

ADDRESSES: Send written requests for repatriation of the human remains and associated funerary objects in this notice to June Carpenter, Field Museum, 1400 S. Lake Shore Drive, Chicago, IL 60605, email jcarpenter@fieldmuseum.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 Field 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

Human remains representing, at least, 45 individuals have been identified. The 83 associated funerary objects are rings, bracelets, and faunal remains.

In May of 1897, Curator George A. Dorsey removed four individuals and five associated funerary objects from the Blood 148 Reserve in Alberta, Canada. In May of 1894, Indian Agent, Robert N. Wilson removed 23 individuals and 78 associated funerary objects from the Blood 148 Reserve, and five individuals from the Piikani 147 Reserve in Alberta, Canada. The Field Museum accessioned all of these 32 individuals in October of 1897. At some time prior to August 10, 1905, Wilson removed 13 individuals from the Piikani 147 Reserve. The Museum accessioned these individuals on August 10, 1905. Museum records and consultation indicate that these 45 individuals are culturally affiliated with the Blackfeet Tribe of the Blackfeet Indian Reservation of Montana based on a relationship of shared group identity. While they were removed from locations in Alberta, the human remains bear a relationship to a Tribe indigenous to the United States. There is no known presence of hazardous substances.

Cultural Affiliation

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

Determinations

The Field Museum has determined that:

- The human remains described in this notice represent the physical remains of 45 individuals of Native American ancestry.
- The 83 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 human remains and associated funerary objects described in this notice and the Blackfeet Tribe of the Blackfeet Indian Reservation of Montana.

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 an Indian Tribe or Native Hawaiian organization with cultural affiliation.

Repatriation of the human remains and associated funerary objects described in this notice to a requestor may occur on or after September 30, 2026. If competing requests for repatriation are received, the Field Museum 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 Field 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: August 20, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2026-17706 Filed 8-28-26; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

[N7444; NPS-WASO-NAGPRA-NPS0043568; PPWOCRADNO-PCU00RP14.R50000]

**Notice of Inventory Completion:
Arizona State University, School of
Human Evolution and Social Change,
Tempe, AZ**

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Arizona State University, Center for Archaeology and Society Repository (CASR) acting in place of the Arizona State University, School of Human Evolution and Social Change (SHESC), 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 September 30, 2026.

ADDRESSES: Send written requests for repatriation of the human remains and associated funerary objects in this notice to Allisen Dahlstedt, Head of Repatriation, School of Human Evolution and Social Change, Arizona State University, P.O. Box 872402, Tempe, AZ 85287-2402, email Allisen.Dahlstedt@asu.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 ASU CASR, 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

Human remains representing, at least, one individual have been identified. The human remains were removed from the Las Estufas site in Maricopa County, AZ, during a 1979 archaeological undertaking to mitigate the impacts of disturbance of sub-surface cultural remains during construction for a housing development project. Archaeological evidence suggests that the Las Estufas site was occupied from the Hohokam Colonial through the Sedentary Periods (approximately A.D. 550 to 1100). The two associated funerary objects are one lot of ceramics and one lot of pollen samples.

There is a relationship of shared group identity that can be reasonably traced between the Native American 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; the Salt

River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona. The Ak-Chin Indian Community; 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 patterns, architectural technologies, basketry, textiles, ceramic technology, and ritual practices. Oral traditions that are documented for the Ak-Chin Indian Community; 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.

ASU CASR is unaware of any treatment of the human remains or associated funerary objects listed above with pesticides or other known hazardous substances.

If additional human remains and associated funerary objects are located from the collections discussed above, they will be returned to the Tribe as part of this repatriation.

Cultural Affiliation

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

Determinations

The ASU, SHESC, CASR has determined that:

- The human remains described in this notice represent the physical remains of one individual of Native American ancestry.
- The two lots of 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 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 an Indian Tribe or Native Hawaiian organization with cultural affiliation.

Repatriation of the human remains and associated funerary objects described in this notice to a requestor may occur on or after September 30, 2026. If competing requests for repatriation are received, the ASU CASR 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 ASU CASR 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: August 20, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[N7450; NPS-WASO-NAGPRA-NPS0043582; PPWOCRADNO-PCU00RP14.R50000]

Notice of Intended Repatriation: Ball State University, Muncie, IN

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

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Ball State University intends to repatriate certain cultural items that meet the definition of sacred objects or objects of cultural patrimony and that have a

cultural affiliation with the Indian Tribes or Native Hawaiian organizations in this notice.

DATES: Repatriation of the cultural items in this notice may occur on or after September 30, 2026.

ADDRESSES: Send additional, written requests for repatriation of the cultural items in this notice to Chyan Gilaspy, Ball State University, Applied Anthropology Laboratories, 2000 W Riverside Avenue, Muncie, IN 47306, email NAGPRA@bsu.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 Ball State University and additional information on the determinations in this notice, including the results of consultation, can be found in the summary or related records. The National Park Service is not responsible for the determinations in this notice.

Abstract of Information Available

A total of two cultural items have been requested for repatriation. The one sacred object is a pair of beaded moccasins. The one object of cultural patrimony is a beaded belt. The moccasins (catalog number 1938.500.223a-b) were purchased from William Shrawder in 1938. They are described as Central Plains or possibly Sioux beaded leather moccasins. The moccasins were identified as Arapaho during consultation. The beaded belt (catalog number 1983.006.051) was donated by a private donor in 1983, who purchased the belt in Jackson Hole, Wyoming in 1974. It is described as an Arapaho beaded belt. Ball State University is unaware of any potentially hazardous substances used to treat any of the cultural items.

Determinations

The Ball State University has determined that:

- The one sacred object described in this notice are specific ceremonial objects needed by a traditional Native American religious leader for present-day adherents to practice traditional Native American religion, according to the Native American traditional knowledge of a lineal descendant, Indian Tribe, or Native Hawaiian organization.

- The one object of cultural patrimony described in this notice have ongoing historical, traditional, or cultural importance central to the Native American group, including any constituent sub-group (such as a band,