

listed as Mohegan Indian Tribe of Connecticut); Oneida Nation (previously listed as Oneida Tribe of Indians of Wisconsin); Oneida Indian Nation (previously listed as Oneida Nation of New York); Onondaga Nation; Saint Regis Mohawk Tribe (previously listed as St. Regis Band of Mohawk Indians of New York); Seneca Nation of Indians (previously listed as Seneca Nation of New York); Seneca-Cayuga Nation (previously listed as Seneca-Cayuga Tribe of Oklahoma); Shinnecock Indian Nation; Stockbridge Munsee Community, Wisconsin; Tonawanda Band of Seneca (previously listed as Tonawanda Band of Seneca Indians of New York); and the Tuscarora Nation (hereafter referred to as "The Consulted Tribes").

### History and Description of the Remains

At an unknown date before 1960, human remains representing, at minimum, one individual were removed from the Thurston site, Stockbridge, Madison County, NY, by Herbert Bigford, Sr. In 1959, the Longyear Museum of Anthropology purchased the artifact collection of Mr. Bigford from his widow. The human remains consist of a phalanx. It is more likely than not that the phalanx is of a Native American. These human remains were removed from "Burial 14?," as recorded in Mr. Bigford's catalogue. No known individual was identified. No associated funerary objects are present.

At an unknown date before 1981, human remains representing, at minimum, two individuals were removed from the Thurston site, Stockbridge, Madison County, NY, by Theodore Whitney. In 1980, Mr. Whitney donated his collection to the Longyear Museum of Anthropology. The human remains of individual 1 consist of one clavicle and one scapula. The human remains of individual 2 consist of two cranial fragments. One cranial fragment is possibly a piece of an occipital, and the other cranial fragment is possibly a piece of a temporal or an occipital. No known individuals were identified. No associated funerary objects are present.

The Thurston site dates to A.D. 1625–1640 based on recovered European artifacts, such as glass beads, a snuff box dated 1634, kaolin smoking pipes, and Jesuit rings. These objects were recovered by members of the Chenango Chapter of the New York State Archaeological Association. The Thurston site is located in the aboriginal territory of the Oneida Iroquois (Haudenosaunee), and the dates of occupation correspond to a time when the Oneida Iroquois are known, from

historical sources and oral history, to have occupied the region.

At an unknown date before 1966, human remains representing, at minimum, one individual were removed from Site #49, near the southwest shore of Poolville Lake (aka Poolville Pond), Poolville, Madison County, NY, by Walter ("Bud") Bennett. In 1965, the estate of Mr. Bennett donated his collection to the Longyear Museum of Anthropology. The human remains consist of one cranial fragment. The cranial fragment is possibly a piece of a temporal or an occipital. No known individual was identified. No associated funerary objects are present.

The age of Site #49 dates to ca. 5000 years ago and was occupied intermittently until colonial times based on recovered archeological materials, such as dated projectile points and European artifacts. These objects were recovered by members of the Chenango Chapter of the New York State Archaeological Association. Site #49 is located in the aboriginal territory of the Oneida Iroquois (Haudenosaunee), and the dates of occupation correspond to a time when the Oneida Iroquois are known, from historical sources and oral history, to have occupied the region.

At an unknown date prior to 2001, human remains representing, at minimum, two individuals were removed from one or more unknown sites likely located in Madison County, NY, by Gordon Ginther. In 2000, Mr. Ginther donated his collection to the Longyear Museum of Anthropology. The human remains of individual 1 consist of three tibia fragments. The human remains of individual 2 consist of a cranial fragment. No known individuals were identified. No associated funerary objects are present.

Mr. Ginther was an avocational archeologist who excavated several Oneida sites in Madison County, NY, during the 1980s and in 1990. The known sites represented in the Ginther Collection at the Longyear Museum of Anthropology are all Oneida sites. They include Bach (ca. 1550), Diable (ca. 1570), Dungey (ca. 1650), Marshall (ca. 1630), Primes Hill (ca. 1696), Stone Quarry (ca. 1640), Thurston (ca. 1625), and Vaillancourt (ca. 1525). Thus, all of the human remains removed by Mr. Ginther likely derive from one or more Oneida sites in Madison County, NY.

Madison County is located in the aboriginal territory of the Oneida Iroquois (Haudenosaunee), and the period of occupation of the sites that Mr. Ginther excavated correspond to a time when the Oneida Iroquois are

known, from historical sources and oral history, to have occupied the region.

### 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(9), the human remains described in this notice represent the physical remains of six individuals of Native American ancestry.

- 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 the Oneida Indian Nation (previously listed as 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 that wish to request transfer of control of these human remains should submit a written request with information in support of the request to Jordan Kerber, Curator of Archaeological Collections, Longyear Museum of Anthropology, Colgate University, Hamilton, NY 13346, telephone (315-228-7559), email [jkerber@colgate.edu](mailto:jkerber@colgate.edu), by May 20, 2020. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Oneida Indian Nation (previously listed as Oneida Nation of New York) may proceed.

