

probably buried during the Late Woodland and Early Mississippian periods (A.D. 750–950)

In the **Federal Register** (79 FR 76351–76361, December 22, 2014), paragraph 111, sentence 3 is corrected by substituting the following sentence:

The two associated funerary objects include one Neeley's Ferry Plain bottle and one Neeley's Ferry Plain effigy bowl.

In the **Federal Register** (79 FR 76351–76361, December 22, 2014), paragraph 113, sentence 3 is corrected by substituting the following sentence:

The eight associated funerary objects include two ceramic bottles, five vessels, and one jar.

In the **Federal Register** (79 FR 76351–76361, December 22, 2014), paragraph 128, sentence 3 is corrected by substituting the following sentence:

The 158 associated funerary objects include one Barton incised "Helmet-like" bowl, one Bell Plain jar, five Mississippi Plain "Helmet" bowls, two Mississippi Plain "Helmet" jars, 23 shell beads, two Old Town red bottles, five pieces of red ochre, three Nodena arrow point preform fragments, one grooved sandstone maul, one Wallace Incised var unspes bowl, one quartz crystal, one Avenue Polychrome var unspes bottle, one engraved siltstone pendant, one sandstone rubbing/polishing stone, 14 tubular metal beads, three untyped arrow point, four Nodena arrow points, two Old Town red "Helmet" bowl, two Mississippi Plain miniature deep bowls, eight glass beads, 71 metal and brass beads, two metal tinkle cones, one perforator/graver, one Old Town red effigy bowl, one thumbnail scraper, and one plain jar.

In the **Federal Register** (79 FR 76351–76361, December 22, 2014), paragraph 132, sentence 3 is corrected by substituting the following sentence:

The one associated funerary object is a gorget.

In the **Federal Register** (79 FR 76351–76361, December 22, 2014), paragraph 161 is corrected by substituting the following paragraph:

Pursuant to 25 U.S.C. 3001(3)(A), the 214 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.

#### 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 associated funerary objects should submit a written request with information in support of the request to George Sabo, Director, Arkansas Archeological Survey, 2475 North Hatch

Avenue, Fayetteville, AR 72704, telephone (479) 575–3556, by May 28, 2015. After that date, if no additional requestors have come forward, transfer of control of the associated funerary objects to The Quapaw Tribe of Indians may proceed.

The Arkansas Archeological Survey is responsible for notifying The Quapaw Tribe of Indians that this notice has been published.

Dated: March 4, 2015.

**Melanie O'Brien,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS–WASO–NAGPRA–18044;  
PPWOCRADN0–PCU00RP14.R50000]**

#### Notice of Inventory Completion: Arizona State Museum, University of Arizona, Tucson, AZ

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

**ACTION:** Notice.

**SUMMARY:** The Arizona State Museum, University of Arizona, 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 Arizona State Museum. 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 Arizona State Museum at the address in this notice by May 28, 2015.

**ADDRESSES:** John McClelland, NAGPRA Coordinator, P.O. Box 210026, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626–2950.

**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 Arizona State Museum, Tucson, AZ (ASM). The human remains were removed from sites within the boundaries of the Fort Apache Indian Reservation, Gila and Navajo Counties, 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 the ASM professional staff in consultation with representatives of the Hopi Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Indian Reservation, Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico.

#### History and Description of the Remains

In 1987, fragmentary human remains representing, at minimum, three individuals were removed from the Hilltop Ruin Site, AZ P:14:12(ASM) in Navajo County, AZ, during a legally-authorized survey conducted by the University of Arizona Archaeological Field School. The human remains were collected by field school staff during survey of several sites that had been subjected to vandalism. The human remains were brought to the University of Arizona at the conclusion of the field school, but were not accessioned at that time. The human remains were rediscovered by Arizona State Museum curators in 2014. No known individuals were identified. No associated funerary objects are present.

The Hilltop Ruin is a pueblo site of 75 to 100 rooms. The ceramic types indicate that the village was occupied during the period A.D. 1300 to 1400. These characteristics are consistent with the archeologically described Upland Mogollon or prehistoric Western Pueblo traditions.

