

The U.S. Army, Fort Benning, GA is responsible for notifying the Alabama-Coushatta Tribes of Texas; the Alabama-Quassarte Tribal Town, Oklahoma; the Chickasaw Nation; the Coushatta Tribe of Louisiana; the Kialegee Tribal Town, Oklahoma; the Miccosukee Tribe of Indians of Florida; the Muscogee (Creek) Nation, Oklahoma; the Poarch Band of Creek Indians of Alabama; the Seminole Nation of Oklahoma; the Seminole Tribe of Florida; and the Thlopthlocco Tribal Town, Oklahoma, that this notice has been published.

Dated: July 31, 2015.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-18956;  
PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Inventory Completion: Anthropology Research Collections at Texas A&M University, College Station, TX

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

**ACTION:** Notice.

**SUMMARY:** The Anthropology Research Collections at Texas A&M University has completed an inventory of human remains, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, and has determined that there is a cultural affiliation between the human remains and present-day Indian tribes or Native Hawaiian organizations. 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 should submit a written request to the Anthropology Research Collections at Texas A&M University. If no additional requestors come forward, transfer of control of the human remains 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 should submit a written request with information in support of the request to the Anthropology Research Collections at Texas A&M

University at the address in this notice by September 30, 2015.

**ADDRESSES:** Dr. David Carlson, NAGPRA Coordinator, Attn: Timothy S. de Smet, Interim Curator, Department of Anthropology, TAMU MS 4352, College Station, TX 77843-4352, telephone (979) 845-5242, email [dcarlson@tamu.edu](mailto:dcarlson@tamu.edu) and [tdesmet@tamu.edu](mailto:tdesmet@tamu.edu).

**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 under the control of the Anthropology Research Collections at Texas A&M University, College Station, TX. The human remains were removed from Aycock Shelter, Bell County, TX.

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 human remains. 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 Anthropology Research Collections at Texas A&M University (ARC-TAMU) professional staff in 1995. In 2015, representatives of the Caddo Nation of Oklahoma; Comanche Nation, Oklahoma; Kickapoo Tribe of Oklahoma; Kiowa Indian Tribe of Oklahoma; Tonkawa Tribe of Indians of Oklahoma; Tunica-Biloxi Indian Tribe; and the Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma, were invited to consult with ARC-TAMU for the purpose of determining the place and manner of repatriation. The Caddo Nation of Oklahoma contacted ARC-TAMU, and the Comanche Nation, Oklahoma, visited the facility; no representatives from the other tribes contacted ARC-TAMU in response to this invitation.

#### History and Description of the Remains

In 1985, human remains representing, at minimum, one individual were removed from Aycock Shelter/Shelter 14 (41BL28) in Bell County, TX, by the Texas A&M University Anthropology Club. The human remains from the site were identified as being from Feature 14 a and b (TAMU-NAGPRA 76). The human remains were determined to be one adult of indeterminate sex. Dart points found nearby date the human remains to the Early Ceramic period

(before A.D. 700). No known individuals were identified. No associated funerary objects are present.

Based on the geographic location of the site, ARC-TAMU staff found it reasonable to trace a shared identity between the human remains in this notice and the following historic groups: Ervpiame, Mayeye, Yojuane, Comanche, Kickapoo, Tonkawa, Tunica and Biloxi, Wichita, Caddo, Waco, Anadarko, and Kiowa. Archeological and linguistic evidence, historical records, and/or traditional beliefs indicate that there is a relationship of shared group identity between these historic groups and the present-day Caddo Nation of Oklahoma; Comanche Nation, Oklahoma; Kickapoo Tribe of Oklahoma; Kiowa Indian Tribe of Oklahoma; Tonkawa Tribe of Indians of Oklahoma; Tunica-Biloxi Indian Tribe; and the Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma.

#### Determinations Made by the Anthropology Research Collections at Texas A&M University

Officials of the ARC-TAMU have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of one individual of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Caddo Nation of Oklahoma; Comanche Nation, Oklahoma; Kickapoo Tribe of Oklahoma; Kiowa Indian Tribe of Oklahoma; Tonkawa Tribe of Indians of Oklahoma; Tunica-Biloxi Indian Tribe; and the Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma.

