

bead being of shell followed by four copper ones. In the excavation were also a few small conch shells and two tubes of purplish-red sand-stone, one about 10 inches long and one inch in diameter and the other six inches long and the same diameter. . .

The articles discovered, however, will be photographed and the black substance in the tubes will be analyzed. Through the generosity of the Holyoke Water Power Company, all of these important relics have been presented to the Holyoke library association and are now in their possession.

Under the April 1980 Agreement for Judgment in *City of Holyoke v. Holyoke Public Library Corporation* (Civil Action No. 75–2093), the Indian and Natural History Collections were deeded to the City of Holyoke, of which the Wistariahurst Museum is a department. No known individual was identified. The 53 associated funerary objects are two steatite tube pipes (one pipe is broken), 43 copper beads, one bone bead, five shell beads, one small bone fragment, and one animal jawbone fragment. With the exception of the beads, all the associated funerary objects are mounted on an orange plaque.

In her article *Native Land Use and Settlements in Northeastern Woodlands and Schaghticoke and Points North: Wobanaki Resistance and Persistence*, Native American scholar Marge Bruchac suggests that many Connecticut River Valley Tribes were forced out of the area, and as a consequence, they merged with other Indian Tribes. So, for example, the Nipmuc could have moved in with the Schaghticoke and Stockbridge Munsee. Holyoke, located on the western side of the Connecticut River, would thus have lain at the convergence of these many tribal groups.

#### Determinations Made by the Wistariahurst Museum

Officials of the Wistariahurst Museum 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 53 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 Stockbridge Munsee Community, Wisconsin.

#### 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 Penni Martorell, Wistariahurst Museum, 238 Cabot Street, Holyoke, MA 01040, telephone (413) 322–5660, email [MartorellP@Holyoke.org](mailto:MartorellP@Holyoke.org), by January 19, 2021. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Stockbridge Munsee Community, Wisconsin may proceed.

The Wistariahurst Museum is responsible for notifying The Consulted and Invited Tribes that this notice has been published.

Dated: December 9, 2020.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2020–27873 Filed 12–17–20; 8:45 am]

**BILLING CODE 4312–52–P**

#### DEPARTMENT OF THE INTERIOR

##### National Park Service

**[NPS–WASO–NAGPRA–NPS0031240; PPWOCRADNO–PCU00RP14.R50000]**

#### Notice of Inventory Completion: Pueblo Grande Museum, Phoenix, AZ

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

**SUMMARY:** The Pueblo Grande Museum has completed an inventory of human remains and associated funerary objects, 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 associated funerary objects 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 and associated funerary objects should submit a written request to the Pueblo Grande Museum. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects 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 and associated funerary objects should submit a written request with information in support of the request to the Pueblo Grande Museum at the address in this notice by January 19, 2021.

**ADDRESSES:** Lindsey Vogel-Teeter, Pueblo Grande Museum, 4619 E Washington Street, Phoenix, AZ 85034, telephone (602) 534–1572, email [lindsey.vogel-teeter@phoenix.gov](mailto:lindsey.vogel-teeter@phoenix.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 and associated funerary objects under the control of the Pueblo Grande Museum, Phoenix, AZ. The human remains and associated funerary objects 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 and associated funerary objects. 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 Pueblo Grande Museum professional staff in consultation with representatives of the 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; and the Zuni Tribe of the Zuni Reservation, New Mexico.

#### History and Description of the Remains

The Pueblo Grande Museum (PGM) has determined that all of the human remains and associated funerary objects listed in this notice are associated with the Hohokam archeological culture (A.D. 1–1450).

Between 1978 and 1979, human remains representing, at minimum, 19 individuals were removed during excavations conducted at site AZ U:9:1(ASM)/Pueblo Grande in Maricopa County, AZ. Although the human remains have been kept in the collections of PGM since they were excavated, the majority of them were not identified as human until 2018, during a review of the faunal collection.

PGM believes the excavations likely encountered a concentration of infant inhumations and cremations that were unnoticed at the time and, therefore, were not documented as burials. The human remains include six infant or fetal inhumations, three inhumations of adolescents or adults, eight cremations, and two isolated individuals of undetermined age. No known individuals were identified. PGM identified associated funerary objects through locational information contained in the excavation field notes. The 227 associated funerary objects are 67 lots of red-on-buff, buffware, and plainware ceramic sherds; 24 pollen samples; 15 flotation sample; 67 lots of faunal and shell remains; 27 lots of lithics; five shell or stone ornaments; one mineral sample; two manos; four ceramic bowls; two ceramic scoops; two projectile points; one insect nest; three lots charcoal; one palette; one stone ring; and five spindle whorls.

Sometime prior to 2004, human remains representing, at minimum, 15 individuals were excavated from either La Ciudad or site AZ U:9:1(ASM)/Pueblo Grande, both of which are in Maricopa County, AZ. The human remains were discovered at PGM in 2004, but were not identified as human until 2020, during a review of the faunal collection. The human remains belong to individuals of varying ages and sexes and include 14 inhumations and one cremation. No known individuals were identified. No associated funerary objects are present.

The Ak-Chin Indian Community (previously listed as 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 comprise one cultural group known as the O'Odham. Cultural continuity between the prehistoric Hohokam archeological culture and present-day O'Odham peoples is supported by continuities in settlement pattern, architectural technologies, basketry, textiles, ceramic technology, and ritual practices. Oral traditions that are documented for the Ak Chin Indian Community (previously listed as 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 support their cultural affiliation with Hohokam

archeological sites in central and southern Arizona.

The Hopi Tribe of Arizona considers all of Arizona to be within traditional Hopi lands or within areas where Hopi clans migrated in the past. Oral traditions and material culture that are documented for the Hopi Tribe support their cultural affiliation with Hohokam sites in central and southern Arizona. Several Hopi clans and religious societies are derived from ancestors who migrated from the south, and likely identified with the Hohokam archeological culture.

Migration from portions of the Southwest to present-day Zuni are documented in the oral traditions of kivas, priesthoods, and medicine societies of the Zuni Tribe of the Zuni Reservation, New Mexico. These traditions support their affiliation with the central and southern Arizona Hohokam archeological culture. Historical linguistic analysis also suggests interaction between ancestral Zuni and Uto-Aztec speakers during the late Hohokam period.

#### Determinations Made by the Pueblo Grande Museum

Officials of the Pueblo Grande Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 34 individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 227 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 Ak-Chin Indian Community (previously listed as the Ak Chin Indian Community (previously listed as 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 (hereafter referred to as "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 Lindsey Vogel-Teeter, Pueblo Grande Museum, 4619 E Washington Street, Phoenix, AZ 85034, telephone (602) 534-1572, email [lindsey.vogel-teeter@phoenix.gov](mailto:lindsey.vogel-teeter@phoenix.gov), by January 19, 2021. 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.

The Pueblo Grande Museum is responsible for notifying The Tribes that this notice has been published.

Dated: December 9, 2020.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2020-27876 Filed 12-17-20; 8:45 am]

**BILLING CODE 4312-52-P**

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0031248; PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Inventory Completion: History Colorado, Formerly Colorado Historical Society, Denver, CO

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

**ACTION:** Notice.

**SUMMARY:** History Colorado, formerly Colorado Historical Society, 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 History Colorado. 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 History Colorado at the address in this notice by January 19, 2021.

**ADDRESSES:** Alisa DiGiacomo, NAGPRA Liaison, History Colorado, 1200