DOE/NV/11508-07
UC-702

NATIVE AMERICAN GRAVES PROTECTION AND REPATRIATION ACT CONSULTATION AND THE NEVADA TEST SITE COLLECTION

FINAL REPORT

Desert Research Institute Technical Report No. 89

Bureau of Applied Research in Anthropology
The University of Arizona in Tucson

July 15, 1996

DOE/NV/11508-07
UC-702

NATIVE AMERICAN GRAVES PROTECTION AND REPATRIATION ACT CONSULTATION AND THE NEVADA TEST SITE COLLECTION FINAL REPORT

Prepared By

Richard W. Stoffle
M. Nieves Zedeno
Diane Austin
David Halmo

Bureau of Applied Research in Anthropology
The University of Arizona in Tucson

Technical Report No. 89

Prepared For

Desert Research Institute
Las Vegas, Nevada

and

Department of Energy
Nevada Operations Office
Las Vegas, Nevada

July 15, 1996

ACRONYMS

BARA	Bureau of Applied Research in Anthropology
CGTO	Consolidated Group of Tribes and Organizations
DOE/NV	Department of Energy/Nevada Operations Office
DRI	Desert Research Institute
NAGPRA	Native American Graves Protection and Repatriation Act
NTS	Nevada Test Site
UofA	University of Arizona

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF PHOTOS

ACKNOWLEDGEMENTS

This report is the outcome of the efforts of many individuals. The authors would like to express their sincere appreciation to Mr. Robert Furlow, Environmental Protection Division, DOE/NV for his support throughout the NAGPRA Consultation Program study. We are also grateful to Dr. Colleen Beck and Dr. Lonnie C. Pippin, of the Desert Research Institute (DRI) for advice, comments, logistical and field support, as well as for their assistance and participation in consultation meetings, on-site visits, and interview portions of this study. Many thanks are also due to Ms. Anne DuBarton, Mr. Robert Jones, Mr. James McCarty, and Ms. Diane Winslow of DRI for their assistance during the NAGPRA interviews.

This report was prepared at the Bureau of Applied Research in Anthropology (BARA). Sincere thanks to the BARA staff and students, especially Maria Rodriguez, Carolyn Staggs, and Brian Fulfrost, Mari Tojo, and Maria Banks, for all their assistance and rapid response to our many questions and requests. Thanks is also due to Dr. Timothy Finan, director of BARA, for his unending support of our work.

Most importantly, the authors wish to express their sincere appreciation and gratitude to all of the Indian people who have participated in the study up to this point. To all of the involved tribal chairpersons, official tribal contact representatives, and especially those representatives who participated in the NAGPRA meetings, in the NAGPRA Subgroup activities, and in the NAGPRA interviews, we offer our sincere thanks for taking time away from their busy schedules to share their knowledge of traditional life and cultural resources with us in this project. Without their collaboration and participation this consultation could not have been conducted. They deserve an equal share of the credit for the information contained in this report. These individuals are, in alphabetical order:

Richard Arnold, Las Vegas Indian Center
Darryl Bahe, Benton Paiute Shoshone Indian Tribe
Emma Bob, Yomba Shoshone Tribe
Mary Lou Brown, Colorado River Indian Tribes
Leslie Button, Lone Pine Indian Tribe
Irene Button, Owens Valley Board of Trustees
Lee Chavez, Bishop Paiute Indian Tribe
Donald Cloquet, Las Vegas Indian Center
Betty Cornelius, Colorado River Indian Tribes
Pauline Esteves, Timbisha Shoshone Tribe
Leroy Fisher, Colorado River Indian Tribes

Maurice Frank, Yomba Shoshone Tribe
Grace Goad, Timbisha Shoshone Tribe
Mary Lou Griffin, Ely Shoshone Tribe
Janie Harper, Chemehuevi Indian Tribe
Levi Hooper, Yomba Shoshone Tribe
Clarabelle Jim, Pahrump Paiute Tribe
John Kennedy, Timbisha Shoshone Tribe
Lawanda Laffoon, Colorado River Indian Tribes
Charles Lynch, Pahrump Paiute Tribe
Cynthia Lynch, Parhump Paiute Tribe
Sally Marques, Ely Shoshone Tribe
Calvin Meyers, Moapa Paiute Tribe
Randy Mike, Duckwater Shoshone Tribe
Vernon Miller, Fort Independence Indian Tribe
Bertha Moose, Big Pine Indian Tribe
Gaylene Moose, Big Pine Indian Tribe
Dan Morgan, Las Vegas Indian Center
Neddeen Naylor, Lone Pine Indian Tribe
Priscilla Naylor, Fort Independence Indian Tribe
Norma Nelson, Bishop Paiute Indian Tribe
Ben Pikyavit, Kaibab Paiute Tribe
Michelle Saulque, Benton Paiute Indian Tribe
Gevene Savala, Kaibab Paiute Tribe
Alex Sheperd, Paiute Indian Tribes of Utah
Kim Townsend, Duckwater Shoshone Tribe
Theodore Tso, Las Vegas Paiute Indian Community
Marian Zucco, Big Pine Indian Tribe

PREFACE

This report summarizes a compliance consultation between the Department of Energy/ Nevada Operations Office (DOE/NV) and the American Indian tribes and Indian organizations that make up the Consolidated Group of Tribes and Organizations (CGTO). The consultation focused on artifacts removed from the Nevada Test Site (NTS). The report describes consultation actions and recommendations that occurred in compliance with the Native American Graves Protection and Repatriation Act (NAGPRA), which was signed into law on November 16, 1990. The Proposed Rule (43 CFR Part 10) for carrying out the Act was published in the Federal Register on May 28, 1993 (58 CFR 31122) and the Final Rule was published in the Federal Register on December 4, 1995. The Final Rule for NAGPRA took effect on January 3, 1996.

The DOE/NV NAGPRA compliance consultation began in March of 1994, thus its' design and implementation was responsive to both NAGPRA itself (1990) and to the proposed rule (1993) for carrying out the Act. Although the Final Rule for NAGPRA changed some wording and is more instructive as to the intent of Congress regarding some language in the Act, a complete reading of the Final Rule indicates that the DOE/NV NAGPRA is in full compliance with both the spirit and the letter of the Act.

The DOE/NV consultation with the American Indian tribes and Indian organizations involved a number of activities which are presented as phases of the NAGPRA consultation in this report. While all of these activities were designed to comply with NAGPRA, the main body of this report does not specifically describe how each activity exactly fits into the Act and the Final Rule. So, this preface discusses a few key aspects of the Act and Final Rule, with reference to how the DOE/NV consultation activities are in compliance with these rules.

Consultation (Section 10.9.b)

The Final Rule discussed what is appropriate consultation (Pages 62150 - 62152). The Act specifies that museum and Federal officials must consult with the following kinds of people:

(1) Lineal descendants of individuals whose remains and associated funerary object are likely to be subject to the inventory provisions of these regulations; and (2) Indian officials and traditional religious leaders and groups who have one of the following characteristics:

* from whose **tribal lands** the objects originated;

* that are, or are likely to be, **culturally affiliated** with the objects; and

* from whose **aboriginal lands** the human remains and associated funerary objects originated (Emphasis Added).

The DOE/NV NAGPRA consultation involved American Indian tribes and Indian organizations who currently represent Indian people having aboriginal and historic ties to lands currently occupied by the NTS. No NAGPRA human remains or objects were determined to be connected with lineal descendants, so consultation was conducted with Indian groups who are either culturally affiliated or recognized as being the aboriginal occupants of the NTS.

The NAGPRA consultation was initiated during an on-going DOE/NV consultation which includes almost a decade of project-specific and general consultation efforts. By law the NAGPRA consultation is separate from previous consultations, however it significantly builds upon them and will eventually contribute to the DOE/NV understanding of American Indian cultural resources on the NTS. As a result of past consultations, the NAGPRA consultation was able to build on well established relationships and extensive cultural resource understandings. Like previous consultations, the NAGPRA consultation was conducted on a government-to-government basis. Within this context, tribes and Indian organizations sent their more knowledgeable representatives to identify and evaluate potential NAGPRA objects from the NTS collection of more than 450,000 artifacts. This consultation clearly meets the rules specified in section 10.9.b.2 regarding "Initiation of Consultation" and section 10.9.b.3 regarding "Provision of Information."

Cultural Affiliation (Section 10.14)

The Final Rule specifies that determinations of cultural affiliation should be based on an overall evaluation of the totality of the circumstances and evidence and should not be precluded solely because of some gaps in the record (Federal Register 1995:62155). The Final Rule further states that "A standard of scientific certainty is not consistent with Congressional intent (Federal Register 1995:62156)."

The initial arguments for involvements of American Indians in the identification and assessment of cultural resources on the NTS were first developed in 1986 based on existing documents, and then presented as part of an essay prepared for the Yucca Mountain Project (Stoffle 1987). This essay was later refined and published in *Policy Studies Journal* (Stoffle and Evans 1988) and more recently the essay has been reviewed and reprinted in the book *Native Americans and Public Policy* (Stoffle and Evans 1992). Systematic interviews with Indian people documented the connection of one additional Western Shoshone tribe, which was soon added to the list of consulting culturally affiliated tribes. Fundamentally then, arguments for the involvement of American Indians at the NTS have withstood the test of time, additional

professional review, and the oral testimony of Indian people; so with the slight modification of one additional tribe, the 1986 cultural affiliation essay remains the basis of all cultural resource consultation on the NTS (see Chapter 3 for a detailed discussion on cultural affiliation).

Joint Claims [Sections 10.10 (a)(1)(ii), (b)(1)]

The Final Rule responded to a request for additional language that would specifically allow several Indian tribes or Native Hawaiian organizations to make joint claims for human remains, funerary objects, sacred objects, or objects of cultural patrimony. But the drafters of the Final Rule concluded that the original language of the Act permits joint claims (Federal Register 1995:62152). Those sections of the Act which permit joint claims basically state that these are allowed if all the criteria are met for establishing the cultural affiliation of the unassociated funerary, sacred, and objects of cultural patrimony in question [10.10 (a)(1)(ii)] or for human remains and associated funerary objects [10.10 (b)1)].

The American Indian tribes and Indian organizations who have worked together for the past decade to represent their cultural resource concerns to the DOE/NV, decided to formally define themselves as the Consolidated Group of Tribes and Organizations (the CGTO). They decided to identify themselves by a common term in order to emphasize their desire to "Speak With One Voice" (see Halmo 1994). The CGTO is formed by two representatives from each tribe and organization that desires to participate in consultation with the DOE/NV. The CGTO works for the tribes and organizations it represents, so all CGTO recommendations are subject to final approval by the governments of the member tribes and organizations. The CGTO has recommended that there be a joint claim made for those objects in the DOE/NV collection.

The Concept of Sacredness in NAGPRA Legislation [10.2.d.3]

Sacred objects are the most common type of NAGPRA objects identified by the Indian people participating in this consultation. As a result, sacred objects have become the focus of this NAGPRA study. Thus both the objects and the Indian perception of them should be explained. The NAGPRA Act and resulting regulations (Federal Register 1995:62159 -62160) have fundamentally the same definition despite attempts by Indian people to broaden the definition in the regulations (Federal Register 1995:62138) and as a part of this NTS NAGPRA consultation. The final definition reads as follows:

> *Sacred objects* means items that are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. While many items, from ancient pottery sherds to arrowheads, might be imbued with sacredness in the eyes of an individual, these regulations are specifically limited to objects that were devoted to a traditional ceremony or ritual and which have religious significance or function in the continued observance or renewal of such ceremony (43 CFR Part 10 Subpart B 10.2).

The Indian people who have participated in this NTS NAGPRA consultation expressed the opinion that whenever they engage in an activity that requires a religious ceremony and involves an object, then a sacred object is created. There are many circumstances which produce a sacred object. For example, when a group of Shoshone hunters kill a deer the death breaks the deer's life cycle and potentially threatens the relationship between humans and deer. In order to restore spiritual order, one of the hunters will conduct a ceremony that expresses regrets over the death of the deer, thanks the deer for giving itself so that Shoshone people can live, and requests that the deer appear in the same location to be killed again by the hunters. As a part of this ceremony, the hunter cuts the end of the deer's tail and buries it where the deer was killed. The deer tail becomes a sacred object because it is the central component of this ceremony. The deer tail must remain where it was placed because while in that spot it maintains the spiritual connection between humans and deer.

A second type of circumstance which produces a sacred object involves human life cycle religious ceremonies. At all major times in the lives of these Indian people there are ceremonies, and sacred objects are produced. Birth, puberty, marriage, having one's own children, curing serious illness, near death experiences, and death itself are accompanied by ceremonies. People who know how to conduct the ceremony will do so. This may be a father at the birth of a child, a religious leader at a naming ceremony, a mother at puberty, a herbal doctor at a serious illness, or the whole tribe at the time of a funeral. All of these events involve the potential for breaking the life cycle, so the ceremony is designed to reverse any threat to the life cycle itself and to reestablish the spiritual connection when a breach has occurred. Sacred objects are produced when the afterbirth is buried, the cradle board is hung in a tree, hair is cut and placed in the ground, and tools of everyday life are offered to the person who has gone to the supernatural. In general, all of these objects are transferred from secular to sacred status through their participation in the life cycle ceremony. All of these objects tend to be placed somewhere in or on the ground as a covenant that must remain where it was put so that it can keep the spiritual connection intact.

These examples of how a sacred object is created illustrate that (1) most ceremonies are conducted by spiritual people who have other secular roles in the society, (2) most sacred objects had other uses before they were transformed by ceremony, and (3) most sacred objects must remain where they were placed in order to have an ongoing function in the continued observance of the ceremony. Many Indian people are spiritual people, and by this it is understood that they have been taught both the why and the how of appropriate ceremonial practice. People tend to be limited in the extent to which they know certain ceremonies. Hunters will know the ceremony needed to maintain the spiritual connection between humans and deer. Mothers know the ceremony needed to help a daughter through her first mensas. A medicine person will tend to know either spiritual or herbal curing ceremonies. There are therefore many spiritual people; each is recognized by the tribe as the appropriate person for conducting a specific ceremony.

Most sacred objects began as ordinary objects. Through their participation in ceremony they become sacred objects. When these objects are placed on or in the ground as a part of a ceremony their ongoing role in this ceremony is to remain where they were placed. The sacred object functions as a "spiritual glue" to repair tears in and maintain the order of the world. Therefore, when these sacred objects are removed from where they were ceremonially placed, the order of the world is threatened. This situation can only be rectified by returning the sacred object to where it was originally placed and to conduct a "forgiving ceremony " in the hopes that the sacred object will once again be restored to its original and ongoing religious function.

To the best of their knowledge, the authors of this report consider that this consultation meets the requirements of NAGPRA of 1990 and the Final Rule of 1995.

DOE/NV/11508-07
UC-702

NATIVE AMERICAN GRAVES PROTECTION AND REPATRIATION ACT CONSULTATION AND THE NEVADA TEST SITE COLLECTION EXECUTIVE SUMMARY

Prepared By

Richard W. Stoffle
M. Nieves Zedeno
Diane Austin
David Halmo

Bureau of Applied Research in Anthropology
The University of Arizona in Tucson

Prepared For

Desert Research Institute
Las Vegas, Nevada

and

Department of Energy
Nevada Operations Office
Las Vegas, Nevada

July 17, 1996

INTRODUCTION

This document, prepared at the request of the Consolidated Group of Tribes and Organizations (CGTO), summarizes the DOE Nevada Operations Office's (DOE/NV) Native American Graves Protection and Repatriation Act (NAGPRA) consultation program with CGTO representatives. The CGTO is composed of 16 tribes and three official Indian organizations from Arizona, California, Nevada, and Utah representing Owens Valley Paiutes, Southern Paiutes, and Western Shoshones, with cultural or historic ties to the Nevada Test Site (NTS). The program focuses on the repatriation of human remains and associated funerary objects, sacred objects, and unassociated objects in the NTS cultural collection to the culturally affiliated tribes and organizations of CGTO. The Bureau of Applied Research in Anthropology from the University of Arizona in Tucson, Arizona was contracted to assist DOE/NV with the consultation process.

The NTS cultural collection, located in Las Vegas, Nevada, consists of over 450,000 artifacts and is curated by the Desert Research Institute (DRI). Tribal cultural experts determined that 251 items met the NAGPRA definition of unassociated funerary objects and sacred objects. The NTS collection contains no human remains or associated funerary objects. However, there are human remains and associated funerary objects at the Nevada State Museum in Carson City, Nevada that were removed from the NTS in the early 1960s. DOE/NV has taken repatriation responsibility for these items on behalf of the Museum and they were included in this consultation.

CONSULTATION PROCEDURES

The consultation process, which occurred between March 1994 and April 1996, consisted of several meetings between DOE/NV and the CGTO, interviews with tribal cultural experts to determine NAGPRA objects, and the production of Draft and Final NAGPRA Reports. The following is a brief summary of those events and when they occurred.

1994

Consolidated Group of Tribes and Organizations Meeting

The first meeting was held on March 17-20, 1994 at the NTS. The purpose of the meeting was to initiate the NAGPRA process, review NAGPRA requirements, and develop a consultation plan. The CGTO appointed a subgroup of 6 representatives to: (1) develop criteria for determining NAGPRA objects; (2) review the NTS collection, and (3) select those items that met the criteria. These items would then be reviewed further by tribal cultural experts. Subgroup members were:

Richard Arnold	-	Southern Paiute Representative
Benn Pikyavit	-	Southern Paiute Representative
Bertha Moose	-	Owens Valley Representative
Gaylene Moose		Owens Valley Representative
Pauline Esteves	-	Western Shoshone Representative
Maurice Frank	-	Western Shoshone Representative

NAGPRA Subgroup Meetings in Las Vegas

Two meetings were held on May 2-5, 1994 and June 20-24, 1994 at the DRI curatorial facility in Las Vegas, Nevada. During these meetings many artifacts were examined, cultural resource technical reports reviewed, and selected sites at the NTS visited. Based on Subgroup's criteria, 267 items were selected for further review by tribal cultural experts. Recommendations on how to proceed with the consultation were also drafted.

1995

Tribal Cultural Experts Examine Potential NAGPRA Items and Give Interviews

From July 24 - September 23, 1995, a total of 32 tribal cultural experts representing each member tribe and organization of the CGTO traveled to Las Vegas, Nevada to the DRI curatorial facility to view the 267 items selected by the NAGPRA Subgroup. They also answered a questionnaire developed by the University of Arizona to solicit additional information to support NAGPRA classifications. Key questions included on the questionnaire were:

- "Is this a NAGPRA item?"
- What type of NAGPRA item is this?"
- "If this is a NAGPRA item, what would you recommend for its final disposition?"
- "What type of place or site where the NAGPRA was found?"

University of Arizona Data Analysis

The 32 interviews produced 8,544 pages of individual responses for the 267 items. Although there was general consensus among tribal cultural experts as to NAGPRA classification, there were many items where opinions differed quite significantly. Hence, a 2/3 majority was used to determine "YES NAGPRA" items and "NO NAGPRA" items. This means that if 2/3 of the

cultural experts identified an item as a "YES" item, then it was identified as such. The same procedure was used for classifying "NO" items.

A third category of "MAYBE NAGPRA" items was developed for those items for which a 2/3 majority could not be reached. Based on these premises, the 267 items were classified as follows:

YES NAGPRA	=	219
NO NAGPRA	=	10
MAYBE NAGPRA	=	38

The final disposition of the " 219 YES" and "38 MAYBE" (257 total) items was then quantified and summarized according to the tribal cultural experts responses to the following alternatives:

- Return to where found.
- Return to tribe.
- Leave at DRI.

The majority (50% or more) of the tribal cultural experts considered "return to where found" as the most culturally appropriate disposition for most (183 of 257) of the "YES" and "MAYBE" items. However, there were 72 items for which no alternative received a majority response.

NAGPRA Subgroup Meeting in Tucson

The Subgroup met in Tucson on November 8-11, 1995 to review the results of the tribal cultural expert interviews, and the NAGPRA classifications and final disposition recommendations tabulated by the University of Arizona. A decision had to be made about what to do with the "MAYBE NAGPRA" items, so the Subgroup unanimously agreed that 32 of the 38 "MAYBE" items should be reclassified as "YES NAGPRA" items. After reviewing the preliminary recommendations for final disposition of the NAGPRA items, the Subgroup unanimously agreed with the recommendation that these NAGPRA items should be returned to the place where found. These decisions were then submitted to the CGTO for review and approval.

Consolidated Group of Tribes and Organizations Meeting

On November 30-December 3, 1995 representatives of the CGTO met with DOE/NV, the University of Arizona, and DRI at the Nevada Test Site to review the preliminary draft NAGPRA report and the Subgroup's decisions made at the Tucson meeting. The CGTO approved the preliminary draft report and the Subgroup's decisions.

The CGTO agreed that the NAGPRA items should be returned to the CGTO rather than a specific tribe and appointed traditional religious leaders (two from each ethnic group) to develop repatriation guidelines and procedures. Members of this Repatriation Subgroup are:

Corbin Harney	Western Shoshone
Pauline Esteves	Western Shoshone
Clifford Jake	Southern Paiute
Yetta Jake	Southern Paiute
Neddeen Naylor	Owens Valley Paiute
Eleanor Hemphill	Owens Valley Paiute

Other key CGTO recommendations to DOE/NV were:

- DOE/NV gather information on other artifacts that have been collected from the NTS 0but have not been presented to the CGTO for NAGPRA consultation.
- prepare an executive summary for the NAGPRA report.
- the human remains and associated funerary objects at the Nevada State Museum in Carson City be returned to the CGTO.

1996

Draft NAGPRA Report

On April 8, 1996, the University of Arizona submitted the Draft NAGPRA Report to DOE/NV and DRI for final review. Final NAGPRA classifications and disposition recommendations for those items are as follows:

NAGPRA Classification	**Items**
Unassociated Funerary Objects	104
Sacred Objects	147
Total NAGPRA Items	**251**

Disposition Recommendations	**Items**
Return to Where Found	233
Leave at DRI	9
Tied Responses	9
Total NAGPRA Items	**251**

Final NAGPRA Report

The Final NAGPRA Report and Executive Summary was submitted to DOE/NV and DRI on July 15, 1996. DOE/NV distributed the report to CGTO representatives by the end of July.

Note: The activities and repatriation recommendations of the Repatriation Subgroup have not been included in this summary or the Final NAGPRA Report. They will be sent to CGTO representatives as a separate report.

CHAPTER ONE

NAGPRA CONSULTATION

This report summarizes the activities associated with the Native American Graves Protection and Repatriation Act (NAGPRA) consultation regarding artifacts from the Nevada Test Site (NTS). This report discusses the following issues: (1) the NAGPRA consultation process for NTS, (2) criteria used by the NAGPRA Subgroup to select items to be included in the potential NAGPRA list, (3) NAGPRA interview methods, (4) methods of data analysis, (5) summary of consultation findings, (6) decisions made by the NAGPRA Subgroup during the November 8-11, 1995, meeting in Tucson, Arizona, (7) summary of qualitative analysis of individual interview responses that show preponderance of evidence for religious use and ceremonial practices involving NAGPRA items found at NTS, and (8) summary of decisions regarding the NAGPRA item identification and final disposition by the Consolidated Group of Tribes and Organizations (CGTO).

NAGPRA Consultation

The U.S. Department of Energy's Nevada Operations Office (DOE/NV) began consultation with American Indian tribes and organizations in 1994 regarding the final disposition of certain archaeological materials recovered from the NTS. They began this consultation in compliance with NAGPRA of 1990. An annotated bibliography of all NAGPRA consultation reports produced by the University of Arizona (UofA) for DOE/NV and the Desert Research Institute (DRI) is included at the end of this report.

