

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 Brooklyn Museum. The National Park Service is not responsible for the determinations in this notice.

### History and Description of the Cultural Items

The five cultural items described in this notice were accessioned by the Brooklyn Museum between 1901 and 1967. The five objects include three ceramic vessels and two pieces of dance regalia. Information on the ceremonial roles of the objects is based on consultation that took place at the Brooklyn Museum on November 28, 2018, and through later written correspondence.

One ceramic pitcher was collected in 1879 by Colonel James Stevenson at the Pueblo of Tesuque. In 1880, the pitcher entered the collection of the U.S. National Museum. It was transferred to the Brooklyn Museum in 1901. The pitcher is decorated with white, black, and red pigments. Design elements include clouds, rain, corn, and crosshatched geometric patterns. Tesuque representatives stated that the pitcher was used in community ceremonies.

One ceramic storage jar was collected by Captain C. W. Riggs, likely between 1876 and 1891. Riggs' catalog indicates that the jar was collected from the Pueblo of Cochiti. In 1902, the Brooklyn Museum purchased the storage jar along with a selection of other Pueblo pottery collected by Riggs. The jar is decorated with black designs—corn and circular motifs—on white pigment; the lower portion is painted red. While the jar was collected from the Pueblo of Cochiti, it's solid lines (without ceremonial breaks), wide mouth and tapered lower half, lack of human and animal figures, and presence of floral motifs all support a Tesuque origin. Consultants from the Pueblo of Tesuque identified this jar as one that would have been owned and used by Tesuque's Warrior Society.

One buffalo hide robe was purchased by Brooklyn Museum curator Stewart Culin in 1907 from Benham Indian Trading Company in Albuquerque, NM, for \$30. The trading company reported that the robe had been collected by Dr. Thomas S. Dozier, who said that it came from Tesuque. The painted design is of the "box-and-border" type, which is found throughout the central Plains. Representatives from Tesuque said that this robe was used in the Comanche Dance and was likely purchased from Comanche traders for this purpose.

One headdress made from hide, dyed hair, horn, and fabric was also purchased by Brooklyn Museum curator Stewart Culin in 1907 from Benham Indian Trading Company in Albuquerque, NM. The only information provided by the store was that the headdress was from Tesuque. Representatives said that this headdress, like the buffalo hide robe, was worn for the Comanche Dance.

One seed bowl was purchased by Brooklyn resident J. L. Greason (1868–1967) when he was living in Oregon. The bowl was donated to the Brooklyn Museum by Greason's estate after his death in early 1967. Mrs. A. Gordon, whose relation to Greason is unknown, corresponded with the Museum regarding the donation. The small bowl is covered with beige slip and is decorated with black feather designs around the rim. Tesuque consultants identified this as a ceremonial bowl used to hold seeds.

### Determinations Made by the Brooklyn Museum

Officials of the Brooklyn Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the five 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(3)(D), the five cultural items described above have 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 Pueblo of Tesuque, New Mexico.

### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe 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 Nancy Rosoff, Andrew W. Mellon Senior Curator, Arts of the Americas, Brooklyn Museum, 200 Eastern Parkway, Brooklyn, NY 11238, phone (718) 501-6283, email [nancy.rosoff@brooklynmuseum.org](mailto:nancy.rosoff@brooklynmuseum.org), by November 8, 2019. After that date, if no additional claimants have come forward, transfer of control of the sacred objects and objects of cultural patrimony to the Pueblo of Tesuque, New Mexico, may proceed.

The Brooklyn Museum is responsible for notifying the Pueblo of Tesuque, New Mexico, that this notice has been published.

Dated: September 13, 2019.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2019-22050 Filed 10-8-19; 8:45 am]

BILLING CODE 4312-52-P

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0028910; PPWOCRADNO-PCU00RP14.R50000]

### Notice of Inventory Completion: Tennessee Valley Authority, Knoxville, TN

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

**ACTION:** Notice.

**SUMMARY:** The Tennessee Valley Authority (TVA) has completed an inventory of human remains 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 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 should submit a written request to the TVA. If no additional requestors come forward, transfer of control of the human remains 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 should submit a written request with information in support of the request to the TVA at the address in this notice by November 8, 2019.

**ADDRESSES:** Dr. Thomas O. Maher, TVA, 400 West Summit Hill Drive, WT11C, Knoxville TN 37902-1401, telephone (865) 632-7458, email [tomaher@tva.gov](mailto:tomaher@tva.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 under the control of the Tennessee Valley Authority, Knoxville, TN. The human remains were removed from an archeological site in Colbert County, AL.

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. The National Park Service is not responsible for the determinations in this notice.

