



DEPARTMENT OF THE INTERIOR

[2253-665]

National Park Service

Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and the Arizona State Museum, University of Arizona, Tucson, AZ

AGENCY: National Park Service, Interior.

ACTION: Notice

SUMMARY: The United States Department of Interior, Bureau of Indian Affairs, and the Arizona State Museum, University of Arizona, have completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes, and have determined that there is a cultural affiliation between the human remains and associated funerary objects and present-day Indian tribes. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects may contact the Arizona State Museum, University of Arizona. Repatriation of the human remains and associated funerary objects to the Indian tribes stated below may occur if no additional claimants come forward.

DATES: Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains and associated funerary objects should contact the Arizona State Museum, University of Arizona, at the address below by *[insert date 30 days after publication in the Federal Register]*.

ADDRESSES: John McClelland, NAGPRA Coordinator, PO Box 210026, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626- 2950.

SUPPLEMENTARY INFORMATION: 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 and associated funerary objects under 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 (ASM). The human remains and associated funerary objects were removed from a location within the boundaries of the Fort Apache Indian Reservation, Navajo 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 in this notice are the sole responsibility of the museum, institution or Federal agency that has control of the Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

Consultation

A detailed assessment of the human remains was made by the ASM professional staff in consultation with representatives of the Hopi Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico.

History and description of the remains

In the years 1963 through 1977, human remains representing, at minimum, 1,148 individuals were removed from the Grasshopper Pueblo, site AZ P:14:1 (ASM), in Navajo County, AZ, as a result of legally authorized excavations conducted by the University of Arizona Archaeological Field School. Archaeological collections from the site were brought to the museum at the end of each field season. No known individuals were identified. The 1,703 associated funerary objects are 4 animal bones, 3 animal claws, 7 antler artifacts, 1 antler fragment, 9 bone artifacts, 32 bone awls, 3 bone awl fragments, 4 bone beads, 2 bone hairpins, 2 bone needles, 1 bone needle fragment, 3 bone ornaments, 14 bone rings, 1 bone spatula, 1 bone wand, 556 ceramic bowls, 39 ceramic bowl fragments, 2 ceramic canteens, 1 ceramic disk, 1

ceramic drill, 1 ceramic figurine fragment, 179 ceramic jars, 12 ceramic jar fragments, 1 ceramic pendant, 8 ceramic pitchers, 1 ceramic pitcher fragment, 1 ceramic plate, 4 ceramic scoops, 33 ceramic sherds, 3 ceramic sherd artifacts, 9 pieces of chipped stone, 1 chipped stone core, 2 pieces of chipped stone debris, 44 chipped stone flakes, 1 lot of clay, 1 clay jar, 1 clay lid fragment, 1 coral fossil, 1 cotton ball, 5 fossils, 1 hammerstone, 1 handstone, 9 manos, 4 mano fragments, 16 lots of mineral, 2 pieces of mortar, 12 polishing stones, 28 quartz crystals, 7 shells, 5 shell artifacts, 1 shell artifact fragment, 129 shell beads, 11 shell bracelets, 2 shell bracelet fragments, 1 shell necklace, 1 shell ornament, 21 shell pendants, 3 shell pendant fragments, 4 shell rings, 21 shell tinklers, 1 shell tinkler fragment, 2 soil impressions, 1 stone, 10 stone artifacts, 1 stone awl, 1 stone axe, 1 stone ball, 110 stone beads, 1 stone bowl, 1 stone concretion, 1 stone cylinder, 1 stone disk, 5 stone figurines, 1 stone handstone, 3 stone knives, 2 stone pebbles, 7 stone pendants, 209 stone projectile points, 3 stone projectile point fragments, 5 stone shaft smoothers, 1 stone shaft straightener, 1 stone slab, 1 textile cord, 5 turquoise beads, 42 turquoise pendants, 12 turquoise tesserae, and 1 wood mat fragment.

The Grasshopper Pueblo site is a large village site containing approximately 500 rooms in more than a dozen stone room blocks arranged around three main plazas. The site has been dated from A.D. 1275-1400, based on tree ring dates, architectural forms, building technology and ceramic styles. These characteristics, the mortuary pattern and other items of material culture are consistent with the archeologically-described Upland Mogollon or prehistoric Western Pueblo tradition.

