

identity that can be reasonably traced between the sacred objects and the Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York).

#### 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 Lisa Anderson, New York State Museum, 3049 Cultural Education Center, Albany, NY 12230 telephone (518) 486-2020, email [lisa.anderson@nysed.gov](mailto:lisa.anderson@nysed.gov), by December 8, 2017. After that date, if no additional claimants have come forward, transfer of control of the sacred objects to the Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York) may proceed.

The New York State Museum is responsible for notifying the Cayuga Nation; Oneida Nation (previously listed as the Oneida Tribe of Indians of Wisconsin); Oneida Nation of New York; Onondaga Nation; Saint Regis Mohawk Tribe (previously listed as the St. Regis Band of Mohawk Indians of New York); Seneca Nation of Indians (previously listed as the Seneca Nation of New York); Seneca-Cayuga Nation (previously listed as the Seneca-Cayuga Tribe of Oklahoma); Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York); and Tuscarora Nation that this notice has been published.

Dated: September 15, 2017.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0024162; PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Intent To Repatriate Cultural Items: New York State Museum, Albany, NY

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

**ACTION:** Notice.

**SUMMARY:** The New York State 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 sacred 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 New York State 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 New York State Museum at the address in this notice by December 8, 2017.

**ADDRESSES:** Lisa Anderson, New York State Museum, 3049 Cultural Education Center, Albany, NY 12230, telephone (518) 486-2020, email [lisa.anderson@nysed.gov](mailto:lisa.anderson@nysed.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 New York State Museum, Albany, NY, 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 1898, Harriet Maxwell Converse of New York City, NY, donated 18 cultural items to the New York State Museum (hereafter "Museum"). The 18 cultural items are wooden medicine masks (E-36730, E-36914, E-37016, E-37017, E-37033, E-37038, E-37053, E-37054, E-37057, E-37598, E-37601, E-37604, E-37608, E-37616, E-52, E-59). Museum records identify the masks as Seneca.

In the late 19th or early 20th century, the Museum acquired two cultural items. The two cultural items are wooden medicine masks (E-37023, E-37605) identified in Museum records as Seneca.

In 1905, Arthur C. Parker, Museum ethnologist and archeologist, acquired one cultural item (E-37031). The cultural item is a wooden medicine

mask identified in Museum records as Seneca.

In 1909, Arthur C. Parker acquired one cultural item, a wooden medicine mask (E-37042) for the Museum. The mask is identified in Museum records as Seneca.

In 1909, John M. Clarke, Museum Director, acquired one cultural item, a wooden medicine mask (E-36867) for the Museum. Museum records identify the mask as probably Seneca.

In 1910, Arthur C. Parker acquired one cultural item, a cornhusk medicine mask (E-36925) for the Museum. Museum records indicate the mask is Seneca.

In 1913, Arthur C. Parker acquired two cultural items for the Museum. The two cultural items are cornhusk medicine masks (E-36924A, E-36924B). Museum records indicate the masks are Seneca.

In 1916, Arthur C. Parker acquired one cultural item, a cornhusk medicine mask (E-37570F) for the Museum. The mask was used in an exhibit, and may have been commissioned from Sophia Jones of Lawton, NY.

In 1956, the Museum purchased two cultural items from the Logan Museum of Anthropology, Beloit College, WI. The cultural items were part of a larger collection made by Albert Green Heath. One cultural item is a wooden medicine mask (E-50316), and the other is a turtle shell medicine mask purchased from an individual identified only as P.W. (E-50318).

In 1957, Archibald T. Shorey of Albany, NY, donated three cultural items to the Museum. The cultural items are wooden medicine masks (E-50400, E-50401, E-50402). Museum records identify the three cultural items as Seneca.

In 1958, the Museum acquired one cultural item from Sam Grey Wolf (E-50415). The cultural item is a wooden medicine mask. A notation written on the inside of the mask indicates it was made by Jessie Cornplanter.

In 2008, the Schenectady Historical Society, Schenectady, NY, transferred one cultural item. The cultural item is a miniature cornhusk medicine mask (E2008.5.41). Museum records identify the mask as Seneca.

