

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, 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.

[FR Doc. 2017–24235 Filed 11–7–17; 8:45 am]

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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.

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

identity that can be reasonably traced between the sacred objects and the Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York).

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 lisa.anderson@nysed.gov, by December 8, 2017. After that date, if no additional claimants have come forward, transfer of control of the sacred objects to the Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York) may proceed.

The New York State Museum is responsible for notifying the Cayuga Nation; Oneida Nation (previously listed as the Oneida Tribe of Indians of Wisconsin); Oneida Nation of New York; Onondaga Nation; Saint Regis Mohawk Tribe (previously listed as the St. Regis Band of Mohawk Indians of New York); Seneca Nation of Indians (previously listed as the Seneca Nation of New York); Seneca-Cayuga Nation (previously listed as the Seneca-Cayuga Tribe of Oklahoma); Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York); and Tuscarora Nation that this notice has been published.

Dated: September 15, 2017.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-NPS0024162; 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.

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, Harriet Maxwell Converse of New York City, NY, donated 18 cultural items to the New York State Museum (hereafter "Museum"). The 18 cultural items are wooden medicine masks (E-36730, E-36914, E-37016, E-37017, E-37033, E-37038, E-37053, E-37054, E-37057, E-37598, E-37601, E-37604, E-37608, E-37616, E-52, E-59). Museum records identify the masks as Seneca.

In the late 19th or early 20th century, the Museum acquired two cultural items. The two cultural items are wooden medicine masks (E-37023, E-37605) identified in Museum records as Seneca.

In 1905, Arthur C. Parker, Museum ethnologist and archeologist, acquired one cultural item (E-37031). The cultural item is a wooden medicine

mask identified in Museum records as Seneca.

In 1909, Arthur C. Parker acquired one cultural item, a wooden medicine mask (E-37042) for the Museum. The mask is identified in Museum records as Seneca.

In 1909, John M. Clarke, Museum Director, acquired one cultural item, a wooden medicine mask (E-36867) for the Museum. Museum records identify the mask as probably Seneca.

In 1910, Arthur C. Parker acquired one cultural item, a cornhusk medicine mask (E-36925) for the Museum. Museum records indicate the mask is Seneca.

In 1913, Arthur C. Parker acquired two cultural items for the Museum. The two cultural items are cornhusk medicine masks (E-36924A, E-36924B). Museum records indicate the masks are Seneca.

In 1916, Arthur C. Parker acquired one cultural item, a cornhusk medicine mask (E-37570F) for the Museum. The mask was used in an exhibit, and may have been commissioned from Sophia Jones of Lawton, NY.

In 1956, the Museum purchased two cultural items from the Logan Museum of Anthropology, Beloit College, WI. The cultural items were part of a larger collection made by Albert Green Heath. One cultural item is a wooden medicine mask (E-50316), and the other is a turtle shell medicine mask purchased from an individual identified only as P.W. (E-50318).

In 1957, Archibald T. Shorey of Albany, NY, donated three cultural items to the Museum. The cultural items are wooden medicine masks (E-50400, E-50401, E-50402). Museum records identify the three cultural items as Seneca.

In 1958, the Museum acquired one cultural item from Sam Grey Wolf (E-50415). The cultural item is a wooden medicine mask. A notation written on the inside of the mask indicates it was made by Jessie Cornplanter.

In 2008, the Schenectady Historical Society, Schenectady, NY, transferred one cultural item. The cultural item is a miniature cornhusk medicine mask (E2008.5.41). Museum records identify the mask as Seneca.

Traditional religious leaders of the Seneca Nation of Indians (previously listed as the Seneca Nation of New York) and the Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York) have identified these 32 medicine masks as being needed for the practice of traditional Native American religions by present-day adherents. Museum documentation, supported by