The first phase of consultation is summarized in the report entitled *NAGPRA Consultation and The Nevada Test Site Collection (Stoffle, Halmo, and Duffort 1994)*. Over 450,000 artifacts were recovered from archaeological research at NTS. This collection, which is curated by DRI, represents the product of mitigation activities conducted primarily at four areas (12, 18, 19 and 20) within NTS boundaries. The Consolidated Group of Tribes and Organizations (CGTO), which is formed by members of sixteen culturally affiliated American Indian tribes representing three ethnic groups (Western Shoshone, Owens Valley Paiute, Southern Paiute), three tribal and ethnic organizations (Western Shoshone National Council, Southern Paiute Chairman's Association, Owens Valley Board of Trustees), and one urban pan-Indian organization (Las Vegas Indian Center), was invited to review the collection and provide recommendations regarding the final disposition of artifacts.

Potential NAGPRA categories considered were:

(1) unassociated funerary objects,
(2) sacred objects,
(3) objects of cultural patrimony,
(4) human remains, and
(5) associated funerary objects.

The legislation provides the following definitions for each of the first three NAGPRA categories:

> ***Unassociated funerary objects*** mean " those objects that, as part of the death rite or ceremony of a culture, are reasonably believed to have been placed with individual human remains either at the time of death or later, where the remains are not in the possession or control of the Federal agency or museum and the objects can be identified by a preponderance of the evidence as related to specific individuals or families or to known human remains or, by a preponderance of evidence, as having been removed from a specific burial site of an individual culturally affiliated with a particular Indian tribe (25 U.S.A. 3001(3)(B)).
>
> ***Sacred objects*** are "...specific ceremonial objects which are needed by traditional Native American religious leaders for the practice of traditional Native American religious by their present day adherents. (25 U.S.A. 3001(3)(C)).
>
> The Final Rule on NAGPRA regulations provided by the U.S. Department of the Interior (Federal Register 1995:62160) adds the following qualifier to the definition of sacred objects: "While many items, from ancient pottery sherds to arrowheads, might be imbued with sacredness in the eyes of an individual, these regulations are specifically limited to objects that were devoted to a traditional Native American religious ceremony or ritual and which have religious significance or function in the continued observance or renewal of such ceremony" (43 CFR Part 10 Subpart B 10.2).
>
> It has been argued that present-day practitioners of native religions must already have those objects they need. However, Congressional intent regarding renewal of native rites and ceremonies was made clear: "It is the intent of the Committee to permit traditional Native American religious leaders to obtain such objects as are needed for the renewal of ceremonies that are part of their religions" (H.R. Rep. No 877, 101st Congress, 2d session 14, 1990).
>
> ***Objects of cultural patrimony*** are those "...having ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual Native American, and which,

therefore, cannot be alienated, appropriated, or conveyed by any individual regardless of whether or not the individual is a member of the Indian tribe or Native Hawaiian organization and such objects shall have been considered inalienable by such Native American group at the time the object was separated from such group (25 U.S.A. 3001 (3)(D)).

There are no burials in the DOE/NV collections, so neither burials nor associated funerary objects are considered during this NAGPRA consultation. A fragment of a human parietal bone was recovered at site 26Ny4585 and was returned to its place of provenience. Artifacts recovered at or nearby this location are currently in the DOE/NV collection. Likewise, a child burial cairn was discovered at site 26Ny5800. At the request of the Western Shoshones, this burial was left in place. Two beads associated with this burial were collected during archaeological survey of the area and are currently in the DOE/NV collection.

There are human remains and associated funerary artifacts from the NTS that are currently in the custody of the Nevada State Museum in Carson City. DOE/NV has contacted the museum to have these remains repatriated to the CGTO as part of this NAGPRA consultation. Photos of these remains have been reviewed by the CGTO and a subcommittee has made recommendations to the DOE/NV regarding their disposition.

Phases of NAGPRA Consultation

Between March 1994 and December 1995, NAGPRA consultation occurred over the course of several meetings and interviews with tribal cultural experts from member tribes and organizations of the CGTO. This process can be summarized as follows:

Phase 1: Initial Consultation and Selection of Potential NAGPRA Items

(1) Initial meeting with tribal representatives of the CGTO (March 1994).

(2) Selection of six tribal representatives (two for each ethnic group) from the CGTO to form the NAGPRA Subgroup.

(3) Two meetings of the NAGPRA Subgroup (May 2-5 and June 20-24 1994) during which Subgroup members reviewed the NTS archaeological collection, visited selected sites within NTS, and selected 267 potential NAGPRA items to be viewed by tribal cultural experts. The NAGPRA Subgroup also drafted a list of recommendations on how to proceed with further consultation on the potential NAGPRA items.

Phase 2: Interviews with Tribal Cultural Experts

(1) Between July 21 and September 23, 1995, two representatives from each member tribe and organization of the CGTO viewed each of the potential NAGPRA items selected by the NAGPRA Subgroup. Tribal cultural experts answered a questionnaire prepared by the UofA ethnographers, which contained questions regarding (a) identification of NAGPRA items according to the categories specified above, (b) recommendations for final disposition of NAGPRA items, and (c) comments on the types of sites and places where the NAGPRA items were found.

(2) A total of 32 interviews were conducted. These interviews produced 8,544 individual item records.

Phase 3: Data Analysis

(1) To quantify and summarize the responses contained in 8,544 individual item records, the UofA team calculated a ratio of YES:NO NAGPRA identifications for each item. This ratio was 2:1, or equivalent to two-thirds or 66% of all responses. For example, an item was classified as YES NAGPRA if 21 of the 32 respondents identified it as unassociated funerary, sacred, or cultural patrimony item.

(2) The UofA team produced a preliminary summary of the NAGPRA item identifications given by the tribal cultural experts. This preliminary summary of responses indicated that:

(a) two-thirds or more of the tribal representatives identified 219 items as YES NAGPRA,

(b) two-thirds or more of the tribal representatives identified 10 items as NO NAGPRA, and

(c) less than two-thirds of tribal representatives identified 38 items as either YES or NO NAGPRA. These items were tentatively classified as MAYBE NAGPRA items.

(d) "Don't Know" and "No Response" answers were excluded from the ratio calculation because these respondents failed to provide an opinion on a particular item.

(3) The UofA team also prepared a preliminary summary of individual disposition recommendations provided by tribal cultural experts. Three possible recommendations were given: (a) return to where found, (b) leave at DRI, and (c) return to a tribe. This summary was produced for YES and MAYBE NAGPRA items. The preliminary analysis showed the following trends in the recommendation responses:

(a) In 183 of 257 cases, the **"return to where found"** recommendations was selected by 50% or more of the representatives.

(b) In 1 of 257 cases the recommendation **"leave at DRI"** was chosen by 50% or more of the representatives.

(c) In 1 of 257 cases the recommendation **"return to a tribe"** was chosen by 50% or more of the representatives.

(c) In 12 of 257 cases there is a clear tie between any two of the three alternative recommendations.

(d) In 60 of 257 cases the percentages of three alternative responses fit a simple majority of 1.

(4) The UofA team presented the preliminary summary of NAGPRA identifications and disposition recommendations to the NAGPRA Subgroup.

Phase 4: Review of Preliminary Findings

(1) On November 8-11, 1995, the NAGPRA Subgroup met in Tucson, Arizona, with the UofA team and Dr. Lonnie Pippin from DRI to review the preliminary findings and draft recommendations for the CGTO. The decisions and recommendations made by the Subgroup were:

(a) approval of the procedures used for summarizing the NAGPRA item identifications,

(b) addition of 32 MAYBE NAGPRA items to the YES NAGPRA item list based on individual elder responses and on a voice vote of each of the Subgroup members, which was taken on an item-by-item basis,

(c) unanimous decision to consider a simple majority of 1 for making decisions as to the final disposition of NAGPRA items, and

(d) recommendation that all YES NAGPRA items (n=251) be returned to where found. This Subgroup recommendation for final disposition of NAGPRA items was based on the review of individual interview responses, over 50% of which reflect the collective desire of returning these items to their original place.

(2) The NAGPRA Subgroup presented these recommendations to the CGTO representatives for review and approval by the governments of the member tribes and organizations.

Phase 5: Presentation of findings and NAGPRA Subgroup recommendations to the CGTO

(1) On November 30-December 3, 1995, representatives of the CGTO, DOE/NV officials, DRI and the UofA team met at the NTS to review and discuss the NAGPRA consultation process, findings, and recommendations made by the NAGPRA Subgroup.

(a) The UofA team presented a detailed review of the complete process of NAGPRA consultation and a synopsis of NAGPRA findings.

(b) The NAGPRA Subgroup members explained the Subgroup involvement in the NAGPRA consultation including their review of data analysis and quantification. The Subgroup submitted their decisions and recommendations from the November 8-11, 1995, Tucson meeting to the CGTO representatives for review and approval.

(2) In executive session, the CGTO approved the decisions and recommendations submitted by the NAGPRA Subgroup members, and agreed to forward these results, decisions, and recommendations to their respective tribal governments.

Each phase of the NAGPRA consultation process is explained in more detail in Chapter 2. The final list of NAGPRA items from the NTS and the summary of recommendations for final disposition are included in the following Tables 1 and 2.

Table 1: Final NAGPRA Item Identification for NTS Collection-Presented by Tribal Elders, NAGPRA Subgroup Members of the CGTO, and Tribal Representatives (n=267)

			NAGPRA			Non-NAGPRA
Site #	Item ID	Item Description	Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object
1408	536-4	stone jar stopper				X
1920	219-10	miniature ceramic container				X
2638	6	pendant		X		
2674	1	pendant		X		
3393	1101-1	bead		X		
3393	1101-2	bead		X		
3393	1105-1	bead		X		
3393	1113-1	bead		X		
3393	1115-1	bead		X		
3393	1184-1	bead		X		
3393	1184-2	bead		X		
3393	1184-3	bead		X		
3393	1191-1	pendant/ ornament		X		
3393	1200-1	bead		X		
3393	1203	reconstructed pot		X		
3393	1204-1	bead		X		
3393	1205-1	bead		X		
3393	1207	reconstructed pot base		X		
3393	1210-1	bead		X		
3393	1210-2	bead		X		
3393	1210-3	bead		X		
3393	1210-4	bead		X		
3393	1212-1	bead		X		
3393	1212-2	bead		X		
3393	1212-3	bead		X		
3393	1213-1	bead		X		
3393	1218-1	pendant/ ornament		X		
3393	1246-1	bead		X		
3393	1247-1	bead		X		
3393	1249-1	quartz crystal		X		
3393	1259-1	bead		X		
3393	1259-2	bead		X		
3393	1260-1	bead		X		
3393	1260-2	bead		X		
3393	1271-1	bead		X		
3393	1282-1	bead		X		
3393	1294-1	bead		X		
3393	1295-1	bead		X		
3393	1312-1	bead		X		
3393	1315-1	bead		X		
3393	1325-1	bead		X		
3393	1325-2	bead		X		
3393	2010-5	stone ball		X		
3393	553-28	pendant/ ornament		X		
3620	1584-114	groundstone fragment		X		
3620	1592-88	groundstone fragment		X		
3620	1689-6	bead		X		
3620	2058-3	groundstone fragment		X		
3620	2656-175	bead		X		

Table 1: Continued

Site #	Item ID	Item Description	NAGPRA			Non-NAGPRA
			Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object
3620	2694-116	pendant/ ornament		X		
3620	2741-176	groundstone fragment		X		
3620	2750-607	pendant/ ornament		X		
3620	2764-122	pendant/ ornament		X		
3620	2819-30	pendant/ ornament		X		
3620	2882	pottery scoop/ ladle		X		
3620	2993-10	groundstone fragment		X		
3620	3087-43	bead		X		
3620	3103-26	pendant/ ornament		X		
3620	3325-2-3	reconstructed pot	X			
3620	3503-21	bead		X		
3620	3586-46	groundstone fragment		X		
3620	3587-398	groundstone fragment		X		
3620	3823-158	bead		X		
3620	3831-10	pendant/ ornament		X		
3620	3831-11	pendant/ ornament		X		
3620	3831-8	pendant/ ornament		X		
3620	3831-9	pendant/ ornament		X		
3620	3918-18	pendant/ ornament		X		
3620	4555-32	quartz crystal		X		
3620	4564-79	quartz crystal		X		
3620	4610-17	quartz crystal		X		
3620	4610-77	bead		X		
3620	4617-58	quartz crystal		X		
3620	4663-15	bead		X		
3620	4682-34	bead		X		
3620	672-80	groundstone fragment		X		
3621	125-1	stone abrader				X
3621	148-1	glass bead		X		
3621	153-26	carved stick				X
3621	156-3	glass bead		X		
3621	157-31	groundstone fragment		X		
3621	158-1	tin strips				X
3621	169-4	glass bead		X		
3621	171-2	ceramic bead		X		
3621	181-1	groundstone fragment		X		
3621	188-2	biface		X		
3621	201-2	glass bead		X		
3621	204-2	glass bead		X		
3621	208-2	glass bead		X		
3621	220-2	glass bead		X		
3621	224-7	biface		X		
3621	243-3	juniper seed bead		X		
3621	270-55	stone bead		X		
3621	3-55	glass bead		X		
3621	337-1	bone bead		X		
3621	369-57	glass bead		X		
3621	370-4	bone bead		X		
3621	372-2	glass bead		X		

Table 1: Continued

Site #	Item ID	Item Description	NAGPRA			Non-NAGPRA
			Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object
3621	377-3	biface		X		
3621	380-3	pipe fragment		X		
3621	384-105	glass bead		X		
3621	392-2	glass bead		X		
3621	4-50	shell bead		X		
3621	424-3	bone bead (whistle?)		X		
3621	424-35	shell bead		X		
3621	427-2	glass bead		X		
3621	431-2	bone bead		X		
3621	431-3	bone bead		X		
3621	439-142	glass bead		X		
3621	443-1	groundstone fragment		X		
3621	445-49	groundstone fragment		X		
3621	466-1	metal scissors				X
3621	467-1	lump of clay		X		
3621	468-1	biface		X		
3621	505-1	glass bead		X		
3621	505-2	glass bead		X		
3621	516-14	bone bead		X		
3621	516-15	glass bead		X		
3621	518-2	bone bead		X		
3621	519-1	bone bead		X		
3621	519-2	bone bead		X		
3621	519-3	cordage piece		X		
3621	520-1	bone bead		X		
3621	526-1	cordage piece		X		
3621	526-2	cordage piece		X		
3621	526-3	cordage piece		X		
3621	526-4	cordage piece		X		
3621	526-5	cordage piece		X		
3621	527-1	bundle of fibers				X
3621	529-1	notched arrow shaft		X		
4015	1045-7	pendant/ ornament		X		
4015	123-2	pendant/ ornament		X		
4015	172-3	pendant/ ornament		X		
4015	998-1	groundstone fragment	X			
4015	998-2	groundstone fragment	X			
4015	998-3	groundstone fragment	X			
4015	998-4	groundstone fragment	X			
4015	998-5	groundstone fragment	X			
4015	998-6	groundstone fragment	X			
4015	998-7	groundstone fragment	X			
4015	998-8	groundstone fragment	X			
4021	4146-2	perforated tin strip				X
4021	4173-2	white bead				X
4023	1-1	small pot	X			
4023	3	steel knife				X
4040	3623-8	pendant fragment		X		
4040	3675-2	glass bead		X		

Table 1: Continued

Site #	Item ID	Item Description	NAGPRA			Non-NAGPRA
			Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object
4040	3683-2	glass bead		X		
4040	3744-5	pendant fragment		X		
4040	3745-9	pendant fragment		X		
4040	3752-2	button				X
4040	3774-3	button				X
4040	3817-1	metal awl		X		
4040	3841-1	pumice stone fragment		X		
4040	3861-1	glass bead		X		
4040	3912-2	glass bead		X		
4047	1	metal sickle blade				X
4053	2	tin can				X
4203	516-2	stone shaft straightener		X		
4203	640-1	glass bead		X		
4203	672-2	pipe fragment		X		
4585	1001-1	biface	X			
4585	1001-10	bead	X			
4585	1001-3	bead	X			
4585	1001-4	bead	X			
4585	1001-4-6	reconstructed pot	X			
4585	1001-5	bead	X			
4585	1001-6	bead	X			
4585	1001-7	bead	X			
4585	1001-8	bead	X			
4585	1001-9	bead	X			
4585	1002-10	bead	X			
4585	1002-11	bead	X			
4585	1002-12	bead	X			
4585	1002-13	bead	X			
4585	1002-14	bead	X			
4585	1002-15	bead	X			
4585	1002-16	bead	X			
4585	1002-17	bead	X			
4585	1002-18	bead	X			
4585	1002-19	bead	X			
4585	1002-20	bead	X			
4585	1002-21-a	bead	X			
4585	1002-21-b	bead	X			
4585	1002-22	bead	X			
4585	1002-23	bead	X			
4585	1002-24	bead	X			
4585	1002-25	bead	X			
4585	1002-26	bead	X			
4585	1002-27	bead	X			
4585	1002-28	bead	X			
4585	1002-29	bead	X			
4585	1002-3	bead	X			
4585	1002-30	bead	X			
4585	1002-31	bead	X			
4585	1002-32	bead	X			

Table 1: Continued

Site #	Item ID	Item Description	NAGPRA			Non-NAGPRA
			Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object
4585	1002-33	bead	X			
4585	1002-34	bead	X			
4585	1002-35	bead	X			
4585	1002-36	bead	X			
4585	1002-37	bead	X			
4585	1002-38	bead	X			
4585	1002-39	bead	X			
4585	1002-4	bead	X			
4585	1002-40	bead	X			
4585	1002-41	bead	X			
4585	1002-42	bead	X			
4585	1002-43	bead	X			
4585	1002-44	bead	X			
4585	1002-45	bead	X			
4585	1002-46	bead	X			
4585	1002-47	bead	X			
4585	1002-48	bead	X			
4585	1002-49	bead	X			
4585	1002-5	bead	X			
4585	1002-50	bead	X			
4585	1002-51	bead	X			
4585	1002-52	bead	X			
4585	1002-53	bead	X			
4585	1002-55	bead	X			
4585	1002-6	bead	X			
4585	1002-7	bead	X			
4585	1002-8	bead	X			
4585	1002-9	bead	X			
4585	1005	bead	X			
4585	113-2	biface	X			
4585	201-1	biface	X			
4588	10-1	perforated tin strip	X			
4588	1049-1	groundstone fragment	X			
4588	1049-2	groundstone fragment	X			
4588	1049-3	groundstone fragment	X			
4588	1049-4	groundstone fragment	X			
4588	1049-5	groundstone fragment	X			
4588	1049-6	groundstone fragment	X			
4588	1049-7	groundstone fragment	X			
4588	1069-1	groundstone fragment	X			
4588	1069-2	groundstone fragment	X			
4588	1069-3	groundstone fragment	X			
4588	1084-1	groundstone fragment	X			
4588	1094-1	groundstone fragment	X			
4588	1097-1	groundstone fragment	X			
4588	138-8	groundstone fragment	X			
4588	1500-2	glass button	X			
4588	2323-1	pipe fragment	X			
4588	2839-21	glass button	X			

Table 1: Continued

Site #	Item ID	Item Description	NAGPRA			Non-NAGPRA
			Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object
4588	3309-4	17 fused glass beads	X			
4588	6017-3	perforated tin strip	X			
4588	6534-1-a	pendant fragment	X			
4588	6534-1-b	pendant fragment	X			
4588	6598-43	perforated tin strip	X			
4588	6630-1	perforated tin strip	X			
4588	7003-77	stone drill	X			
4869	481-9	incised stone	X			
4892	1704-1	projectile point		X		
4892	1708-1	projectile point		X		
4892	1709-1	projectile point		X		
4892	392-1	projectile point		X		
4892	400-1	projectile point		X		
4892	856-1	projectile point		X		
4892	866-1	projectile point		X		
5207	736-6	incised stone				X
5542	1	pendant fragment		X		
5800	1-1	glass bead	X			
5800	1-2	glass bead	X			
7847	3-1	pendant fragment		X		
7847	38-11	bifacial knife		X		
none	0-0	basket				X
			104	147	0	16

Note: Of the 104 Unassociated Funerary Items, 92 were found near a human parietal bone (Sites 4585 and 4588), and 2 were found next to the child burial (Site 5800). A single groundstone broken in 8 pieces (Site 4015), and 2 broken ceramic pots (Sites 4023 and 3620) were thought to be funerary because of their breakage pattern.

Table 2: Final NAGPRA Item Disposition Recommendations To The Tribes From the C.G.T.O, CGTO NAGPRA Subgroup, and the Tribal Elders (n=251)

Site #	Item ID	Item Description	Return to Where Found	Leave at DRI	Return to Tribe
2638	6		X		
2674	1	pendant			X
3393	1101-1	bead	X		
3393	1101-2	bead	X		
3393	1105-1	bead	X		
3393	1113-1	bead	X		
3393	1115-1	bead	X		
3393	1184-1	bead	X		
3393	1184-2	bead	X		
3393	1184-3	bead	X		
3393	1191-1	pendant/ ornament	X		
3393	1200-1	bead	X		
3393	1203	reconstructed pot	X		
3393	1204-1	bead	X		
3393	1205-1	bead	X		
3393	1207	reconstructed pot base	X		
3393	1210-1	bead	X		
3393	1210-2	bead	X		
3393	1210-3	bead	X		
3393	1210-4	bead	X		
3393	1212-1	bead	X		
3393	1212-2	bead	X		
3393	1212-3	bead	X		
3393	1213-1	bead	X		
3393	1218-1	pendant/ ornament	X		
3393	1246-1	bead	X		
3393	1247-1	bead	X		
3393	1249-1	quartz crystal	X		
3393	1259-1	bead	X		
3393	1259-2	bead	X		
3393	1260-1	bead	X		
3393	1260-2	bead	X		
3393	1271-1	bead	X		
3393	1282-1	bead	X		
3393	1294-1	bead	X		
3393	1295-1	bead	X		
3393	1312-1	bead	X		
3393	1315-1	bead	X		
3393	1325-1	bead	X		
3393	1325-2	bead	X		
3393	2010-5	stone ball	X		
3393	553-28	pendant/ ornament	X		
3620	1584-114	groundstone fragment	X		
3620	1592-88	groundstone fragment	X		
3620	1689-6	bead	X		
3620	2058-3	groundstone fragment	X		
3620	2656-175	bead	X		
3620	2694-116	pendant/ ornament	X		
3620	2741-176	groundstone fragment	X		
3620	2750-607	pendant/ ornament	X		
3620	2764-122	pendant/ ornament	X		
3620	2819-30	pendant/ ornament	X		
3620	2882	pottery scoop/ ladle	X		
3620	2993-10	groundstone fragment	X		
3620	3087-43	bead	X		
3620	3103-26	pendant/ ornament	X		
3620	3325-2-3	reconstructed pot	X		

Table 2: Continued

Site #	Item ID	Item Description	Return to Where Found	Leave at DRI	Return to Tribe
3620	3503-21	bead	X		
3620	3586-46	groundstone fragment	X		
3620	3587-398	groundstone fragment	X		
3620	3823-158	bead	X		
3620	3831-10	pendant/ ornament	X		
3620	3831-11	pendant/ ornament	X		
3620	3831-8	pendant/ ornament	X		
3620	3831-9	pendant/ ornament	X		
3620	3918-18	pendant/ ornament	X		
3620	4555-32	quartz crystal	X		
3620	4564-79	quartz crystal	X		
3620	4610-17	quartz crystal	X		
3620	4610-77	bead	X		
3620	4617-58	quartz crystal	X		
3620	4663-15	bead	X		
3620	4682-34	bead	X		
3620	672-80	groundstone fragment	X		
3621	148-1	glass bead	X		
3621	156-3	glass bead	X		
3621	157-31	groundstone fragment	X		
3621	169-4	glass bead	X		
3621	171-2	ceramic bead	X		
3621	181-1	groundstone fragment	X		
3621	188-2	biface	X		
3621	201-2	glass bead	X		
3621	204-2	glass bead	X		
3621	208-2	glass bead	X		
3621	220-2	glass bead	X		
3621	224-7	biface	X		
3621	243-3	juniper seed bead	X		
3621	270-55	stone bead	X		
3621	3-55	glass bead	X		
3621	337-1	bone bead	X		
3621	369-57	glass bead	X		
3621	370-4	bone bead	X		
3621	372-2	glass bead	X		
3621	377-3	biface	X		
3621	380-3	pipe fragment	X		
3621	384-105	glass bead	X		
3621	392-2	glass bead	X		
3621	4-50	shell bead	X		
3621	424-3	bone bead (whistle?)	X		
3621	424-35	shell bead	X		
3621	427-2	glass bead	X		
3621	431-2	bone bead	X		
3621	431-3	bone bead	X		
3621	439-142	glass bead	X		
3621	443-1	groundstone fragment	X		
3621	445-49	groundstone fragment	X		
3621	467-1	lump of clay		X	
3621	468-1	biface	X		
3621	505-1	glass bead	X		
3621	505-2	glass bead	X		
3621	516-14	bone bead	X		
3621	516-15	glass bead	X		
3621	518-2	bone bead	X		
3621	519-1	bone bead	X		

