

In the **Federal Register** (79 FR 43775, July 28, 2014), column 3, paragraph 2, under the heading “Determinations Made by Tuzigoot National Monument,” is corrected by substituting the following paragraphs:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 51 individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the two objects described in this notice 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. The National Park Service intends to convey the associated funerary objects to the Tribes pursuant to 54 U.S.C. 102503(g) through (i) and 54 U.S.C. 102504.

#### Additional Requestors and Disposition

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 object should submit a written request with information in support of the request to Dorothy FireCloud, Superintendent, Tuzigoot National Monument, P.O. Box 219, Camp Verde, AZ 86322, telephone (928) 567-5276, email *dorothy.firecloud@nps.gov*, by December 8, 2017. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Ak Chin Indian Community (previously listed as the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona); Apache Tribe of Oklahoma; Fort McDowell Yavapai Nation, Arizona; Fort Sill Apache Tribe of Oklahoma; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Hualapai Indian Tribe of the Hualapai Indian Reservation, Arizona; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tohono O’odham Nation of Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Indian Tribe (previously listed as the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona); and Zuni Tribe of the Zuni Reservation, New Mexico (hereafter referred to as “The Tribes”) may proceed.

Tuzigoot National Monument is responsible for notifying The Tribes that this notice has been published.

Dated: September 21, 2017

**Melanie O’Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2017-24234 Filed 11-7-17; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-NPS0024154;  
PCU00RP14.R50000-PPWOCRDNO]**

#### Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC

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

**ACTION:** Notice.

**SUMMARY:** The U.S. Department of the Interior, Bureau of Indian Affairs, has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, and has determined that there is no cultural affiliation between the human remains and associated funerary objects and any present-day Indian Tribes or Native Hawaiian organizations. 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 the Bureau of Indian Affairs. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects to the Indian Tribes or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** 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 the Bureau of Indian Affairs at the address in this notice by December 8, 2017.

**ADDRESSES:** Anna Pardo, Museum Program Manager/NAGPRA Coordinator, U.S. Department of the Interior, Bureau of Indian Affairs, 12220 Sunrise Valley Drive, Room 6084, Reston, VA 20191, telephone (703) 390-6343, email *Anna.Pardo@bia.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 completion of an inventory of human remains and associated funerary objects under the control of the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC. The human remains and associated funerary objects were removed from a site in the southern portion of the Blackfeet Indian Reservation of Montana, Glacier County, MT.

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 and associated funerary objects. 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 U.S. Department of the Interior, Bureau of Indian Affairs, professional staff in consultation with representatives of the Blackfeet Tribe of the Blackfeet Indian Reservation of Montana.

### History and Description of the Remains

In September of 1961, human remains representing, at minimum, four individuals were removed by Thomas Kehoe, Archeologist and Curator of the Museum of the Plains Indian, from a site in Glacier County, MT. At the time of this surface removal, the Museum of the Plains Indian was a part of the Bureau of Indian Affairs, and Kehoe had been conducting extensive archeological surveys throughout the Blackfeet Indian Reservation. A note found in the box with these items states, “Surface burial found in Southern portion of Blackfeet Reservation, CUA, 9/61.” The human remains have continued to be housed at the Museum since being collected. No known individuals were identified. The 41 associated funerary objects are 5 small wooden ladders, 4 spoons, 1 partial key, 1 bullet press, 1 iron, 1 ladle, 1 enamel tin cup, 2 belt buckles, 1 scissors blade, 1 bucket part, 16 beads, and 7 brass buttons.

### Determinations Made by the Bureau of Indian Affairs

Officials of the Bureau of Indian Affairs have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice are Native American based on biological and historical evidence.
- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of four

individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the 41 objects described in this notice 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.

- 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 associated funerary objects and any present-day Indian Tribe.

- Pursuant to 25 U.S.C. 3001 (15), the land from which the Native American human remains and associated funerary objects were removed is the tribal land of the Blackfeet Tribe of the Blackfeet Indian Reservation of Montana.

- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains and associated funerary objects may be to the Blackfeet Tribe of the Blackfeet Indian Reservation of Montana.

#### Additional Requestors and Disposition

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 Anna Pardo, Museum Program Manager/NAGPRA Coordinator, U.S. Department of the Interior, Bureau of Indian Affairs, 12220 Sunrise Valley Drive, Room 6084, Reston, VA 20191, telephone (703) 390-6343, email [Anna.Pardo@bia.gov](mailto:Anna.Pardo@bia.gov), by December 8, 2017. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Blackfeet Tribe of the Blackfeet Indian Reservation of Montana may proceed.

The Bureau of Indian Affairs is responsible for notifying the Blackfeet Tribe of the Blackfeet Indian Reservation of Montana that this notice has been published.

Dated: September 14, 2017.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-NPS0024163;  
PPWOCRADN0-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, the New York State Museum (hereafter "Museum") acquired three wooden medicine masks from Harriet Maxwell Converse of New York City, NY. Two of the cultural items were obtained on the Cattaraugus Reservation (E-37059, E-37623), and one was acquired at Salamanca, NY (E-37048).

In 1905, Arthur C. Parker, Museum ethnologist and archeologist, acquired two wooden medicine masks from the Cattaraugus Reservation for the Museum. Parker reported one of the masks, made of wood and rabbit skin, was used to expel the causes of venereal disease (E-36897). The other reportedly represented Ganuska, the Stone Giant, and was purchased from Nancy Cook through Mrs. A. C. Parker (E-36928).

In 1908, Arthur C. Parker obtained four wooden medicine masks for the Museum from Delos Kettle of Lawton, NY. Parker attributed three of the medicine masks to the I'dos Society (E-36864, E-36865, E-36866). A fourth medicine mask was unattributed (E-37022).

In June of 1909, Arthur C. Parker commissioned one partially carved medicine mask for the Museum to be made on the Cattaraugus Reservation (E-36917). The face was carved on the trunk of a basswood tree by a man named either Jonas or Green, with Delos Kettle in attendance.

In 1910, Arthur C. Parker acquired two cornhusk medicine masks on the Cattaraugus Reservation in New York for the Museum (E-36922A, E-36922B).

In 1933, Willard A. Gibson of Salamanca, NY, donated one cultural item to the Museum. The item is a cornhusk medicine mask that was given to him by Louis Plummer at Allegany, NY (E-37965).

In 1956, the Museum purchased two cultural items from the Logan Museum of Anthropology at Beloit College, WI. The cultural items were part of a larger collection made by Albert Green Heath. One of the cultural items is a wooden medicine mask that Heath purchased from Wilson Stevens on the Cattaraugus Reservation (E-50315). The other is a miniature cornhusk medicine mask that he obtained from Delos Big Kettle at Lawtons, NY, in 1912 (E-50312).

Traditional religious leaders of the Seneca Nation of Indians (previously listed as the Seneca Nation of New York) have identified these 15 medicine faces as being needed for the practice of traditional Native American religions by present-day adherents. Museum documentation, supported by oral evidence presented during consultation