In 1987, fragmentary human remains representing, at minimum, two individuals were removed from an unnamed site, AZ V:2:22(ASM) in Navajo County, AZ, during a legally-authorized survey conducted by the University of Arizona Archaeological Field School. The human remains were

collected by field school staff during survey of several sites that had been subjected to vandalism. The human remains were brought to the University of Arizona at the conclusion of the field school, but were not accessioned at that time. The human remains were rediscovered by Arizona State Museum curators in 2014. No known individuals were identified. No associated funerary objects are present.

AZ V:2:22(ASM) is described as a small pueblo site with a large quantity of surface pottery fragments and possibly including garden plots. Based on the ceramic assemblage, the site likely dates to the late Mogollon period. These characteristics are consistent with the archeologically described Upland Mogollon or prehistoric Western Pueblo traditions.

In 1987, fragmentary human remains representing, at minimum, one individual were removed from Canyon Butte Pueblo, AZ V:2:49(ASM) in Gila County, AZ, during a legally-authorized survey conducted by the University of Arizona Archaeological Field School. The human remains were collected by field school staff during survey of several sites that had been subjected to vandalism. The human remains were brought to the University of Arizona at the conclusion of the field school, but were not accessioned at that time. The human remains were rediscovered by Arizona State Museum curators in 2014. No known individuals were identified. No associated funerary objects are present.

Canyon Butte Pueblo is an L-shaped masonry building of 40 to 65 rooms, with a walled plaza. The architectural forms and ceramic types indicate that the village was occupied during the period A.D. 1275–1400. These characteristics are consistent with the archeologically described Upland Mogollon or prehistoric Western Pueblo traditions.

A detailed discussion of the basis for cultural affiliation of archeological sites in the region where the above sites are located may be found in “Cultural Affiliation Assessment of White Mountain Apache Tribal Lands (Fort Apache Indian Reservation),” by John R. Welch and T.J. Ferguson (2005). To summarize, archeologists have used the terms Upland Mogollon or prehistoric Western Pueblo to define the archeological complexes represented by the sites listed above. Material culture characteristics of these traditions include a temporal progression from earlier pit houses to later masonry pueblos, villages organized in room blocks of contiguous dwellings associated with plazas, rectangular

kivas, polished and paint-decorated ceramics, unpainted corrugated ceramics, inhumation burials, cradleboard cranial deformation, grooved stone axes, and bone artifacts. The combination of the material culture attributes and a subsistence pattern, which included hunting and gathering augmented by maize agriculture, helps to identify an earlier group. Archeologists have also remarked that there are strong similarities between this earlier group and present-day tribes included in the Western Pueblo ethnographic group, especially the Hopi Tribe of Arizona and the Zuni Tribe of the Zuni Reservation, New Mexico. The similarities in ceramic traditions, burial practices, architectural forms, and settlement patterns have led archeologists to believe that the prehistoric inhabitants of the Mogollon Rim region migrated north and west to the Hopi mesas, and north and east to the Zuni River Valley. Certain objects found in Upland Mogollon archeological sites have been found to have strong resemblances to ritual paraphernalia that are used in continuing religious practices by the Hopi and Zuni. Some petroglyphs on the Fort Apache Indian Reservation have also persuaded archeologists of continuities between the earlier identified group and current-day Western Pueblo people. Biological information from the site of Grasshopper Pueblo, which is located in close proximity to the sites listed above, supports the view that the prehistoric occupants of the Upland Mogollon region had migrated from various locations to the north and west of the region.

Hopi and Zuni oral traditions parallel the archeological evidence for migration. Migration figures prominently in Hopi oral tradition, which refers to the ancient sites, pottery, stone tools, petroglyphs, and other artifacts left behind by the ancestors as “Hopi Footprints.” This migration history is complex and detailed, and includes traditions relating specific clans to the Mogollon region. Hopi cultural advisors have also identified medicinal and culinary plants at archeological sites in the region. Their knowledge about these plants was passed down to them from the ancestors who inhabited these ancient sites. Migration is also an important attribute of Zuni oral tradition, and includes accounts of Zuni ancestors passing through the Upland Mogollon region. The ancient villages mark the routes of these migrations. Zuni cultural advisors remark that the ancient sites were not

abandoned. People returned to these places from time to time, either to reoccupy them or for the purpose of religious pilgrimages—a practice that has continued to the present-day. Archeologists have found ceramic evidence at shrines in the Upland Mogollon region that confirms these reports. Zuni cultural advisors have names for plants endemic to the Mogollon region that do not grow on the Zuni Reservation. They also have knowledge about traditional medicinal and ceremonial uses for these resources, which has been passed down to them from their ancestors. Furthermore, Hopi and Zuni cultural advisors have recognized that their ancestors may have been co-resident at some of the sites in this region during their ancestral migrations.