#### 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 should submit a written request with information in support of the request to Dr. David Carlson, NAGPRA Coordinator, Department of Anthropology, TAMU MS 4352, College Station, TX 77843-4352, telephone (979) 845-5242, email [dcarlson@tamu.edu](mailto:dcarlson@tamu.edu), by September 30, 2015. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Caddo Nation of Oklahoma; Comanche Nation, Oklahoma; Kickapoo Tribe of Oklahoma; Kiowa Indian Tribe of Oklahoma; Tonkawa Tribe of Indians of

Oklahoma; Tunica-Biloxi Indian Tribe; and the Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma.

The ARC-TAMU is responsible for notifying the Caddo Nation of Oklahoma; Comanche Nation, Oklahoma; Kickapoo Tribe of Oklahoma; Kiowa Indian Tribe of Oklahoma; Tonkawa Tribe of Indians of Oklahoma; Tunica-Biloxi Indian Tribe; and the Wichita and Affiliated Tribes (Wichita, Keechi, Waco & Tawakonie), Oklahoma, that this notice has been published.

Dated: July 31, 2015.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-18954;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 and objects of cultural patrimony. 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 September 30, 2015.

**ADDRESSES:** Lisa Anderson, New York State Museum, 3049 Cultural Education Center, Albany, NY 12230, telephone (518) 486-2020, email [landers6@mail.nysed.gov](mailto:landers6@mail.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 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 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)

In 1898, Harriet Maxwell Converse of New York City, NY, donated 34 cultural items to the New York State Museum.

The cultural items are 31 wooden medicine masks (E-36868, E-35, E-36919, E-37013, E-37014, E-37020, E-37021, E-37026, E-37028, E-37032, E-37035, E-37036, E-37040, E-37041, E-37044, E-37046, E-37058, E-37060, E-37060A, E-37597, E-37606, E-37607, E-37610, E-37611, E-37612, E-37617, E-37619, E-37620, E-37622, E-37625, E-42) and 3 cornhusk medicine masks (E-36747, E-36926, E-36927).

In the late 19th century, Adelbert G. Richmond of Canajoharie, NY, acquired two cultural items. The cultural items are two wooden medicine masks (E-37025, E-37055).

In 1956, three cultural items were purchased from the Logan Museum of Anthropology, Beloit College, WI. The cultural items were part of a larger collection made by Albert Green Heath. The three cultural items are one large wooden medicine mask (E-50317) and two miniature wooden medicine masks (E-50313, E-50314).

In 1961, one cultural item was acquired from Judith Drumm, a former museum educator. The cultural item is a cornhusk medicine mask (E-50465).

In the late 19th and early 20th centuries, 25 cultural items identified as Iroquois were acquired from unknown individuals. The 25 cultural items are 17 wooden medicine masks (E-36910, E-36913, E-37019, E-37034, E-37049, E-37051, E-37052, E-37599, E-37600, E-37602, E-37609, E-37615, E-37624, E-37627, E-39325, E-5, E-no#79), five cornhusk medicine masks (E-13A, E-13B, E-36748, E-36923, E-36926), and three miniature cornhusk masks (E-36632, E-51025A, E-51025B).

Museum records identify the affiliation of the 65 objects described in this notice as "Iroquois." According to oral evidence presented during consultation with the Haudenosaunee Standing Committee on Burial Rules and Regulations, the Onondaga Nation is the keeper of the central fire of the Haudenosaunee Confederacy. As the keeper of the central fire, the Onondaga Nation has the responsibility to care for and return to the appropriate Nation Haudenosaunee cultural objects that are not specifically affiliated with any one Haudenosaunee Nation. Therefore, it is the understanding of all the Haudenosaunee Confederacy Nations that any medicine masks affiliated generally as "Iroquois" are affiliated with the Onondaga Nation.

#### 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 65 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, and have an 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 Onondaga Nation on behalf of Haudenosaunee Confederacy Nations.

#### 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 [landers6@mail.nysed.gov](mailto:landers6@mail.nysed.gov), by September 30, 2015. After that date, if no additional claimants have come forward, transfer of control of the sacred objects and objects of cultural patrimony to the Onondaga Nation may proceed.

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