Table 2: Continued

Site #	Item ID	Item Description	Return to Where Found	Leave at DRI	Return to Tribe
3621	519-2	bone bead	X		
3621	519-3	cordage piece		X	
3621	520-1	bone bead	X		
3621	526-1	cordage piece		X	
3621	526-2	cordage piece		X	
3621	526-3	cordage piece		X	
3621	526-4	cordage piece		X	
3621	526-5	cordage piece		X	
3621	529-1	notched arrow shaft	*	*	
4015	1045-7	pendant/ ornament	X		
4015	123-2	pendant/ ornament	X		
4015	172-3	pendant/ ornament	X		
4015	998-1	groundstone fragment	X		
4015	998-2	groundstone fragment	X		
4015	998-3	groundstone fragment	X		
4015	998-4	groundstone fragment	X		
4015	998-5	groundstone fragment	X		
4015	998-6	groundstone fragment	X		
4015	998-7	groundstone fragment	X		
4015	998-8	groundstone fragment	X		
4023	1-1	small pot	*	*	
4040	3623-8	pendant fragment	X		
4040	3675-2	glass bead	X		
4040	3683-2	glass bead	X		
4040	3744-5	pendant fragment	X		
4040	3745-9	pendant fragment	X		
4040	3817-1	metal awl	X		
4040	3841-1	pumice stone fragment	X		
4040	3861-1	glass bead	X		
4040	3912-2	glass bead	X		
4203	516-2	stone shaft straightener	X		
4203	640-1	glass bead		X	
4203	672-2	pipe fragment	X		
4585	1001-1	biface	X		
4585	1001-10	bead	X		
4585	1001-3	bead	X		
4585	1001-4	bead	X		
4585	1001-4-6	reconstructed pot	X		
4585	1001-5	bead	X		
4585	1001-6	bead	X		
4585	1001-7	bead	X		
4585	1001-8	bead	X		
4585	1001-9	bead	X		
4585	1002-10	bead	X		
4585	1002-11	bead	X		
4585	1002-12	bead	X		
4585	1002-13	bead	X		
4585	1002-14	bead	X		
4585	1002-15	bead	X		
4585	1002-16	bead	X		
4585	1002-17	bead	X		
4585	1002-18	bead	X		
4585	1002-19	bead	X		
4585	1002-20	bead	X		
4585	1002-21-a	bead	X		
4585	1002-21-b	bead	X		
4585	1002-22	bead	X		

Table 2: Continued

Site #	Item ID	Item Description	Return to Where Found	Leave at DRI	Return to Tribe
4585	1002-23	bead	X		
4585	1002-24	bead	X		
4585	1002-25	bead	X		
4585	1002-26	bead	X		
4585	1002-27	bead	X		
4585	1002-28	bead	X		
4585	1002-29	bead	X		
4585	1002-3	bead	X		
4585	1002-30	bead	X		
4585	1002-31	bead	X		
4585	1002-32	bead	X		
4585	1002-33	bead	X		
4585	1002-34	bead	X		
4585	1002-35	bead	X		
4585	1002-36	bead	X		
4585	1002-37	bead	X		
4585	1002-38	bead	X		
4585	1002-39	bead	X		
4585	1002-4	bead	X		
4585	1002-40	bead	X		
4585	1002-41	bead	X		
4585	1002-42	bead	X		
4585	1002-43	bead	X		
4585	1002-44	bead	X		
4585	1002-45	bead	X		
4585	1002-46	bead	X		
4585	1002-47	bead	X		
4585	1002-48	bead	X		
4585	1002-49	bead	X		
4585	1002-5	bead	X		
4585	1002-50	bead	X		
4585	1002-51	bead	X		
4585	1002-52	bead	X		
4585	1002-53	bead	X		
4585	1002-55	bead	X		
4585	1002-6	bead	X		
4585	1002-7	bead	X		
4585	1002-8	bead	X		
4585	1002-9	bead	X		
4585	1005	bead	X		
4585	113-2	biface	X		
4585	201-1	biface	X		
4588	10-1	perforated tin strip	X		
4588	1049-1	groundstone fragment	X		
4588	1049-2	groundstone fragment	X		
4588	1049-3	groundstone fragment	X		
4588	1049-4	groundstone fragment	X		
4588	1049-5	groundstone fragment	X		
4588	1049-6	groundstone fragment	X		
4588	1049-7	groundstone fragment	X		
4588	1069-1	groundstone fragment	X		
4588	1069-2	groundstone fragment	X		
4588	1069-3	groundstone fragment	X		
4588	1084-1	groundstone fragment	X		
4588	1094-1	groundstone fragment	X		
4588	1097-1	groundstone fragment	X		
4588	138-8	groundstone fragment	X		

Table 2: Continued

Site #	Item ID	Item Description	Return to Where Found	Leave at DRI	Return to Tribe
4588	1500-2	glass button	X		
4588	2323-1	pipe fragment	X		
4588	2839-21	glass button	X		
4588	3309-4	17 fused glass beads	X		
4588	6017-3	perforated tin strip	X		
4588	6534-1-a	pendant fragment	X		
4588	6534-1-b	pendant fragment	X		
4588	6598-43	perforated tin strip	X		
4588	6630-1	perforated tin strip	X		
4588	7003-77	stone drill	X		
4869	481-9	incised stone	X		
4892	1704-1	projectile point	*	*	
4892	1708-1	projectile point	*	*	
4892	1709-1	projectile point	*	*	
4892	392-1	projectile point	*	*	
4892	400-1	projectile point	*	*	
4892	856-1	projectile point	*	*	
4892	866-1	projectile point	*	*	
5542	1	pendant fragment	*		*
5800	1-1	glass bead	X		
5800	1-2	glass bead	X		
7847	3-1	pendant fragment		X	
7847	38-11	bifacial knife	X		
			240	**17**	**2**

Note: Nine NAGPRA items had an equal number of responses, so the totals presented here are skewed for this reason.

* = represents NAGPRA items where the disposition recommendations were split equally.

CHAPTER TWO

CONSULTATION PROCEDURES AND RESULTS

In the initial NAGPRA meeting on March 1994, the CGTO appointed a subset of its members to serve as a NAGPRA Subgroup (Photos 1-2). The main tasks of the NAGPRA Subgroup in the early stage of the consultation were:

(1) to review that portion of the NTS archaeological collection that is currently curated by DRI,
(2) to select potential NAGPRA items from this collection, and
(3) to recommend guidelines for NAGPRA consultation with tribal elders.

These tasks were accomplished as follows:

Selection of Potential NAGPRA Items by the NAGPRA Subgroup

The NAGPRA Subgroup reviewed the collection and selected 283 items for further consultation. Most of these items were recovered from 25 archaeological sites at 8 localities or places on the NTS; five single findings came from miscellaneous locations in Paiute and Rainier Mesas (Appendix A). Eventually, 267 were viewed by the tribal representatives because seventeen glass beads that had been counted individually at first were found to be fused together by fire; DRI archaeologists recatalogued them as a single artifact.

To select the 267 artifacts, the NAGPRA Subgroup extensively reviewed DRI published site reports, site records, and other relevant data that could provide evidence for ceremonial and funerary use of a particular place and the artifacts found there (Photos 3-4). In the course of this review, the NAGPRA Subgroup developed a list of what they called ***indicator items***, which are items generally defined as those of high personal, cultural, and religious value because of certain inherent or other physical characteristics such as detail of workmanship, function, size, presence of red pigment stains, or inherent power of the item. The criteria for selecting indicator items are:

(1) ***Beads.*** All beads are considered to be highly valued personal or group items; they would not have been lost, but may have been ceremonially placed or left as offerings or ceremonially disposed of.

Photo 1: Consolidated Group of Tribes and Organizations - NAGPRA Consultation Meeting, NTS

Photo 2: NAGPRA Subgroup members examine artifacts and research reports at DRI, Las Vegas

Photo 3: NAGPRA Subgroup members visit archaeological sites at the NTS

Photo 4: NAGPRA Subgroup members in the field with R. Stoffle and L. Pippin

(2) ***Pendants.*** The criteria for pendants, incised stones, and ornaments are the same rationale used for beads.

(3) ***Pipes.*** All pipes made of stone and clay were selected. Pipes were used for the ceremonial smoking of tobacco and for providing a source of smoke for smudging ceremonies. Pipes for the smoking of tobacco were not used for everyday smoking; rather, they were ceremonial items and may therefore be categorized as sacred objects.

(4) ***Crystals.*** All crystals possess inherent power and were used by medicine men for ceremonial purposes, not everyday purposes.

(5) ***Pigment-stained Artifacts.*** All artifacts with evidence of staining that may be red hematite paint were considered ceremonial items, not used for everyday purposes.

NAGPRA Interview Methods

A total of 32 representatives of 16 tribes and 2 organizations from the CGTO came to evaluate the 267 potential NAGPRA artifacts. During a two-day visit, each representative identified the NAGPRA items and provided recommendations regarding their final disposition. These visits occurred between July 24 and September 23, 1995. Artifact viewing and interviews were conducted at the DRI curation facility in Las Vegas. Tribal cultural resource experts provided recommendations for each NAGPRA item selected by the Subgroup. A list of the people who participated in the interviews is given in Appendix B.

Consultation Procedures

The NAGPRA Subgroup provided recommendations that guided the interviews with CGTO representatives. Consultation with tribal representatives was held at the DRI curation facility in Las Vegas, Nevada. This room was furnished with tables, magnifying viewing lamps, and audio and visual equipment. The Subgroup prepared detailed introductions regarding (1) the purposes and goals of NAGPRA consultation at NTS and (2) pertinent legal issues that were presented at the opening of each two-day visit. A key component of the introductory presentation was the evaluation and discussion of NAGPRA definitions of "unassociated funerary objects," "sacred objects," and "objects of cultural patrimony."

The potential NAGPRA items were presented to the representatives in groups according to the places from which they were found. In several cases, sites that archaeologists had given separate numbers were combined into one place based on the interpretations of those places by the Subgroup. The presentation of items at each site included a slide show and discussion of the place from which they came. Archaeological reports were available, and persons familiar with the collection and the excavations were present so tribal representatives could ask questions about the objects and the places from which artifacts came. Thereafter, tribal representatives

proceeded to view the artifacts from each place (Photos 5-6). During the first meeting day, the representatives viewed artifacts from places #1, #2, and #3. Items from places #4 thru #8 and miscellaneous proveniences were viewed on the second meeting day.

All tribal representatives viewed the artifacts at the same time, and then each responded to a questionnaire designed specifically for this consultation according to the recommendations given by the NAGPRA Subgroup (Figure 1). The questionnaire was divided in three sections. The first section contained information on the tribal and ethnic affiliation of the respondent, name of the interviewer, place and site provenience, and identification number of an item. The second section comprised questions about the NAGPRA category chosen by the respondent for a particular item, the justification for his or her choice, the functional and formal associations of the item, and recommendations regarding its final disposition. The third section contained questions regarding the place where the item was originally found and the degree to which the type of place (or site) influenced the respondent's decision to classify an item into one of the three NAGPRA categories.

Microsoft Access NAGPRA Database

Each tribal representative was afforded an individual interview during which he or she was paired with an ethnographer who entered the tribal representatives' responses directly into the database via computer (Photos 7-8). Each interview was also recorded on tape. Interviews on each NAGPRA item were carried out by four UofA research team members: Richard Stoffle, Diane Austin, David Halmo, and Nieves Zedeno. Multiple interviews for 267 items generated 8,544 individual records. To increase efficiency and preserve accuracy, a Microsoft Access relational database was created for direct entry of each interview.

Potential NAGPRA items from the NTS collection included several classes of contextually associated and/or functionally similar artifacts, such as 33 beads taken from a single location or 8 fragments of a broken grinding stone. Tribal representatives had the opportunity to view and comment upon each item individually. The process also accommodated individuals who recognized all members of a single object group as having the same purpose and therefore allowed the tribal representatives to discuss the objects together. Likewise, tribal representatives were able to state that all items from a single place that had been part of a single ceremony would fall into the same NAGPRA category and should be disposed of in the same manner. The database was created to allow the ethnographer the option of entering each item separately and of copying a single response for multiple items. More specifically, the NAGPRA database had the following properties:

> ***Flexibility***. To keep tribal representatives engaged in the process, the simultaneous interviews and data entry allowed each individual to talk about the objects from one place in whatever order was desired, to talk about each object individually or to make one response to cover all items, to provide information explaining his/her evaluation of each

Photo 5: Western Shoshone elders view the NTS artifacts at DRI, Las Vegas

Photo 6: Southern Paiute elders view the NTS artifacts at DRI, Las Vegas

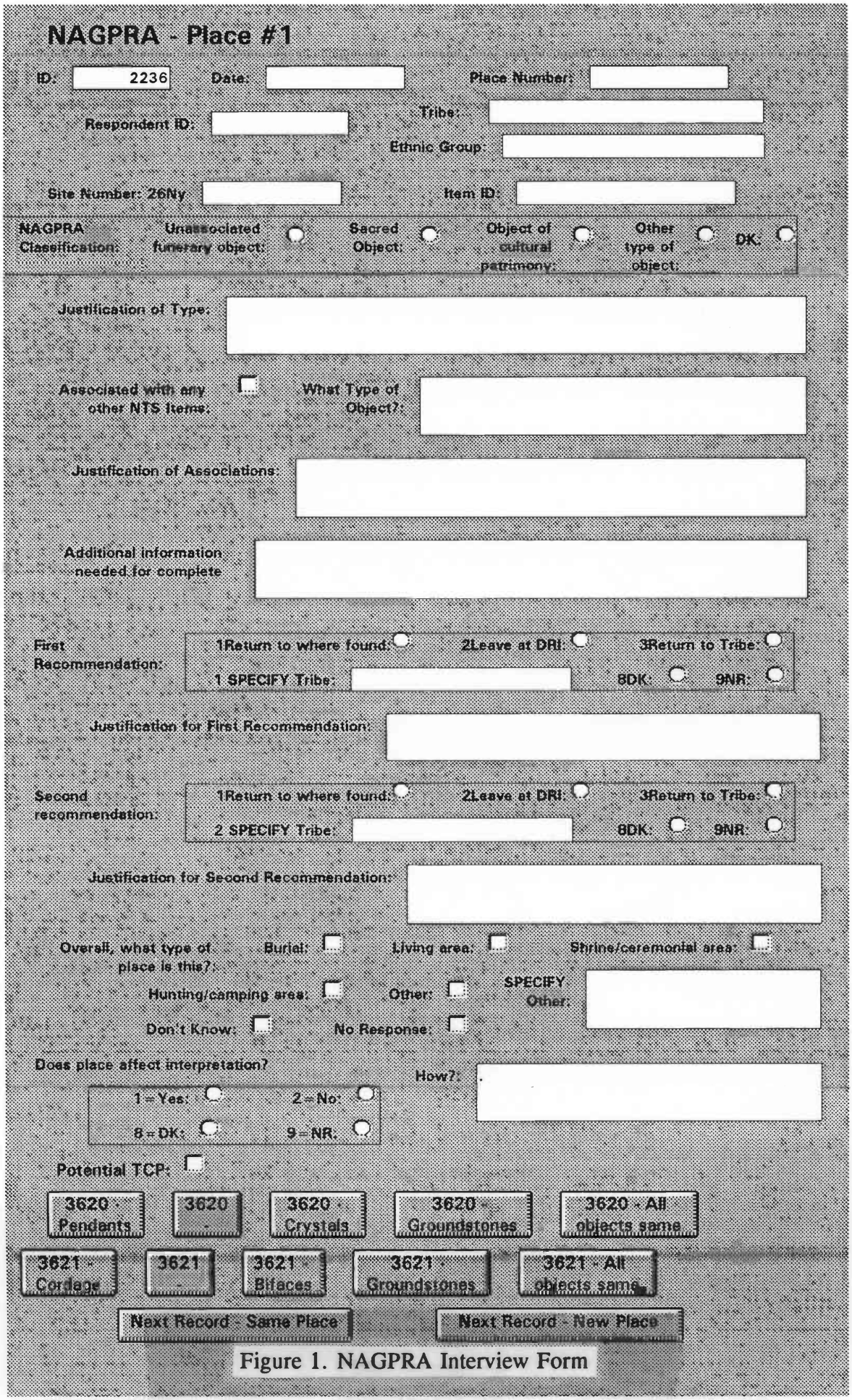


Figure 1. NAGPRA Interview Form

Photo 7: A UofA ethnographer records NAGPRA information provided by an Owens Valley Paiute elder

Photo 8: A Southern Paiute elder studies the ACCESS computer database

item as well as the category into which the object falls (e.g., numbers and text), and to include alternative choice items (e.g., which NAGPRA category) as well as multiple choice items (e.g., what kind of place is this).

Verifiability. Both the ethnographers and the tribal representatives were able to see and understand what was happening to the information as it was entered into the program.

High Capacity. The program is able to store and use large amounts of data.

Simple Data Manipulation. The program offered users without extensive computer and database expertise the ability to manipulate the data easily and obtain summary tables for the questionnaire data.

Methods of Data Analysis

The preliminary data analysis focused on quantifying and summarizing interview responses for two key questions:

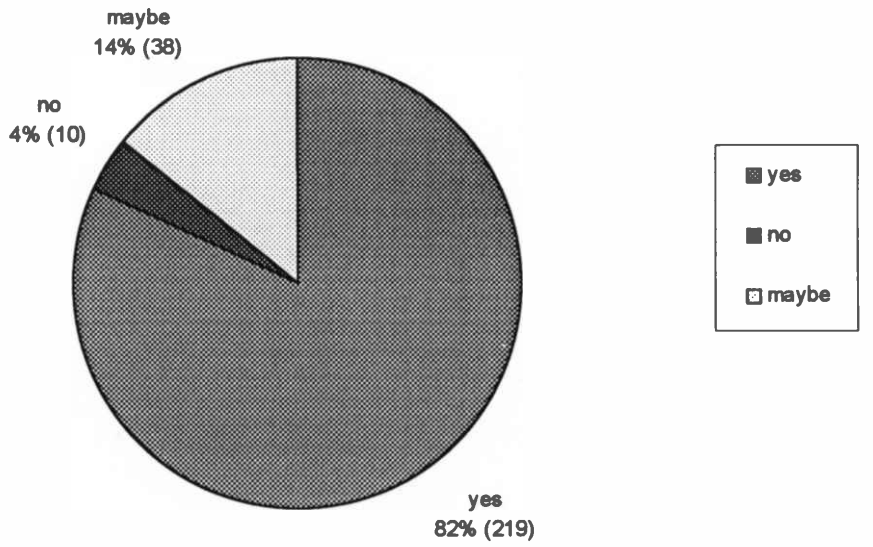
(1) Is this a NAGPRA item? and
(2) If this is a NAGPRA item, what would you recommend regarding its final disposition?

Procedures for Quantifying NAGPRA Item Identifications

Not all 267 items selected for consultation by the NAGPRA Subgroup members in 1994 were classified by tribal representatives as belonging in one of the three NAGPRA categories (unassociated funerary objects, sacred objects, and objects of cultural patrimony). Complete agreement in NAGPRA identifications (100%) was reached only for those items collected near the cairn containing a child burial (site 5800). Appendix C describes the item-by-item NAGPRA classifications.

To determine which items were identified as NAGPRA objects by the majority of representatives, a ratio of yes:no responses was calculated. In our summaries, a NAGPRA item was classified into one of two NAGPRA categories: "Yes" or "No", when at least two-thirds or 66% of the responses indicated that such item was NAGPRA or not. For example, if all 32 people responded to a question, a ratio of 2:1 (or 2/3) would be reached when 21 of them gave the same response. A third category, called "MAYBE" NAGPRA was assigned to those items with ratios that did not achieve the 2:1 majority for classifying them as YES or NO NAGPRA. In other words, items were classified as MAYBE NAGPRA if less than two-thirds of the people responded with the same answer. Figure 2 represents the ratio of "YES" NAGPRA to "NO" NAGPRA artifacts. Appendices D, E, and F show an item-by-item ratio for each of the following NAGPRA categories, respectively:

Figure 2: How Many Are NAGPRA Items? (n=267)



"YES" NAGPRA ITEMS (2/3 or more responded "yes")	219
"MAYBE" NAGPRA ITEMS (less than 2/3 responded either "yes" or "no")	38
"NO" NAGPRA ITEMS (2/3 or more responded "no")	10
TOTAL REVIEWED ITEMS	267

Individual "Don't Know" and "No Response" answers to the question, "is this a NAGPRA item?" were excluded from the ratio calculations, because they failed to provide a positive or negative NAGPRA identification. Thus, for example, if there were 8 "Don't Know" or "No Response" answers for an individual item, the 2:1 ratio was calculated for the remaining 24 YES or NO NAGPRA responses (total respondents=32).

Procedures for Quantifying Recommendations for the Disposition of NAGPRA Items

Percentages of responses for each of three alternative recommendations, "return to where found," "leave at DRI," and "return to tribe," were tabulated for the 219 "YES" and 38 "MAYBE" NAGPRA items (219 + 38 = 257). Again, there was no 100% agreement in the recommendations given for each NAGPRA item.

One of the major problems for determining majority of a specific recommendation is the fact that representatives had three alternatives from which to choose. The solution recommended by the NAGPRA Subgroup was to use a simple majority of 1 to determine dominant trends for the recommendations for final disposition of NAGPRA items.

The preliminary analysis showed the following trends in the recommendation responses:

* In 183 of 257 cases, the **"return to where found"** recommendations was selected by 50% or more of the representatives.

* In 1 of 257 cases the recommendation **"leave at DRI"** was chosen by 50% or more of the representatives.

* In 1 of 257 cases the recommendation **"return to a tribe"** was chosen by 50% or more of the representatives.

* In 12 of 257 cases there is a clear tie between any two of the three alternative recommendations.

* In 60 of 257 cases the percentages of three alternative responses fit a simple majority of 1.

Appendices G and H show item-by-item disposition recommendations for the "YES" NAGPRA and "MAYBE" NAGPRA categories, respectively.

NAGPRA Subgroup Meeting - Summary of Decisions

The NAGPRA Subgroup met in Tucson, on November 8-11, 1995, to review the preliminary findings of the NAGPRA consultation for the NTS archaeological collection and draft recommendations for final disposition of NAGPRA items. These recommendations were then to be reviewed by the CGTO. Present at the meeting were the following persons:

NAGPRA Subgroup

Richard Arnold, Pahrump Paiute Indian Tribe, Nevada
Bertha Moose, Big Pine Paiute-Shoshone Indian Tribe, California
Gaylene Moose, Big Pine, Paiute-Shoshone Indian Tribe, California
Pauline Estevez, Timbisha Shoshone Indian Tribe, California
Benn Pikyavit, Kaibab Paiute Indian Tribe, Arizona
Maurice Frank, Yomba Shoshone Indian Tribe, Nevada

Desert Research Institute
Lonnie Pippin

Bureau of Applied Research in Anthropology, UofA
Richard Stoffle
María N. Zedeño
Mari Tojo (research assistant)

Tasks of the NAGPRA Subgroup

The tasks to be accomplished by the NAGPRA Subgroup at this meeting were:

(1) to review and approve the procedures used for quantifying and summarizing information regarding the NAGPRA classification of the NTS list of 267 items,

(2) to review and approve the procedures used for quantifying and summarizing information regarding the recommendations for final disposition of NAGPRA items,

(3) to provide recommendations regarding the NAGPRA classification of "MAYBE" NAGPRA items, and

(4) to provide recommendations regarding those NAGPRA items for which tribal elders could not reach a consensus about their final disposition.

