

### History and Description of the Remains

In 1977 and 1978, human remains representing, at minimum, 2 individuals were removed from 49-KOD-171 on Chief Cove, Spiridon Bay on Kodiak Island, AK. Some of these human remains were identified as human in 1977, during faunal analysis and additional elements were identified during the 2010 review of unmodified faunal material. No known individuals were identified. No associated funerary objects are present.

In 1977, human remains representing, at minimum, 7 individuals were removed from 49-KOD-172 on Chief Cove Island, Spiridon Bay, on Kodiak Island, AK. Some of these human remains were identified as human in 1977 during faunal analysis and additional elements were identified during the 2010 review of unmodified faunal material. No known individuals were identified. No associated funerary objects are present.

In 1977, human remains representing, at minimum, 3 individuals were removed from 49-KOD-221 along Uganik Passage on Kodiak Island, AK. No known individuals were identified. No associated funerary objects are present.

In 1977, human remains representing, at minimum, 1 individual were removed from 49-KOD-223 on Uganik Island, in the Kodiak Island Borough, AK. No known individuals were identified. No associated funerary objects are present.

In 1977 or 1978, human remains representing, at minimum, 5 individuals were removed from 49-KOD-224 on the southwest side of Uganik Island, in the Kodiak Island Borough, AK. These human remains were probably removed during the 1978 archeological excavation lead by U.S. Fish and Wildlife Service archeologist Michael Nowak. No known individuals were identified. No associated funerary objects are present.

In 1978, human remains representing, at minimum, 1 individual were removed from 49-KOD-249 on the southwest side of Uganik Island, in the Kodiak Island Borough, AK. No known individuals were identified. No associated funerary objects are present.

In 1978, human remains representing, at minimum, 4 individuals were removed from 49-KOD-257 on the southwest coast of Uganik Island, in the Kodiak Island Borough, AK. No known individuals were identified. The one associated funerary object is a lot of shell, rock, and faunal remains.

In 1978, human remains representing, at minimum, 1 individual were removed from 49-KOD-260 on the northeast

shore of East Arm Uganik Bay, in the Kodiak Island Borough, AK. No known individuals were identified. No associated funerary objects are present.

In 1978, human remains representing, at minimum, 1 individual were removed from 49-KOD-280 on the west shore of South Arm Uganik Bay, in the Kodiak Island Borough, AK. No known individuals were identified. No associated funerary objects are present.

The human remains from the above sites were removed during an archeological survey led by Alaska Region USFWS archeologist Michael Nowak and were transferred to the University of Alaska Fairbanks, Museum of the North (UAMN). Portions of the collection were subsequently transferred to other institutions for study and curation. On October 28, 2016, the entire collection was once again consolidated at the UAMN.

Stratigraphic observations, cultural materials, and carbon dates indicate that the sites contain deposits spanning at least 2,000 years, from both the Late Kachemak and Koniag traditions. Archeological data indicate that modern Alutiiq peoples evolved from these archeologically documented societies. As such, the human remains from the above sites are likely Native American and most closely culturally affiliated with the modern Kodiak Alutiiq people.

### Determinations Made by the Alaska Region USFWS

Officials of the Alaska Region USFWS have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 25 individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 1 associated funerary object described in this notice is 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 Native Village of Larsen Bay.

### 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 Edward DeCleva, Regional Historic Preservation Officer, U.S. Fish

and Wildlife Service, Alaska Region, 1011 East Tudor Road MS-235, Anchorage, AK 99503, telephone (907) 786-3399, email [edward\\_decleva@fws.gov](mailto:edward_decleva@fws.gov), by March 26, 2018. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Native Village of Larsen Bay may proceed.

The Alaska Region USFWS is responsible for notifying the Alutiiq Tribe of Old Harbor (previously listed as Native Village of Old Harbor and Village of Old Harbor), Kaguyak Village, Native Village of Afognak, Native Village of Akhiok, Native Village of Larsen Bay, Native Village of Ouzinkie, Native Village of Port Lions, Sun'aq Tribe of Kodiak (previously listed as the Shoonaq' Tribe of Kodiak), Tangirnaq Native Village (formerly Lesnoi Village (aka Woody Island)) that this notice has been published.

Dated: February 2, 2018.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0024991; 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 item listed in this notice meets the definition of a sacred object. 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 March 26, 2018.

**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 a cultural item under the control of the New York State Museum, Albany, NY, that meets the definition of a sacred object 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 1956, the museum acquired one cultural item as part of a larger collection purchased from the Albert G. Heath Collection at the Logan Museum of Anthropology at Beloit College in Beloit, WI. The cultural item was originally purchased by Mr. Heath from Joe Kishigobenesse, an Ottawa, who resided in Emmet County, MI.

The sacred object is a water drum identified by representatives of the Little Traverse Bay Bands of Odawa Indians, Michigan, as a Grandfather Drum used by the Midewiwin medicine society. Traditional religious leaders of the Little Traverse Bay Bands of Odawa Indians, Michigan, have identified the drum as necessary for the practice of traditional Native American religions by present-day adherents. Museum documentation, supported by oral and written evidence presented during consultation, indicates the drum is culturally affiliated with the Little Traverse Bay Bands of Odawa Indians, Michigan.

#### 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 one 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(2), there is a relationship of shared group identity that can be reasonably traced between the sacred object and the Little Traverse Bay Bands of Odawa Indians, Michigan.

#### 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 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 March 26, 2018. After that date, if no additional claimants have come forward, transfer of control of the sacred object to Little Traverse Bay Bands of Odawa Indians, Michigan, may proceed.

The New York State Museum is responsible for notifying the Little Traverse Bay Bands of Odawa Indians, Michigan, that this notice has been published.

Dated: February 2, 2018.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-NPS0024977; PPWOCRADNO-PCU00RP14.R50000]**

#### Notice of Intent To Repatriate Cultural Items: Mount Holyoke College Art Museum, South Hadley, MA

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

**ACTION:** Notice.

**SUMMARY:** The Mount Holyoke College Art 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/or 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 Mount Holyoke College Art 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 Mount Holyoke College Art Museum at the address in this notice by March 26, 2018.

**ADDRESSES:** Aaron F. Miller, NAGPRA Coordinator, Mount Holyoke College Art Museum, 50 College Street, South Hadley, MA 01075, telephone (413) 538-3394, email [afmiller@mtholyoke.edu](mailto:afmiller@mtholyoke.edu).

**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 Mount Holyoke College Art Museum that meet the definition of sacred objects and/or 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 Items

At some time prior to 1892, one cultural item was removed from an unknown location and entered the Mount Holyoke College Art Museum collection. No additional information regarding the date or method of the accession of the cultural item (MH 3.F.A) is available. The sacred object/object of cultural patrimony is a handled earthenware vessel with white slip and red and black pigments.

At some time prior to 1886, one cultural item was removed from an unknown location and given to Mount Holyoke College Art Museum by Mary Pease. The cultural item (MH 4.F.A) is listed in the Seminary's *Book of Thanks* for that year and the *Catalogue of Cabinet of Articles*. No additional provenance or accession information is available. The sacred object/object of cultural patrimony is an earthenware vessel decorated with white slip and black pigment.

At an unknown date in the late 19th or early 20th century, one cultural item was removed from an unknown location and acquired by Joseph Allen Skinner through unknown methods. The