A detailed discussion of the basis for cultural affiliation of archeological sites in the region where the above site is located may be found in “Cultural Affiliation Assessment of White Mountain Apache Tribal Lands (Fort Apache Indian Reservation),” by John R. Welch and T.J. Ferguson (2005). To summarize, archeologists have used the terms Upland Mogollon or prehistoric Western Pueblo to define the archeological complexes represented by the site listed

above. Material culture characteristics of these traditions include a temporal progression from earlier pit houses to later masonry pueblos, villages organized in room blocks of contiguous dwellings associated with plazas, rectangular kivas, polished and paint-decorated ceramics, unpainted corrugated ceramics, inhumation burials, cradleboard cranial deformation, grooved stone axes, and bone artifacts. The combination of the material culture attributes and a subsistence pattern, which included hunting and gathering augmented by maize agriculture, helps to identify an earlier group. Archeologists have also remarked that there are strong similarities between this earlier group and present-day tribes included in the Western Pueblo ethnographic group, especially the Hopi Tribe of Arizona and the Zuni Tribe of the Zuni Reservation, New Mexico. The similarities in ceramic traditions, burial practices, architectural forms and settlement patterns have led archeologists to believe that the prehistoric inhabitants of the Mogollon Rim region migrated north and west to the Hopi mesas, and north and east to the Zuni River Valley. Certain objects found in Upland Mogollon archeological sites have been found to have strong resemblances to ritual paraphernalia that are used in continuing religious practices by the Hopi and Zuni. Some petroglyphs on the Fort Apache Indian Reservation have also persuaded archeologists of continuities between the earlier identified group and current-day Western Pueblo people. Biological information from the site of Grasshopper Pueblo supports the view that the prehistoric occupants of the Upland Mogollon region had migrated from various locations to the north and west of the region.

Hopi and Zuni oral traditions parallel the archeological evidence for migration. Migration figures prominently in Hopi oral tradition, which refers to the ancient sites, pottery, stone tools, petroglyphs and other artifacts left behind by the ancestors as “Hopi Footprints.” This migration history is complex and detailed, and includes traditions relating specific clans to the Mogollon region. Hopi cultural advisors have also identified medicinal and culinary plants at archeological sites in the region. Their knowledge about these plants was passed down to them from the

ancestors who inhabited these ancient sites. Migration is also an important attribute of Zuni oral tradition, and includes accounts of Zuni ancestors passing through the Upland Mogollon region. The ancient villages mark the routes of these migrations. Zuni cultural advisors remark that the ancient sites were not abandoned. People returned to these places from time to time, either to reoccupy them or for the purpose of religious pilgrimages - a practice that has continued to the present day. Archeologists have found ceramic evidence at shrines in the Upland Mogollon region that confirms these reports. Zuni cultural advisors have names for plants endemic to the Mogollon region that do not grow on the Zuni Reservation. They also have knowledge about traditional medicinal and ceremonial uses for these resources, which has been passed down to them from their ancestors. Furthermore, Hopi and Zuni cultural advisors have recognized that their ancestors may have been co-resident at some of the sites in this region during their ancestral migrations.

There are differing points of view regarding the possible presence of Apache people in the Upland Mogollon region during the time that Grasshopper Pueblo was occupied. Some Apache traditions describe interactions with Ancestral Pueblo people during this time, but according to these stories, Puebloan people and Apache people were regarded as having separate identities. The White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, does not claim cultural affiliation with the human remains and associated funerary objects from this site. As reported by Welch and Ferguson (2005), consultations between the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, and the Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; and Pueblo of Laguna, New Mexico, have indicated that none of these tribes wish to pursue claims of affiliation with sites on White Mountain Apache Tribal lands. Finally, the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona, supports the repatriation of human remains and associated funerary objects from this site and is ready to assist the Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, New Mexico,

in the reburial.

**Determinations made by the U.S. Department of the Interior, Bureau of Indian Affairs,
Washington, DC, and the Arizona State Museum, University of Arizona, Tucson, AZ**

Officials of the Bureau of Indian Affairs and the Arizona State Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 1,148 individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 1,703 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.
- 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 and Zuni Tribe of the Zuni Reservation, New Mexico.

Additional Requestors and Disposition

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact John McClelland, NAGPRA Coordinator, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 626- 2950, before [*insert date 30 days following publication in the **Federal Register***]. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, New Mexico, may proceed after that date if no additional claimants come forward.

The Arizona State Museum is responsible for notifying the Hopi Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and the Zuni Tribe of the Zuni

Reservation, New Mexico, that this notice has been published.

Dated: February 22, 2012

Sherry Hutt,

Manager, National NAGPRA Program.

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