

the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana.

#### Additional Requestors and Disposition

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 Thomas Whitford, District Ranger, USDA Forest Service MBRTB, 2468 Jackson Street, Laramie, WY, telephone (307) 745-2443, by November 17, 2014. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Arapaho Tribe of the Wind River Reservation, Wyoming; Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma); Chippewa-Cree Indians of the Rocky Boy's Reservation, Montana; Crow Tribe of Montana; and the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana, may proceed.

The USDA Forest Service MBRTB is responsible for notifying the of the Arapaho Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne and Arapaho Tribes, Oklahoma (previously listed as the Cheyenne-Arapaho Tribes of Oklahoma); Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Chippewa-Cree Indians of the Rocky Boy's Reservation, Montana; Comanche Nation, Oklahoma; Crow Tribe of Montana; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; and the Pawnee Nation of Oklahoma that this notice has been published.

Dated: September 22, 2014.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-16686;  
PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Inventory Completion: Spurlock Museum, University of Illinois at Urbana-Champaign, Urbana, IL

AGENCY: National Park Service, Interior.

#### ACTION: Notice.

**SUMMARY:** The Spurlock Museum University of Illinois at Urbana-Champaign has completed an inventory of human remains and associated funerary object, 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 object 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 object should submit a written request to the Spurlock Museum. If no additional requestors come forward, transfer of control of the human remains and associated funerary object 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 object should submit a written request with information in support of the request to the Spurlock Museum at the address in this notice by November 17, 2014.

**ADDRESSES:** Jennifer White, Registrar, Spurlock Museum University of Illinois at Urbana-Champaign, 600 South Gregory Street, Urbana, IL 61801, telephone (217) 244-3353, email [Jenwhite@illinois.edu](mailto:Jenwhite@illinois.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 and associated funerary object under the control of the Spurlock Museum University of Illinois at Urbana-Champaign. The human remains and associated funerary object were removed from Point Barrow Headland, AK.

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 object. The National Park Service is not responsible for the determinations in this notice.

#### Consultation

A detailed assessment of the human remains and associated funerary object was made by the Spurlock Museum professional staff in consultation with representatives of the Native Village of Barrow Inupiat Traditional Government.

#### History and Description of the Remains

Between 1913 and 1917, human remains representing, at minimum, 21 individuals were removed from Point Barrow Headland, AK. The human remains are 21 teeth acquired by the Museum of Natural History at the University of Illinois at Urbana-Champaign and later transferred to the Spurlock Museum. The human remains were identified as "possibly from grave site" from the Point Barrow Headlands and were acquired on the "Alaskan Expedition." Original ledgers from the Museum of Natural History are missing and no additional information has been uncovered regarding further details of the provenance of these items. The teeth appear to include ten adult teeth, nine teeth that are likely to be adult teeth, and two teeth of a child. No known individuals were identified. The associated funerary object is one canid tooth.

#### Determinations Made by the Spurlock Museum

Officials of the Spurlock Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 21 individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the one object described in this notice is 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 object and the Native Village of Barrow Inupiat Traditional Government.

#### 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 object should submit a written request with information in support of the request to Jennifer White, Registrar, Spurlock Museum University of Illinois at Urbana-Champaign, 600 South Gregory Street, Urbana, IL 61801, telephone (217) 244-3353, email

*Jenwhite@illinois.edu*, by November 17, 2014. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary object to Native Village of Barrow Inupiat Traditional Government may proceed.

The Spurlock Museum is responsible for notifying the Native Village of Barrow Inupiat Traditional Government that this notice has been published.

Dated: September 12, 2014.

**Melanie O'Brien,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. 2014-24519 Filed 10-15-14; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-16761;  
PPWOCRADN0-PCU00RP14.R50000]

#### Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Organ Pipe Cactus National Monument, Ajo, AZ

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

**ACTION:** Notice.

**SUMMARY:** The U.S. Department of the Interior, National Park Service, Organ Pipe Cactus National Monument has completed an inventory of human remains, in consultation with the appropriate Indian tribe 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 Organ Pipe Cactus National Monument. 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 Organ Pipe Cactus National Monument at the address in this notice by November 17, 2014.

**ADDRESSES:** Brent K. Range, Superintendent, Organ Pipe Cactus National Monument, 10 Organ Pipe

Drive, Ajo, AZ 85321-9626, telephone (520) 387-6849, email *brent\_range@nps.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 under the control of the U.S. Department of the Interior, National Park Service, Organ Pipe Cactus National Monument, Ajo, AZ, and in the physical custody of the Arizona State Museum, University of Arizona, Tucson, AZ. The human remains were removed from the vicinity of the Bates Well Ranch Site, Pima 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 Superintendent, Organ Pipe Cactus National Monument.

#### Consultation

A detailed assessment of the human remains was made by Organ Pipe Cactus National Monument and Arizona State Museum professional staff in consultation with representatives of 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; and Tohono O'odham Nation of Arizona (hereafter referred to as "The Consulted Tribes").

The following tribes were invited to consult but did not participate: Cocopah Tribe of Arizona; Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Fort Mohave Indian Tribe of Arizona, California & Nevada; Pascua Yaqui Tribe of Arizona; Quechan Tribe of the Fort Yuma Indian Reservation, California & Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico (hereafter referred to as "The Invited Tribes").

#### History and Description of the Remains

Between 1951-1952, human remains representing, at minimum, one individual were removed from the vicinity of the Bates Well Ranch Site in Pima County, AZ, during a cooperative archeological project between Arizona State Museum and Organ Pipe Cactus National Monument under the direction of Paul H. Ezell. No known individuals were identified. No associated funerary objects are present.

Based upon the archeological context, Ezell's field notes, and osteological analysis, the cremated human remains have been determined to be Native American dating to A.D. 500-1500. This time range in southern Arizona is commonly known to the archeological community as the Pioneer, Colonial, Sedentary, and Classic Hohokam periods.

A relationship of shared group identity can reasonably be traced between members of the Hohokam culture and the four southern O'odham tribes of Arizona. The O'odham people comprise four Federally recognized Indian tribes (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 Tohono O'odham Nation of Arizona) and one Indian group that is not Federally recognized, the Hia C-ed O'odham. An O'odham association with lands lying directly to the west of the Ajo Mountains, including Organ Pipe Cactus National Monument, is documented throughout the historic period and into the 20th century.

O'odham oral histories describe the end time of the Hohokam, when armies gathered and marched on the Great House communities (e.g., Casa Grande, Pueblo Grande) and cast out the Hohokam societies there. The armies then occupied the conquered lands, intermarrying with the remnants of the Hohokam and ultimately becoming the O'odham people. Other evidence of the O'odham-Hohokam connection includes similar settlement patterns, irrigation systems, residence styles, and a possible relationship between modern O'odham kickball games and formal Hohokam ball courts.

A relationship of shared group identity can also reasonably be traced between members of the Hohokam culture and the Hopi Tribe of Arizona. Hopi history is based, in large part, on clan migration narratives. The Hopi consider all of Arizona to be within traditional Hopi lands, i.e., areas in and through which Hopi clans are believed to have migrated in the past. Hopi oral history and the anthropological record show that some clans originated in the Salt-Gila region and were descended from the Hohokam. After the fall of the Great House communities, Hohokam refugees were absorbed into the Hopi culture.

A relationship of shared group identity can also reasonably be traced between members of the Hohokam culture and the Zuni Tribe of the Zuni