

acquired the Neumann Collection from Georg Neumann's son. These individuals are labeled with the identification of "CS." Representatives of the Kentucky Archaeological Survey confirm that "CS" is the Smithsonian county abbreviation for Casey County. No known individuals were identified. No associated funerary objects are present.

The human remains are reasonably believed to be from the above described research projects of Dr. Neumann and Louise Robbins. In addition to the published research described above, the records also include notes for a talk on Native American archeological periods in Kentucky. The notes list specific culture periods found in "Western Kentucky, headwaters of the Green River and Eastern Mountains area" (Robbins 1971), one of which is the Fort Ancient culture period. The headwaters of the Green River flow through Casey County, KY.

Between 1930 and 1971, human remains representing, at minimum, one individual were removed from an unknown site in Scott County, KY, by Dr. Neumann. In 1976, the Oregon State University Department of Anthropology acquired the Neumann Collection from Georg Neumann's son. These individuals are labeled with the identification of "SC." Neumann consistently labeled human remains with Smithsonian trinomial abbreviations; representatives of the Kentucky Archaeological Survey confirm that Scott County is abbreviated as "SC." No known individual was identified. No associated funerary objects are present.

Representatives of the Kentucky Archaeological Survey confirm that mound sites are common along rivers in Kentucky, including Fort Ancient culture period mounds that Neumann was known to excavate. Louise Robbins' doctoral dissertation (Robbins 1968) includes a map of the distribution of the Madisonville Focus of the Fort Ancient archeological cultural assemblage, and this area includes Scott County, KY. Robbins' dissertation further explains the relationship between Neumann and the Fort Ancient assemblage excavations, placing Neumann at the excavations with the primary responsibility for the human remains data.

It is reasonably believed the individuals in this notice are all from the Fort Ancient culture period (circa 1100 to 1650 A.D.). The three Federally recognized Shawnee tribes—the Absentee-Shawnee Tribe of Indians of Oklahoma, the Eastern Shawnee Tribe of Oklahoma, and the Shawnee Tribe—

were originally united as one Shawnee Nation, consisting of nomadic groups that traveled the area east of the Mississippi, including the area now known as Kentucky, before and during the initial period of contact. The Treaty of Holston in 1791 between the Cherokee Nation and the United States Government states that the territory they would restrict themselves to was bordered by the top of Cumberland Mountain "thence in a direct line to the Cumberland river . . . thence down the Cumberland river to a point from which a south west line will strike the ridge which divides waters of Cumberland from those of Duck river . . ."; thus indicating the Cherokee presence in the areas of Kentucky from which Neumann excavated these Fort Ancient individuals. Today, the Cherokee are represented by the Cherokee Nation; Eastern Band of Cherokee Indians; and United Keetoowah Band of Cherokee Indians in Oklahoma.

Determinations Made By the Oregon State University Department of Anthropology

Officials of the Oregon State University, Department 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 14 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 Absentee-Shawnee Tribe of Indians of Oklahoma; Cherokee Nation; Eastern Band of Cherokee Indians; Eastern Shawnee Tribe of Oklahoma; Shawnee Tribe; and United Keetoowah Band of Cherokee Indians in Oklahoma.

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 Dr. Dave Brauner, Oregon State University, Department of Anthropology, 238 Waldo Hall, Corvallis, OR 97333, telephone (541) 737-3850, by July 24, 2014. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Absentee-Shawnee Tribe of Indians of Oklahoma; Cherokee Nation; Eastern Band of Cherokee Indians; Eastern Shawnee Tribe of Oklahoma; Shawnee Tribe; and United Keetoowah Band of

Cherokee Indians in Oklahoma may proceed.

The Oregon State University Department of Anthropology is responsible for notifying the Absentee-Shawnee Tribe of Indians of Oklahoma; Cherokee Nation; Eastern Band of Cherokee Indians; Eastern Shawnee Tribe of Oklahoma; Miami Tribe of Oklahoma; Shawnee Tribe; and United Keetoowah Band of Cherokee Indians in Oklahoma that this notice has been published.

Dated: May 15, 2014.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. 2014-14742 Filed 6-23-14; 8:45 am]

BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-15767; PPWOCRADN0-PCU00RP14.R50000]

Notice of Inventory Completion: Glenn A. Black Laboratory of Archaeology at Indiana University, Bloomington, IN

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Glenn A. Black Laboratory of Archaeology at Indiana University has completed an inventory of human remains, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, and has determined that there is a cultural affiliation between the human remains and present-day Indian tribes or Native Hawaiian organizations. 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 to the Indiana University NAGPRA Office. If no additional requestors come forward, transfer of control of the human remains 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 request transfer of control of these human remains should submit a written request with information in support of the request to the Indiana University NAGPRA Office at the address in this notice by July 24, 2014.

