

It is believed that Ms. Turnbull most likely found the pendant in an area known as Mo'omomi. In 1976, Ms. Turnbull's daughter, Mrs. J.D. Korsund, wrote to the Bernice Pauahi Bishop Museum requesting information on the pendant and mentioned that the pendant was found in an area that had human remains. In 1985, Ms. Turnbull sent a letter to the Bernice Pauahi Bishop Museum stating that she was sending the pendant as a gift to the museum and that there were many bones in the area where she picked up the pendant. In June of that same year, Ms. Turnbull signed the deed of gift for the pendant to the Bernice Pauahi Bishop Museum. The Bernice Pauahi Bishop Museum has classified the pendant as a "niho palaoa" due to its similarity in shape to other Hawaiian pendants usually made from animal ivory or whale teeth.

Consultation was held with the representatives of the Hui Malama I Na Kupuna O Hawai'i Nei, Maui/Lanai Island Burial Council, Molokai Island Burial Council, Na Lei Ali'i Kawanakoa, and Royal Hawaiian Academy of Traditional Arts. Based on Ms. Turnbull's description that the pendant was found in an area with evidence of burials, it was concluded during consultation that this pendant may be classified as an unassociated funerary object.

Officials of the Bernice Pauahi Bishop Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the one cultural item described above is 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 is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native Hawaiian individual. Officials of the Bernice Pauahi Bishop Museum 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 object and the Hui Malama I Na Kupuna O Hawai'i Nei, Na Lei Ali'i Kawanakoa, and Royal Hawaiian Academy of Traditional Arts.

Representatives of any other Indian tribe or Native Hawaiian organization that believes itself to be culturally affiliated with the unassociated funerary object should contact Betty Kam, Bernice Pauahi Bishop Museum, 1525 Bernice Street, Honolulu, HI, 96817, telephone (808) 848-4144, before September 2, 2005. Repatriation of the unassociated funerary object to Hui

Malama I Na Kupuna O Hawai'i Nei, Na Lei Ali'i Kawanakoa, and Royal Hawaiian Academy of Traditional Arts may proceed after that date if no additional claimants come forward.

Bernice Pauahi Bishop Museum is responsible for notifying the Hui Malama I Na Kupuna O Hawai'i Nei, Maui/Lanai Island Burial Council, Molokai Island Burial Council, Na Lei Ali'i Kawanakoa, and Royal Hawaiian Academy of Traditional Arts that this notice has been published.

Dated: July 5, 2005

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Organ Pipe Cactus National Monument, Ajo, 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. 3003, of the completion of an inventory of human remains in the possession of the U.S. Department of the Interior, National Park Service, Organ Pipe Cactus National Monument, Ajo, AZ. The human remains were removed from a vandalized cremation burial near Dripping Spring in the Puerto Blanco Mountains, Pima County, AZ.

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 within this notice are the sole responsibility of the superintendent, Organ Pipe Cactus National Monument.

A detailed assessment of the human remains was made by Organ Pipe Cactus National Monument professional staff in consultation with representatives of the 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. The Ak-Chin Indian Community of the Maricopa (Ak-Chin) Indian Reservation, Arizona was represented by members of the Gila River Indian Community of the Gila River Indian Reservation, Arizona.

In 1967, human remains representing a minimum of one individual were removed from a site in Pima County, AZ. A National Park Service employee collected burned and fragmented human remains from a vandalized cremation burial near Dripping Springs in the Puerto Blanco Mountains of Arizona. The fragments were recovered from the surface of a pit-like depression at the base of a natural wall-like outcrop on a ridge top. Since collection, the human remains have always been in National Park Service control. No known individual was identified. No associated funerary objects are present.

The cremation represents an adult of unknown sex. Based on the burial type and location, as well as available archeological and historical information, it is likely that the remains are Native American. Cremations are characteristic of prehistoric Hohokam funerary practices in this region. During consultation, representatives from the above mentioned tribes stated that their oral traditions say they are culturally affiliated with the Hohokam. The ethnographic, archeological, and historical evidence supports their claim of cultural affiliation.

Organ Pipe Cactus National Monument is located in the western Papagueria of the Sonora Desert Subsection of the Basin and Range Province. The Papagueria is an area that extended from west of Tucson, AZ to the Colorado River and south of the Gila River to the Rocky Point Region. It is further subdivided, based on archeology and climate, into the eastern and western Papagueria. The western Papagueria is the most arid portion of the Sonoran Desert and ranges from south of the Gila River to Rocky Point and from the Ajo Mountains to the Colorado River.

