

W bowl, 1 North Creek Gray jar, 1 jar, 1 bowl, 1 projectile point, 1 stone, 3 Shinarump sherds, and 31 sherds. The following 21 objects were also identified in museum records and the excavation report as being associated with the human remains, but the museum could not verify their current location: 19 stones, 1 North Creek Gray ladle, and 1 sherd.

The three reported burials are associated with the Virgin Anasazi. A report on the site excavation discusses the three burials; it is not clear whether the fourth set of human remains came from one of these burials or from some other location in the site. However, it is reasonably believed that the fourth burial listed in the museum records would have the same cultural affiliation since that is the primary cultural sequence noted at the site.

The Zuni Tribe of the Zuni Reservation, New Mexico; Hopi Tribe of Arizona; and San Juan Southern Paiute Tribe of Arizona have all made generalized claims for a relationship with the Virgin Anasazi peoples in southwestern Utah and northwestern Arizona. Archeological evidence indicates that Virgin Anasazi peoples began to leave the area by A.D. 1150, and abandoned most locations shortly after A.D. 1200. Some evidence suggests that Paiute ancestors entered the region or at least were in contact with Virgin Anasazi peoples by A.D. 1150, but there is a distinct archeological record showing two separate occupations by two peoples, and evidence for a direct relationship between Virgin Anasazi peoples and present-day Paiutes has not been shown. Cultural continuity from Basketmaker through Puebloan times and into the present shows cultural continuity of Virgin Anasazi (and other Anasazi expressions) with extant Puebloans. Based on general evidence, extant Puebloan tribes are culturally affiliated to Virgin Anasazi at some general level. There is specific evidence, especially oral tradition and folklore, with support from archeology and other lines of evidence, to link the Hopi Tribe of Arizona directly to Virgin Anasazi culture by a simple preponderance of the evidence.

Officials of the Utah State Office, Bureau of Land Management have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of four individuals of Native American ancestry. Officials of the Utah State Office, Bureau of Land Management also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 41 objects 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. Lastly, officials of the Utah State Office, Bureau of Land Management have determined that, 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.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Byron Loosle, Utah State NAGPRA Coordinator, BLM Utah State Office, P.O. Box 45155, 440 West 200 South, Suite 600, Salt Lake City, UT 84145–0155, telephone (801) 539–4276, before April 13, 2009. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona may proceed after that date if no additional claimants come forward.

The Utah State Office, Bureau of Land Management is responsible for notifying the Confederated Tribes of the Goshute Reservation, Nevada and Utah; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Hopi Tribe of Arizona; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Navajo Nation, Arizona, New Mexico & Utah; Northwestern Band of Shoshoni Nation of Utah (Washakie); Ohkay Owingeh, New Mexico; Paiute Indian Tribe of Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; San Juan Southern Paiute Tribe of Arizona; Shoshone Tribe of the Wind River Reservation, Wyoming; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone-Paiute Tribes of the Duck Valley Reservation, Nevada; Skull Valley Band of Goshute Indians of Utah; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Te-Moak Tribes of Western Shoshone Indians of Nevada; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe

of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: January 26, 2009.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Bureau of Indian Affairs, Great Plains Regional Office, Aberdeen, SD

AGENCY: National Park Service, Interior.

ACTION: Notice.

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 in the possession of the Bureau of Indian Affairs, Great Plains Regional Office, Aberdeen, SD, 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 cultural items. The National Park Service is not responsible for the determinations in this notice.

The three cultural items are one quartzite endscraper and two bone awls. A detailed assessment of the cultural items was made by the South Dakota State Historical Society-Archaeological Research Center professional staff under the direction of the Bureau of Indian Affairs staff in consultation with representatives of the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In 1977, archeological salvage excavations were conducted at the Indian School Village, 39HU10/94–245, Hughes County, SD, by Tom Haberman, South Dakota State Historical Society-Archaeological Research Center. Human remains and funerary objects were found in an abandoned cache pit exposed by housing construction activities. The human remains were reburied in the adjacent churchyard that same year. The funerary objects were not reburied, and instead were curated at the Archaeological Research Center, Rapid City, SD.

