

however, other human remains and associated funerary objects also removed from this site are described in a Notice of Inventory Completion. The 393 unassociated funerary objects are 384 beads, 2 bifaces, 1 charmstone fragment, 4 round stones, 1 ornament and 1 quartz rock. There are an additional 30 missing unassociated funerary objects (30 beads).

Multiple lines of evidence were used to determine the cultural affiliation of the CA-SJO-91 collection. Archeological evidence indicates that the site was occupied from the Early Horizon through the Late Horizon. Most of the burials were in two cemeteries that were located 60 meters apart. Other burials were located between the two cemeteries or are of uncertain horizontal provenience due to construction activities. Cemetery I was radiometrically dated to between 1845±90 and 2985±160 years B.P. The burial patterns and artifact types in Cemetery I correspond to a transitional time period between the Early Horizon and Middle Horizon time periods. Cemetery II was not radiometrically dated. Based on mode of interment and artifact types, Cemetery II burials date slightly earlier to the Early Horizon, although there are similarities in constituents between the two cemeteries. A Late Horizon component (1500 B.P. to European contact) at CA-SJO-91 was essentially removed by construction activities before salvage excavations began.

Biological, archeological, and linguistic evidence indicate that population movement occurred between the Early and Middle Horizon in the French Camp Slough area. It may be that the individuals buried in the Early Horizon Cemetery II represent an earlier, Utian speaking people (linguistic evidence supports a relationship of shared group identity between early Utian speaking peoples and contemporary Miwok tribes), while the individuals in the Middle Horizon Cemetery I may represent a more recent pre-Yokut speaking people. Historical and geographical lines of evidence indicate that CA-SJO-91 lies on the border of the traditional territory of the Plains Miwok and the Northern Valley Yokuts. At the time of first contact with Spanish missionaries in the early 19th century, the area is thought to have been occupied by the Passasime, a Northern Valley Yokuts people who were also related to the Plains Miwok. Oral and documentary evidence provided by representatives of Indian tribes during consultation demonstrates an inter-relationship between Northern Valley Yokuts and Plains Miwok tribes.

Officials of Caltrans and California State University, Sacramento, have determined, pursuant to 25 U.S.C. 3001(3)(B), that the 393 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 Caltrans and California State University, Sacramento, also have determined, pursuant to 25 U.S.C. 3001(2), that 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 (also known as the Tachi Yokut Tribe); 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; Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California; United Auburn Indian Community of the Auburn Rancheria of California; and Wilton Rancheria, California, as well as the non-Federally recognized Indian groups: The Southern Sierra Miwoks of California and Northern Valley Yokuts.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Tina Biorn, Caltrans, P.O. Box 942874 (M.S. 27), Sacramento, CA 94274-0001, telephone (916) 653-0013, or Charles Gossett, Dean of the College of Social Sciences and Interdisciplinary Studies, California State University, Sacramento, CA, 95819-6109, telephone (916) 278-6504, before April 14, 2011. Repatriation 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 (also known as the

Tachi Yokut Tribe); 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; Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California; United Auburn Indian Community of the Auburn Rancheria of California; and/or Wilton Rancheria, California, may proceed after that date if no additional claimants come forward.

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 (also known as the Tachi Yokut Tribe); 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; Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California; United Auburn Indian Community of the Auburn Rancheria of California; and Wilton Rancheria, California, as well as the non-federally recognized Indian groups: The Southern Sierra Miwoks of California, Northern Valley Yokuts, and Tubatulabals of Kern Valley, that this notice has been published.

Dated: March 9, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Intent To Repatriate a Cultural Item: 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 a cultural item in the possession of the Arizona State Museum, University of Arizona,

Tucson, AZ, that meets the definition of sacred object and object of cultural patrimony 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 cultural item consists of a dance kilt and accoutrements, also known as *jish* (Medicine Bundle). The item is composed of sections of cloth with stitched decorative elements, bird feathers, and cloth streamers affixed to a loop of cotton string. The item was removed circa 1950 by Dr. Gwinn Vivian from the floor of an abandoned hogan located on private land east of Chaco Canyon, in McKinley County, NM. Dr. Vivian donated the cultural item to the Arizona State Museum in 1971.