#### Consultation

A detailed assessment of the human remains was made by TVA professional staff in consultation with representatives of the Absentee-Shawnee Tribe of Indians of Oklahoma; Alabama-Coushatta Tribe of Texas (previously listed as the Alabama-Coushatta Tribes of Texas); Cherokee Nation; Coushatta Tribe of Louisiana; Eastern Band of Cherokee Indians; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama); The Chickasaw Nation; The Choctaw Nation of Oklahoma; The Muscogee (Creek) Nation; The Seminole Nation of Oklahoma; and the United Keetoowah Band of Cherokee Indians in Oklahoma (hereafter referred to as "The Consulted Tribes").

#### History and Description of the Remains

Between December 1938 and June 1939, human remains representing, at minimum, one individual were removed from the Little Bear Creek site, 1CT8, in Colbert County, AL, by the Alabama Museum of Natural History (AMNH) at the University of Alabama. TVA acquired the site on August 20, 1936, for the Pickwick Reservoir project. This shell midden site is at the confluence of Little Bear Creek and the Tennessee River. While there are no radiocarbon dates from this site, the excavated artifacts indicate that the major occupations took place during the Late Archaic (4000–1000 B.C.). Ceramics, while not abundant, were found in the upper two-to-three feet. Some of the ceramics suggest minor occupations during the Colbert (300 B.C.–A.D. 100) and McKelvey (A.D. 500–1000) phases. Distinctive shell-tempered vessels associated with some burials indicate a Mississippian Kogers Island phase (A.D. 1200–1500) occupation. The human remains are of indeterminate sex. No known individuals were identified. No associated funerary objects are present.

Human remains and associated funerary objects excavated from site 1CT8 were the subject of a notice published in the **Federal Register** on December 21, 2018. In January 2019, the human remains in this notice were discovered by the AMNH in the course of conducting a curation improvement project.

#### Determinations Made by the Tennessee Valley Authority

Officials of Tennessee Valley Authority have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice are Native American, based on their presence in prehistoric archeological sites and osteological analysis.
- 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), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian Tribe.
- According to final judgments of the Indian Claims Commission or the Court of Federal Claims, the land from which the Native American human remains were removed is the aboriginal land of the Cherokee Nation; Eastern Band of Cherokee Indians; and the United Keetoowah Band of Cherokee Indians in Oklahoma.
- The Treaty of September 20, 1816, indicates that the land from which the Native American human remains were removed is the aboriginal land of The Chickasaw Nation.
- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains may be to the Cherokee Nation; Eastern Band of Cherokee Indians; The Chickasaw Nation; and the United Keetoowah Band of Cherokee Indians in Oklahoma.
- The Cherokee Nation; Eastern Band of Cherokee Indians; and the United Keetoowah Band of Cherokee Indians in Oklahoma have declined to accept transfer of control of the human remains.
- Pursuant to 43 CFR 10.11(c)(1)(ii), the Tennessee Valley Authority has decided to transfer control of the human remains to The Chickasaw Nation.

#### 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 should submit a written request with information in support of the request to Dr. Thomas O. Maher, TVA, 400 West Summit Hill Drive, WT11C, Knoxville, TN 37902–1401, telephone (865) 632–7458, email [tomaher@tva.gov](mailto:tomaher@tva.gov), by November 8, 2019. After that date, if no additional requestors have come forward, transfer of control of the human remains to The Chickasaw Nation may proceed.

The Tennessee Valley Authority is responsible for notifying The Consulted Tribes that this notice has been published.

Dated: September 13, 2019.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2019–22043 Filed 10–8–19; 8:45 am]

BILLING CODE 4312–52–P

#### DEPARTMENT OF THE INTERIOR

##### National Park Service

[NPS–WASO–NAGPRA–NPS0028908; PPWOCRADNO–PCU00RP14.R50000]

#### Notice of Inventory Completion: U.S. Army Corps of Engineers, Omaha District, Omaha, NE, and South Dakota State Archaeological Research Center, Rapid City, SD

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

**ACTION:** Notice.

**SUMMARY:** The U.S. Army Corps of Engineers, Omaha District (USACE, Omaha District) 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 USACE, Omaha District. 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 USACE, Omaha District at the address in this notice by November 8, 2019.

**ADDRESSES:** Ms. Sandra Barnum, U.S. Army Corps of Engineers, Omaha District, ATTN: CENWO–PMA–C, 1616 Capital Avenue, Omaha, NE 68102, telephone (402) 995–2674, email [sandra.v.barnum@usace.army.mil](mailto:sandra.v.barnum@usace.army.mil).

**SUPPLEMENTARY INFORMATION:** Notice is hereby given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory