

under **ADDRESSES**. Requests for repatriation may be submitted by any lineal descendant, Indian Tribe, or Native Hawaiian organization not identified in this notice who shows, by a preponderance of the evidence, that the requestor is a lineal descendant or a culturally affiliated Indian Tribe or Native Hawaiian organization.

Repatriation of the cultural items in this notice to a requestor may occur on or after August 7, 2026. If competing requests for repatriation are received, the University of California, Berkeley must determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the cultural items are considered a single request and not competing requests. The University of California, Berkeley is responsible for sending a copy of this notice to the Indian Tribes and Native Hawaiian organizations identified in this notice and to any other consulting parties.

Authority: Native American Graves Protection and Repatriation Act, 25 U.S.C. 3004 and the implementing regulations, 43 CFR 10.9.

Dated: June 30, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2026-13750 Filed 7-7-26; 8:45 am]

BILLING CODE 4312-52-P

DEPARTMENT OF THE INTERIOR

National Park Service

[N7288; NPS-WASO-NAGPRA-
NPS0043145; PPWOCRADN0-
PCU00RP14.R50000]

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

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Arizona State Museum, University of Arizona, has completed an inventory of human remains and associated funerary objects and has determined that there is a cultural affiliation between the human remains and associated funerary objects and Indian Tribes or Native Hawaiian organizations in this notice.

DATES: Repatriation of the human remains and associated funerary objects in this notice may occur on or after August 7, 2026.

ADDRESSES: Send written requests for repatriation of the human remains and associated funerary objects in this notice

to Cristin Lucas, Arizona State Museum, University of Arizona, 1013 E University Blvd., Tucson, AZ 85721-0026, email lucasc@arizona.edu.

SUPPLEMENTARY INFORMATION: This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA. The determinations in this notice are the sole responsibility of the Arizona State Museum, University of Arizona, and additional information on the determinations in this notice, including the results of consultation, can be found in the inventory or related records. The National Park Service is not responsible for the determinations in this notice.

Abstract of Information Available

Based on the information available, human remains representing, at least, four individuals have been reasonably identified. No associated funerary objects are present. On an unknown date, a private citizen recovered ancestral remains from an unidentified location in southern Arizona, likely in the vicinity of Tucson. ASM received the remains in 2000 and assigned them the designation AZ 2000-295. No additional provenience information is available.

Based on the information available, human remains representing, at least, one individual have been reasonably identified. The 17 associated funerary objects include a ceramic jar, a ceramic bowl, and ceramic sherds. On a date prior to 1950, a private citizen removed a cremation vessel housing ancestral remains from an unrecorded location in southern Arizona. The vessel and accompanying bowl are identified as Hohokam Classic period ceramics. In 1996, ASM received the ancestral remains and associated funerary objects, designated AZ 96-267, from a descendant of the collector through the Museum of Northern Arizona.

Based on the information available, human remains representing, at least, one individual have been reasonably identified. No associated funerary objects are present. On an unknown date, AZ AA:12:409(ASM), a Hohokam Classic period compound at the base of the Tortolita Mountains, was surface collected as part of the Northern Tucson Basin Survey project. The resulting collections were subsequently transferred to the ASM Repository under a curation agreement. During a review of the bulk survey collections in June 2010, ancestral remains were identified among the materials from this site.

Based on the information available, human remains representing, at least, one individual have been reasonably

identified. No associated funerary objects are present. In March 2006, Statistical Research, Inc. excavated AZ BB:13:17(ASM), a Hohokam village site situated on the terrace and floodplain of the Santa Cruz River, as part of the Julian Wash Data Recovery project. Collections from the project were transferred to ASM under a repository agreement on October 24, 2012. During a 2022 review of the project's bulk collections, ancestral remains were identified among the curated materials.