For this meeting, the UofA team put together a NAGPRA Subgroup Workbook entitled *NAGPRA Consultation and the Nevada Test Site Collection - NAGPRA Subgroup Meeting, November 8-11, 1995, Tucson,* containing information on the procedures for analyzing the information collected through interviews with tribal representatives, descriptive tables that summarized the representatives' responses for each item (see Appendices C-H), and a printout of individual comments on NAGPRA classifications for those items falling within the "MAYBE" category and recommendations for disposition.

Review of NAGPRA Classifications

Decisions made by the NAGPRA Subgroup regarding the NAGPRA classification of 38 "MAYBE" items were based on:

(1) whether each of the "MAYBE" NAGPRA items was an *indicator item* and if so, whether it would continue to be evaluated in terms of the criteria originally established by the Subgroup,

(2) whether there was additional archaeological information that would allow the Subgroup to make an informed decision about the function of a particular item,

(3) whether new opinions were expressed by tribal representatives regarding the question "Is this a NAGPRA item?," and

(4) whether there was a high number of tribal representatives who said they "did not know" if an item fell into a NAGPRA class or not.

Upon carefully reviewing each definition provided by NAGPRA, reading and evaluating each of the respondents' justifications for the NAGPRA identifications of 38 "MAYBE" NAGPRA items, the Subgroup decided to cast a YES or NO vote for each of the 38 items and add their votes (n=6) to the total number of responses. This vote was done on an item-by-item basis. The purpose of this procedure was to break tied YES:NO NAGPRA identifications and advance a decision on how to classify each MAYBE NAGPRA item. After the review of justifications, the UofA team recorded a public voice "YES/NO" vote from each Subgroup member.

The Subgroup members, who had been deeply involved in the NAGPRA consultation from the onset of this process, had visited the places where the items were uncovered and read

the archaeological reports on each site, and had reviewed the law in detail, felt that they had the knowledge to make a decision regarding the final classification of MAYBE NAGPRA items. As explained below, their decision to cast a vote was later supported and approved by the CGTO.

The outcome of this voting session is summarized in Figure 3 which shows the percentage of agreement or disagreement between the tribal cultural experts the Subgroup. Most of the time (73%) the Subgroup members agreed with the direction established by the elders. The Subgroup disagreed occasionally (19%) with the elders. Elder ties were evenly split by Subgroup votes. See Table 3 for the raw counts on which the pie chart percentages were based.

The rationale given by the NAGPRA Subgroup members for including 9 items for which there was a slight majority of NO votes in the YES NAGPRA list was:

* ***Groundstone fragments*** (site 3621 items 157-31, 181-1, 443-1, 445-49). Subgroup members read the elders' comments in which red-staining was observed on these items and decided that, if certain elders noticed red staining, then all these groundstone fragments should be included in the YES NAGPRA list.

* ***Bifaces*** (site 3621 items 188-2, 224-7, and 468-1). Subgroup members read the elders' comments on the use of sharp-edge objects for healing and blood-letting, and added their agreement to these comments.

* ***Metal awl*** (site 4040, item 3817-1). Two reasons for including this item in the YES NAGPRA list were given by the Subgroup members: (1) it was found in association with a pipe fragment and thus it could have been part of a ceremonial kit, and (2) it was probably used for medicinal purposes.

* ***Shaft Straightener*** (site 4203 item 516-2). The Subgroup members decided to include this item in the YES NAGPRA lists because of its association with a pipe, which suggests it was used or disposed of ceremonially.

As a result of the Subgroup voting, 6 "MAYBE" NAGPRA items were declared "NO" NAGPRA, whereas 32 "MAYBE" NAGPRA items were declared "YES" NAGPRA. Appendix I presents a list of the YES/NO votes recorded for each of the 38 "MAYBE" NAGPRA items.

Review of Recommendations for Final Disposition of NAGPRA Items

The NAGPRA Subgroup reviewed the procedures for quantifying and summarizing disposition recommendations as well as the preliminary findings on these recommendations. As shown in Table 4, between 51.7% and 70% of the tribal cultural experts recommended that the NAGPRA items be returned to where they were found.

Table 3: "Maybe" NAGPRA Items-Comparison Between Elders and Subgroups Responses (n=38)

	Elders- no	Elders- tie	Elders- yes	Totals
Subgroup- no	3	2	1	6
Subgroup- yes	9	2	21	32
	12	4	22	**38**

Figure 3: Percent of Agreement between Elders and Subgroup Participants for "Maybe" NAGPRA Items

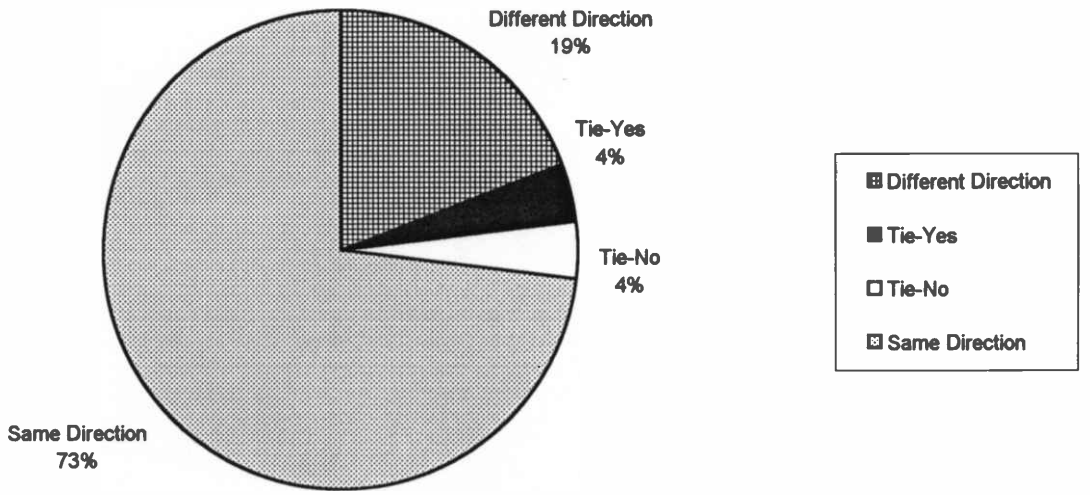


Table 4: NAGPRA Category by Disposition Recommendation

Disposition Recommendations	NAGPRA Category					
	Unassociated Funerary Object		Sacred Object		Object of Cultural Patrimony	
Leave at DRI	701	21.2%	787	27.3%	8	7.3%
Return to Tribe	291	8.8%	608	21.1%	44	40.4%
Return to Where Found	2,314	70.0%	1,491	51.7%	57	52.3%
Total	**3306 (100%)**		**2886 (100%)**		**109 (100%)**	

Photo 9: NAGPRA Subgroup members review the consultation findings, Tucson

Despite this clear trend in the data collected through interviews, there remained 12 NAGPRA items with tied responses, and 60 NAGPRA items for which there was a simple majority of 1 for one of the three disposition alternatives. The NAGPRA Subgroup unanimously recommended that all NAGPRA items for which the recommendation "return to where found" shows a *simple majority of 1 or a tie with any other alternative* be returned to the NTS.

NAGPRA Subgroup Recommendations

Regarding the final disposition of NAGPRA items, the NAGPRA Subgroup made more explicit recommendations:

(1) Members of the CGTO are collectively culturally affiliated with the NAGPRA items from the NTS, therefore, the final NAGPRA classifications and disposition decisions should reflect this collective cultural affiliation.

(2) Individual recommendations for final disposition expressed by the representatives during the interview process show a collective desire to return most NAGPRA items to the place where they were found.

(3) Religious rites include individual offerings as well as group offerings and thus items associated with either of these types of offerings should be considered "sacred objects." Items associated with memorial services traditionally conducted a year after an individual's death should be considered "unassociated funerary objects" because these were disposed of during a memorial rite honoring the dead. Memorial services are seldom carried out at the individual's grave, thus, these items may not be found in association with human remains.

(4) Removal of cultural items from sites where religious ceremonies and funerary rites have been performed causes great disturbance in the locations where they were originally placed or ceremonially disposed of.

(5) In discussing the actual process of returning items where they were found, the Subgroup would like the CGTO to consider the following issues:

* Are the items being returned going to be safe from further disturbance?

* Which is the proper ceremonial procedure for returning NAGPRA items?

* If items cannot be returned to the exact place where they were found, which could be a safe and proper location within NTS where they can be safely returned?

* Should the CGTO consider the possibility of constructing a vault-like container at NTS so that items are as close to their original place as possible while at the same they are kept safe from further disturbance?

* Should NAGPRA items be placed somewhere that keeps them safe but at the same time offers Indian people the possibility of retrieving them for ceremonial use?

A summary of the NAGPRA Subgroup meeting, the Subgroup recommendations, and an edited and expanded summary of the NAGPRA interview data analysis were presented in the Preliminary Draft Report entitled *NAGPRA Consultation and the Nevada Test Site Collection* (Stoffle, Zedeno, Austin, and Halmo, November 22 1995). This report was prepared as a workbook for the following CGTO meeting.

CGTO Meeting Summary

On November 30-December 3, 1995 a meeting was held at the NTS to review and discuss the NAGPRA consultation procedures and findings. Present at the meeting were representatives from the members of the CGTO, DOE/NV officials, DRI archaeologists, and the UofA team. This meeting is summarized in the report entitled *Native American Graves Protection and Repatriation Act (NAGPRA) consultation and the Nevada Test Site Collection - Consolidated Group of Tribes and Organizations (CGTO) Meeting Summary Report* (Stoffle and Zedeno, February 5 1996).

Dr. Richard Stoffle, from the University of Arizona, reviewed in detail the complete process of NAGPRA consultation. Dr. Stoffle explained to the meeting attendants each consultation step: the initial CGTO Meeting in March 1994, the formation of the NAGPRA Subgroup and the activities conducted by its members, tribal elder interviews, data processing and analysis, and review of consultation results by the NAGPRA Subgroup members.

Ms. Gaylene Moose, Mr. Richard Arnold, and Mr. Maurice Frank, as members of the NAGPRA Subgroup, explained the Subgroup involvement in the NAGPRA consultation process. Key decision steps included the selection of potential NAGPRA items, visits to archaeological sites, planning of elder interviews, and review of results. The NAGPRA Subgroup members submitted their decisions and recommendations made at the Tucson meeting in November 8-11, 1995, to the CGTO representatives for review and approval.

Dr. Stoffle presented a synopsis of NAGPRA item identifications and recommendations for final disposition of unassociated funerary objects, sacred objects, and objects of cultural patrimony, that were provided by tribal cultural experts during the interview process.

At the end of this presentation, the CGTO representatives gathered in executive session to review the information provided by the UofA ethnographers and the NAGPRA Subgroup members. In executive session, the CGTO made the following decisions and presented the following NAGPRA recommendations to DOE/NV:

1. The CGTO approves the findings of the NTS NAGPRA Preliminary Report developed by the University of Arizona ethnographic team.

2. The CGTO recommends that an abbreviated version of the preliminary report, including a one-page summary of the NAGPRA interactions, be provided to each tribe and organization of the CGTO. All of the remarks of the individuals who participated in the NAGPRA consultation effort will remain confidential unless so authorized by the participating individual. All of the detailed data collected during this effort will be maintained and made available to participating tribes and organizations as appropriate.

3. The CGTO recommends that a NAGPRA subgroup be appointed by each ethnic group for making determinations about repatriation. The subgroup will consist of two representatives each from the Southern Paiutes, Western Shoshones, and Owens Valley Paiutes. Appointments will be made by each of the ethnic groups with names of appointees being provided to DOE/NV.

Upon reviewing the published literature (Tuohy 1965) and photographs of the human remains and associated funerary objects currently in the custody of the Nevada State Museum in Carson City, the CGTO made the following recommendation:

> The CGTO recommends that the DOE/NV obtain all artifacts and information in collections which have not been viewed by the NAGPRA subgroup. When available, these items must be viewed by the subgroup to ascertain the application of NAGPRA.

An official request for the repatriation of the NTS collection in the custody of the Nevada State Museum in Carson is included in Appendix J.

The next two chapters contain a summary of qualitative information on NAGPRA determinations obtained through the interviews with tribal cultural experts. This information explains the rationale behind the NAGPRA item identifications made by the Indian people who participated in this consultation.

CHAPTER THREE

NAGPRA DETERMINATIONS: SUPPORTING DATA

NAGPRA legislation requires that claims placed by American Indian tribes and native Hawaiian organizations on unassociated funerary objects, sacred objects, and objects of cultural patrimony be supported by either (1) evidence of lineal descent from the original owners of such object or (2) preponderance of evidence for cultural affiliation of present tribes and organization with cultural items under consideration. U.S. Congress defines preponderance of evidence as,

> ...based upon geographical, kinship, biological, archaeological, anthropological, linguistic, folkloric, oral traditional, historical, or other relevant information or expert opinion. (25 U.S.C 3005 (7)(4)).

Thus, to qualify and strengthen positive NAGPRA classifications of the items from NTS, it is necessary to present information regarding both the cultural ties between culturally affiliated tribes and prehistoric inhabitants at NTS, and the importance that these items have for preserving traditional beliefs and religious practices. Additional analysis was performed after the NAGPRA Subgroup reviewed the quantitative information gathered through interviews. This analysis entailed (1) examination of NAGPRA classifications by ethnic group, (2) summary of individual comments about ceremonial use of NAGPRA items classified as "sacred" or "unassociated funerary," and (3) examination of relationships between NAGPRA classification by disposition recommendations.

Cultural Affiliation

Cultural affiliation of Southern Paiute, Owens Valley Paiute, and Western Shoshone tribes with the NTS and surrounding areas was established at the onset of cultural resource assessment research sponsored by the Yucca Mountain Project (Stoffle 1987) and has been published since (Stoffle and Evans 1992). This cultural affiliation assessment was confirmed by elder opinion during cultural resource studies conducted at the NTS (Stoffle et al. 1994). Extensive background information collected in the cited reports supports a long history of occupation and use of the NTS by culturally affiliated Indian tribes that goes into the mid 20th century. Furthermore, information gathered in those reports indicates joint use of the area by people from the three ethnic groups.

The NTS lands encompas portions of three ecological zones: the Mohave Desert in the lower elevations, a transitional zone, and the Great Basin in the higher elevations. The Mohave

Desert and Great Basin are important regions to many American Indian ethnic groups. These groups resided here for hundreds of years before European occupation (Figure 4). During these centuries American Indian ethnic groups utilizedthe land and its resources and built these into a cultural definition of themselves as a people (Steward 1938). Most of the American Indian ethnic groups who traditionally lived in the Mohave Desert perceive that they were created there and, that in so doing, the creator also gave them a special supernatural responsibility to protect and manage the land and its resources. In western terminology, the Mohave Desert is their Holy Land (Spicer 1957). The Southern Paiutes, for example, believe that they were created by the Supernatural near Charleston Peak--called *Nuvagantu*--located in the Spring Mountains (Kroeber 1970; Laird 1976:122; Stoffle and Dobyns 1983; Stoffle and Evans 1992:247). The Spring Mountains are just southeast of the NTS. Thus, there is no land more sacred for Southern Paiutes than the NTS area and its vicinity. The maintenance of these traditional beliefs is essential to the persistence of the Southern Paiutes as a people.

Extensive research conducted during the Land Claims hearings (e.g., Stewart 1966) indicate that the NTS is located on the boundary between lands traditionally used by the Southern Paiutes and the Western Shoshones. Accepted archaeological, historical, and ethnographic documents place the two ethnic groups in the area for hundreds of years before Euroamerican intrusion (Kroeber 1970; Pippin and Zerga 1983; Steward 1938). Until the early 1900s, the NTS lands were the center of gatherings and other seasonal activities, such as rabbit hunts and pinenut harvests, that fostered interethnic relationships. Indian people came to these gatherings from communities located as far as California (Steward 1938:95-97). California Paiute-Shoshone communities--the Owens Valley Paiutes--see themselves as a distinctive ethnic group with cultural ties to the NTS (Stoffle and Evans 1992:259).

NAGPRA Classification by Ethnic Group

The great extent to which each ethnic group historically shared portions of land, resources, and traditional cultural practices, both religious and secular, may be reflected in the similarity of responses found among these ethnic groups. NAGPRA classifications of items do not vary significantly from one ethnic group to another. The ethnic membership of 32 representatives who reviewed and evaluated the NAGPRA items is:

Ethnic Group	No. Respondents	% Respondents
Western Shoshone	8	(25%)
Southern Paiute	11	(34.4%)
Owens Valley Paiute	11	(34.4%)
Las Vegas Urban[1]	2	(6.2%)

[1] "Las Vegas Urban" refers to two representatives from Las Vegas Indian Center pan-Indian organization.

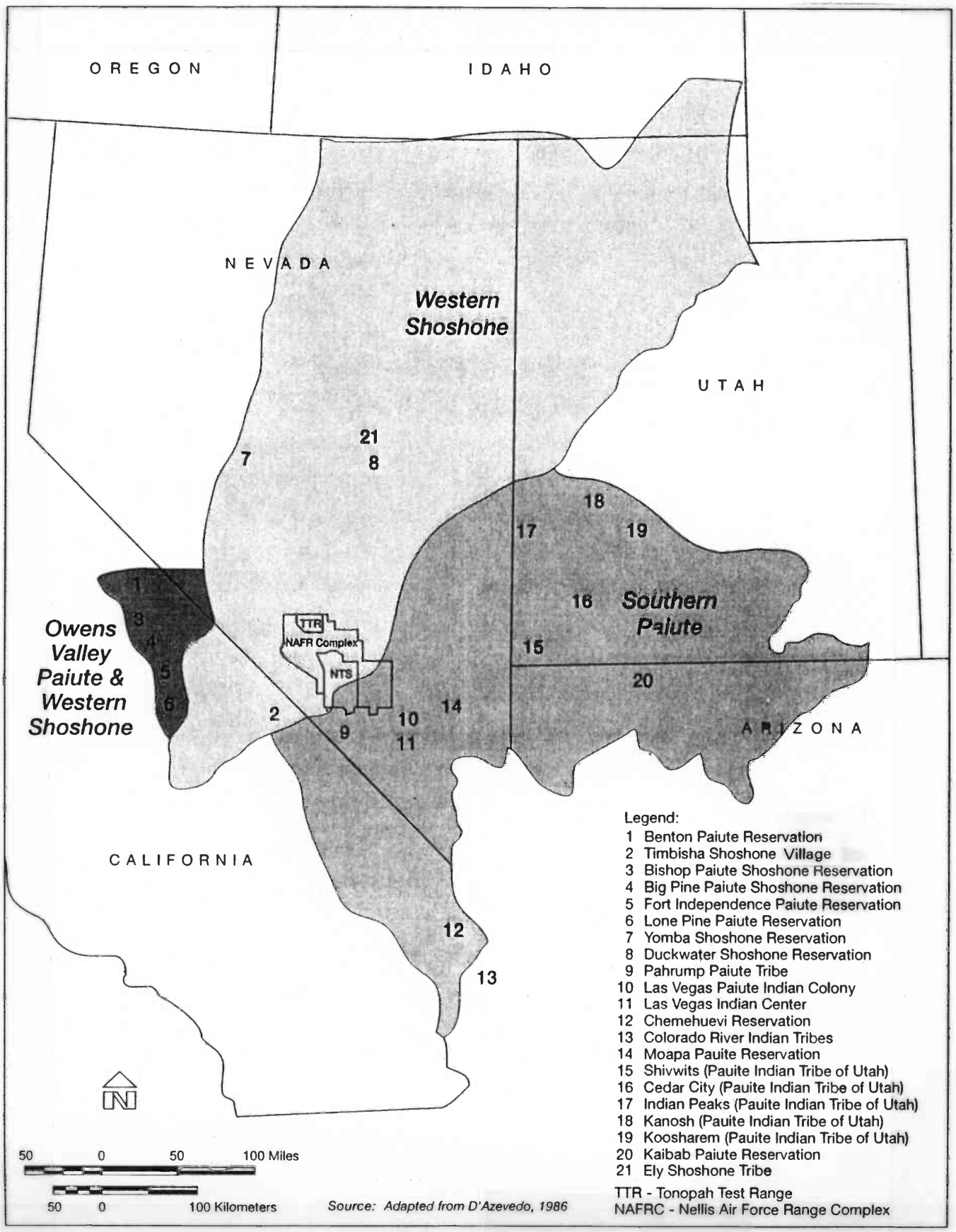


Figure 4. Location and Area of Influence of Culturally Affiliated American Indian Tribes

To illustrate this observation, the general trends of NAGPRA classifications for every item were examined against the ethnic affiliation of the tribal representatives who participated in the consultation. Table 5 shows that the percentages of individual responses on each positive NAGPRA classification are very similar for each ethnic group. Table 6 suggests that, as a general trend, ethnic groups independently chose the same NAGPRA classification for objects between 66% and 85% of the time. Thus, there is a general tendency for consensus--irrespective of item-by-item agreement--in the NAGPRA determinations which suggests that these ethnic groups may share many traditional beliefs and rituals.

Classification of Sacred and Unassociated Funerary Items

This section presents a summary of individual comments regarding past and present religious use of different types of NAGPRA items. The following comments illustrate the wealth of information that exists to support the preponderance of evidence for positive NAGPRA classifications recorded in the interviews with tribal elders.

As explained above, the NAGPRA Subgroup selected categories of potential NAGPRA items, which they called *indicator items*. Individual comments on each of these indicator items support the NAGPRA Subgroup assumptions and add detail on the ceremonial activity surrounding these items. Many comments focussed on the ceremonies that transformed everyday use items into sacred objects, but some indicator items tended to always be sacred because they were made only for use in a ceremony.

Of the 104 unassociated funerary items, 92 were originally found in the vicinity of the human parietal bone (sites 4585 and 4588), and 2 were found next to the child burial (site 5800). Additionally, a single groundstone broken in 8 pieces (site 4015) and two broken ceramic pots (sites 3620 and 4023) were thought to be part of a funeral or memorial ceremony because of their breakage pattern. Traditionally, objects are broken and left at a burial site or memorial ceremony site. Broken offerings left at memorial services do not necessarily have human remains associated with them, but are considered by Indian people as unassociated funerary objects.

Types of Indicator Items

Beads. All beads were classified as either sacred or unassociated funerary depending on the material they were made of and the place where they were found (Photo 10).

* Glass beads were generally recognized as trade beads that were most commonly worn by people and disposed of during funerary ceremonies. An eye-witness tells us that "Momma use to have this kind of bead. Momma used to make a necklace out of beads--at the funeral [she] would destroy them for the person. She would make a bead necklace just to destroy it at the funeral." Other persons refer to the practice of cremating beads among other possessions during funerals; this is

Table 5: NAGPRA Categories by Ethnic Group

Ethnic Group	Item Classification						Totals
	Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object	don't know	no response	
Owens Valley	37.4%	35.6%	3.7%	17.8%	4.1%	1.4%	**2937** (100%)
Southern Paiute	40.1%	25.8%	0.1%	25.2%	8.7%	0.1%	**2937** (100%)
Vegas Urban	45.1%	40.3%	0.0%	12.0%	2.6%	0.0%	**534** (100%)
Western Shoshone	36.9%	40.8%	0.7%	17.8%	3.2%	0.5%	**2136** (100%)
Total Individual Responses							**8544**

Table 6: NAGPRA Classification by Ethnic Group

	NAGPRA Item?				
Ethnic Group	**no**	**yes**	**don't know**	**no response**	**Totals**
Owens Valley	17.8%	76.7%	4.1%	1.4%	**2937** (100%)
Southern Paiute	25.2%	66.0%	8.7%	0.1%	**2937** (100%)
Vegas Urban	12.0%	85.4%	2.6%	0.0%	**534** (100%)
Western Shoshone	17.8%	78.4%	3.2%	0.5%	**2136** (100%)

Total Individual Responses **8544**

shown in the finding of 17 glass beads that had been fused by fire and numerous bone beads showing discoloration due to burning.