According to the collector, refuse near the hogan indicated occupation during the late 1920s or early 1930s. This is consistent with the historically documented time period of Navajo occupation in this area. Consultations with representatives of the Navajo Nation have identified the object as a Navajo *jish* (Medicine Bundle) used in the *Tł'éejí* (*Night Way Ceremony*). This ceremony is widely practiced by members of the Navajo Nation.

The Navajo people believe that *jish* are alive and must be treated with respect. The primary purpose of the *jish* is to cure people of diseases, mental and physical illness, and to restore beauty and harmony. Accordingly, no single individual can truly own any *jish*. The right to control *jish* is outlined by Navajo traditional laws, which vest this responsibility in *Hataakii* (Medicine persons). *Hataakii* are not owners of *jish*, but only care, utilize, and bequeath them for the Navajo people.

Officials of the Arizona State Museum have determined, pursuant to 25 U.S.C. 3001(3)(C), that the cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Arizona State Museum also have determined, pursuant to 25 U.S.C. 3001(3)(D), that the cultural item described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Lastly, officials of the Arizona State Museum have

determined, pursuant to 25 U.S.C. 3001(2), that there is a relationship of shared group identity that can be reasonably traced between the sacred object/object of cultural patrimony and the Navajo Nation of Arizona, New Mexico and Utah.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object/object of cultural patrimony should contact John McClelland, NAGPRA Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626-2950, before April 14, 2011. Repatriation of the sacred object/object of cultural patrimony to the Navajo Nation of Arizona, New Mexico and Utah may proceed after that date if no additional claimants come forward.

The Arizona State Museum is responsible for notifying the Navajo Nation of Arizona, New Mexico and Utah that this notice has been published.

Dated: March 9, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Intent To Repatriate Cultural Items: California State University, Sacramento, Sacramento, CA

**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 intent to repatriate cultural items in the possession of California State University, Sacramento, Sacramento, CA, 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.

In a companion Notice of Inventory Completion, the Native American human remains and associated funerary objects removed from Site CA-SAC-16 are described.

At an unknown time in the 1930s, cultural items were removed from site CA-SAC-16 on private property, in Sacramento County, CA. In 1951, the Zallio Collection, which included these objects, was donated to Sacramento State College (now California State University, Sacramento). The 14 unassociated funerary objects currently in the collection are 13 projectile points and 1 stone tool. Five additional unassociated funerary objects (one bone awl and four projectile points) are missing.

In 1953, cultural items were removed from Site CA-SAC-16 on private property, in Sacramento County, CA, during an excavation project by the university. The unassociated funerary object is one bead. Three additional unassociated funerary objects (one baked clay artifact and two beads) are missing.

From 1961 to 1971, cultural items were removed during an excavation project at Site CA-SAC-16 on private property, in Sacramento County, CA. The American River College conducted the salvage excavation, and the collection was later transferred to California State University, Sacramento. The two unassociated funerary objects are one bead and one bag of debitage. Twenty-three additional unassociated funerary objects (2 bags of baked clay, 1 bead, 2 bags of carbonized material, 13 bags of faunal material, 1 piece of jasper, 1 quartz crystal, 2 unidentified rocks, and 1 stone tool) are missing.

In 1971, cultural items were removed during a salvage excavation project at Site CA-SAC-16 on private property, in Sacramento County, CA, by the university. The 510 unassociated funerary objects are 11 bags of baked clay, 420 beads, 10 bags of carbonized material, 11 bags of debitage, 2 discoids, 23 bags of faunal material, 3 bags of fire cracked rocks, 2 bags of grave fill, 4 modified faunal bones, 4 ornaments, 15 projectile points, and 5 stone tools. Fifty-four additional unassociated funerary objects (1 bone awl, 30 beads, 1 bone tube, 16 bags of faunal material, 1 bag of fire fractured rock, 4 projectile points, and 1 stone tool) are missing.

The artifact types and burial practices observed at Site CA-SAC-16 indicate that it was first occupied during the Middle Horizon, and was inhabited into the Historic Period. The presence of rough disk *Olivella* beads and glass trade beads associated with the Hudson Bay fur trappers suggests that some burials may date to the 1830s, when an epidemic attributed to malaria spread among Native populations along the Sacramento River. The lack of