Based on the information available, human remains representing, at least, two individuals have been reasonably identified. No associated funerary objects are present. Between December 1970 and May 1971, the Arizona State Museum Highway Salvage Program excavated AZ BB:6:6(ASM), a small Hohokam Pre-Classic period hamlet in the lower San Pedro Valley, as part of the Peppersauce Wash Project. In 1974, the project collections were transferred to ASM under a curation agreement.

Based on the information available, human remains representing, at least, 56 individuals have been reasonably identified. The 61 associated funerary objects include a bone artifact, a bone awl, ceramic figurine fragments, ceramic bowls, ceramic jars, ceramic scoops, ceramic sherds, lithic flaked stone, lithic projectile points, lithic core, a stone palette, a shell fragment, a shell ring fragment, shell beads, red ochre. Between December 1970 and May 1971, personnel from the Arizona State Museum excavated AZ BB:6:9(ASM) as part of the Peppersauce Wash Project in the lower San Pedro River Valley. The site is a large residential settlement dating to the Hohokam Preclassic period. In 1974, the project collections were transferred to the Arizona State Museum under a curation agreement.

Based on the information available, human remains representing, at least, one individual have been reasonably identified. The one associated funerary object is a ceramic jar. Prior to 1917, a private citizen affiliated with the Arizona Archaeological and Historical Society (AAHS) removed a cremation vessel containing ancestral remains from the Salt-Gila River Basin in Maricopa County, Arizona. In May 1917, AAHS transferred the ancestral remains and associated funerary object to the Arizona State Museum, where they were assigned the designation AZ Cremation 13.

Based on the information available, human remains representing, at least, one individual have been reasonably identified. The one associated funerary object is a ceramic jar. Prior to May 18, 1967, the Arizona State Museum

received ancestral remains housed within a Salado cremation vessel from an unknown source and unrecorded provenience. In 2009, the ancestral remains and associated funerary item were identified in the museum during an inventory of collections and assigned the designation AZ Cremation 25.

Based on the information available, human remains representing, at least, one individual have been reasonably identified. The one associated funerary object is a ceramic jar. Prior to January 14, 1944, the Arizona State Museum received ancestral remains and an associated funerary object from E.B. "Ted" Sayles, designated AZ Cremation 29. No provenience information is recorded in the archives; however, the associated funerary object is identified as Hohokam Salt River redware, suggesting a south-central Arizona origin.

Based on the information available, human remains representing, at least, six individuals have been reasonably identified. No associated funerary objects are present. Between 1968 and 1975, Cochise College, under the direction of Richard Myers, excavated AZ FF:7:13(ASM) on the west side of Walnut Canyon Creek in Cochise County, Arizona. Following completion of the excavations, collections were curated by the Cochise County Historical and Archaeological Society. In 1972, Myers loaned ancestral remains and faunal materials to the Arizona State Museum for identification and documentation; all materials were returned to him in 1985. At a later, unknown date, ancestral remains from this site were identified within faunal collections.

Based on the information available, human remains representing, at least, one individual have been reasonably identified. The one associated funerary object is a ceramic jar. Prior to 1917, a private citizen affiliated with the Arizona Archaeological and Historical Society (AAHS) removed a cremation vessel containing ancestral remains from the Gila Valley in Maricopa County, Arizona. In May 1917, AAHS transferred the ancestral remains and accompanying associated funerary object to the Arizona State Museum, where they were assigned the designation AZ Gila Valley. In March 1954, the ancestral remains were transferred to the University of Arkansas Museum as part of an exchange. In 2012, the ancestral remains were returned to the Arizona State Museum and reunited with their associated funerary belonging. The jar is identified as Hohokam Sacaton Red-on-buff.

Based on the information available, human remains representing, at least, one individual have been reasonably identified. The 25 associated funerary objects include ceramic sherds, flaked stone, and a projectile point. In 2009, ancestral remains designated AZ ML-88-0944 were identified within collections at the Arizona State Museum. Based on the presence of Hohokam Classic period ceramics among the associated funerary objects, the remains and items are believed to originate from a southern Arizona location.