ADDRESSES: Jayne-Leigh Thomas, Indiana University, NAGPRA Office, Student Building 318, 701 E. Kirkwood

Ave., Bloomington, IN 47405, telephone (812) 856-5315, email thomajay@indiana.edu.

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 Glenn A. Black Laboratory of Archaeology at Indiana University, Bloomington, IN. The human remains were removed from Maricopa County, AZ.

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 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 Indiana University professional staff in consultation with representatives of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Cocopah Tribe of Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Quechan Tribe of the Fort Yuma Indian Reservation, California and Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tohono O'odham Nation of Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Indian Tribe (previously listed as the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona); and the Zuni Tribe of the Zuni Reservation, New Mexico.

History and Description of the Remains

During the 1940s-1960s, human remains representing, at minimum, one individual were removed from an unknown site along the Verde River near Horseshoe Dam in Maricopa County, AZ, by an unknown collector. The remains were sold by the collector's widow to a private purchaser in 2013. The Indiana University NAGPRA Office was contacted regarding these remains, which were donated to the Glenn A. Black Laboratory of Archaeology in November 2013. The collection has been

identified as the partial remains of a single child, aged 4-5 years. The human remains consist of a skull and mandible. No known individuals were identified. No associated funerary objects are present.

Notes included with the collection indicated that the remains were discovered along the Verde River just below Horseshoe Dam, dating to 1200-1400 A.D. and possibly being from the Salado culture. This time period also falls within the Hohokam culture in the Southwest, which dates from 300 to 1450 A.D. Archeological evidence and oral traditions have demonstrated a strong relationship of shared group identity that can be reasonably traced between the Salado and Hohokam cultures and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and the Tohono O'odham Nation of Arizona. These four Indian tribes are one cultural group known as the O'odham. In 1990, the four O'odham Indian tribes issued a joint statement claiming cultural affiliation to the Salado and Hohokam archeological cultures, as well as to all others present in their aboriginal claims area in what is known today as Arizona and Mexico.

A relationship of shared group identity can also reasonably be traced between Hohokam culture and the Hopi Tribe of Arizona and the Zuni Tribe of the Zuni Reservation, New Mexico. Based on O'odham oral tradition, some of the people occupying the Hohokam area migrated north and joined the Zuni and Hopi. Pursuant to the Hopi Tribal Council Resolution H-70-94, the Hopi claim cultural affiliation with earlier cultural groups in Arizona including the Hohokam. In 2006, official representatives of the Hopi Tribe restated Hopi's shared group identity with Hohokam culture based on oral tradition, traditional geography, archaeological evidence, and on-going cultural traditions. In 1995, the Zuni Tribe issued a "Statement of Cultural Affiliation with Prehistoric and Historic Cultures," in which a relationship of shared group identity with Hohokam culture based on oral traditions and archaeological evidence. Cultural affiliation to collections associated with the Hohokam and Salado archeological cultures was also formalized in the official Zuni "Policy Statement Regarding the Protection and Treatment of Human Remains and Associated Funerary Objects."

Determinations Made By Indiana University

Officials of the Glenn A. Black Laboratory of Archaeology at Indiana University 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(2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona, and the Zuni Tribe of the Zuni Reservation, New Mexico.

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 Jayne-Leigh Thomas, Indiana University, NAGPRA Office, Student Building 318, 701 E. Kirkwood Ave., Bloomington, IN 47405, telephone (812) 856-5315, email thomajay@indiana.edu, by July 24, 2014. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona, and the Zuni Tribe of the Zuni Reservation, New Mexico may proceed.

Indiana University is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Cocopah Tribe of Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Hopi Tribe of Arizona; Quechan Tribe of the Fort Yuma Indian Reservation, California and Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tohono O'odham Nation of Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation,

Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Indian Tribe (previously listed as the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona); and the Zuni Tribe of the Zuni Reservation, New Mexico, that this notice has been published.

Dated: May 7, 2014.

David Tarler,

Acting Manager, National NAGPRA Program.

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BILLING CODE 4312-50-P

DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-15715;
PPWOCRADNO-PCU00RP14.R50000]

Notice of Inventory Completion: Denver Museum of Nature & Science, Denver, CO

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Denver Museum of Nature & Science has completed an inventory of human remains, in consultation with Indian tribes and 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 Denver Museum of Nature & Science. 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 Denver Museum of Nature & Science at the address in this notice by July 24, 2014.

