

Tech University, 3301 4th Street, Box 43191, Lubbock, TX 79409-3191, telephone (806) 742-2442, email [eileen.johnson@ttu.edu](mailto:eileen.johnson@ttu.edu), by December 8, 2017. After that date, if no additional claimants have come forward, transfer of control of the sacred objects to Navajo Nation, Arizona, New Mexico & Utah may proceed.

The Museum of Texas Tech University is responsible for notifying the Navajo Nation, Arizona, New Mexico & Utah 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-NPS0024193;  
PPWOCRADNO-PCU00RP14.R50000]

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

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

**ACTION:** Notice.

**SUMMARY:** The U.S. Department of the Interior, National Park Service, Tuzigoot National Monument, 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 a cultural affiliation between the human remains and associated funerary objects 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 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 completion 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 a site in Yavapai County, 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.

#### Consultation

A detailed assessment of the human remains was made by Tuzigoot National Monument professional staff in consultation with representatives of the Ak-Chin Indian Community (previously listed as the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona); Fort McDowell Yavapai Nation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of 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").

#### History and Description of the Remains

In 1955, human remains representing, at minimum, one individual were removed from a prehistoric village site located on the east side of the Clarkdale Smelter property in Yavapai County, AZ, by Ed Starkey and later donated to Tuzigoot National Monument. No known individuals were identified. The 22 associated funerary objects are 16 shell bracelets, 1 jar, and 5 bowls.

The Ak Chin Indian Community of Maricopa (Ak Chin) Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa

Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation of Arizona comprise one cultural group known as the O'odham. Material culture items found at the site, including associated funerary objects, demonstrate continuity between the people of the prehistoric village site located on the east side of the Clarkdale Smelter and the O'odham. These items include a Sacaton red on buff bowl and locally made plainware ceramics that are similar in construction and appearance to plainware ceramics made in lands attributed to the Hohokam archeological culture, commonly considered to be ancestral O'odham. Consultation with O'odham Tribes also indicates that oral traditions exist that describe ancestral O'odham people living in the Verde Valley.

The Fort McDowell Yavapai Nation, Arizona, traces ancestry to Yavapai bands once living in the Verde Valley. Consultation with Yavapai Tribes indicates the existence of specific ancestral names for the sites in the Verde Valley and a belief that ancestors lived near the sites. Archeological sites identified as Yavapai have also been found near the prehistoric village site on the east side of the Clarkdale Smelter. Additionally, the prehistoric village site on the east side of the Clarkdale Smelter is identified as being within the Yavapai traditional lands.

The Hopi Tribe of Arizona considers all of Arizona to be within traditional Hopi lands or within areas where Hopi clans migrated in the past. Evidence demonstrating continuity between the people that lived at the prehistoric village site on the east side of the Clarkdale Smelter and the Hopi Tribe includes archeological, anthropological, linguistic, folkloric and oral traditions. Ceramic vessels associated with the Kayenta tradition demonstrate continuity between the prehistoric village, and the Hopi people. During consultation, Hopi clan members also identified ancestral names and traditional stories about specific events and ancestral people in the Verde Valley.

The Yavapai-Prescott Indian Tribe (previously listed as the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona) traces ancestry to Yavapai bands once living in the Verde Valley. Consultation with Yavapai Tribes indicates the existence of specific ancestral names for the sites in the Verde Valley and a belief that ancestors lived near the sites. Archeological sites identified as Yavapai have also been found near the prehistoric village site on the east side of the Clarkdale Smelter. Additionally, the prehistoric village site

on the east side of the Clarkdale Smelter is identified as being within the Yavapai traditional lands.

The Zuni Tribe of the Zuni Reservation, New Mexico, considers the Verde Valley to be within the migration path of ancestral Zuni people. Archeological evidence, including similarities in ceramic designs demonstrates continuity between the people of the Verde Valley during A.D. 1125–1425 and the people of Zuni.

#### Determinations Made by Tuzigoot National Monument

Officials of Tuzigoot National Monument 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(3)(A), the 22 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), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and The Tribes.

#### 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 objects 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](mailto: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 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.*

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**BILLING CODE 4310–70–P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS–WASO–NAGPRA–NPS0024161;  
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, the New York State Museum (hereafter "Museum") acquired one cultural item from Harriet Maxwell Converse of New York City, NY. Museum records indicate that Converse acquired the mask from Charlie Adams on the Tonawanda Seneca Reservation (E–37613).

In 1906, Arthur C. Parker, Museum ethnologist and archeologist, purchased one cultural item for the New York State Museum. The cultural item is a wooden medicine mask (E–37039). Museum records indicate the medicine face was obtained from an individual on the Tonawanda Seneca Reservation who ceremonially passed the object and its inhabiting spirit on to Parker's care.

In 1918, Arthur C. Parker purchased a cultural item for the Museum from Mrs. Laura Doctor on the Tonawanda Seneca Reservation. The cultural item is a wooden medicine face (E–36869). Museum records indicate the medicine mask once belonged to Ely S. Parker, a prominent member of the Tonawanda Seneca Nation who was the uncle of Mrs. Doctor and the great-uncle of Arthur C. Parker. Ely S. Parker assisted Lewis Henry Morgan with his study of Iroquois culture, served in the Civil War as adjutant for General Ulysses S. Grant, and later became the first Native American Commissioner of Indian Affairs.

Traditional religious leaders of the Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York) have identified these three 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 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 three 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