* Red glass beads that exhibit a white core around the perforation were classified by an elder as "medicine" beads, used by medicine men during healing ceremonies. The person visiting the medicine man would bring those red beads and would leave them with the medicine man as a payment for his services.

* Beads made of raw materials available in the area, in particular bone, juniper seeds, stone, and clay, were classified as sacred. These were made by the people from natural materials (that is, other than glass) for ceremonial purposes, such as offerings and ceremonial dances. Such beads were also essential components of medicine pouches. One long bone bead (ca. 3 inches long) was classified by two elders as a bone "whistle" used in funerals.

* One important indicator of the ceremonial use of beads is their frequent association with ceremonial items such as clay or stone pipes, crystals, and red-stained objects at various archaeological sites in NTS (e.g., sites 3393, 3621, 4203, 4588). For example, an elder told us that "beads were given ceremonially as gifts or payment to a person who would bless them with a pipe."

Pendants and ornaments. Pendants, ornaments, and incised stones that were obviously modified, cut, or polished were classified as funerary or sacred items depending on whether they were broken or complete, appeared to have been placed as an offering (e.g., inside a rock ring) or were associated with other funerary and sacred items such as beads or pipes (Photo 11).

* Tribal elders commented that pendants and ornaments were personal possessions worn by individuals as a sign of social status or power. Pendants could also be worn by people during special events of their life, such as birthing, initiation, and marriage ceremonies. Customarily, highly valued personal possessions such as pendants would be placed as individual ritual offerings in special, secluded places. Such religious ceremonies involved a personal sacrifice of a highly significant personal item. Rites of passage are one case where pendants were placed on the ground as a ceremonial offering.

* Tribal Elders sometimes classified *broken* pendants and ornaments as unassociated funerary because of the traditional practice of breaking all personal possessions at the time of a person's death and spreading them on the ground on or near the grave. "They would have destroyed a necklace with pendants on it at a funeral" say the elders. Pendants were broken and placed on the ground during a "memorial service", "annual mourning ceremony", or more commonly called *Cry*

Photo 10. A selection of beads from the NTS collections

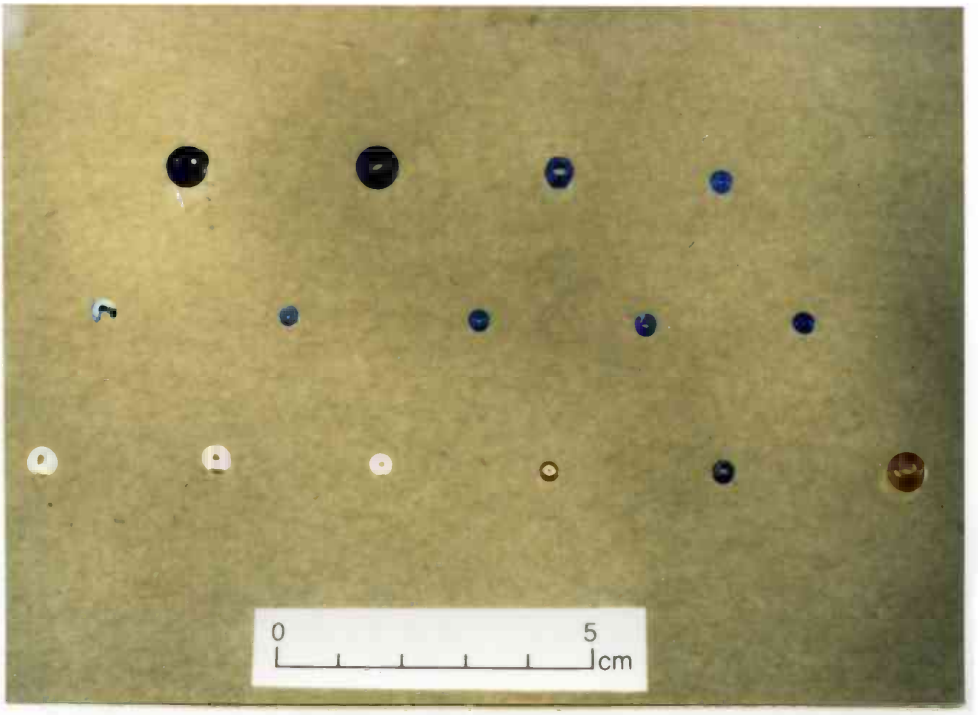


Photo 11. A sample of pendants viewed during the NAGPRA interviews

Ceremony, in which people honored the departed spirit a year or more after his/her death (Liljeblad and Fowler 1986:428). Memorial services involve items from the deceased that are retained specifically for this service. The memorial service can be held at some distance from the actual burial site or location of the first funeral ceremony. An elder says,

> "people would return to the [burial] place year after year, each time to tell the dead 'I have returned.' Later things [European artifacts] may have been left at a later time. Today, we always leave something behind when we visit the graves of our relatives. That is what I would do if my wife died--I would throw all her things in the fire. I would break them to keep other people from using them again.

* Pendants and ornaments were also classified as *sacred* because of the practice of wearing them during ceremonies and dances as part of specially made clothing and adornment for these events. A girl's coming of age, for example, would have been an occasion when people wore such items. "Ornaments that took a lot of time and effort to make were worn only by men during ceremonies in preparation for battle or hunting," says one elder. Additionally, pendants were worn by medicine men on a regular basis, and these items both absorbed power and contributed to the ceremonies conducted by the medicine man (or woman).

Pipes. All pipes in the NAGPRA list were classified as sacred items. Elders confirmed the rationale offered by NAGPRA Subgroup members regarding the religious importance of pipes: they were only smoked during ceremonies, blessings, and funerals. The presence of pipes at one site and the association of other items, such as burned beads, crystals, or red-stained items, with a pipe was seen as a clear indication that the site and the items were all used ceremonially in conjunction with the pipe. This interpretation originates in the traditional practice of confining tobacco-smoking to religious ceremonies (Photo 12).

Crystals. One crystal (site 3393) was classified as a sacred item. Crystals bring power to the carrier. This large crystal was found in association with large deer bone pendants, a stone ball, and beads, inside a wooden lodge thought to have been inhabited by a medicine man (Photo 13). Four small quartz nodules were not classified as sacred, because their amorphous shape and small size casted doubts as to their function.

"Red-staining" on groundstone and other items. Elders who perceived that there was red pigment stains on groundstone and other items classified them as sacred. Hematite pigments, according to the elders, were usually ground in preparation for ceremonies.

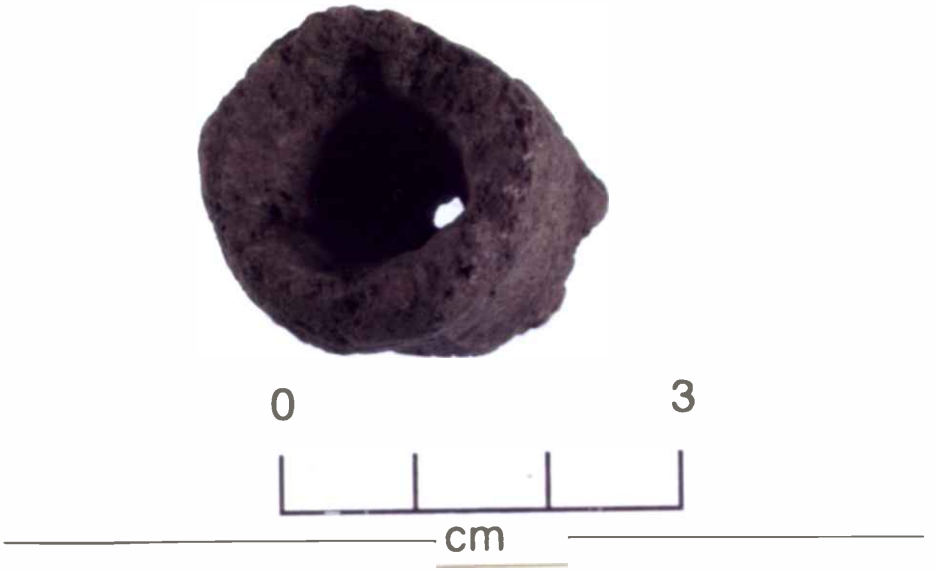


Photo 12. Stone pipe fragment from site 4040

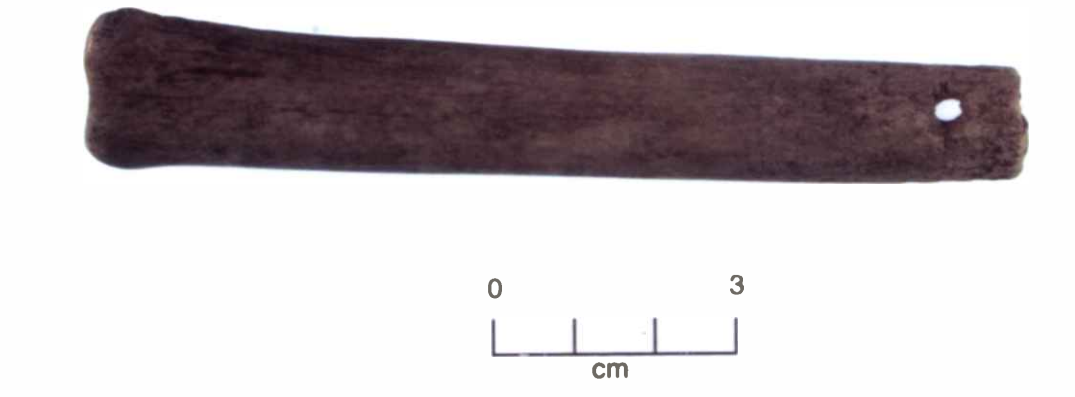


Photo 13: Bone pendant recovered from the gabled wooden lodge (site 3393)

* Items covered with red paint, such as the arrow shaft found at site 3621 (Photo 14), were blessed for assuring success during hunting or victory in a battle. Many other items were also covered with red paint during blessings and for ceremonial use.

* Some elders classified broken metates as unassociated funerary (e.g., fragments found at site 4015) because these metates would have been broken along with other possessions at the death of their owner. Most grinding stones were owned by women, but men own grinding slates used for medicine and ceremony.

* Groundstone associated with other sacred items was identified as sacred as well. The rationale for this classification, according to an elder, is that during ceremonies, groundstone would be used to powder burnt pinenut shells for ritual smudging and also to crush tobacco leaves for ritual pipe smoking. Grinding stones were also used to prepare food during such ceremonies. Such artifacts were left as part of the offerings from the religious ceremony.

* Medicine men used groundstone to prepare medicines for healing ceremonies.

* One person said that he/she has a similar stone for grinding cedar in preparation of ceremonial visits to the sweat lodge.

In addition to *indicator items*, there were other artifact categories that tribal representatives found to be either sacred or funerary. Among them are:

Cordage. Five pieces of cordage, or what some thought to be braided sweetgrass, were classified as sacred by the majority of elders because they were burned at both edges (Photo 15). According to the elders, these braided sweetgrass pieces would have been burned for ceremonial smudging. Medicine men, for example, would practice smudging during fasting rituals. Smudging was used as protection against evil or negative forces, and for purifying things, places, and people. A smudging ceremony was conducted by a group of tribal cultural experts during the NAGPRA interviews. After the ceremony the smudging cordage was left as an offering.

Knives, bifaces, and other sharp-edge items. Elders who classified these items as funerary followed the same rationale as for other broken possessions found near burial grounds (Photo 16). Those who classified these items as sacred gave the following reasons:

* These types of items are used by medicine people and practitioners of traditional medicine for making cuts on a sick person. It is believed that bleeding out all dark, bad blood would improve a person's health. Included in this category of

Photo 14. Pigment-stained arrow shaft from site 3621

Photo 15. Pieces of charred cordage from site 3621

items was a modified square-head iron nail which tip had been worked into a sharp point.

* Bifaces and knives were used in ceremony or magic. An elder relates a personal experience involving an individual who would chip flakes off one of these items and give them to people to steal their power.

* Some knives and arrow heads are defined as sacred because they are part of the hunting process that involves religious ceremonies, including the first kill of a boy. For example, seven projectile points selected from site 4892, which is located in the vicinity of petroglyph panels and a power place at Buckboard Mesa, were interpreted as ceremonial items used in hunting initiation or similar rites by two-thirds of the respondents.

* Arrow heads and bifaces like these were probably made ceremonially by a person of high stature, known as "the arrowmaker" in the valley.

* Exceptional quality in the workmanship, such as that of item 38-11, a complete bifacial knife made of silicified volcanic stone, was interpreted by three-quarters of respondents as a clear indicator of the ceremonial function of an item. This item was found associated with a cache of rocks and stone quarry debris among other artifacts. Because the site where the knife was found (site 7847) is located in the vicinity of a quarry of silicified volcanic rock, elders felt that the knife had been left as a religious offering back to the quarry for supplying the raw material used to make stone tools.

Miscellaneous items, such as glass and metal buttons, perforated metal plates, and reconstructible pots (Photo 17) were classified as unassociated funerary by the elders if found near a grave yard or near burned beads thought to belong to a dead person. Such is the case of European artifacts found at site 4588 in association with burned glass beads and within close proximity of a human parietal bone (found at site 4585).

Disposition Recommendations

Once Indian representatives identified an object as being in one of the NAGPRA categories, they were asked what they believed should be done with these objects.

There is a strong preference for the recommendation "return to where found," which was chosen in 51.7% of individual responses for sacred objects, 52.3% for objects of cultural patrimony, and 70% for unassociated funerary objects. As shown in Table 4 (see Chapter 3) the alternative "leave at DRI" was chosen by tribal representatives 27.3% of the time or less. In 40% of the individual responses, tribal representatives who classified NAGPRA items as "objects

Photo 16. A tribal representative holds a projectile point from NTS

Photo 17. A reconstructible pot found near a burial ground (site 4585)

of cultural patrimony" recommended that such items be returned to a tribe, although a specific tribe was not indicated.

In reviewing the individual comments regarding disposition recommendations, it was found that tribal elders perceive NAGPRA items as belonging to earth, and thus they overwhelmingly recommend that they be returned to where they were found. These objects are made in the context of blessing and ritual, used according to traditional ways, and disposed of ceremonially. Particularly disturbing, according to these Indian people, is the removal of funerary offerings and possessions of a dead person and these items should be returned to the place where they found. Items associated with medicine practices, such as those found at site 3393, should also be returned because the items were deliberately left at that location as part of a ceremony.

Elders who chose the alternative "leave item at DRI" argued that, although they would like to see items returned to where they were found, certain objects would be safer at DRI. According to the Indian people, these items should continue to be accessible, so that tribal people can bring their children to see their ancestors' objects and learn about them.

Elders who chose the alternative "return to a tribe" argued that items could be placed in a tribal museum. However, they acknowledge that most of the CGTO members do not have adequate facilities to house these items. The Colorado Indian River Tribes and the Bishop Paiute Shoshone Tribe have museums. Other groups may be willing to establish a museum when funds become available.

CHAPTER FOUR

THE ROLE OF PLACE IN THE NAGPRA DETERMINATIONS

The role of "place" in NAGPRA determinations was considered during the NAGPRA item selection phase. Site-by-site selections of items for NAGPRA consultation by the NAGPRA Subgroup were made on the basis of detailed review of the DRI archaeological reports, close examination of contexts in which the item was recovered (e.g., kind of site, items nearby and interpreted to be associated with the item in question), and reasoned conclusions based on logical arguments, which are in turn based on traditional Indian cultural systems of knowledge and activities.

During the first NAGPRA Subgroup meeting (May 2-5, 1994), it became clear that items would be best evaluated if additional information on the site, its location and features, and items that were found nearby or in association with the item(s) in question were carefully considered. In the course of evaluation, a series of questions regarding site location arose (was the site near a rockshelter?, was the site a rockshelter?, was the site near a spring?, was there rock art nearby?, was the site in a pass?, how big is the site area?, were there any structures present?, was there evidence of burning?, how far [from the item] was/were [the other items] found, etc). These questions helped to frame the discussion on items in a context of site interpretation based on criteria, such as location, artifacts found at or nearby a site, natural landmarks and resources found at or nearby a place, birds or animals seen by spiritual people, direction of the wind, feelings, and dreams, that might have indicated ceremonial activity.

In the course of evaluation of available archaeological data, the NAGPRA Subgroup visited selected sites to acquire first-hand knowledge of the nature and characteristics of locations where the items under consultation were originally found. These visits constituted powerful experiences for Subgroup members because of the special nature of some of these sites. A Subgroup member describes one experience:

> We visited the gabled wooden lodge. Upon coming into the lodge area each of us went to feel the place, went in different directions. When we came back all of us had the same experience, felt the same power. [name] had dreamed of a deer and found antler. Some of us have a gift, we can feel what went on in those places, even when there are not [archaeological] sites nearby.

From the site visits and report evaluations the notion of "place" emerged. Subgroup members felt that a place could be a single site or several sites located in the vicinity of each other. Thus,

a place was determined to be an area where different activities of the people could have left traces in one or more related locations, including not only archaeological sites, but power places, springs, passes, and other natural features once used by the Indian people. Hence, the archaeological sites of interest were classified in eight places and five miscellaneous locations.

The Subgroup members considered that both the specific characteristics of an artifact and information on the characteristics of the site where an artifact was found were important for the selection of the 267 potential NAGPRA items, and could also be important during the NAGPRA interviews. The Subgroup recommended that the role of place and site in NAGPRA determinations be taken into consideration during the interviews. Accordingly, the questionnaire prepared by the UofA team included questions about types of places and their significance for the identification of NAGPRA items.

It is important to point out, however, that in the NAGPRA legislation "place" and "site" are not specified as criteria for evaluating the opinions of Native Americans about individual artifacts being considered under NAGPRA: the law applies to objects, not sites. Ideally, all available information on place should be made accessible to Indian people so that they can best assess a collection. Yet, there are numerous archaeological collections currently under NAGPRA consultation that include items of unknown provenience.

The following analysis of place has been included in this report to answer questions about place interpretation by Indian cultural experts that were raised in the course of this consultation.

An Analysis of Place

Because the tribal cultural experts who participated in the interview process could not visit each of the sites where the potential NAGPRA items were found, the UofA ethnographers, with the assistance of DRI archaeologists and NAGPRA Subgroup members, prepared a summary of site and place descriptions with photographs that could serve as a guide during the interviews. This summary is included in the report entitled *NAGPRA Consultation and the Nevada Test Site Collection - Final Report of Subgroup Activities* (Stoffle, Halmo, and Duffort, December 1994). Photographs, slides, and site reports were accessible to tribal cultural experts during the interview process and provided them with basic information to answer the question, overall, what type of place is this? The following paragraphs summarize the tribal cultural experts' interpretations of all the sites where NAGPRA items were found. A list of potential NAGPRA items by site and place is provided in Appendix A.

Place No. 1: U19ao (DRI Technical Report No. 83)

Site 26Ny3620. Extensive open site located in an upland valley between a mesa ridge and the south edge of Paiute Mesa. The site contains historic structures, a toolstone quarry, rock ring features, water features *(poh),* hearth features, and lithic and ceramic scatters.

Place Interpretations	No. Responses	
Burial	1	
Ceremonial/Shrine	3	
Burial, living, ceremonial	1	
Living, ceremonial	1	
Living	6	
Hunting camp	9	
Don't know/no response	11	(total 32)

Site 26Ny3621. Rockshelter located above the upland valley and above site 26Ny 3620 at the base of the ridge. Four hearth features were uncovered in excavations down the slope from the rockshelter.

Place Interpretations	No. Responses	
Burial	1	
Ceremonial/shrine	3	
Burial, living, ceremonial	1	
Living, ceremonial	4	
Living	5	
Hunting camp	7	
Living/camp	3	
Other (storage, medicine man)	2	
Don't know/no response	6	(total 32)

Comments on Place No. 1. The variability in place interpretations is in accord with the variability in functional types of items at both sites. Tribal cultural experts viewed these sites as multi-purpose, particularly site 3620. In the case of site 3621, the location of the rockshelter coupled with the unusual nature of the items preserved there (e.g., charred cordage pieces) prompted respondents to consider ceremonial functions for this site as well as living/camping functions. Overall, however, the presence of "don't know/no response" site interpretations suggests that many elders could interpret the function of artifacts even though they deemed the information about place insufficient to advance an interpretation (Photo 18).

Place No. 2: U19au (DRI Technical Report No. 55)

Site 4015. This site is a large temporary camp composed of several areas of activity. Nine cleared areas, possibly for camping, and three rock cairns of unknown function are present. Stone tools and points, flakes, pottery, fire-cracked rock, and groundstone were recovered too.

Photo 18.Overview of NAGPRA Place # 1, U19a0

Place Interpretations	No. Responses	
Burial	3	
Burial, camp	1	
Ceremonial/shrine	1	
Ceremonial/camp	1	
Living, ceremonial	1	
Living	7	
Hunting camp	8	
Living/camp	2	
Don't know/no response	8	(total 32)

Site 26Ny4021. This site appears to be a substantial camp composed of a scatter of artifacts and three clearings. The artifact associations found at this site are similar to those found at site 4015.

Place Interpretations	No. Responses	
Living	5	
Living, ceremonial	2	
Hunting camp	7	
Other (pioneer camp, work area)	2	
Don't know/no response	16	(total 32)

Site 26Ny4023. Is composed of at least four partially standing brush structures and one partially standing rock and brush feature.

Place Interpretations	No. Responses	
Burial	3	
Burial, camp	1	
Living, ceremonial	1	
Living	7	
Hunting camp	9	
Living/camp	1	
Other (temporary ceremonial)	1	
Don't know/no response	9	(total 32)

Site 26Ny4040. This site appears to be a late-period camp composed of brush structures. Historic artifacts indicate that the site was used less than 150 years ago.

Place Interpretations	**No. Responses**	
Burial	1	
Ceremonial/shrine	2	
Burial, ceremonial	1	
Burial, camp	2	
Living, ceremonial	3	
Living	3	
Hunting camp	6	
Living/camp	4	
Camp/shrine	2	
Other (pioneer camp)	1	
Don't know/no response	7	(total 32)

Site 26Ny4047. Isolated artifact cache, consisting of an iron-forged sickle blade with a shank threaded for a screw-on handle. The artifact was cached in a small opening in a cliff face.

Place Interpretations	**No. Responses**	
Burial, camp	1	
Living	4	
Hunting camp	4	
Other (cache)	3	
Don't know/no response	20	(total 32)

Site 26Ny4053. This is an isolated finding of a soldered-seam can with a carefully cut lid edge that suggests it was used as a container or cup.

Place Interpretations	**No. Responses**	
Ceremonial/shrine	1	
Living	4	
Hunting camp	2	
Don't know/no response	25	(total 32)

Comments on Place No. 2. Sites 4015, 4021, 4023, and 4040, which present evidence for living and camping were interpreted as multi-purpose sites where both ceremonial and secular activities took place. These sites also contain a variety of artifacts, which tend to support the respondents' multi-purpose interpretation of these sites.

The isolated metal objects found at sites 4047 and 4053 prompted a high 'don't know/no response' answers, suggesting that European artifacts could not be interpreted as part of an American Indian's tool kit or assemblage unless they were found in association with traditional objects such as grinding stones, stone tools, or pottery (Photo 19).

Place No. 3: Sample Unit 19-25 (DRI Technical Reports No. 77)

Site 26Ny1408. This is a large lithic artifact scatter and toolstone source area with an associated rockshelter. Four activity areas were identified, and artifacts recovered include cores, flakes, bifaces, pottery, and groundstone. The site was probably used for the extraction of toolstone, tool making, and temporary camping.

Place Interpretations	**No. Responses**	
Ceremonial/shrine	4	
Living, ceremonial	1	
Living	4	
Hunting camp	4	
Living/camp	1	
Other (quarry, work area)	3	
Don't know/no response	15	(total 32)

Site 26Ny7847. Four features were excavated at this site. Two of these features were rock and brush structures, and two were rock caches. A variety of stone tools were recovered from these features, including a complete silicified volcanic biface knife.