Based on the information available, human remains representing, at least, one individual have been reasonably identified. The two associated funerary objects are a ceramic jar and a fragment of modified shell. Prior to January 1944, the Arizona State Museum received ancestral remains and an associated funerary object, designated Cremation 44, from an unknown source and unrecorded provenience. The associated funerary object, a Gila Redware jar, suggests that the remains and object originated in central to southern Arizona.

Based on the information available, human remains representing, at least, one individual have been reasonably identified. The one associated funerary object is a ceramic jar. Prior to 1956, the Arizona State Museum received ancestral remains and an associated funerary object, designated Cremation 30, from an unknown source and unrecorded provenience. The associated funerary object, a Hohokam Gila Plainware jar, suggests that the remains and object originated in central to southern Arizona.

Based on the information available, human remains representing, at least, three individuals have been reasonably identified. The 11 associated funerary objects include a ceramic jar, faunal bone, shell fragments, ceramic fragments, and wood fragments. In 1993, the Arizona State Museum received, through a bequest, ancestral remains and associated funerary objects collected by a private citizen from an unrecorded location. The Hohokam Gila Plainware jar housing the remains and other cultural items suggests an origin in central to southern Arizona.

Based on the information available, human remains representing, at least, two individuals have been reasonably identified. The seven associated funerary objects include a ceramic jar, faunal bone, and ceramic sherds. On an unknown date, the Arizona State Museum received ancestral remains and associated funerary objects designated Cremation 55. No source or provenience

information is documented in archive records. Based on the Hohokam Gila Plainware vessel, it is believed the ancestral remains and associated funerary objects originate from a central to southern Arizona location.

Based on the information available, human remains representing, at least, one individual have been reasonably identified. The two associated funerary objects are a ceramic jar and one lot of shell beads. In July 1940, a private citizen removed a cremation vessel containing ancestral remains from the Babocomari River area of southeastern Arizona. The Arizona State Museum received the ancestral remains and associated funerary objects through a bequest in 1969.

Cultural Affiliation

Based on the information available and the results of consultation, cultural affiliation is reasonably identified by the geographical location or acquisition history of the human remains and associated funerary objects described in this notice.

Determinations

The Arizona State Museum, University of Arizona, has determined that:

- The human remains described in this notice represent the physical remains of 84 individuals of Native American ancestry.
- The 130 objects described in this notice are reasonably believed to have been placed intentionally with or near individual human remains at the time of death or later as part of the death rite or ceremony.
- There is a reasonable connection between the human remains and associated funerary objects described in this notice and the Ak-Chin Indian Community; 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.

Requests for Repatriation

Written requests for repatriation of the human remains and associated funerary objects in this notice must be sent to the authorized representative identified in this notice under **ADDRESSES**. Requests for repatriation may be submitted by:

1. Any one or more of the Indian Tribes or Native Hawaiian organizations identified in this notice.
2. Any lineal descendant, Indian Tribe, or Native Hawaiian organization not identified in this notice who shows,

by a preponderance of the evidence, that the requestor is a lineal descendant or a culturally affiliated Indian Tribe or Native Hawaiian organization.

Repatriation of the human remains and associated funerary objects in this notice to a requestor may occur on or after August 7, 2026. If competing requests for repatriation are received, the Arizona State Museum, University of Arizona, must determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the human remains and associated funerary objects are considered a single request and not competing requests. The Arizona State Museum, University of Arizona, is responsible for sending a copy of this notice to the Indian Tribes and Native Hawaiian organizations identified in this notice.

Authority: Native American Graves Protection and Repatriation Act, 25 U.S.C. 3003, and the implementing regulations, 43 CFR 10.10.