Traditional religious leaders of the Seneca Nation of Indians (previously listed as the Seneca Nation of New York) and the Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York) have identified these 32 medicine masks as being needed for the practice of traditional Native American religions by present-day adherents. Museum documentation, supported by

oral evidence presented during consultation with members of the Haudenosaunee Standing Committee on Burial Rules and Regulations, indicates that these medicine masks are culturally affiliated with the Seneca Nation of Indians (previously listed as the Seneca Nation of New York) and the Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York).

#### Determinations Made by the New York State Museum

Officials of the New York State Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the 32 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 Seneca Nation of Indians (previously listed as the Seneca Nation of New York) and the Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York).

#### 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 Lisa Anderson, New York State Museum, 3049 Cultural Education Center, Albany, NY 12230 telephone (518) 486-2020, email [lisa.anderson@nysed.gov](mailto:lisa.anderson@nysed.gov), by December 8, 2017. After that date, if no additional claimants have come forward, transfer of control of the sacred objects to the Seneca Nation of Indians (previously listed as the Seneca Nation of New York) and the Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York) may proceed.

The New York State Museum is responsible for notifying the Cayuga Nation; Oneida Nation (previously listed as the Oneida Tribe of Indians of Wisconsin); Oneida Nation of New York; Onondaga Nation; Saint Regis Mohawk Tribe (previously listed as the St. Regis Band of Mohawk Indians of New York); Seneca Nation of Indians (previously listed as the Seneca Nation of New York); Seneca-Cayuga Nation (previously listed as the Seneca-Cayuga Tribe of Oklahoma); Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of

New York); and the Tuscarora Nation that this notice has been published.

Dated: September 15, 2017.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-52-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-NPS0024192: PPWOCRADNO-PCU00RP14.R50000]**

#### Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Tuzigoot National Monument, Clarkdale, AZ; Correction

**AGENCY:** National Park Service, Interior.  
**ACTION:** Notice; correction.

**SUMMARY:** The U.S. Department of the Interior, National Park Service, Tuzigoot National Monument, has corrected an inventory of human remains and associated funerary objects, published in a Notice of Inventory Completion in the *Federal Register* on July 28, 2014. This notice corrects the minimum number of individuals and number of associated funerary objects. 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 to Tuzigoot National Monument. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects 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 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 Tuzigoot National Monument at the address in this notice by December 8, 2017.

**ADDRESSES:** Dorothy FireCloud, Superintendent, Tuzigoot National Monument, P.O. Box 219, Camp Verde, AZ 86322, telephone (928) 567-5276, email [dorothy\\_firecloud@nps.gov](mailto:dorothy_firecloud@nps.gov).

**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 correction of an inventory

of human remains and associated funerary objects under the control of the U.S. Department of the Interior, National Park Service, Tuzigoot National Monument, Clarkdale, AZ. The human remains and associated funerary objects were removed from multiple locations in Coconino and Yavapai Counties, AZ.

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, Tuzigoot National Monument.

This notice corrects the minimum number of individuals and number of associated funerary objects published in a Notice of Inventory Completion in the *Federal Register* (79 FR 43774, July 28, 2014). The human remains and associated funerary objects were inadvertently omitted from the published notice. Transfer of control of the additional items in this correction notice has not occurred.

#### Correction

In the *Federal Register* (79 FR 43775, July 28, 2014), column 2, paragraph 3, sentence 1, under the heading "History and Description of the Remains," is corrected by substituting the following sentence:

At unknown dates, human remains representing, at minimum, 20 individuals were removed from unknown locations in Yavapai County, AZ.

In the *Federal Register* (79 FR 43775, July 28, 2014), column 2, paragraph 5, under the heading "History and Description of the Remains," is corrected by substituting the following paragraph:

At unknown dates, human remains representing, at minimum, 19 individuals were removed from unknown locations in Yavapai County, AZ. The remains were found in Tuzigoot National Monument collections at the National Park Service's Western Archeological and Conservation Center and so were likely removed from the area of the monument. No known individuals were identified. The one associated funerary object is a soil sample.

In the *Federal Register* (79 FR 43775, July 28, 2014), column 2, under the heading "History and Description of the Remains," is corrected by adding the following paragraph after paragraph 7:

In 1954, human remains representing, at minimum, one individual were removed from the Will Steele property in Coconino County, AZ by Tapco workmen working on the property. No known individuals were identified. The one associated funerary object is a bead.