The Indian School Village dates to the Extended Coalescent (A.D. 1500–A.D. 1675) and Post-Contact Coalescent (A.D. 1675–A.D. 1750) Periods. Evaluation of documentation from the excavation of the Indian School Village site indicates that the cultural items were found in association with Native American human remains. Other human remains from the Indian School Village have been identified as Native American based on physical anthropological assessment, manner and location of burial, and types of funerary objects. Based on historical documents, oral history, and archeological data, the Mandan, Hidatsa, and Arikara peoples occupied what is now present-day South Dakota and North Dakota, and are represented today by the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

In June 2008, the Mandan, Hidatsa, and Arikara Nation of the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota submitted a request to the Bureau of Indian Affairs, Great Plains Regional Office for repatriation of cultural items from central South Dakota, including the three unassociated funerary objects described above from the Indian School Village.

Officials of the Bureau of Indian Affairs 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. Officials of the Bureau of Indian Affairs have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity can be traced between the unassociated funerary objects and the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

Representatives of any Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Paul Hofmann, Chief, Division of Environment, Safety and Cultural Resources, Bureau of Indian Affairs, 115 4th Ave., Aberdeen, SD 57401, telephone (605) 226-7656, before April 13, 2009. Repatriation of the unassociated funerary objects to the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota may proceed after that date if no additional claimants come forward.

The Bureau of Indian Affairs, Great Plains Regional Office is responsible for notifying the Three Affiliated Tribes of

the Fort Berthold Reservation, North Dakota that this notice has been published.

Dated: February 3, 2009.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: U.S. Department of Agriculture, Forest Service, Coronado National Forest, Tucson, AZ and Arizona State Museum, University of Arizona, Tucson, AZ

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

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 in the control of the U.S. Department of Agriculture, Forest Service, Coronado National Forest, Tucson, AZ, and in the possession of the Arizona State Museum, University of Arizona, Tucson, AZ, that meets 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 cultural items. The National Park Service is not responsible for the determinations in this notice.

Between 1979 and 1980, two cultural items were removed from a prehistoric site (EE:2:79) within the ANAMAX-Rosemont Project in the Santa Rita Mountains, Coronado National Forest, Pima County, AZ, during legally authorized excavations by the Arizona State Museum, University of Arizona. The two unassociated funerary objects are a ceramic bowl and charcoal.

Between 1979 and 1980, one cultural item was removed from a prehistoric site (EE:2:113) within the ANAMAX-Rosemont Project in the Santa Rita Mountains, Coronado National Forest, Pima County, AZ, during legally authorized excavations by the Arizona State Museum, University of Arizona. The one unassociated funerary object is a stone palette.

The three cultural items have remained in the possession of the

Arizona State Museum since their excavation. Based on architecture, material culture and site organization, the two sites (EE:2:79 and EE:2:113) within the ANAMAX-Rosemont Project have been identified as Pre-Classic Hohokam village occupations dating between A.D. 450 and 1150. Continuities of ethnographic materials, technology and architecture indicate the affiliation of Hohokam sites in the area of the Anamax-Rosemont Project with present-day O’odham cultures. The oral traditions 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; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O’odham Nation, Arizona, support the cultural affiliation of these four Indian tribes with Hohokam sites in this area of southeastern Arizona. The oral traditions of the Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, New Mexico indicate some cultural ties or relationships to certain portions of southeastern Arizona in the late Post-Classic Period (A.D. 1300–1450). While the Hopi Tribe and Zuni Tribe have cultural ties to certain portions of southeastern Arizona in the late Pre-Classic Period, 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, Arizona, have a closer cultural relationship and affiliation with these Pre-Classic Period sites within the ANAMAX-Rosemont Project.

Officials of the U.S. Department of Agriculture, Forest Service, Coronado National Forest 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. Officials of the U.S. Department of Agriculture, Forest Service, Coronado National Forest also have determined that, 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; Gila River Indian Community