The Akimel O'odham (Pima), Tohono O'odham and the Hia-Ced O'odham claim to be the descendants of the Hohokam. Their oral history documents the end time of the Hohokam, when armies from the south and southeast gathered and marched on the Great House communities (Casa Grande, Mesa Grande, Pueblo Grande) and cast out the priestly societies. The armies intermarried with the Hohokam and became the O'odham people. The Ak-Chin Indian Community is composed primarily of Akimel and Tohono O'odham, and a few families of Hia-Ced O'odham. The Gila River Indian Community and the Salt River Pima-Maricopa Community are both composed of Akimel O'odham along with small populations of Maricopa who moved from the central portion of the Gila River around Gila Bend to join

Akimel O'odham population living along the Salt and Gila Rivers.

Oral history and the archeological record also support the claim by the Zuni and Hopi that some clans originated in the Salt-Gila region and were originally Hohokam.

Hopi history is based, in large part, in clan migration narratives. The Hopi consider all of Arizona to be within traditional Hopi lands, i.e. areas to which Hopi clans are believed to have migrated in the past. Some Hopi clans trace their inception to a place believed to be near the Valley of Mexico, other clans originated in Central and South America, and others in what is now the eastern United States. Clans that moved out of central Mexico migrated north and settled for a time in the Gila and Salt River Valleys. Hopi cultural advisors have indicated that the western Papagueria was one of many migration routes used by the clans.

There is also a resemblance between Hopi ceremonies and those of the O'odham, in particular the Tohono O'odham. Teague (1993:447–448) has noted the similarities of the O'odham *Wi'ikita* ceremony and the Hopi *Wuwtsin* (Ancient's Society) and on the connections with the *Paalolokangw* (Plumed Water Serpent) and the *Kwaakwant* (Agave Society). Underhill (1946) also drew clear links between the O'odham *Wi'ikita* ceremony and Hopi and other pueblo ceremonies. According to Amadeo Rea (1997) the Akimel O'odham (Pima) *Navichu* ceremony bears all the earmarks of the Hopi katchine cult.

The claims of the Zuni Tribe, the *A:shiwí* People, are based on oral history of ancestral migrations and settling throughout this region in their search for the Middle Place of the World (present day Pueblo of Zuni). *A:shiwí* elders have observed and identified features, including shrines, and petroglyphs in the western Papagueria that are affiliated with the *A:shiwí*. The *A:shiwí* trace their migration from the origin point in the Grand Canyon. The ancestors embarked from this point and left many markers of the passing. These include trails, habitation sites, campsites, burials, sacred shrines, rock art, and other shrines that mark specific events. Pilgrimage and trade routes to collect shells and ocean water are known to pass through the Western Papagueria.

Officials of Organ Pipe Cactus National Monument have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of at least one individual of Native American ancestry. Officials of Organ Pipe Cactus

National Monument 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 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; 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.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Kathy Billings, superintendent, Organ Pipe Cactus National Monument, 10 Organ Pipe Drive, Ajo, AZ 85321, telephone (520) 387–6849, ext. 7500, before September 2, 2005. Repatriation of the human remains to 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; 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 after that date if no additional claimants come forward.

Organ Pipe Cactus National Monument is responsible for notifying the 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 Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: June 29, 2005

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 the Interior, Bureau of Indian Affairs, Washington, DC, 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 the Interior, Bureau of Indian Affairs, Washington, DC, and in the physical custody of the Arizona State Museum, University of Arizona, Tucson, AZ, 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 14 cultural items are 8 ceramic bowl fragments, 1 ceramic bowl, 2 ceramic jars, 2 projectile points, and 1 shell pendant.

A detailed assessment of the cultural items was made by Bureau of Indian Affairs professional staff and Arizona State Museum 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; 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. The Zuni Tribe has withdrawn from this consultation. The Gila River Indian Community of the Gila River Indian Reservation, Arizona is acting on behalf of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona; and themselves.

On unknown dates between 1931 and 1934, cultural items were removed from cremation features at an unknown site in the vicinity of Sacaton (AZ U:14:-- area), Gila River Indian Reservation, Pinal County, AZ, by Carl A. Moosberg. The four cultural items are a shell pendant, two projectile points, and a ceramic jar. In 1935, the four cultural items were donated to the Arizona State Museum by Mr. Moosberg.

In 1947, the two projectile points were loaned to the Maxwell Museum, University of New Mexico, Albuquerque, NM. In 2005, Maxwell Museum returned the two cultural items to the Arizona State Museum. In 1953, the ceramic jar and shell pendant were sent to the Denver Museum of Natural