ADDRESSES: Chip Colwell-Chanthaphonh, Denver Museum of Nature and Science, 2001 Colorado Blvd., Denver, CO 80205-5798, telephone (303) 370-6367, email chip.c-c@dmns.org.

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 Denver Museum of Nature & Science (DMNS). The human remains were removed from unknown locations.

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 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 the DMNS professional staff in consultation with representatives of the Bishop Paiute Tribe (previously listed as the Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California); Cayuga Nation; Central Council of the Tlingit & Haida Indian Tribes; Death Valley Timbi-sha Shoshone Tribe (previously listed as the Death Valley Timbi-Sha Shoshone Band of California); Delaware Nation, Oklahoma; Delaware Tribe of Indians; Hui Kaleleiki Ohana; Hui Ho'oniho; Hui Malama I Na Kupuna 'O Hawaii Nei; Mashpee Wampanoag Tribe (previously listed as the Mashpee Wampanoag Indian Tribal Council, Inc.); Mohegan Indian Tribe of Connecticut; Morongo Band of Mission Indians, California (previously listed as the Morongo Band of Cahuilla Mission Indians of the Morongo Reservation); Nondalton Village; Onondaga Nation; Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes) (formerly Paiute Indian Tribe of Utah (Cedar City Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes)); Pueblo of Acoma, New Mexico; Saint Regis Mohawk Tribe (previously the St. Regis Band of Mohawk Indians of New York); Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Seneca Nation of Indians (previously listed as the Seneca Nation of New York); Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Susanville Indian Rancheria, California; The Osage Nation (previously listed as the Osage Tribe); Tonawanda Band of Seneca (previously listed as the Tonawanda Band of Seneca Indians of New York); Tuscarora Nation; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; and Ute Mountain Tribe of the Ute Mountain Reservation,

Colorado, New Mexico & Utah, on October 9, 2013. Several other tribes initiated brief telephone consultations with the DMNS.

On November 21, 2013, letters were mailed to all tribes listed as Indian Entities Recognized and Eligible to Receive Services from the United States Bureau of Indian Affairs (77 FR 47868-47873, August 10, 2012) (hereafter referred to as "The Notified Indian Tribes"). In addition, notification was sent to Native Hawaiian organizations, including Aha Kane; Aha Moku O Kahikinui; Aha Moku o Maui Inc.; Aha Wahine; 'Ahahui Siwila Hawai'i O Kapōlei; Ahupua'a o Moloka'i; Aloha First; Association of Hawaiian Civic Clubs; Association of Hawaiians for Homestead Lands; Au Puni O Hawaii; Brian Kaniela Nae'ole Naauao; Charles Pelenui Mahi Ohana; Council for Native Hawaiian Advancement; Four Points Global Services, Corp.; Friends of 'Iolani Palace; Friends of Moku'ula, Inc.; George K. Cypher 'Ohana; God's Country Waimanalo; Hau'ouwi Homestead Association on Lāna'i; Hawai'i Maoli; Hawaii Island Burial Council; Hawaiian Civic Club of Hilo; Ho Ohana; Ho'okano Family Land Trust; Hui Ho'oniho; Hui Huliau; Hui Kāko'o 'Āina Ho'opulapula; Hui Kaleleiki Ohana; Hui Malama I Na Kupuna 'O Hawaii Nei; Kāko'o 'Ōiwi; Kalaeloa Heritage and Legacy Foundation; Kalama'ula Mauka Homestead Association; Kamealoha; Kamehameha Schools—Community Relations and Communications Group, Government Relations; Kamiloloa One Alii Homestead Association; Kanu o ka 'Āina Learning 'Ohana; Kapolei Community Development Corporation; Kauai/Niihau Island Burial Council; Kawaihapai Ohana; Keoni Kealoha Alvarez; Ko'olau Foundation; Ko'olaupoko Hawaiian Civic Club; La'i 'Ōpua 2020; Lahui Kaka'ikahi; Ma'a 'Ohana; Machado-Akana-Aona-Namakaeha Ohana; Mahu Ohana; Makaha Hawaiian Civic Club; Maku'u Farmers Association; Malu'ōhai Residents Association; Maui/Lani Island Burial Council; Meleana Kawaiaaea, LLC; Moku o Kaupo; Molokai Island Burial Council; Na Aikane O Maui; Na Ku'auhau 'o Kahiwakaneikopolei; Na Ohana o Puaoli a me Hanawahine; Nanakuli Housing Corporation; Native Hawaiian Church; Native Hawaiian Economic Alliance; Native Hawaiian Education Council; Nekaifes Ohana; O'ahu Burial Council; Office of Hawaiian Affairs; Pacific American Foundation; Pacific Justice & Reconciliation Center; Papa Ola Lokahi; Papakōlea Community Development