Place Interpretations	**No. Responses**
Burial, ceremonial	1
Ceremonial/shrine	9
Living, ceremonial	1
Living, ceremonial, camp	1
Living	1
Hunting camp	9
Living/camp	1

Photo 19. Overview of NAGPRA place # 2, U19au

Other (quarry, workshop)	2	
Don't know/no response	7	(total 32)

Comments on Place No. 3. Site interpretations for Place No. 3 offer a good example of how respondents interpreted a site based on a single artifact. Site 1408 shows a high (47%) number of "don't know/no response" site interpretations, possibly due to the fact that elders viewed only one item from this site--a stone jar stopper--and were unsure of its original function.

At site 7847, a complete bifacial knife of fine workmanship was found; this site is in the vicinity of a quarry and stone work area (site 1408). Elders determined this item as NAGPRA because of its characteristics and felt that it had been left as an offering back to the quarry for the raw materials used to make tools. Thus, the identification of the knife function also drove many elders to identify this site as burial, ceremonial, and/or living/hunting camp.

Place No. 4: U19aq and U19az (DRI Technical Report Nos. 50, 68, 78)

Site 26Ny4585. This is an artifact concentration where a fragment of human parietal skull was found. This bone fragment was associated with burned beads, pottery, stone tools, and broken groundstone. Rock rings were discovered at this site.

Place Interpretations	**No. Responses**	
Burial	23	
Burial, camp	2	
Burial, ceremonial	1	
Burial, living	2	
Living	1	
Hunting camp	1	
Don't know/no response	2	(total 32)

Site 26Ny4588. This site is located in the proximity of site 4585, where the skull fragment was found. Items recovered from this site include 17 fused glass beads, 1 pipe fragment, broken groundstone, an historic artifacts.

Place Interpretations	**No. Responses**
Burial	17
Burial, camp	4
Burial, ceremonial	2
Burial, living	2

Living	1	
Hunting camp	1	
Don't know/no response	5	(total 32)

Site 26Ny5207. Also located in the vicinity of the site where the human parietal bone was found. One piece of worked stone was selected from this site.

Place Interpretations	**No. Responses**	
Burial	9	
Living	2	
Hunting camp	2	
Other	1	
Don't know/no response	18	(total 32)

Comments on Place No. 4. The finding of a human parietal bone at site 4585, and the proximity of this site to site 4588, convinced respondents that Place No. 4 was a burial ground. Presence of burned beads and broken artifacts at site 4588 supported this interpretation. However, the relationship between these sites and site 5207 was unclear for most elders (Photo 20).

Place No. 5: U19adpl (DRI Technical Report No. 81)

Site 26Ny3393. This is an isolated gabled wooden lodge. A rock ring located 550 meters west of the lodge was also found. Artifacts recovered at this site include bone pendants, beads, milling stones, abundant pottery, stone tools, a stone ball, and a quartz crystal. Almost four thousand pieces of rabbit bone were found in and around the hearth inside the lodge. A reconstructible pot was recovered from the rock ring.

Place Interpretations	**No. Responses**	
Burial, living	1	
Ceremonial/shrine	17	
Ceremonial, living	6	
Living	1	
Hunting camp, living	1	
Other (medicine man lodge)	4	
Don't know/no response	2	(total 32)

Photo 20. Overview of site 26Ny4588

Comments on Place No. 5. The unique setting of site 3393, the presence of an isolated gabled wooden lodge, and the proximity of a rock ring prompted a ceremonial interpretation for this place. However, this interpretation was equally influenced by the unusual nature of the artifacts recovered from this site: abundant rabbit bones, beads, deer bone pendants, a quartz crystal, and a stone ball (Photo 21).

Place No. 6: U19an--Borrow Pit (DRI Technical Report No. 72)

Site 26Ny4203. This site consists of a rock ring and surface scatters of artifacts, including a tubular pipe fragment and a glass bead.

Place Interpretations	No. Responses	
Burial	1	
Burial, camp	1	
Ceremonial/shrine	3	
Living	3	
Hunting camp	14	
Other	1	
Don't know/no response	9	(total 32)

Comments on Place No. 6. This place presents an instance in which the artifact characteristics were interpreted independently from the nature of the place. A pipe fragment was interpreted as sacred item by over two-thirds of the respondents, whereas a glass bead associated with the pipe was interpreted as sacred by one-half of the respondents. Conversely, only five elders (16%) viewed this place as ceremonial or sacred (Photo 22).

Place No. 7: U20aw (DRI Technical Report No. 66)

Site 26Ny4871 (5800). This site contains a rockshelter and a possible windbreak. A child burial in a rock cairn was found near this site. Two glass beads were removed from the vicinity of the burial before it was discovered.

Place Interpretations	No. Responses
Burial	32

Site 26Ny4869. This site is located across the road from sites 4871 and 5800. One incised stone was selected from this site.

Photo 21. The gabled wooden lodge during excavation, site 26Ny3393

Photo 22. Overview of NAGPRA place # 6, U19an

Place Interpretations	No. Responses		
Burial	13		
Burial, living	1		
Living	1		
Hunting camp	1		
Don't know/no response	16	(total 32)	Comments on Place No. 7.

Comments on Place No. 7. As with Place No. 4, sites located in Place No. 7 were interpreted as burial grounds because of the presence of a child grave (Photos 23 and 24).

Place No. 8: Buckboard Mesa (DRI Technical Report No. 69)

Site 26Ny4892. This site contains an obsidian nodule toolstone source area or quarry and extensive lithic scatters. The site is located on a bajada near the escarpment of Buckboard Mesa. Numerous rockshelters associated with petroglyphs indicate that this area was used in prehistoric times. Seven obsidian points were selected from this site.

Place Interpretations	No. Responses	
Ceremonial/shrine	12	
Ceremonial, camp	5	
Hunting camp	3	
Hunting camp, living	1	
Other (workshop, initiation place)	3	
Don't know/no response	8	(total 32)

Comments on Place No. 8. Interpretations given for this place exemplify how activities such as raw material procurement, tool-making, and hunting are viewed by Indian elders as sacred, both because of the religious ceremonies in which tools and hunting kits were commonly involved and because of this place is in close proximity to the petroglyph panels and a power place located on Buckboard Mesa. In this case, therefore, the association of one place with another contributed to the respondents' understanding of the purpose of this site (Photo 25).

Miscellaneous Places: No Archaeological Reports

No Site Number. An unprovenienced conical basket was retrieved from an unknown location in Paiute Mesa.

Photo 23. Site 26Ny4869, NAGPRA place # 7, U19aw, showing a rock ring feature

Photo 24. View of rock cairn burial at site 26Ny4871 (5800)

Photo 25. Rock art at a rockshelter on Buckboard Mesa, across from site 26Ny4892

Place Interpretations	No. Responses	
Ceremonial/shrine	3	
Hunting/collecting camp	3	
Hunting camp, living	1	
Living	2	
Don't know/no response	23	(total 32)

Site 26Ny2638. An isolated pendant was recovered on Rainier Mesa.

Place Interpretations	No. Responses	
Burial	2	
Ceremonial/shrine	3	
Ceremonial, camp	1	
Hunting camp	1	
Other (lost by owner)	1	
Don't know/no response	24	(total 32)

Site 26Ny2674-Ala-74. One pendant was recovered inside a rock ring.

Place Interpretations	No. Responses	
Ceremonial/shrine	10	
Ceremonial, camp	1	
Living	1	
Other (lost by owner)	2	
Don't know/no response	18	(total 32)

Site 26Ny5542. This is the location of an isolated pendant fragment.

Place Interpretations	No. Responses
Ceremonial/shrine	4
Ceremonial, camp	2
Living	1
Hunting camp	1

Other (lost by owner)	1	
Don't know/no response	23	(total 32)

Site 1920-Sample Unit 20-12. A miniature conical ceramic object was recover at this location.

Place Interpretations	**No. Responses**	
Burial	1	
Ceremonial/shrine	3	
Ceremonial, camp	1	
Living	1	
Other (medicine man camp)	1	
Don't know/no response	25	(total 32)

Comments on Miscellaneous Places. No extensive archaeological investigations were conducted at these places. Therefore, DRI archaeologists and UofA ethnographers were unable to provide the elders with sufficient information about each site--hence the high number of "don't know/no response" answers. However, three pendant fragments found at sites 2638, 2674, and 5542, respectively, were interpreted as ceremonial by the majority (two-thirds) of respondents. In this case, pendants, as indicator items, drove the site interpretations.

Place and Item: Discussion

The interpretations of place and item functions provided by 32 tribal cultural experts reflect the complexity of traditional activities carried out at multi-purpose sites, wherein both secular and religious practices were conducted through time. The religious practices may have involved daily use items (e.g., beads, pots, grinding stones) as well as items specifically procured or manufactured for a ritual purpose (e.g., quartz crystals, pipes).

Through a variety of ritual activities and ceremonies, such as offerings of individually owned items, burning and ceremonially disposing of a dead person's lifetime possessions, use of grinding stones for preparing ceremonial red paints, and manufacture of projectile points for a hunting initiation ceremony, items generally viewed by archaeologists and ethnographers as secular were transformed into sacred objects. Elders and cultural experts believe that the sacredness of these items and the magic effect that their placement or ceremonial disposition had over the surrounding environment and the lives of their original owners continues in the present and can still affect, positively or negatively, the lives and surroundings of contemporary Indian people. Indeed, over the course of the NAGPRA interview process, blessing, purifying, and healing ceremonies were conducted by tribal representatives who were aware of the power of NAGPRA items and thus wanted to avert ill effects that these items could have on their spiritual

and physical health. Moreover, the practice of breaking and burning personal items ceremonially continues today among many tribes and involves a wide variety of personal belongings. For example, a UofA ethnographer who in recent years attended a funeral of a Southern Paiute elder observed the ceremonial burning of a truck that had belonged to the deceased.

The interpretation of place, therefore, is generally affected by the nature and characteristics of the artifacts found there. For example, although in numerous occasions respondents did not have sufficient information to form an opinion over a particular site or place, they were able to interpret the artifacts commonly used in religious activities. The opposite case--place affecting the interpretation of items--was also evident but in few instances. For example, the interpretation of seven projectile points selected from site 4892 was heavily influenced by the proximity of petroglyph panels and a power place at Buckboard Mesa.

In order of priority, therefore, it is suggested here that NAGPRA determinations were affected by:

(1) The presence or proximity of human remains.

(2) The presence of artifacts transformed by burning, such as glass beads--a practice generally associated with traditional funerary rites.

(3) The association of daily use artifacts and European artifacts with burned items.

(4) The conditions in which daily use artifacts were found which may reflect ceremonial activities such as breaking and staining.

(5) The specific characteristics and functions of items such as quartz crystals and pipes.

(6) The association of daily use artifacts and European artifacts with unique ceremonial items such as pipes.

(7) The characteristics of the place where daily use artifacts were found--rock rings, rock shelters, proximity of petroglyphs and power places, isolated caches.

To the best of their knowledge and within the limits imposed by the need to protect culturally sensitive information, tribal cultural experts furnished NAGPRA item identifications, justification arguments for each identification, recommendations for final disposition, and interpretation of place. Contemporary Indian people continue to hold the ancient beliefs and practice sacred rituals similar to those in which the NTS NAGPRA items were once involved. The return of these NAGPRA items to the place where they were found restores the sacredness and power of the NTS lands, and thus allows contemporary Indian people to uphold their traditional religion.

APPENDIX A
NAGPRA Item List by Place and Site

PLACE # 1 : U19ao (Technical Report [TR] No. 83) *Site 26Ny3620*			
Item ID Number	**Item Description**	**Item ID Number**	**Item Description**
2694-116	pendant/ornament	672-80	groundstone fragment
2750-607	pendant/ornament	1584-114	groundstone fragment
2764-122	pendant/ornament	1592-88	groundstone fragment
2819-30	pendant/ornament	2058-3	groundstone fragment
3103-26	pendant/ornament	2741-176	groundstone fragment
3831-8	pendant/ornament	2993-10	groundstone fragment
3831-9	pendant/ornament	3586-46	groundstone fragment
3831-10	pendant/ornament	3587-398	groundstone fragment
3831-11	pendant/ornament	3325-2-3	reconstructed pot
3918-18	pendant/ornament	125-1	stone abrader
3087-43	bead	1689-6	bead
3503-21	bead	2656-175	bead
3823-158	bead	4663-15	bead
4610-77	bead	4682-34	bead
4610-17	quartz crystal	4555-32	quartz crystal
4617-58	quartz crystal	4564-79	quartz crystal
2882	pottery scoop/ladle		
Site 26Ny3621			
529-1	notched arrow shaft	467-1	lump of clay
158-1	tin strips	527-1	bundle of fibers

Site 26Ny3621 continued			
466-1	metal scissors	468-1	biface
153-26	carved stick	224-7	biface
380-3	pipe fragment	377-3	biface
188-2	biface	519-3	cordage piece
526-3	cordage piece	526-2	cordage piece
526-4	cordage piece	526-1	cordage piece
526-5	cordage piece	157-31	groundstone fragment
181-1	groundstone fragment	443-1	groundstone fragment
445-49	groundstone fragment	392-2	glass bead
148-1	glass bead	424-3	bone bead (whistle?)
156-3	glass bead	424-35	shell bead
169-4	glass bead	427-2	glass bead
171-2	ceramic bead	431-2	bone bead
201-2	glass bead	431-3	bone bead
204-2	glass bead	439-142	glass bead
208-2	glass bead	505-1	glass bead
220-2	shell bead	505-2	glass bead
243-3	juniper seed bead	516-14	bone bead
270-55	stone bead	516-15	glass bead
4-50	shell bead	518-2	bone bead
337-1	bone bead	519-1	bone bead
369-57	glass bead	519-2	bone bead
370-4	bone bead	520-1	bone bead
372-2	glass bead	3-55	glass bead
384-105	glass bead		

PLACE # 2 : u19au (TR No. 55)			
Site 26Ny4015			
Item ID Number	**Item Description**	**Item ID Number**	**Item Description**
998-1	groundstone fragment	998-5	groundstone fragment
998-2	groundstone fragment	998-6	groundstone fragment
998-3	groundstone fragment	998-7	groundstone fragment
998-4	groundstone fragment	998-8	groundstone fragment
123-2	pendant/ornament	172-3	pendant/ornament
1045-7	pendant/ornament		
Site 26Ny4023			
1-1	small pot	3	steel knife
Site 26Ny4021			
4173-2	white bead	4146-2	perforated tin strip
Site 26Ny4040			
3841-1	pumice stone fragment	3817-1	metal awl
3675-2	glass bead	3683-2	glass bead
3861-2	glass bead	3912-2	glass bead
3752-2	button	3774-3	button
3823-8	pendant fragment	3744-5	pendant fragment
3745-9	pendant fragment		
Site 26Ny4047			
1	metal sickle blade		
Site 26Ny4053			
2	tin can		

PLACE # 3 : Sample Unit 19-25 (TR No. 77)			
Site 26Ny7847			
Item ID Number	**Item Description**	**Item ID Number**	**Item Description**
38-11	bifacial knife	3-1	pendant fragment
Site 26Ny1408			
536-4	stone jar stopper		

PLACE # 4 : U19aq and U19az (TR Nos. 50, 68, 78) *Site 26Ny4588*			
Item ID Number	**Item Description**	**Item ID Number**	**Item Description**
2323-1	pipe fragment	3309-4	17 fused glass beads
138-8	groundstone fragment	1049-1	groundstone fragment
1049-2	groundstone fragment	1049-3	groundstone fragment
1049-4	groundstone fragment	1049-5	groundstone fragment
1049-6	groundstone fragment	1049-7	groundstone fragment
1069-1	groundstone fragment	1069-2	groundstone fragment
1069-3	groundstone fragment	1084-1	groundstone fragment
1094-1	groundstone fragment	1097-1	groundstone fragment
1500-2	glass button	2839-21	glass button
6534-1-a	pendant fragment	6534-1-b	pendant fragment
6630-1	perforated tin strip	6598-43	perforated tin strip
10-1	perforated tin strip	6017-3	perforated tin strip
7003-77	stone drill		
Site 26Ny4585			
1001-4-6	reconstructed pot	113-2	biface
201-1	biface	1001-1	biface
1002-3	bead	1002-4	bead
1002-5	bead	1002-6	bead
1002-7	bead	1002-8	bead
1002-9	bead	1002-10	bead
1002-11	bead	1002-12	bead
1002-13	bead	1002-14	bead
1002-15	bead	1002-16	bead

Site 26Ny4585 continued			
1002-17	bead	1002-18	bead
1002-19	bead	1002-20	bead
1002-21-a	bead	1002-21-b	bead
1002-22	bead	1002-38	bead
1002-23	bead	1002-39	bead
1002-24	bead	1002-40	bead
1002-25	bead	1002-41	bead
1002-26	bead	1002-42	bead
1002-27	bead	1002-43	bead
1002-28	bead	1002-44	bead
1002-29	bead	1002-45	bead
1002-30	bead	1002-46	bead
1002-31	bead	1002-47	bead
1002-32	bead	1002-48	bead
1002-33	bead	1002-49	bead
1002-34	bead	1002-50	bead
1002-35	bead	1002-51	bead
1002-36	bead	1002-52	bead
1002-37	bead	1002-53	bead
1002-55	bead	1005	bead
1001-3	bead	1001-6	bead
1001-4	bead	1001-7	bead
1001-5	bead	1001-8	bead
1001-9	bead	1001-10	bead
Site 26Ny5207			
736-6	incised stone		

PLACE # 5 : U19adpl (TR Nos. 81) *Site 26Ny3393*			
Item ID Number	**Item Description**	**Item ID Number**	**Item Description**
2010-5	stone ball	553-28	pendant/ornament
1249-1	quartz crystal	1191-1	pendant/ornament
1218-1	pendant/ornament	1203	reconstructed pot
1207	reconstructed pot base	1101-1	bead
1101-2	bead	1213-1	bead
1105-1	bead	1246-1	bead
1113-1	bead	1247-1	bead
1115-1	bead	1259-1	bead
1184-2	bead	1259-2	bead
1184-3	bead	1260-1	bead
1200-1	bead	1271-1	bead
1204-1	bead	1282-1	bead
1205-1	bead	1294-1	bead
1210-1	bead	1295-1	bead
1210-2	bead	1312-1	bead
1210-3	bead	1315-1	bead
1210-4	bead	1325-1	bead
1212-1	bead	1325-2	bead
1212-2	bead	1260-2	bead
1212-3	bead	1184-1	bead

PLACE # 6 : U19an-Borrow Pit (TR No. 72) *Site 26Ny4203*			
Item ID Number	**Item Description**	**Item ID Number**	**Item Description**
640-1	glass bead	672-2	pipe fragment
516-2	stone shaft straightener		

PLACE # 7 : U20aw (TR No. 66) *Site 26Ny5800*			
Item ID Number	**Item Description**	**Item ID Number**	**Item Description**
1-1	glass bead	1-2	glass bead
Site 26Ny4869			
481-9	incised stone		

PLACE # 8 : Buckboard Mesa (TR No. 69) *Site 26Ny4892*			
Item ID Number	**Item Description**	**Item ID Number**	**Item Description**
392-1	projectile point	856-1	projectile point
1704-1	projectile point	1709-1	projectile point
400-1	projectile point	866-1	projectile point
1708-1	projectile point		

Miscellaneous Proveniences			
Paiute Mesa *No Site Number*		*26Ny1920-Sample Unit 20-13*	
Item ID Number	**Item Description**	**Item ID Number**	**Item Description**
0-0	basket	219-10	miniature ceramic container
26Ny2674-Ala-74		*26Ny5542 (DNA Phase 2)*	
1	pendant	1	pendant fragment
Rainier Mesa *26Ny2638*			
6	pendant		

APPENDIX B

NAGPRA Consultation Participants

BARA - University of Arizona
Richard Stoffle
David Halmo
Diane Austin
Nieves Zedeno

Desert Research Institute
Colleen Beck
Anne DuBarton
Diane Winslow
James McCarty
Robert Jones

Las Vegas Indian Center
Richard Arnold

Tribal Representatives

July 24-25

Lone Pine Paiute-Shoshone Tribe
Neddeen Naylor
Leslie Button

Owens Valley Board of Trustees
Irene Button

Fort Independence Paiute-Shoshone Tribe
Vernon Miller

July 26-27

Yomba Shoshone Tribe
Levi Hooper
Emma Bobb
Maurice Frank (not interviewed)

Timbisha Shoshone Tribe
John Kennedy
Grace Goad
Pauline Estevez (not interviewed)

July 28-29

Colorado River Indian Tribe - Chemehuevi
Mary Lou Brown
Betty Cornelius
Leroy Fisher

Appendix B continued

July 31-August 1

Kaibab Paiute Tribe
Gevene Zavala

Pahrump Paiute Tribe
Cynthia Lynch
Clarabelle Jim

August 2-3

Paiute Indian Tribe of Utah
Alex Sheperd

August 4-5

Chemehuevi Indian Tribe
Janie Harper

August 11-12

Ely Shoshone Tribe
Mary Lou Griffin
Sally Marques

August 14-15

Las Vegas Paiute Indian Community
Lila Carter
Theodore Tso

August 16-17

Moapa Paiute Tribe
Calvin Meyers

August 18-19

Big Pine Paiute-Shoshone Tribe
Bertha Moose
Marian Zucco
Gaylene Moose (not interviewed)

Ft. Independence Paiute-Shoshone Tribe
Priscilla Naylor

Appendix B continued

August 21-22

Las Vegas Indian Center
Don Cloquet

Bishop Paiute-Shoshone Tribe
Lee Chavez
Norma Nelson

September 15-16

Benton Paiute-Shoshone Tribe
Michelle Saulque
Darryl Bahe

September 18-19

Las Vegas Indian Center
Dan Morgan

September 22-23

Duckwater Shoshone Tribe
Kim Townsend
Randy Mike

Appendix C: Item by Item NAGPRA Categories (n=267)

Site #	Item ID	Item Description	Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object	don't know	no response
1408	536-4	stone jar stopper		10	1	11	10	
1920	219-10	miniature ceramic container	1	9		11	11	
2638	6	pendant	6	13		10	3	
2674	1	pendant		23		8	1	
3393	1101-1	bead	2	26	1	2		1
3393	1101-2	bead	2	26	1	2		1
3393	1105-1	bead	2	26	1	2		1
3393	1113-1	bead	2	26	1	2		1
3393	1115-1	bead	2	26	1	2		1
3393	1184-1	bead	2	26	1	2		1
3393	1184-2	bead	2	26	1	2		1
3393	1184-3	bead	2	26	1	2		1
3393	1191-1	pendant/ ornament	1	27	1	1	1	1
3393	1200-1	bead	2	26	1	2		1
3393	1203	reconstructed pot	2	24	1	4		1
3393	1204-1	bead	2	26	1	2		1
3393	1205-1	bead	2	26	1	2		1
3393	1207	reconstructed pot base	2	23	1	5		1
3393	1210-1	bead	2	26	1	2		1
3393	1210-2	bead	2	26	1	2		1
3393	1210-3	bead	2	26	1	2		1
3393	1210-4	bead	2	26	1	2		1
3393	1212-1	bead	2	26	1	2		1
3393	1212-2	bead	2	26	1	2		1
3393	1212-3	bead	2	26	1	2		1
3393	1213-1	bead	2	26	1	2		1
3393	1218-1	pendant/ ornament	1	27	1	1	1	1
3393	1246-1	bead	2	26	1	2		1
3393	1247-1	bead	2	26	1	2		1
3393	1249-1	quartz crystal		28	1	1	2	1
3393	1259-1	bead	2	26	1	2		1
3393	1259-2	bead	2	26	1	2		1
3393	1260-1	bead	2	26	1	2		1
3393	1260-2	bead	2	26	1	2		1
3393	1271-1	bead	2	26	1	2		1
3393	1282-1	bead	2	26	1	2		1
3393	1294-1	bead	2	26	1	2		1
3393	1295-1	bead	2	26	1	2		1
3393	1312-1	bead	2	26	1	2		1
3393	1315-1	bead	2	26	1	2		1
3393	1325-1	bead	2	26	1	2		1
3393	1325-2	bead	2	26	1	2		1
3393	2010-5	stone ball		27	1	1	2	1
3393	553-28	pendant/ ornament	1	26	1	1	1	1
3620	1584-114	groundstone fragment	2	11	3	11	5	
3620	1592-88	groundstone fragment	2	10	3	12	5	
3620	1689-6	bead	4	18		9	1	
3620	2058-3	groundstone fragment	2	10	3	12	5	
3620	2656-175	bead	4	18		9	1	