Dated: June 30, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2026–13747 Filed 7–7–26; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

[N7295; NPS–WASO–NAGPRA–NPS0043152; PPWOCRADN0–PCU00RP14.R50000]

Notice of Inventory Completion: Denver Art Museum, Denver, CO

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Denver Art Museum has completed an inventory of associated funerary objects and has determined that there is a cultural affiliation between the associated funerary objects and Indian Tribes or Native Hawaiian organizations in this notice.

DATES: Repatriation of the associated funerary objects in this notice may occur on or after August 7, 2026.

ADDRESSES: Send written requests for repatriation of the associated funerary objects in this notice to Jennie Trujillo, Denver Art Museum, 100 W 14th Avenue Parkway, Denver, CO 80203, email jtrujillo@denverartmuseum.org.

SUPPLEMENTARY INFORMATION: This notice is published as part of the National Park Service's administrative

responsibilities under NAGPRA. The determinations in this notice are the sole responsibility of the Denver Art Museum and additional information on the determinations in this notice, including the results of consultation, can be found in its inventory or related records. The National Park Service is not responsible for the determinations in this notice.

Abstract of Information Available

The five associated funerary objects are pottery sherds. In 1906, five ceramic sherds (1934.116–1934.120) were removed from Jefferson Co., NY by Mark Raymond Harrington and Iwin Hayden during Harvard Peabody Museum excavations. These objects were recovered from the Heath Farm site near Rodman and were exchanged with the Denver Art Museum in 1934. Museum records indicate these objects were recovered along with human remains, and the Peabody Museum reported these individuals and funerary objects, including sherds, in a Notice of Inventory Completion published in the **Federal Register** on October 5, 2001 (66 FR 51060). After consultations, the Peabody Museum found that the objects from the Heath Farm Site were culturally affiliated with the Oneida Indian Nation, Oneida Nation, and Onondaga Nation. Per a Notice of Intended Repatriation published in the **Federal Register** by the Peabody Museum on June 17, 2024 (89 FR 51360), objects in the Peabody collection were repatriated to the Onondaga Nation in 2024. There are no known hazardous substances used to treat the objects.

Cultural Affiliation

Based on the information available and the results of consultation, cultural affiliation is clearly identified by the information available about the associated funerary objects described in this notice.

Determinations

The Denver Art Museum has determined that:

- The five objects described in this notice are reasonably believed to have been placed intentionally with or near individual human remains at the time of death or later as part of the death rite or ceremony.
- There is a connection between the associated funerary objects described in this notice and the Oneida Indian Nation; Oneida Nation; and the Onondaga Nation.

Requests for Repatriation

Written requests for repatriation of the associated funerary objects in this notice must be sent to the authorized representative identified in this notice under **ADDRESSES**. Requests for repatriation may be submitted by:

1. Any one or more of the Indian Tribes or Native Hawaiian organizations identified in this notice.

2. Any lineal descendant, Indian Tribe, or Native Hawaiian organization not identified in this notice who shows, by a preponderance of the evidence, that the requestor is a lineal descendant or an Indian Tribe or Native Hawaiian organization with cultural affiliation.

Repatriation of the associated funerary objects described in this notice to a requestor may occur on or after August 7, 2026. If competing requests for repatriation are received, the Denver Art Museum must determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the associated funerary objects are considered a single request and not competing requests. The Denver Art Museum is responsible for sending a copy of this notice to the Indian Tribes and Native Hawaiian organizations identified in this notice and any other consulting parties.

Authority: Native American Graves Protection and Repatriation Act, 25 U.S.C. 3003, and the implementing regulations, 43 CFR 10.10.

Dated: June 30, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2026–13754 Filed 7–7–26; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

[N7292; NPS–WASO–NAGPRA–NPS0043149; PPWOCRADN0–PCU00RP14.R50000]

Notice of Inventory Completion: Denver Art Museum, Denver, CO

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Denver Art Museum has completed an inventory of associated funerary objects and has determined that there is a cultural affiliation between the associated funerary objects and Indian Tribes or Native Hawaiian organizations in this notice.