The Longyear Museum of Anthropology is responsible for notifying The Consulted Tribes that this notice has been published.

Dated: March 25, 2020.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-NPS0030086; PPWOCRADN0-PCU00RP14.R50000]**

### Notice of Intent To Repatriate Cultural Items: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

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

**ACTION:** Notice.

**SUMMARY:** The Thomas Burke Memorial Washington State Museum (Burke 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 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 Burke 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 Burke Museum at the address in this notice by May 20, 2020.

**ADDRESSES:** Sven Haakanson, Curator of Native American Anthropology, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195, telephone (206) 543-3210, email [svenh@uw.edu](mailto:svenh@uw.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 Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA, 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 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)

Between 1920–1953, five cultural items were removed from Wrangell, AK, by Mr. Walter C. Waters. In 1953, the items were sold to the Burke Museum by his widow. The five sacred objects/objects of cultural patrimony are Keet S'aaxw, Killerwhale hat (catalog number 1–1436), a Aankáawu Wóodzagaa, Rich Man's Cane, also known as Keet Wóodzaka, Killerwhale Cane (catalog number 1–1443), Sáax, L'axkeit, Marmot Mask (catalog number 1–1442), Xoots Shakee.át, Bear Headdress (catalog number 1–1447) and Xoots Koodás', Bear Shirt (catalog number 1–1493).

At an unknown date, one cultural item was removed from Wrangell, AK. The item, a Gunakadeit s'eik daakeit, Sea Monster Pipe (catalog number 2.5E561), was acquired by Leonard M. Lasser of Windsor, CT, who donated the pipe to the Burke Museum in 1972.

Sometime between 1926–1937, one cultural item was collected by Axel Rasmussen in Wrangell AK. In 1948, the Portland Art Museum purchased Axel Rasmussen's collection, including the Xoots L'axkeit, Grizzly Bear Mask (catalog number 2.5E604). They later deaccessioned the piece, and it was acquired by Bill Holm, who then donated it to the Burke Museum in 1974.

These seven objects all originate from Wrangell AK. This area is the home of Naanya.áayí Clan of the Tlingit people of Southeastern Alaska. Several of these objects are visible in historic photographs including a photograph of Chief Shakes V (Kaawishté) laying in state ca. 1878, and a photograph of Chief Shakes VI (Gush Tlein) along with the possessions of the Naanya.áayí clan inside X'atgoo Hít (Mudshark House) around 1900. Information provided by the Tribes indicates that the Naa Shaadeihani, (head man) or Hit s'aasti (House Leader) were caretakers of these objects, but the objects were communally owned by the clan. These leaders and their relatives were not allowed to make independent decisions to dispose of or alienate clan property. Additionally, these objects are an integral part of ceremonial practices of the Tlingit people and are used during ceremonial activities to represent and unify clan members. Today the Naanya.áayí clan is represented by the Wrangell Cooperative Association and the Central Council of the Tlingit & Haida Indian Tribes.

### Determinations Made by the Burke Museum

Officials of the Burke Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the seven 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 seven 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 Central Council of the Tlingit & Haida Indian Tribes and the Wrangell Cooperative Association.

### 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 Sven Haakanson, Curator of Native American Anthropology, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195, telephone (206) 543-3210, email [svenh@uw.edu](mailto:svenh@uw.edu), by May 20, 2020. After that date, if no additional claimants have come forward, transfer of control of the sacred objects and objects of cultural patrimony to the Central Council of the Tlingit & Haida Indian Tribes and the Wrangell Cooperative Association may proceed.

The Burke Museum is responsible for notifying Central Council of the Tlingit & Haida Indian Tribes and the Wrangell Cooperative Association that this notice has been published.

Dated: March 25, 2020.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### Bureau of Safety and Environmental Enforcement

[EEE500000 20XE1700DX  
EX1SF0000.EAQ000]

### Proposed Transfer and Re-Use of Abandoned Pipelines

**AGENCY:** Bureau of Safety and Environmental Enforcement, Interior.

**ACTION:** Notice of intent and request for submissions of competing interest.

**SUMMARY:** The Bureau of Safety and Environmental Enforcement (BSEE) is considering whether to authorize the transfer of ownership and reuse of certain pipelines that were decommissioned-in-place in the Gulf of Mexico (GOM).

**DATES:** Submissions of competing interest are due by May 20, 2020.

**ADDRESSES:** GOM Regional Supervisor, Regional Field Operations, Bureau of Safety & Environmental Enforcement, 1201 Elmwood Park Blvd., New Orleans, LA 70123–2394. You may also file submissions of competing interest