

located in the Rincon Valley of the Tucson Basin. Based on ceramic typologies of the associated funerary vessels, these cultural items likely date to the Hohokam Classic period during the Tanque Verde phase (A.D. 1150–1300).

In 1960, 2 cultural items were removed from the 49ers Country Club Sewer Line site, AZ BB:14:17(ASM), in Pima County, AZ. Construction of a sewer line resulted in the inadvertent discovery of human cremation burials. The construction workers removed vessels associated with the burials, but did not retain the human remains. In 1964, the workers donated two of the items to ASM. The 2 unassociated funerary objects are 2 ceramic jars. AZ BB:14:17(ASM) is a multi-component site with a long history of human occupation from the Late Archaic period through historical times. Based on the ceramic typology, the cultural items likely belong to the Hohokam cultural period (A.D. 500–1450).

In 1965, 2 cultural items were removed from the Fenster Ranch School site, AZ BB:14:24(ASM), in Pima County, AZ. The excavations were conducted by Jack L. Zahniser and the Fenster Ranch School students on private land with the permission of the owner. Several cremations and inhumations were discovered, but there is no record of the human remains being collected. The archeological collections were donated to ASM in 1965. The 2 unassociated funerary objects are 2 ceramic jars. The Fenster Ranch School site is a large village complex that includes slab-lined pithouses, dense midden deposits, and bedrock mortars. Based on ceramic typologies, the site was primarily occupied during the Hohokam Classic period (A.D. 1150–1450).

Prehistoric settlements in the Tucson Basin of southern Arizona are characterized by archeologists as belonging to two distinctive and consecutive cultural traditions beginning with the Late Archaic/Early Agricultural period and concluding with the Hohokam period. Recent archeological investigations have added support to the hypothesis that the Hohokam tradition arose from the earlier horizon, based on continuities in settlement pattern, architectural technologies, irrigation technologies, subsistence patterns, and material culture. It has been difficult for archeologists to date the beginning of the Hohokam period because the appearance of its distinctive cultural traits, including ceramic technologies and mortuary patterns was a gradual process spanning several hundred years.

This adds further support to the hypothesis that the Hohokam tradition evolved in place from earlier Late Archaic traditions. Linguistic evidence furthermore suggests that the Hohokam tradition was multiethnic in nature.

Cultural continuity between these prehistoric occupants of the Tucson Basin and present day O'odham peoples is supported by continuities in settlement pattern, architectural technologies, basketry, textiles, ceramic technology, and ritual practices. Oral traditions that are documented for 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 support cultural affiliation with Late Archaic/Early Agricultural period and Hohokam sites in southern Arizona.

Oral traditions that are documented for the Hopi Tribe also support cultural affiliation with Late Archaic/Early Agricultural period and Hohokam sites in the region. Several Hopi clans and religious societies are derived from ancestors who migrated from the south and likely identified with the Hohokam tradition.

Oral traditions of medicine societies and kiva groups of the Zuni Tribe recount migration from distant portions of the Southwest to present day Zuni and supports affiliation with Hohokam and Late Archaic traditions. Historical linguistic analysis also suggests interaction between ancestral Zuni and Uto-Aztecan speakers during the late Hohokam period.

Determinations Made by the Arizona State Museum

Officials of the ASM have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 274 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; Gila River Indian Community of the Gila River Indian Reservation; Hopi Tribe of Arizona; Salt River Pima-Maricopa

Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of 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, P.O. Box 210026, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626–2950, by October 10, 2014. 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; Gila River Indian Community of the Gila River Indian Reservation; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of 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; Gila River Indian Community of the Gila River Indian Reservation; Hopi Tribe of Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O'odham Nation of Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico, that this notice has been published.

Dated: August 1, 2014.

Melanie O'Brien,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

**[NPS–WASO–NAGPRA–16431;
PPWOCRADN0–PCU00RP14.R50000]**

Notice of Intent To Repatriate Cultural Items: California State University, Long Beach, and California State University, Sacramento, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: California State University, Sacramento and California State University, Long Beach, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, have 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 California State University, Sacramento. 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 California State University, Sacramento at the address in this notice by October 10, 2014.

ADDRESSES: Orn Bodvarsson, Dean of the College of Social Sciences and Interdisciplinary Studies, CSUS, 6000 J Street, Sacramento, CA 95819-6109, telephone (916) 278-4864, email obbodvarsson@csus.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 the California State University, Long Beach, and in the physical custody of California State University, Sacramento, 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 Item(s)

In 1967, 199 cultural items were removed from 4-SJo-17 in San Joaquin County, CA, during a salvage excavation project on private property. Faculty and students from what was then Long Beach State College (now California State University, Long Beach) and local volunteers conducted the excavations. The unassociated funerary objects included in this notice were transferred to California State University, Sacramento, from California State University, Long Beach, via California State University, Fresno, during the

1990s. The 199 unassociated funerary objects are 22 baked clay fragments, 1 piece of daub, 114 non-human bone fragments, 3 worked bones, 20 flaked stones, 13 modified stones, 11 unmodified stones, 1 manuport, 2 pieces of charcoal, 2 shell beads, and 10 pieces of modified shell.

Based on burial patterns and artifact types, the unassociated funerary objects are dated to the Middle Horizon (2,500–2,000 B.P.). The establishment of a cultural chronology of the 4-SJo-17 collection relied upon the California Prehistoric Cultural Chronology and Artifact Classification System used by most regional archeologists. Multiple lines of evidence were used to determine the antiquity of this collection. Geographic, linguistic, archeological, and ethnographic evidence, as well as oral historical evidence presented at consultation, were used to determine cultural affiliation to the Eastern Miwok and Central Valley Yokuts peoples. The Eastern Miwok and Yokuts cultures of the Late Horizon (from 1,500 years ago to the European contact) are believed to have descended from the Middle Horizon cultures represented at this site, which lies on the border of the traditional territory of the Eastern Miwok and the Northern Valley Yokuts.

Determinations Made by the California State University, Sacramento, and California State University, Long Beach

Officials of California State University, Sacramento, and California State University, Long Beach, have determined that:

- Pursuant to 25 U.S.C. 3001(3)(B), the 199 cultural items 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 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 Buena Vista Rancheria of Me-wuk Indians of California; California Valley Miwok Tribe, California; Chicken Ranch Rancheria of Me-Wuk Indians of California; Ione Band of Miwok Indians of California; Jackson Rancheria of Me-Wuk Indians of California; Picayune Rancheria of the Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation, California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California that this notice has been published.

California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation, California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California.

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 Orn Bodvarsson, Dean of the College of Social Sciences and Interdisciplinary Studies, CSUS, 6000 J Street, Sacramento, California, 95819-6109; telephone: (916) 278-4864, email: obbodvarsson@csus.edu, by October 10, 2014. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects to the Buena Vista Rancheria of Me-wuk Indians of California; California Valley Miwok Tribe, California; Chicken Ranch Rancheria of Me-Wuk Indians of California; Ione Band of Miwok Indians of California; Jackson Rancheria of Me-Wuk Indians of California; Picayune Rancheria of the Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation, California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California may proceed.

California State University, Sacramento is responsible for notifying the Buena Vista Rancheria of Me-wuk Indians of California; California Valley Miwok Tribe, California; Chicken Ranch Rancheria of Me-Wuk Indians of California; Ione Band of Miwok Indians of California; Jackson Rancheria of Me-Wuk Indians of California; Picayune Rancheria of the Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California; Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract), California; Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation, California; and Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California that this notice has been published.

Dated: August 3, 2014.

Melanie O'Brien,

Acting Manager, National NAGPRA Program.

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