

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 Gulf Islands National Seashore at the address in this notice by May 1, 2015.

**ADDRESSES:** Daniel R. Brown, Gulf Islands National Seashore, 1801 Gulf Breeze Parkway, Gulf Breeze, FL 32563, telephone (850) 934-2600, email [daniel\\_r\\_brown@nps.gov](mailto:daniel_r_brown@nps.gov).

**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 U.S. Department of the Interior, National Park Service, Gulf Islands National Seashore, Gulf Breeze, FL that meet the definition of unassociated funerary objects 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 Superintendent, Gulf Islands National Seashore.

### History and Description of the Cultural Items

Between 1964 and 1965, three cultural items were removed from Naval Live Oaks Reservation in Santa Rosa County, FL. These cultural items were associated with three burials. According to the excavation report one set of remains was re-interred. Given the reported conditions of the remains in the other two burials, it is likely that they were left in-situ or re-interred, but neither can be confirmed. At the time of the excavation, the Naval Live Oaks Reservation Cemetery was under the jurisdiction of the State of Florida. In 1971, the site became part of Gulf Islands National Seashore. The objects appear to have been curated at the Fort Walton Temple Mound Museum until 1981, when they were donated to Gulf Islands National Seashore by curator Yulee Lazarus. The objects are currently curated at the National Park Service's Southeast Archeological Center. The three unassociated funerary objects are one pig bone, one iron fragment, and one shell fragment.

Analysis of ceramic vessel fragments indicates that the Naval Live Oaks

Reservation Cemetery site was in use during the Bear Point phase of the Pensacola period (A.D. 1500 to 1700). Historical documentation places the Pensacola Indians in the area of the Naval Live Oak Reservation Cemetery site during that time period. The Pensacola culture extended along the western Gulf coast of Florida, but also shared ceramic styles with groups in Alabama, Louisiana, and Mississippi. Conflict in the 18th century displaced the Pensacola people in Florida, and historical evidence indicates that some were assimilated into the Choctaw. Others were likely absorbed by the Creek Indians when they overtook the area. Pensacola people are also believed to have gone west with other area tribes to join the Tunica-Biloxi Indians. The Pensacola spoke a Muscogean language; other Muscogean language family speakers include the Alabama, Seminole, Miccosukee, and Coushatta.

### Determinations Made by Gulf Islands National Seashore

Officials of Gulf Islands National Seashore have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the three cultural items described above 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Alabama-Coushatta Tribe of Texas (previously listed as the Alabama-Coushatta Tribes of Texas); Alabama-Quassarte Tribal Town; Coushatta Tribe of Louisiana; Jena Band of Choctaw Indians; Kialegee Tribal Town; Miccosukee Tribe of Indians; Mississippi Band of Choctaw Indians; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama); Seminole Tribe of Florida (previously listed as the Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations)); The Choctaw Nation of Oklahoma; The Muscogee (Creek) Nation; The Seminole Nation of Oklahoma; Thlopthlocco Tribal Town; and Tunica-Biloxi Indian Tribe.

### 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 Daniel R. Brown, Gulf Islands National Seashore, 1801 Gulf Breeze Parkway, Gulf Breeze, FL 32563, telephone (850) 934-2600, email [daniel\\_r\\_brown@nps.gov](mailto:daniel_r_brown@nps.gov), by May 1, 2015. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Alabama-Coushatta Tribe of Texas (previously listed as the Alabama-Coushatta Tribes of Texas); Alabama-Quassarte Tribal Town; Coushatta Tribe of Louisiana; Jena Band of Choctaw Indians; Kialegee Tribal Town; Miccosukee Tribe of Indians; Mississippi Band of Choctaw Indians; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama); Seminole Tribe of Florida (previously listed as the Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations)); The Choctaw Nation of Oklahoma; The Muscogee (Creek) Nation; The Seminole Nation of Oklahoma; Thlopthlocco Tribal Town; and Tunica-Biloxi Indian Tribe may proceed.

