Seashore at the address in this notice by May 1, 2015.

**ADDRESSES:** Daniel R. Brown, Gulf Islands National Seashore, 1801 Gulf Breeze Parkway, Gulf Breeze, FL 32563, telephone (850) 934-2600, email [daniel\\_r\\_brown@nps.gov](mailto:daniel_r_brown@nps.gov).

**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 U.S. Department of the Interior, National Park Service, Gulf Islands National Seashore, Gulf Breeze, FL 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, Gulf Islands National Seashore.

### History and Description of the Cultural Items

Between 1964 and 1965, three cultural items were removed from Naval Live Oaks Reservation in Santa Rosa County, FL. These cultural items were associated with three burials. According to the excavation report one set of remains was re-interred. Given the reported conditions of the remains in the other two burials, it is likely that they were left in-situ or re-interred, but neither can be confirmed. At the time of the excavation, the Naval Live Oaks Reservation Cemetery was under the jurisdiction of the State of Florida. In 1971, the site became part of Gulf Islands National Seashore. The objects appear to have been curated at the Fort Walton Temple Mound Museum until 1981, when they were donated to Gulf Islands National Seashore by curator Yulee Lazarus. The objects are currently curated at the National Park Service's Southeast Archeological Center. The three unassociated funerary objects are one pig bone, one iron fragment, and one shell fragment.

Analysis of ceramic vessel fragments indicates that the Naval Live Oaks

Reservation Cemetery site was in use during the Bear Point phase of the Pensacola period (A.D. 1500 to 1700). Historical documentation places the Pensacola Indians in the area of the Naval Live Oak Reservation Cemetery site during that time period. The Pensacola culture extended along the western Gulf coast of Florida, but also shared ceramic styles with groups in Alabama, Louisiana, and Mississippi. Conflict in the 18th century displaced the Pensacola people in Florida, and historical evidence indicates that some were assimilated into the Choctaw. Others were likely absorbed by the Creek Indians when they overtook the area. Pensacola people are also believed to have gone west with other area tribes to join the Tunica-Biloxi Indians. The Pensacola spoke a Muscogean language; other Muscogee language family speakers include the Alabama, Seminole, Miccosukee, and Coshatta.

### Determinations Made by Gulf Islands National Seashore

Officials of Gulf Islands National Seashore have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the three 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 Alabama-Coushatta Tribe of Texas (previously listed as the Alabama-Coushatta Tribes of Texas); Alabama-Quassarte Tribal Town; Coshatta Tribe of Louisiana; Jena Band of Choctaw Indians; Kialegee Tribal Town; Miccosukee Tribe of Indians; Mississippi Band of Choctaw Indians; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama); Seminole Tribe of Florida (previously listed as the Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations)); The Choctaw Nation of Oklahoma; The Muscogee (Creek) Nation; The Seminole Nation of Oklahoma; Thlopthlocco Tribal Town; and Tunica-Biloxi Indian Tribe.

### 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 Daniel R. Brown, Gulf Islands National Seashore, 1801 Gulf Breeze Parkway, Gulf Breeze, FL 32563, telephone (850) 934-2600, email [daniel\\_r\\_brown@nps.gov](mailto:daniel_r_brown@nps.gov), by May 1, 2015. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Alabama-Coushatta Tribe of Texas (previously listed as the Alabama-Coushatta Tribes of Texas); Alabama-Quassarte Tribal Town; Coshatta Tribe of Louisiana; Jena Band of Choctaw Indians; Kialegee Tribal Town; Miccosukee Tribe of Indians; Mississippi Band of Choctaw Indians; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama); Seminole Tribe of Florida (previously listed as the Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations)); The Choctaw Nation of Oklahoma; The Muscogee (Creek) Nation; The Seminole Nation of Oklahoma; Thlopthlocco Tribal Town; and Tunica-Biloxi Indian Tribe may proceed.

The Gulf Islands National Seashore is responsible for notifying the Alabama-Coushatta Tribe of Texas (previously listed as the Alabama-Coushatta Tribes of Texas); Alabama-Quassarte Tribal Town; Coshatta Tribe of Louisiana; Jena Band of Choctaw Indians; Kialegee Tribal Town; Miccosukee Tribe of Indians; Mississippi Band of Choctaw Indians; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama); Seminole Tribe of Florida (previously listed as the Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations)); The Choctaw Nation of Oklahoma; The Muscogee (Creek) Nation; The Seminole Nation of Oklahoma; Thlopthlocco Tribal Town; and Tunica-Biloxi Indian Tribe that this notice has been published.

Dated: February 17, 2015.

**Melanie O'Brien,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-17699:  
PPWOCRADN0-PCU00RP14.R50000]

**Notice of Intent To Repatriate Cultural Items: Arizona State Museum, University of Arizona, Tucson, AZ**

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

**ACTION:** Notice.