

**DEPARTMENT OF THE INTERIOR****National Park Service**

[NPS–WASO–NAGPRA–NPS0028961;  
PPWOCRADN0–PCU00RP14.R50000]

**Notice of Intent To Repatriate Cultural Items: Colgate University, Longyear Museum of Anthropology, Hamilton, NY**

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

**ACTION:** Notice.

**SUMMARY:** The Longyear Museum of Anthropology, 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 and an object of cultural patrimony. 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 to the Longyear Museum of Anthropology. 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 Longyear Museum of Anthropology at the address in this notice by November 8, 2019.

**ADDRESSES:** Kaytlynn Lynch, Longyear Museum of Anthropology, 13 Oak Drive, Hamilton, NY 13346, telephone (315) 228–6643, email [kelynn@colgate.edu](mailto:kelynn@colgate.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 a cultural item under the control of the Longyear Museum of Anthropology, Hamilton, NY, that meets the definition of sacred object and object 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**

The object is a miniature false face mask or medicine mask. During the early 1900s, Hope Emily Allen (1883–1960) received the mask as a gift from a member of the Oneida Indian Nation, and added it to her own personal collection. This collection was posthumously sold to the Longyear Museum of Anthropology by her sister-in-law, Florence Allen, in 1962.

The evidence from museum records, scholarly publications, and information provided during consultation indicates that false face masks are not only sacred objects used in the performance of medicinal ceremonies, but are also considered objects of cultural patrimony that have ongoing historical, traditional, and cultural significance to the group. Based on provenance, this false face mask is considered to be culturally affiliated to the Oneida Indian Nation (previously listed as the Oneida Nation of New York).

**Determinations Made by the Longyear Museum of Anthropology**

Officials of the Longyear Museum of Anthropology have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the one cultural item described 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(3)(D), the one cultural item described above has 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 object/object of cultural patrimony and the Oneida Indian Nation (previously listed as the Oneida Nation of New York).

**Additional Requestors and Disposition**

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice who wish to claim these cultural items should submit a written request with information in support of the claim to Kaytlynn Lynch, Longyear Museum of Anthropology, 13 Oak Drive, Hamilton, NY 13346, telephone (315) 228–6643, email [kelynn@colgate.edu](mailto:kelynn@colgate.edu), by November 8, 2019. After that date, if no additional claimants have come forward, transfer of control of the sacred object to the Oneida Indian Nation

(previously listed as the Oneida Nation of New York) may proceed.

The Longyear Museum of Anthropology is responsible for notifying the Oneida Indian Nation (previously listed as the Oneida Nation of New York) that this notice has been published.

Dated: September 20, 2019

**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–NPS0028909;  
PPWOCRADN0–PCU00RP14.R50000]

**Notice of Intent To Repatriate Cultural Items: Brooklyn Museum, Brooklyn, NY**

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

**ACTION:** Notice.

**SUMMARY:** The Brooklyn Museum, in consultation with the appropriate Indian Tribe, 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 not identified in this notice that wish to claim these cultural items should submit a written request to the Brooklyn Museum. If no additional claimants come forward, transfer of control of the cultural items to the Indian tribe stated in this notice may proceed.

**DATES:** 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 the Brooklyn Museum at the address in this notice by November 8, 2019.

**ADDRESSES:** 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).

**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 five cultural items under the control of the Brooklyn Museum, Brooklyn, 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 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, its 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]

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## 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