The Gulf Islands National Seashore is responsible for notifying the Alabama-Coushatta Tribe of Texas (previously listed as the Alabama-Coushatta Tribes of Texas); Alabama-Quassarte Tribal Town; Coushatta Tribe of Louisiana; Jena Band of Choctaw Indians; Kialegee Tribal Town; Miccosukee Tribe of Indians; Mississippi Band of Choctaw Indians; Poarch Band of Creeks (previously listed as the Poarch Band of Creek Indians of Alabama); Seminole Tribe of Florida (previously listed as the Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations)); The Choctaw Nation of Oklahoma; The Muscogee (Creek) Nation; The Seminole Nation of Oklahoma; Thlopthlocco Tribal Town; and Tunica-Biloxi Indian Tribe that this notice has been published.

Dated: February 17, 2015.

**Melanie O'Brien,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. 2015-07413 Filed 3-31-15; 8:45 am]

**BILLING CODE 4310-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-17699:  
PPWOCRADN0-PCU00RP14.R50000]

**Notice of Intent To Repatriate Cultural Items: Arizona State Museum, University of Arizona, Tucson, AZ**

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

**ACTION:** Notice.

**SUMMARY:** The Arizona State Museum, University of Arizona 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 unassociated funerary objects. 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 Arizona State Museum, University of Arizona. 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 Arizona State Museum, University of Arizona at the address in this notice by May 1, 2015.

**ADDRESSES:** John McClelland, NAGPRA Coordinator, Arizona State Museum, University of Arizona, P.O. Box 210026, 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. 3005, of the intent to repatriate cultural items under the control of the Arizona State Museum, University of Arizona that meet the definition of unassociated funerary objects 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 1933–1934, 10 cultural items were removed from Tuzigoot Pueblo, AZ N:4:1(ASM), in Yavapai County, AZ. The excavations were conducted by University of Arizona graduate students Louis Caywood and Edward Spicer. The cultural items were found in association with human burials, but the human remains were not collected. The collection was accessioned by the Arizona State Museum in 1934. The 10 unassociated funerary objects are 1

animal bone awl, 3 ceramic bowls, 2 macaw bones, 1 shell bracelet, and 3 shell tinklers.

In 1933–1934, two cultural items were removed from Hatalacva Pueblo, AZ N:4:3(ASM), in Yavapai County, AZ. The excavations were conducted by University of Arizona graduate students Louis Caywood and Edward Spicer. The cultural items were found in association with human burials, but the human remains were not collected. The collection was accessioned by the Arizona State Museum in 1934. The two unassociated funerary objects are one ceramic jar and one shell pendant.

Tuzigoot Pueblo is a large pueblo with more than 100 rooms, which is classified by archeologists as Southern Sinagua, Honanki and Tuzigoot phases. Occupation dates range from A.D. 1125 to A.D. 1425. Hatalacva Pueblo is a small, multi-room pueblo near Tuzigoot National Monument, also classified as Southern Sinagua, Honanki and Tuzigoot phases.

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 the Tohono O'odham Nation of Arizona comprise one cultural group known as the O'odham. Material culture items found at the sites, including associated funerary objects, demonstrate continuity between the people of Tuzigoot and Hatalacva pueblos and the O'odham. These items include plain woven textiles, coiled basketry, and twill matting that display similar design motifs and construction styles as historic and contemporary O'odham items. Additionally, locally made plainware ceramics are similar in construction and appearance to plainware ceramics made in lands attributed to the Hohokam archeological culture, commonly considered to be ancestral O'odham. Consultation with O'odham tribes also indicates that oral traditions exist that describe ancestral O'odham people living in the Verde Valley.

The Fort McDowell Yavapai Nation, Arizona, traces ancestry to Yavapai bands once living in the Verde Valley. Consultation with Yavapai tribes indicates the existence of specific ancestral names for the Tuzigoot and Hatalacva sites and a belief that ancestors lived near the sites. Archeological sites identified as Yavapai have also been found near the Tuzigoot and Hatalacva Pueblos. Material culture items found at Hatalacva and Tuzigoot, including

basketry and turquoise pendants, are similar in construction and appearance to historic Yavapai items. Additionally, Hatalacva and Tuzigoot are identified as being within the Yavapai traditional lands.