There are differing points of view regarding the possible presence of Apache people in the Upland Mogollon region during the time that these ancient sites were occupied. Some Apache traditions describe interactions with Ancestral Puebloan people during this time, but according to these stories, Puebloan people and Apache people were regarded as having separate identities. The White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, does not claim cultural affiliation with the human remains from these ancestral Upland Mogollon sites. As reported by Welch and Ferguson (2005), consultations between the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, and the Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; and Pueblo of Laguna, New Mexico, have indicated that none of these tribes wish to pursue claims of affiliation with sites on White Mountain Apache Tribal lands. Finally, the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, supports the repatriation of human remains from these ancestral Upland Mogollon sites and is ready to assist the Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, New Mexico, in their reburial.

#### **Determinations Made by the Arizona State Museum**

Officials of the Arizona State Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 6 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 Hopi Tribe of Arizona and 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 John McClelland, NAGPRA Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626-2950, by May 28, 2015. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, New Mexico may proceed.

The Arizona State Museum is responsible for notifying the Hopi Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Indian Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: April 2, 2015.

**Mariah Soriano,**

*Acting Manager, National NAGPRA Program.*

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**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-18065;  
PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Intent To Repatriate Cultural Items: School for Advanced Research, Indian Arts Research Center, Santa Fe, NM

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

**ACTION:** Notice.

**SUMMARY:** The School for Advanced Research, Indian Arts Research Center, 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 School for Advanced Research, Indian Arts Research Center. 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 School for Advanced Research, Indian Arts Research Center at the address in this notice by May 28, 2015.

**ADDRESSES:** Brian Vallo, Director, School for Advanced Research, Indian Arts Research Center, P.O. Box 2188, Santa Fe, NM 87504-2188, telephone (505) 954-7271, email [vallo@sarsf.org](mailto:vallo@sarsf.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 cultural items under the control of the School for Advanced Research, Indian Arts Research Center, Santa Fe, NM, 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 Items

In 1944, Mrs. Frank Applegate donated two kachina masks (IAF.C220 and IAF.C221) and one stone axe with a wooden handle (IAF.C243) to the School for Advanced Research, Indian Arts Research Center. According to documentation, the two masks and the axe belonged to the Jemez Warrior Society at the Pueblo of Jemez. The School for Advanced Research, Indian Arts Research Center has no documentation on how Mrs. Applegate came to own the items.

In 1958, Roy Tilghman donated one round mask (IAF.C282) to the School for Advanced Research, Indian Arts Research Center. According to documentation, the mask is from the Pueblo of Jemez. The School for Advanced Research, Indian Arts Research Center has no documentation on how Mr. Tilghman came to own the item.

The four cultural items have each been identified as both sacred objects and objects of cultural patrimony. Pueblo of Jemez representatives have visited the School for Advanced Research, Indian Arts Research Center

on several occasions (including three visits during the years 2008 to 2010) to view many items, including the three kachina masks and the stone axe listed in this notice. The review of the School for Advanced Research, Indian Arts Research Center's documentation, in addition to physical inspections by Pueblo of Jemez representatives, has resulted in confirmation from the Pueblo of Jemez's traditional leaders that the four items are of Pueblo of Jemez origin, supporting cultural affiliation, as well as determining that the four items meet the criteria for both sacred objects and objects of cultural patrimony. The School for Advanced Research, Indian Arts Research Center records, including catalog cards and other provenance information, indicate these objects to be of Pueblo of Jemez origin, further supporting the claim by the Pueblo of Jemez. On December 24, 2014, the Pueblo of Jemez submitted a repatriation request from the Governor for three of the sacred objects and objects of cultural patrimony (IAF.C220, IAF.C221, and IAF.C282, the three kachina masks). On February 19, 2015, the Pueblo of Jemez submitted a repatriation request from the Tribal Cultural Properties Project Manager for the fourth sacred object and object of cultural patrimony (IAF.C243, the stone axe).

#### Determinations Made by the School for Advanced Research, Indian Arts Research Center

Officials of the School for Advanced Research, Indian Arts Research Center have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the 4 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 4 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 Pueblo of Jemez, 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 claim these cultural items should submit a written request with information in support of the claim to