Appendix C: Continued

Site #	Item ID	Item Description	Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object	don't know	no response
3620	2694-116	pendant/ ornament	5	15		10	2	
3620	2741-176	groundstone fragment	2	10	3	12	5	
3620	2750-607	pendant/ ornament	3	13		14	2	
3620	2764-122	pendant/ ornament	4	13		12	3	
3620	2819-30	pendant/ ornament	5	13		12	2	
3620	2882	pottery scoop/ ladle	3	15		9	5	
3620	2993-10	groundstone fragment	2	10	3	12	5	
3620	3087-43	bead	3	19		9	1	
3620	3103-26	pendant/ ornament	5	15		10	2	
3620	3325-2-3	reconstructed pot	11	7	1	12	1	
3620	3503-21	bead	4	18		9	1	
3620	3586-46	groundstone fragment	2	10	3	12	5	
3620	3587-398	groundstone fragment	2	10	3	12	5	
3620	3823-158	bead	3	18	1	9	1	
3620	3831-10	pendant/ ornament	5	13		12	2	
3620	3831-11	pendant/ ornament	5	13		12	2	
3620	3831-8	pendant/ ornament	5	13		12	2	
3620	3831-9	pendant/ ornament	5	13		12	2	
3620	3918-18	pendant/ ornament	4	13		13	2	
3620	4555-32	quartz crystal	3	15	1	5	8	
3620	4564-79	quartz crystal	3	15	1	5	8	
3620	4610-17	quartz crystal	3	16	1	4	8	
3620	4610-77	bead	3	19		9	1	
3620	4617-58	quartz crystal	3	16	1	4	8	
3620	4663-15	bead	5	16	1	9	1	
3620	4682-34	bead	5	16		10	1	
3620	672-80	groundstone fragment	2	10	3	12	5	
3621	125-1	stone abrader	3	9	2	15	3	
3621	148-1	glass bead	3	17		9	3	
3621	153-26	carved stick	1	7		14	10	
3621	156-3	glass bead	3	17		9	3	
3621	157-31	groundstone fragment	3	7	2	16	4	
3621	158-1	tin strips		3		17	12	
3621	169-4	glass bead	2	18		9	3	
3621	171-2	ceramic bead	2	17		9	4	
3621	181-1	groundstone fragment	3	7	2	16	4	
3621	188-2	biface	1	13	1	16	1	
3621	201-2	glass bead	3	17		9	3	
3621	204-2	glass bead	2	18		9	3	
3621	208-2	glass bead	3	17		9	3	
3621	220-2	glass bead	2	18		9	3	
3621	224-7	biface	1	13	1	16	1	
3621	243-3	juniper seed bead	2	19		8	3	
3621	270-55	stone bead	1	18		9	4	
3621	3-55	glass bead	3	17		9	3	
3621	337-1	bone bead	2	19		8	3	
3621	369-57	glass bead	3	17		9	3	
3621	370-4	bone bead	2	19		8	3	
3621	372-2	glass bead	3	17		9	3	

Appendix C: Continued

Site #	Item ID	Item Description	Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object	don't know	no response
3621	377-3	biface	2	13	1	15	1	
3621	380-3	pipe fragment	2	27		3		
3621	384-105	glass bead	3	17		9	3	
3621	392-2	glass bead	3	17		9	3	
3621	4-50	shell bead	2	18		9	3	
3621	424-3	bone bead (whistle?)	2	19		8	3	
3621	424-35	shell bead	2	18		9	3	
3621	427-2	glass bead	3	17		9	3	
3621	431-2	bone bead	2	20		7	3	
3621	431-3	bone bead	2	20		7	3	
3621	439-142	glass bead	2	18		9	3	
3621	443-1	groundstone fragment	3	7	2	16	4	
3621	445-49	groundstone fragment	3	7	2	16	4	
3621	466-1	metal scissors	2	7	1	20	2	
3621	467-1	lump of clay	2	10	1	15	4	
3621	468-1	biface	1	13	1	16	1	
3621	505-1	glass bead	3	17		9	3	
3621	505-2	glass bead	3	18		8	3	
3621	516-14	bone bead	3	19		7	3	
3621	516-15	glass bead	3	17		9	3	
3621	518-2	bone bead	2	19		8	3	
3621	519-1	bone bead	2	19		8	3	
3621	519-2	bone bead	2	19		8	3	
3621	519-3	cordage piece	2	15		7	8	
3621	520-1	bone bead	2	19		8	3	
3621	526-1	cordage piece	3	16		7	6	
3621	526-2	cordage piece	3	16		7	6	
3621	526-3	cordage piece	3	16		7	6	
3621	526-4	cordage piece	3	16		7	6	
3621	526-5	cordage piece	3	16		7	6	
3621	527-1	bundle of fibers	2	7	1	16	6	
3621	529-1	notched arrow shaft	3	12		15	2	
4015	1045-7	pendant/ ornament	6	13		11	2	
4015	123-2	pendant/ ornament	6	13		11	2	
4015	172-3	pendant/ ornament	6	13		11	2	
4015	998-1	groundstone fragment	11	6	1	13	1	
4015	998-2	groundstone fragment	11	6	1	13	1	
4015	998-3	groundstone fragment	11	6	1	13	1	
4015	998-4	groundstone fragment	11	6	1	13	1	
4015	998-5	groundstone fragment	11	6	1	13	1	
4015	998-6	groundstone fragment	11	6	1	13	1	
4015	998-7	groundstone fragment	10	7	1	12	2	
4015	998-8	groundstone fragment	10	7	1	13	1	
4021	4146-2	perforated tin strip	2	5		22	3	
4021	4173-2	white bread	2	13	1	16		
4023	1-1	small pot	11	6	1	9	5	
4023	3	steel knife	6	3		18	4	1
4040	3623-8	pendant fragment	6	14		12	1	
4040	3675-2	glass bead	5	16	1	11		

Appendix C: Continued

Site #	Item ID	Item Description	Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object	don't know	no response
4040	3683-2	glass bead	5	14	1	12		
4040	3744-5	pendant fragment	5	13		13	1	
4040	3745-9	pendant fragment	5	14		12	1	
4040	3752-2	button	4	7		21		
4040	3774-3	button	4	8		20		
4040	3817-1	metal awl	3	9		18	2	
4040	3841-1	pumice stone fragment	6	19		6		
4040	3861-1	glass bead	5	12	1	13		
4040	3912-2	glass bead	5	14	1	12		
4047	1	metal sickle blade	2	2		25	3	
4053	2	tin can		1		26	5	
4203	516-2	stone shaft straightener	3	9	1	17	2	
4203	640-1	glass bead	2	9	1	8	12	
4203	672-2	pipe fragment	2	19		6	5	
4585	1001-1	biface	30		1	1		
4585	1001-10	bead	32					
4585	1001-3	bead	32					
4585	1001-4	bead	32					
4585	1001-4-6	reconstructed pot	31	1				
4585	1001-5	bead	32					
4585	1001-6	bead	32					
4585	1001-7	bead	32					
4585	1001-8	bead	32					
4585	1001-9	bead	32					
4585	1002-10	bead	32					
4585	1002-11	bead	32					
4585	1002-12	bead	32					
4585	1002-13	bead	32					
4585	1002-14	bead	32					
4585	1002-15	bead	32					
4585	1002-16	bead	32					
4585	1002-17	bead	32					
4585	1002-18	bead	32					
4585	1002-19	bead	32					
4585	1002-20	bead	32					
4585	1002-21-a	bead	32					
4585	1002-21-b	bead	32					
4585	1002-22	bead	32					
4585	1002-23	bead	32					
4585	1002-24	bead	32					
4585	1002-25	bead	32					
4585	1002-26	bead	32					
4585	1002-27	bead	32					
4585	1002-28	bead	32					
4585	1002-29	bead	32					
4585	1002-3	bead	32					
4585	1002-30	bead	32					
4585	1002-31	bead	32					
4585	1002-32	bead	32					

Appendix C: Continued

Site #	Item ID	Item Description	Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object	don't know	no response
4585	1002-33	bead	32					
4585	1002-34	bead	32					
4585	1002-35	bead	32					
4585	1002-36	bead	32					
4585	1002-37	bead	32					
4585	1002-38	bead	32					
4585	1002-39	bead	32					
4585	1002-4	bead	32					
4585	1002-40	bead	32					
4585	1002-41	bead	32					
4585	1002-42	bead	32					
4585	1002-43	bead	32					
4585	1002-44	bead	32					
4585	1002-45	bead	32					
4585	1002-46	bead	32					
4585	1002-47	bead	32					
4585	1002-48	bead	32					
4585	1002-49	bead	32					
4585	1002-5	bead	32					
4585	1002-50	bead	32					
4585	1002-51	bead	32					
4585	1002-52	bead	32					
4585	1002-53	bead	32					
4585	1002-55	bead	32					
4585	1002-6	bead	32					
4585	1002-7	bead	32					
4585	1002-8	bead	32					
4585	1002-9	bead	32					
4585	1005	bead	32					
4585	113-2	biface	30		1	1		
4585	201-1	biface	30		1	1		
4588	10-1	perforated tin strip	19	2	1	9	1	
4588	1049-1	groundstone fragment	26	1		4	1	
4588	1049-2	groundstone fragment	26	1		4	1	
4588	1049-3	groundstone fragment	26	1		4	1	
4588	1049-4	groundstone fragment	26	1		4	1	
4588	1049-5	groundstone fragment	26	1		4	1	
4588	1049-6	groundstone fragment	26	1		4	1	
4588	1049-7	groundstone fragment	26	1		4	1	
4588	1069-1	groundstone fragment	26	1		4	1	
4588	1069-2	groundstone fragment	26	1		4	1	
4588	1069-3	groundstone fragment	26	1		4	1	
4588	1084-1	groundstone fragment	26	1		4	1	
4588	1094-1	groundstone fragment	26	1		4	1	
4588	1097-1	groundstone fragment	26	1		4	1	
4588	138-8	groundstone fragment	26	1		4	1	
4588	1500-2	glass button	22	1	1	6	2	
4588	2323-1	pipe fragment	23	5		4		
4588	2839-21	glass button	22	1	1	6	2	

Appendix C: Continued

Site #	Item ID	Item Description	Unassociated Funerary Object	Sacred Object	Object of Cultural Patrimony	Other Type of Object	don't know	no response
4588	3309-4	17 fused glass beads	29	1		1	1	
4588	6017-3	perforated tin strip	18	2	1	10	1	
4588	6534-1-a	pendant fragment	22	2		7	1	
4588	6534-1-b	pendant fragment	21	2		7	1	1
4588	6598-43	perforated tin strip	18	3	1	9	1	
4588	6630-1	perforated tin strip	19	3	1	8	1	
4588	7003-77	stone drill	27	2		2	1	
4869	481-9	incised stone	14		1	10	7	
4892	1704-1	projectile point		17	1	11	2	1
4892	1708-1	projectile point		17	1	11	2	1
4892	1709-1	projectile point		17	1	11	2	1
4892	392-1	projectile point		17	1	11	2	1
4892	400-1	projectile point		17	1	11	2	1
4892	856-1	projectile point		17	1	11	2	1
4892	866-1	projectile point		17	1	11	2	1
5207	736-6	incised stone	9	2		11	10	
5542	1	pendant fragment	3	15		10	4	
5800	1-1	glass bead	29			1		2
5800	1-2	glass bead	29			1		2
7847	3-1	pendant fragment	1	18		9	3	1
7847	38-11	bifacial knife		25		7		
none	0-0	basket		9	3	17	2	1
			3306	2892	125	1707	459	55

Appendix D: "Yes" NAGPRA Items-Raw Counts and Ratios (n=219)

Site Number	Item ID	Item Description	NAGPRA Item?		
			yes	no	RATIO (yes:no)
2638	6	pendant	19	10	1.9
2674	1	pendant	23	8	2.9
3393	1101-1	bead	29	2	14.5
3393	1101-2	bead	29	2	14.5
3393	1105-1	bead	29	2	14.5
3393	1113-1	bead	29	2	14.5
3393	1115-1	bead	29	2	14.5
3393	1184-1	bead	29	2	14.5
3393	1184-2	bead	29	2	14.5
3393	1184-3	bead	29	2	14.5
3393	1191-1	pendant/ ornament	29	1	29.0
3393	1200-1	bead	29	2	14.5
3393	1203	reconstructed pot	27	4	6.8
3393	1204-1	bead	29	2	14.5
3393	1205-1	bead	29	2	14.5
3393	1207	reconstructed pot base	26	5	5.2
3393	1210-1	bead	29	2	14.5
3393	1210-2	bead	29	2	14.5
3393	1210-3	bead	29	2	14.5
3393	1210-4	bead	29	2	14.5
3393	1212-1	bead	29	2	14.5
3393	1212-2	bead	29	2	14.5
3393	1212-3	bead	29	2	14.5
3393	1213-1	bead	29	2	14.5
3393	1218-1	pendant/ ornament	29	1	29.0
3393	1246-1	bead	29	2	14.5
3393	1247-1	bead	29	2	14.5
3393	1249-1	quartz crystal	29	1	29.0
3393	1259-1	bead	29	2	14.5
3393	1259-2	bead	29	2	14.5
3393	1260-1	bead	29	2	14.5
3393	1260-2	bead	29	2	14.5
3393	1271-1	bead	29	2	14.5
3393	1282-1	bead	29	2	14.5
3393	1294-1	bead	29	2	14.5
3393	1295-1	bead	29	2	14.5
3393	1312-1	bead	29	2	14.5
3393	1315-1	bead	29	2	14.5
3393	1325-1	bead	29	2	14.5
3393	1325-2	bead	29	2	14.5
3393	2010-5	stone ball	28	1	28.0
3393	553-28	pendant/ ornament	28	1	28.0
3620	1689-6	bead	22	9	2.4
3620	2656-175	bead	22	9	2.4
3620	2694-116	pendant/ ornament	20	10	2.0
3620	2882	pottery scoop/ ladle	18	9	2.0
3620	3087-43	bead	22	9	2.4
3620	3103-26	pendant/ ornament	20	10	2.0
3620	3325-2-3	reconstructed pot	19	12	1.6

Appendix D: Continued

Site Number	Item ID	Item Description	NAGPRA Item?		
			yes	no	RATIO (yes:no)
3620	3503-21	bead	22	9	2.4
3620	3823-158	bead	22	9	2.4
3620	4555-32	quartz crystal	19	5	3.8
3620	4564-79	quartz crystal	19	5	3.8
3620	4610-17	quartz crystal	20	4	5.0
3620	4610-77	bead	22	9	2.4
3620	4617-58	quartz crystal	20	4	5.0
3620	4663-15	bead	22	9	2.4
3620	4682-34	bead	21	10	2.1
3621	148-1	glass bead	20	9	2.2
3621	156-3	glass bead	20	9	2.2
3621	169-4	glass bead	20	9	2.2
3621	171-2	ceramic bead	19	9	2.1
3621	201-2	glass bead	20	9	2.2
3621	204-2	glass bead	20	9	2.2
3621	208-2	glass bead	20	9	2.2
3621	220-2	glass bead	20	9	2.2
3621	243-3	juniper seed bead	21	8	2.6
3621	270-55	stone bead	19	9	2.1
3621	3-55	glass bead	20	9	2.2
3621	337-1	bone bead	21	8	2.6
3621	369-57	glass bead	20	9	2.2
3621	370-4	bone bead	21	8	2.6
3621	372-2	glass bead	20	9	2.2
3621	380-3	pipe fragment	29	3	9.7
3621	384-105	glass bead	20	9	2.2
3621	392-2	glass bead	20	9	2.2
3621	4-50	shell bead	20	9	2.2
3621	424-3	bone bead (whistle?)	21	8	2.6
3621	424-35	shell bead	20	9	2.2
3621	427-2	glass bead	20	9	2.2
3621	431-2	bone bead	22	7	3.1
3621	431-3	bone bead	22	7	3.1
3621	439-142	glass bead	20	9	2.2
3621	505-1	glass bead	20	9	2.2
3621	505-2	glass bead	21	8	2.6
3621	516-14	bone bead	22	7	3.1
3621	516-15	glass bead	20	9	2.2
3621	518-2	bone bead	21	8	2.6
3621	519-1	bone bead	21	8	2.6
3621	519-2	bone bead	21	8	2.6
3621	519-3	cordage piece	17	7	2.4
3621	520-1	bone bead	21	8	2.6
3621	526-1	cordage piece	19	7	2.7
3621	526-2	cordage piece	19	7	2.7
3621	526-3	cordage piece	19	7	2.7
3621	526-4	cordage piece	19	7	2.7
3621	526-5	cordage piece	19	7	2.7
4015	1045-7	pendant/ ornament	19	11	1.7

Appendix D: Continued

Site Number	Item ID	Item Description	NAGPRA Item?		
			yes	no	RATIO (yes:no)
4015	123-2	pendant/ ornament	19	11	1.7
4015	172-3	pendant/ ornament	19	11	1.7
4015	998-1	groundstone fragment	19	12	1.6
4015	998-2	groundstone fragment	19	12	1.6
4015	998-3	groundstone fragment	19	12	1.6
4015	998-4	groundstone fragment	19	12	1.6
4015	998-5	groundstone fragment	19	12	1.6
4015	998-6	groundstone fragment	19	12	1.6
4015	998-7	groundstone fragment	19	11	1.7
4015	998-8	groundstone fragment	19	12	1.6
4023	1-1	small pot	18	9	2.0
4040	3623-8	pendant fragment	20	12	1.7
4040	3675-2	glass bead	22	11	2.0
4040	3683-2	glass bead	20	12	1.7
4040	3745-9	pendant fragment	19	12	1.6
4040	3841-1	pumice stone fragment	25	6	4.2
4040	3912-2	glass bead	20	12	1.7
4203	672-2	pipe fragment	21	6	3.5
4585	1001-1	biface	31	1	31.0
4585	1001-10	bead	32	1	32.0
4585	1001-3	bead	32	1	32.0
4585	1001-4	bead	32	1	32.0
4585	1001-4-6	reconstructed pot	32	1	32.0
4585	1001-5	bead	32	1	32.0
4585	1001-6	bead	32	1	32.0
4585	1001-7	bead	32	1	32.0
4585	1001-8	bead	32	1	32.0
4585	1001-9	bead	32	1	32.0
4585	1002-10	bead	32	1	32.0
4585	1002-11	bead	32	1	32.0
4585	1002-12	bead	32	1	32.0
4585	1002-13	bead	32	1	32.0
4585	1002-14	bead	32	1	32.0
4585	1002-15	bead	32	1	32.0
4585	1002-16	bead	32	1	32.0
4585	1002-17	bead	32	1	32.0
4585	1002-18	bead	32	1	32.0
4585	1002-19	bead	32	1	32.0
4585	1002-20	bead	32	1	32.0
4585	1002-21-a	bead	32	1	32.0
4585	1002-21-b	bead	32	1	32.0
4585	1002-22	bead	32	1	32.0
4585	1002-23	bead	32	1	32.0
4585	1002-24	bead	32	1	32.0
4585	1002-25	bead	32	1	32.0
4585	1002-26	bead	32	1	32.0
4585	1002-27	bead	32	1	32.0
4585	1002-28	bead	32	1	32.0
4585	1002-29	bead	32	1	32.0

Appendix D: Continued

Site Number	Item ID	Item Description	NAGPRA Item?		
			yes	no	RATIO (yes:no)
4585	1002-3	bead	32	1	32.0
4585	1002-30	bead	32	1	32.0
4585	1002-31	bead	32	1	32.0
4585	1002-32	bead	32	1	32.0
4585	1002-33	bead	32	1	32.0
4585	1002-34	bead	32	1	32.0
4585	1002-35	bead	32	1	32.0
4585	1002-36	bead	32	1	32.0
4585	1002-37	bead	32	1	32.0
4585	1002-38	bead	32	1	32.0
4585	1002-39	bead	32	1	32.0
4585	1002-4	bead	32	1	32.0
4585	1002-40	bead	32	1	32.0
4585	1002-41	bead	32	1	32.0
4585	1002-42	bead	32	1	32.0
4585	1002-43	bead	32	1	32.0
4585	1002-44	bead	32	1	32.0
4585	1002-45	bead	32	1	32.0
4585	1002-46	bead	32	1	32.0
4585	1002-47	bead	32	1	32.0
4585	1002-48	bead	32	1	32.0
4585	1002-49	bead	32	1	32.0
4585	1002-5	bead	32	1	32.0
4585	1002-50	bead	32	1	32.0
4585	1002-51	bead	32	1	32.0
4585	1002-52	bead	32	1	32.0
4585	1002-53	bead	32	1	32.0
4585	1002-55	bead	32	1	32.0
4585	1002-6	bead	32	1	32.0
4585	1002-7	bead	32	1	32.0
4585	1002-8	bead	32	1	32.0
4585	1002-9	bead	32	1	32.0
4585	1005	bead	32	1	32.0
4585	113-2	biface	31	1	31.0
4585	201-1	biface	31	1	31.0
4588	10-1	perforated tin strip	22	9	2.4
4588	1049-1	groundstone fragment	27	4	6.8
4588	1049-2	groundstone fragment	27	4	6.8
4588	1049-3	groundstone fragment	27	4	6.8
4588	1049-4	groundstone fragment	27	4	6.8
4588	1049-5	groundstone fragment	27	4	6.8
4588	1049-6	groundstone fragment	27	4	6.8
4588	1049-7	groundstone fragment	27	4	6.8
4588	1069-1	groundstone fragment	27	4	6.8
4588	1069-2	groundstone fragment	27	4	6.8
4588	1069-3	groundstone fragment	27	4	6.8
4588	1084-1	groundstone fragment	27	4	6.8
4588	1094-1	groundstone fragment	27	4	6.8
4588	1097-1	groundstone fragment	27	4	6.8

Appendix D: Continued

Site Number	Item ID	Item Description	NAGPRA Item?		
			yes	no	RATIO (yes:no)
4588	138-8	groundstone fragment	27	4	6.8
4588	1500-2	glass button	24	6	4.0
4588	2323-1	pipe fragment	28	4	7.0
4588	2839-21	glass button	24	6	4.0
4588	3309-4	17 fused glass beads	30	1	30.0
4588	6017-3	perforated tin strip	21	10	2.1
4588	6534-1-a	pendant fragment	24	7	3.4
4588	6534-1-b	pendant fragment	23	7	3.3
4588	6598-43	perforated tin strip	22	9	2.4
4588	6630-1	perforated tin strip	23	8	2.9
4588	7003-77	stone drill	29	2	14.5
4892	1704-1	projectile point	18	11	1.6
4892	1708-1	projectile point	18	11	1.6
4892	1709-1	projectile point	18	11	1.6
4892	392-1	projectile point	18	11	1.6
4892	400-1	projectile point	18	11	1.6
4892	856-1	projectile point	18	11	1.6
4892	866-1	projectile point	18	11	1.6
5542	1	pendant fragment	18	10	1.8
5800	1-1	glass bead	29	1	29.0
5800	1-2	glass bead	29	1	29.0
7847	3-1	pendant fragment	19	9	2.1
7847	38-11	bifacial knife	25	7	3.6
			5696	1052	

Appendix E: "No" NAGPRA Items-Raw Counts and Ratios (n=10)

Site Number	Item ID	Item Description	NAGPRA Item?		
			yes	no	RATIO (yes:no)
3621	153-26	carved stick	8	14	0.6
3621	158-1	tin strips	3	17	0.2
3621	466-1	metal scissors	10	20	0.5
3621	527-1	bundle of fibers	10	16	0.6
4021	4146-2	perforated tin strip	7	22	0.3
4023	3	steel knife	9	19	0.5
4040	3752-2	button	11	21	0.5
4040	3774-3	button	12	20	0.6
4047	1	metal sickle blade	4	25	0.2
4053	2	tin can	1	26	0.0
			75	200	