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. Evidence demonstrating continuity between the people of Tuzigoot and Hatalacva Pueblos and the Hopi Tribe includes archeological, anthropological, linguistic, folkloric and oral traditions. Ceramic vessels made only on the Hopi mesas as well as plain woven and painted textiles, coiled basketry, and woven matting demonstrate continuity between Tuzigoot, Hatalacva, and Hopi people. Burial patterns noted at Tuzigoot are also similar in appearance to burials at other ancestral Hopi sites. During consultation, Hopi clan members also identified ancestral names and traditional stories about specific events and ancestral people at each site.

The Yavapai-Prescott Indian Tribe (previously listed as the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona) traces ancestry to Yavapai bands once living in the Verde Valley. Consultation with Yavapai tribes indicates the existence of specific ancestral names for the Tuzigoot and Hatalacva sites and a belief that ancestors lived near the sites. Archeological sites identified as Yavapai have also been found in and near the Tuzigoot and Hatalacva Pueblos. Material culture items found at Tuzigoot and Hatalacva including basketry, turquoise pendants, and twill matting, are similar in construction and appearance to historic Yavapai items. Additionally, Tuzigoot and Hatalacva are identified as being within the Yavapai traditional lands.

The Zuni Tribe of the Zuni Reservation, New Mexico, considers the Verde Valley to be within the migration path of ancestral Zuni people. Archeological evidence demonstrates continuity between the people of Tuzigoot and Hatalacva Pueblos and the people of Zuni. Material culture items, such as ceramic designs, textiles, and woven basketry, are similar in appearance and construction to historic Zuni items.

### Determinations Made by the Arizona State Museum, University of Arizona

Officials of the Arizona State Museum, University of Arizona have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 12 cultural items described above 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Fort McDowell Yavapai Nation, 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; Yavapai-Prescott Indian Tribe (previously listed as the Yavapai-Prescott Tribe of the Yavapai Reservation, 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 claim these cultural items should submit a written request with information in support of the claim to John McClelland, NAGPRA Coordinator, Arizona State Museum, University of Arizona, P.O. Box 210026, Tucson, AZ 85721, telephone (520) 626-2950, by May 1, 2015. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Fort McDowell Yavapai Nation, 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; Yavapai-Prescott Indian Tribe (previously listed as the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona); and Zuni Tribe of the Zuni Reservation, New Mexico, may proceed.

The Arizona State Museum is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Fort McDowell Yavapai Nation, 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; Yavapai-Prescott Indian Tribe (previously listed

as the Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona); and Zuni Tribe of the Zuni Reservation, New Mexico, that this notice has been published.

Dated: February 17, 2015.

**Melanie O'Brien,**

*Acting Manager, National NAGPRA Program.*

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**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-17618:  
PPWOCRADN0-PCU00RP14.R50000]**

#### **Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center, Tucson, AZ**

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

**ACTION:** Notice.

**SUMMARY:** The U.S. Department of the Interior, National Park Service, Western Archeological and Conservation Center 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 no cultural affiliation between the human remains and associated funerary objects 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 and associated funerary objects should submit a written request to the Western Archeological and Conservation Center. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects 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 and associated funerary objects should submit a written request with information in support of the request to Western Archeological and Conservation Center at the address in this notice by May 1, 2015.

**ADDRESSES:** Dr. Stephanie Rodeffer, Museum Services Program Manager, Western Archeological and Conservation Center, 255 N. Commerce Park Loop, Tucson, AZ 85745,

telephone (520) 791-6401, email [tef\\_rodeffer@nps.gov](mailto:tef_rodeffer@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 and associated funerary objects under the control of Western Archeological and Conservation Center, Tucson, AZ. The human remains and associated funerary objects were removed from unnamed sites in Yavapai and Graham 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) and 43 CFR 10.11(d). The determinations in this notice are the sole responsibility of the Museum Services Program Manager, Western Archeological and Conservation Center.

#### Consultation

A detailed assessment of the human remains was made during a region-wide, multi-park process by Western Archeological and Conservation Center 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; Hualapai Indian Tribe of the Hualapai Indian Reservation, Arizona; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes) (formerly Paiute Indian Tribe of Utah (Cedar City Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes)); Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; San Juan Southern Paiute Tribe of Arizona; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Tohono O'odham Nation of Arizona; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; and Utu Utu Gwaitu Paiute Tribe of the Benton