

68 associated funerary objects include 27 pottery vessels, five animal bones, three clay figurines, three hafted projectile points, two projectile points, two basket fragments, two lots of corn cobs, two lots of squash seeds, two unidentified vegetal fragments, one cradleboard, one stone bead bracelet, one lot of beads, one sandstone disc, one lot of corn seeds, one stick, one lot of cordage fragments, and one medicine bundle containing four projectile points, one shark tooth, one crinoid fragment, one stick, one lot of rocks, one lot of shell, one worked stone, one stone ball, and 1 green marble.

In 1962, human remains representing, at minimum, 25 individuals were removed from NA7719, Neskahi Village on Paiute Mesa in San Juan County, UT. The site was excavated with permission of the Navajo Nation Council and the Navajo Mountain Chapter of the Navajo Nation, Arizona, New Mexico & Utah. No known individuals were identified. The 67 associated funerary objects include 44 pottery vessels, seven bone game pieces, six bone awls, three pottery sherds, three shell beads, one projectile point, one stone disc, one stone ball, and one incised bone disc.

In 1962, human remains representing, at minimum, three individuals were removed from NA8317, on Paiute Mesa in San Juan County, UT. The site was excavated with permission of the Navajo Nation, Arizona, New Mexico & Utah Navajo Nation Council and the Navajo Mountain Chapter. No known individuals were identified. The seven associated funerary objects include five pottery vessels, one metate, and one worked bone.

In 1962, human remains representing, at minimum, one individual were removed from NA8321, on Paiute Mesa in San Juan County, UT. No known individuals were identified. No associated funerary objects are present.

Excavation of all the above sites was carried out from 1957 to 1962 by Museum of Northern Arizona (MNA) archeologists under contract with the National Park Service, prior to the construction of Glen Canyon Dam, as part of the Upper Colorado River Basin Archaeological Salvage Project. The human remains and associated funerary objects date from the Pueblo I through Pueblo III period (approximately A.D. 750–1350).

#### Determinations Made by U.S. Department of the Interior, Bureau of Reclamation

Officials of the U.S. Department of the Interior, Bureau of Reclamation has determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 77 individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the 248 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 Hopi Tribe of Arizona, based on lifeway, oral tradition, folklore, geography, anthropology, ceramic design, rock art, basketry, kiva plan, kinship and linguistics, dentition, mitochondrial DNA, and expert opinion.

#### 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 Bill R. Chada, U.S.

Department of the Interior, Bureau of Reclamation, Upper Colorado Region, 125 South State Street, Room 8100, Salt Lake City, UT 84138, telephone (801) 524–3646, email [bchada@usbr.gov](mailto:bchada@usbr.gov), by March 11, 2019. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the Hopi Tribe of Arizona may proceed.

The U.S. Department of the Interior, Bureau of Reclamation is responsible for notifying The Consulted Tribes that this notice has been published.

Dated: December 4, 2018.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312–52–P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS–WASO–NAGPRA–NPS0027159; PPWOCRADNO–PCU00RP14.R50000]**

#### Notice of Intent To Repatriate Cultural Items: George Fox University, Newberg, OR

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

**ACTION:** Notice.

**SUMMARY:** The George Fox University, 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 George Fox University. 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 George Fox University at the address in this notice by March 11, 2019.

**ADDRESSES:** Rachel Thomas, George Fox University, 414 N Meridian #6109, Newberg, OR 97132, telephone (503) 554–2415, email [rthomas@georgefox.edu](mailto:rthomas@georgefox.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 George Fox University, Newberg, OR, 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)

From 1880–1920, 26 cultural items were removed from Kake, AK, by missionaries and others visiting the area from Quaker congregations in Oregon. The 26 items are one 2018–023 woven basket, one 91–55 basket, one 032 wooden canoe paddle, one 033 wooden canoe paddle, one 2018–021 native basket, one 2018–022 native woven basket, one 2018–020 small basket, one 2018–020 small basket, one 2018–025 basket, one 87–29 Indian drum handle, one 2018–024 woven basket with

handle, one 2018–067 pillow top, one part of a face from a totem pole, one ladle made from bone, one Cedarbark headdress, one medicine man mask, one rattle used by medicine man Rattle/ Charm with Eagle and killer whale design, one carving-top for hat, one woven basket with initials FB, one beaded basket with initials FB, one 2018–081 miniature paddle, one 2018–078 miniature paddle, one 2018–079 miniature paddle, one Spruceroot basket, one red cedar charm used by Medicine man, and one 2018–080 model canoe.

Consultation with Frank Hughes, NAGPRA and Historic Properties coordinator for the Organized Village of Kake, has revealed the identity of these items. Hughes also was able to identify unique weaving patterns and other details indicating that the items were from Kake, and were created by members of the Tlingit tribe.

#### Determinations Made by George Fox University

Officials of George Fox University have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the 26 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 26 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 Organized Village of Kake.

#### 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 Rachel Thomas, George Fox University, 414 N Meridian #6109, Newberg, OR 97132, telephone (503) 554–2415, email [rthomas@georgefox.edu](mailto:rthomas@georgefox.edu), by March 11, 2019. After that date, if no additional claimants have come forward, transfer of control of the sacred objects and objects of cultural patrimony to the Organized Village of Kake may proceed.

The George Fox University is responsible for notifying the Metlakatla Indian Community, Annette Island

River Reserve; Native Village of Eyak (Cordova); Native Village of Kotzebue; Native Village of Selawik; Native Village of Shishmaref; Noorvick Native Community; Organized Village of Kake; and the Sitka Tribe of Alaska that this notice has been published.

Dated: December 11, 2018.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2019–01632 Filed 2–7–19; 8:45 am]

**BILLING CODE 4312–52–P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS–WASO–NAGPRA–NPS0027161; 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 March 11, 2019.

**ADDRESSES:** Lindsey Vogel-Teeter, Pueblo Grande Museum, 4619 E Washington Steet, Phoenix, AZ 85331, telephone (602) 495–0901, 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 Greenlee 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 Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and the Zuni Tribe of the Zuni Reservation, New Mexico (hereafter referred to as "The Tribes").

#### History and Description of the Remains

At an unknown date, human remains representing, at minimum, one individual were removed from the Double Circle Ranch near Eagle Creek in Greenlee County, AZ, by an unknown collector. In 1986, the human remains and associated funerary objects were identified in the collections of the Arizona Museum, which later became the Phoenix Museum of History. On September 10, 2009, the human remains and associated funerary objects were transferred from the Phoenix Museum of History (which closed in 2009) to the Pueblo Grande Museum. No known individual was identified. The fragmentary and cremated human remains belong to an adult, and are possibly male. The two associated funerary objects include an Alameda Brown ware ceramic jar and a red ware sherd. Alameda Brown ware dates between A.D. 700 and 1300. Based on the collecting location and associated funerary object type, these human remains are likely from the Mogollon archeological culture, which is Ancestral Puebloan.

Cultural continuity between Ancestral Puebloans and modern day Puebloan tribes is demonstrated by geographical, archeological, historical, architectural, and oral traditional evidence.

The Hopi Tribe of Arizona considers all of Arizona to be within traditional Hopi lands or within areas where Hopi