Appendix F: "Maybe" NAGPRA Items-Raw Counts and Ratios (n=38)

Site Number	Item ID	Item Description	NAGPRA Item?		
			yes	no	RATIO (yes:no)
1408	536-4	stone jar stopper	11	10	1.1
1920	219-10	miniature ceramic container	10	11	0.9
3620	1584-114	groundstone fragment	16	11	1.5
3620	1592-88	groundstone fragment	15	12	1.3
3620	2058-3	groundstone fragment	15	12	1.3
3620	2741-176	groundstone fragment	15	12	1.3
3620	2750-607	pendant/ ornament	16	14	1.1
3620	2764-122	pendant/ ornament	17	12	1.4
3620	2819-30	pendant/ ornament	18	12	1.5
3620	2993-10	groundstone fragment	15	12	1.3
3620	3586-46	groundstone fragment	15	12	1.3
3620	3587-398	groundstone fragment	15	12	1.3
3620	3831-10	pendant/ ornament	18	12	1.5
3620	3831-11	pendant/ ornament	18	12	1.5
3620	3831-8	pendant/ ornament	18	12	1.5
3620	3831-9	pendant/ ornament	18	12	1.5
3620	3918-18	pendant/ ornament	17	13	1.3
3620	672-80	groundstone fragment	15	12	1.3
3621	125-1	stone abrader	14	15	0.9
3621	157-31	groundstone fragment	12	16	0.8
3621	181-1	groundstone fragment	12	16	0.8
3621	188-2	biface	15	16	0.9
3621	224-7	biface	15	16	0.9
3621	377-3	biface	16	15	1.1
3621	443-1	groundstone fragment	12	16	0.8
3621	445-49	groundstone fragment	12	16	0.8
3621	467-1	lump of clay	14	14	1.0
3621	468-1	biface	15	16	0.9
3621	529-1	notched arrow shaft	15	15	1.0
4021	4173-2	white bread	16	16	1.0
4040	3744-5	pendant fragment	18	13	1.4
4040	3817-1	metal awl	12	18	0.7
4040	3861-1	glass bead	18	13	1.4
4203	516-2	stone shaft straightener	13	17	0.8
4203	640-1	glass bead	12	8	1.5
4869	481-9	incised stone	15	10	1.5
5207	736-6	incised stone	11	11	1.0
none	0-0	basket	12	17	0.7
			561	**509**	

Appendix G: "Yes" NAGPRA Items-Disposition Recommendations (n=219)

Site Number	Item ID	Item Description	Number of Individuals			Percent of Individuals		
			Return to Where Found	Leave at DRI	Return to Tribe	Return to Where Found	Leave at DRI	Return to Tribe
2638	6	pendant	9	7	6	40.9%	31.8%	27.3%
2674	1	pendant	9	6	10	36.0%	24.0%	40.0%
3393	1101-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1101-2	bead	16	9	5	53.3%	30.0%	16.7%
3393	1105-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1113-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1115-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1184-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1184-2	bead	16	9	5	53.3%	30.0%	16.7%
3393	1184-3	bead	16	9	5	53.3%	30.0%	16.7%
3393	1191-1	pendant/ ornament	16	9	5	53.3%	30.0%	16.7%
3393	1200-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1203	reconstructed pot	14	8	7	48.3%	27.6%	24.1%
3393	1204-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1205-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1207	reconstructed pot base	13	8	7	46.4%	28.6%	25.0%
3393	1210-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1210-2	bead	16	9	5	53.3%	30.0%	16.7%
3393	1210-3	bead	16	9	5	53.3%	30.0%	16.7%
3393	1210-4	bead	16	9	5	53.3%	30.0%	16.7%
3393	1212-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1212-2	bead	16	9	5	53.3%	30.0%	16.7%
3393	1212-3	bead	16	9	5	53.3%	30.0%	16.7%
3393	1213-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1218-1	pendant/ ornament	16	9	5	53.3%	30.0%	16.7%
3393	1246-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1247-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1249-1	quartz crystal	17	7	6	56.7%	23.3%	20.0%
3393	1259-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1259-2	bead	16	9	5	53.3%	30.0%	16.7%
3393	1260-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1260-2	bead	16	9	5	53.3%	30.0%	16.7%
3393	1271-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1282-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1294-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1295-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1312-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1315-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1325-1	bead	16	9	5	53.3%	30.0%	16.7%
3393	1325-2	bead	16	9	5	53.3%	30.0%	16.7%
3393	2010-5	stone ball	16	7	6	55.2%	24.1%	20.7%
3393	553-28	pendant/ ornament	15	9	5	51.7%	31.0%	17.2%
3620	1689-6	bead	13	7	7	48.1%	25.9%	25.9%
3620	2656-175	bead	13	6	7	50.0%	23.1%	26.9%
3620	2694-116	pendant/ ornament	11	6	6	47.8%	26.1%	26.1%
3620	2882	pottery scoop/ ladle	12	6	4	54.5%	27.3%	18.2%
3620	3087-43	bead	13	6	8	48.1%	22.2%	29.6%

Appendix G: Continued

Site Number	Item ID	Item Description	Number of Individuals			Percent of Individuals		
			Return to Where Found	Leave at DRI	Return to Tribe	Return to Where Found	Leave at DRI	Return to Tribe
3620	3103-26	pendant/ ornament	11	6	6	47.8%	26.1%	26.1%
3620	3325-2-3	reconstructed pot	12	6	5	52.2%	26.1%	21.7%
3620	3503-21	bead	13	6	8	48.1%	22.2%	29.6%
3620	3823-158	bead	13	6	8	48.1%	22.2%	29.6%
3620	4555-32	quartz crystal	10	6	5	47.6%	28.6%	23.8%
3620	4564-79	quartz crystal	10	6	5	47.6%	28.6%	23.8%
3620	4610-17	quartz crystal	10	5	6	47.6%	23.8%	28.6%
3620	4610-77	bead	13	8	6	48.1%	29.6%	22.2%
3620	4617-58	quartz crystal	10	6	5	47.6%	28.6%	23.8%
3620	4663-15	bead	15	7	5	55.6%	25.9%	18.5%
3620	4682-34	bead	15	7	5	55.6%	25.9%	18.5%
3621	148-1	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	156-3	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	169-4	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	171-2	ceramic bead	11	7	5	47.8%	30.4%	21.7%
3621	201-2	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	204-2	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	208-2	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	220-2	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	243-3	juniper seed bead	12	8	5	48.0%	32.0%	20.0%
3621	270-55	stone bead	11	7	5	47.8%	30.4%	21.7%
3621	3-55	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	337-1	bone bead	11	8	5	45.8%	33.3%	20.8%
3621	369-57	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	370-4	bone bead	11	8	5	45.8%	33.3%	20.8%
3621	372-2	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	380-3	pipe fragment	13	10	6	44.8%	34.5%	20.7%
3621	384-105	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	392-2	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	4-50	shell bead	11	8	5	45.8%	33.3%	20.8%
3621	424-3	bone bead (whistle?)	11	8	5	45.8%	33.3%	20.8%
3621	424-35	shell bead	11	8	5	45.8%	33.3%	20.8%
3621	427-2	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	431-2	bone bead	11	8	5	45.8%	33.3%	20.8%
3621	431-3	bone bead	11	8	5	45.8%	33.3%	20.8%
3621	439-142	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	505-1	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	505-2	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	516-14	bone bead	11	8	5	45.8%	33.3%	20.8%
3621	516-15	glass bead	11	8	5	45.8%	33.3%	20.8%
3621	518-2	bone bead	11	8	5	45.8%	33.3%	20.8%
3621	519-1	bone bead	11	8	5	45.8%	33.3%	20.8%
3621	519-2	bone bead	11	8	5	45.8%	33.3%	20.8%
3621	519-3	cordage piece	9	10	5	37.5%	41.7%	20.8%
3621	520-1	bone bead	11	8	5	45.8%	33.3%	20.8%
3621	526-1	cordage piece	10	11	5	38.5%	42.3%	19.2%
3621	526-2	cordage piece	10	11	5	38.5%	42.3%	19.2%

Appendix G: Continued

Site Number	Item ID	Item Description	Number of Individuals			Percent of Individuals		
			Return to Where Found	Leave at DRI	Return to Tribe	Return to Where Found	Leave at DRI	Return to Tribe
3621	526-3	cordage piece	10	11	5	38.5%	42.3%	19.2%
3621	526-4	cordage piece	10	11	5	38.5%	42.3%	19.2%
3621	526-5	cordage piece	10	11	5	38.5%	42.3%	19.2%
4015	1045-7	pendant/ ornament	11	5	7	47.8%	21.7%	30.4%
4015	123-2	pendant/ ornament	11	5	7	47.8%	21.7%	30.4%
4015	172-3	pendant/ ornament	11	5	7	47.8%	21.7%	30.4%
4015	998-1	groundstone fragment	15	5	4	62.5%	20.8%	16.7%
4015	998-2	groundstone fragment	15	5	4	62.5%	20.8%	16.7%
4015	998-3	groundstone fragment	15	5	4	62.5%	20.8%	16.7%
4015	998-4	groundstone fragment	15	5	4	62.5%	20.8%	16.7%
4015	998-5	groundstone fragment	15	5	4	62.5%	20.8%	16.7%
4015	998-6	groundstone fragment	15	5	4	62.5%	20.8%	16.7%
4015	998-7	groundstone fragment	14	5	4	60.9%	21.7%	17.4%
4015	998-8	groundstone fragment	15	5	4	62.5%	20.8%	16.7%
4023	1-1	small pot	10	10	4	41.7%	41.7%	16.7%
4040	3623-8	pendant fragment	11	7	5	47.8%	30.4%	21.7%
4040	3675-2	glass bead	12	7	5	50.0%	29.2%	20.8%
4040	3683-2	glass bead	10	7	6	43.5%	30.4%	26.1%
4040	3745-9	pendant fragment	10	7	5	45.5%	31.8%	22.7%
4040	3841-1	pumice stone fragment	12	6	7	48.0%	24.0%	28.0%
4040	3912-2	glass bead	10	7	6	43.5%	30.4%	26.1%
4203	672-2	pipe fragment	13	9	4	50.0%	34.6%	15.4%
4585	1001-1	biface	22	6	3	71.0%	19.4%	9.7%
4585	1001-10	bead	24	6	2	75.0%	18.8%	6.3%
4585	1001-3	bead	24	6	2	75.0%	18.8%	6.3%
4585	1001-4	bead	24	6	2	75.0%	18.8%	6.3%
4585	1001-4-6	reconstructed pot	24	6	2	75.0%	18.8%	6.3%
4585	1001-5	bead	24	6	2	75.0%	18.8%	6.3%
4585	1001-6	bead	24	6	2	75.0%	18.8%	6.3%
4585	1001-7	bead	24	6	2	75.0%	18.8%	6.3%
4585	1001-8	bead	24	6	2	75.0%	18.8%	6.3%
4585	1001-9	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-10	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-11	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-12	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-13	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-14	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-15	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-16	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-17	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-18	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-19	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-20	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-21-a	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-21-b	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-22	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-23	bead	24	6	2	75.0%	18.8%	6.3%

Appendix G: Continued

Site Number	Item ID	Item Description	Number of Individuals			Percent of Individuals		
			Return to Where Found	Leave at DRI	Return to Tribe	Return to Where Found	Leave at DRI	Return to Tribe
4585	1002-24	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-25	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-26	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-27	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-28	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-29	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-3	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-30	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-31	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-32	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-33	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-34	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-35	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-36	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-37	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-38	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-39	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-4	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-40	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-41	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-42	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-43	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-44	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-45	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-46	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-47	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-48	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-49	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-5	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-50	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-51	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-52	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-53	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-55	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-6	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-7	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-8	bead	24	6	2	75.0%	18.8%	6.3%
4585	1002-9	bead	24	6	2	75.0%	18.8%	6.3%
4585	1005	bead	24	6	2	75.0%	18.8%	6.3%
4585	113-2	biface	22	6	3	71.0%	19.4%	9.7%
4585	201-1	biface	22	6	3	71.0%	19.4%	9.7%
4588	10-1	perforated tin strip	18	6	0	75.0%	25.0%	0.0%
4588	1049-1	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1049-2	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1049-3	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1049-4	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1049-5	groundstone fragment	21	5	2	75.0%	17.9%	7.1%

Appendix G: Continued

Site Number	Item ID	Item Description	Number of Individuals			Percent of Individuals		
			Return to Where Found	Leave at DRI	Return to Tribe	Return to Where Found	Leave at DRI	Return to Tribe
4588	1049-6	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1049-7	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1069-1	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1069-2	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1069-3	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1084-1	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1094-1	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1097-1	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	138-8	groundstone fragment	21	5	2	75.0%	17.9%	7.1%
4588	1500-2	glass button	19	6	1	73.1%	23.1%	3.8%
4588	2323-1	pipe fragment	22	6	1	75.9%	20.7%	3.4%
4588	2839-21	glass button	19	6	1	73.1%	23.1%	3.8%
4588	3309-4	17 fused glass beads	21	8	2	67.7%	25.8%	6.5%
4588	6017-3	perforated tin strip	17	6	0	73.9%	26.1%	0.0%
4588	6534-1-a	pendant fragment	21	4	0	84.0%	16.0%	0.0%
4588	6534-1-b	pendant fragment	19	6	0	76.0%	24.0%	0.0%
4588	6598-43	perforated tin strip	18	6	0	75.0%	25.0%	0.0%
4588	6630-1	perforated tin strip	19	6	0	76.0%	24.0%	0.0%
4588	7003-77	stone drill	22	5	2	75.9%	17.2%	6.9%
4892	1704-1	projectile point	11	11	2	45.8%	45.8%	8.3%
4892	1708-1	projectile point	11	11	2	45.8%	45.8%	8.3%
4892	1709-1	projectile point	11	11	2	45.8%	45.8%	8.3%
4892	392-1	projectile point	11	11	2	45.8%	45.8%	8.3%
4892	400-1	projectile point	11	11	2	45.8%	45.8%	8.3%
4892	856-1	projectile point	11	11	2	45.8%	45.8%	8.3%
4892	866-1	projectile point	11	11	2	45.8%	45.8%	8.3%
5542	1	pendant fragment	8	7	8	34.8%	30.4%	34.8%
5800	1-1	glass bead	26	4	1	83.9%	12.9%	3.2%
5800	1-2	glass bead	26	4	1	83.9%	12.9%	3.2%
7847	3-1	pendant fragment	8	9	6	34.8%	39.1%	26.1%
7847	38-11	bifacial knife	10	9	7	38.5%	34.6%	26.9%
			3754	1552	816			

Appendix H: "Maybe" NAGPRA Items-Disposition Recommendations (n=38)

Site #	Item ID	Item Description	Number of Individuals			Percent of Individuals		
			Return to Where Found	Leave at DRI	Return to Tribe	Return to Where Found	Leave at DRI	Return to Tribe
1408	536-4	stone jar stopper	8	4	3	53.3%	26.7%	20.0%
1920	219-10	miniature ceramic container	7	5	4	43.8%	31.3%	25.0%
3620	1584-114	groundstone fragment	10	5	4	52.6%	26.3%	21.1%
3620	1592-88	groundstone fragment	10	5	4	52.6%	26.3%	21.1%
3620	2058-3	groundstone fragment	10	5	4	52.6%	26.3%	21.1%
3620	2741-176	groundstone fragment	10	5	4	52.6%	26.3%	21.1%
3620	2750-607	pendant/ ornament	11	6	6	47.8%	26.1%	26.1%
3620	2764-122	pendant/ ornament	10	6	6	45.5%	27.3%	27.3%
3620	2819-30	pendant/ ornament	11	6	6	47.8%	26.1%	26.1%
3620	2993-10	groundstone fragment	10	5	4	52.6%	26.3%	21.1%
3620	3586-46	groundstone fragment	10	5	4	52.6%	26.3%	21.1%
3620	3587-398	groundstone fragment	10	5	4	52.6%	26.3%	21.1%
3620	3831-10	pendant/ ornament	11	6	6	47.8%	26.1%	26.1%
3620	3831-11	pendant/ ornament	11	6	6	47.8%	26.1%	26.1%
3620	3831-8	pendant/ ornament	11	6	6	47.8%	26.1%	26.1%
3620	3831-9	pendant/ ornament	11	6	6	47.8%	26.1%	26.1%
3620	3918-18	pendant/ ornament	10	6	6	45.5%	27.3%	27.3%
3620	672-80	groundstone fragment	10	5	4	52.6%	26.3%	21.1%
3621	125-1	stone abrader	10	5	6	47.6%	23.8%	28.6%
3621	157-31	groundstone fragment	10	4	3	58.8%	23.5%	17.6%
3621	181-1	groundstone fragment	10	4	3	58.8%	23.5%	17.6%
3621	188-2	biface	9	5	7	42.9%	23.8%	33.3%
3621	224-7	biface	9	5	7	42.9%	23.8%	33.3%
3621	377-3	biface	9	5	8	40.9%	22.7%	36.4%
3621	443-1	groundstone fragment	10	4	3	58.8%	23.5%	17.6%
3621	445-49	groundstone fragment	10	4	3	58.8%	23.5%	17.6%
3621	467-1	lump of clay	7	8	5	35.0%	40.0%	25.0%
3621	468-1	biface	9	5	7	42.9%	23.8%	33.3%
3621	529-1	notched arrow shaft	9	9	3	42.9%	42.9%	14.3%
4021	4173-2	white bread	6	11	4	28.6%	52.4%	19.0%
4040	3744-5	pendant fragment	10	7	5	45.5%	31.8%	22.7%
4040	3817-1	metal awl	11	6	2	57.9%	31.6%	10.5%
4040	3861-1	glass bead	8	7	7	36.4%	31.8%	31.8%
4203	516-2	stone shaft straightener	11	6	3	55.0%	30.0%	15.0%
4203	640-1	glass bead	7	8	4	36.8%	42.1%	21.1%
4869	481-9	incised stone	12	4	2	66.7%	22.2%	11.1%
5207	736-6	incised stone	14	3	1	77.8%	16.7%	5.6%
none	0-0	basket	4	6	10	20.0%	30.0%	50.0%
			366	213	180			

Appendix I: "Maybe" NAGPRA Items-Subgroup Votes (n=38)

Site Number	Item ID	Item Description	NAGPRA Item?	
			yes	no
1408	536-4	stone jar stopper		*
1920	219-10	miniature ceramic container		*
3620	1584-114	groundstone fragment	*	
3620	1592-88	groundstone fragment	*	
3620	2058-3	groundstone fragment	*	
3620	2741-176	groundstone fragment	*	
3620	2750-607	pendant/ ornament	*	
3620	2764-122	pendant/ ornament	*	
3620	2819-30	pendant/ ornament	*	
3620	2993-10	groundstone fragment	*	
3620	3586-46	groundstone fragment	*	
3620	3587-398	groundstone fragment	*	
3620	3831-10	pendant/ ornament	*	
3620	3831-11	pendant/ ornament	*	
3620	3831-8	pendant/ ornament	*	
3620	3831-9	pendant/ ornament	*	
3620	3918-18	pendant/ ornament	*	
3620	672-80	groundstone fragment	*	
3621	125-1	stone abrader		*
3621	157-31	groundstone fragment	*	
3621	181-1	groundstone fragment	*	
3621	188-2	biface	*	
3621	224-7	biface	*	
3621	377-3	biface	*	
3621	443-1	groundstone fragment	*	
3621	445-49	groundstone fragment	*	
3621	467-1	lump of clay	*	
3621	468-1	biface	*	
3621	529-1	notched arrow shaft	*	
4021	4173-2	white bread		*
4040	3744-5	pendant fragment	*	
4040	3817-1	metal awl	*	
4040	3861-1	glass bead	*	
4203	516-2	stone shaft straightener	*	
4203	640-1	glass bead	*	
4869	481-9	incised stone	*	
5207	736-6	incised stone		*
none	0-0	basket		*

APPENDIX J

CGTO REQUEST FOR THE REPATRIATION OF NAGPRA ITEMS FROM DOE ARCHAEOLOGICAL COLLECTIONS

CONSOLIDATED GROUP OF TRIBES AND ORGANIZATIONS

June 11, 1996

Mr. Robert Furlow
U.S. Department of Energy
Nevada Operations
P.O. Box 98518
Las Vegas, Nevada 89193-8518

Dear Mr. Furlow:

I am writing to follow up on the recommendation made by the Consolidated Group of Tribes and Organizations on December 2, 1996 to the Department of Energy (DOE) to repatriate a number of items including human remains which were identified and subject to the provisions of the Native American Graves Protection and Repatriation Act (NAGPRA).

Specifically, I am requesting that all items in the possession of the DOE or its contractors which were viewed by the officially appointed American Indian representatives and subject to the provisions of NAGPRA, including those human remains housed at the Nevada State Museum be repatriated in a manner consistent with the recommendations of the Consolidated Group of Tribes and Organizations.

I would further advise you to coordinate this effort with the NAGPRA Subgroup who is responsible for the safe return and/or reburial of those NAGPRA items previously removed from their original locations. This group is charged with ensuring that those items will be placed in a suitable area(s) as they deem appropriate.

In closing, I would look forward to the proper return of these important items and would like to commend you for bringing this matter to closure as required by Native American Graves Protection and Repatriation Act.

Sincerely,

Richard W. Arnold
Spokesperson

cc: CGTO Members

Bibliography

Included below are the DRI technical reports (and other references cited in the text) that were evaluated by the subgroup members of the Consolidated Group for the purpose of selecting items from the NTS collection for NAGPRA consultation.

American Indian Writers Subgroup

1996 American Indian Comments for the Nevada Test Site Environmental Impact Statement. In *The Environmental Impact Statement for the Nevada Test Site and Off-site Locations in the State of Nevada* Volume 1, Appendix G. Las Vegas: U.S. Department Of Energy, Nevada Operations Office.

Amick, Daniel S., Gregory H. Henton, and Lonnie C. Pippin

1991 *Archaeological Investigations at the Buckboard Mesa Road Project*. Reno: Desert Research Institute Technical Report No. 69.

Amick, Daniel S., Gregory H. Henton, and Lonnie C. Pippin

1992 *Fire on the Mesa: Archaeological Investigations at the U19an Borrow Pit on the Nevada Test Site*. Reno: Desert Research Institute Technical Report No. 72.

D'Azevedo, Warren L. (Ed.)

1986 *Handbook of North American Indians: Great Basin*, vol. 11. Washington, D.C.: Smithsonian Institution.

Drollinger, Harold

1992 *Archaeological Investigations for Sample Unit U19an, Nevada Test Site, Nye County, Nevada*. Reno: Desert Research Institute Technical Report No. 79.

Drollinger, Harold, Alvin R. McLane, Cheryl Nowak, and Lonnie C. Pippin

1992 *Archaeological Investigations at Sample Unit U19ax, Nevada Test Site, Nye County, Nevada*. Reno: Desert Research Institute Technical Report No. 80.

Drollinger, Harold et al.

1993 *Archaeological Data Recovery for Sample Unit U19ao, Pahute Mesa, Nye County, Nevada*. Reno: Desert Research Institute Technical Report No. 83.

DuBarton, Anne
1992 *A Gabled Wooden Lodge in an Archaeological Context: Archaeological Investigations at Sample Unit U19adPL, Nevada Test Site, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 81.

Halmo, David
1994 "With One Voice: Collective Action in Cultural Impact Assessment," *Practicing Anthropology* 16(3): 14-16.

Henton, Gregory H. and Lonnie C. Pippin
1987 *Archaeological Data Recovery at Drill Pad U19an, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 49.

Henton, Gregory H. and Lonnie C. Pippin et al.
1991 *Archaeological Data Recovery at Drill Pad U19au, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 55.

Henton, Gregory H. and Lonnie C. Pippin
1991 *Archaeological Data Recovery at Drill Pad U19ax, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 65.

Hicks, Patricia A., Lonnie C. Pippin, and Gregory H. Henton
1991 *Inter and Intrasite Analyses of Cultural Materials from U20aw, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 66.

Johnson, William G. and Anne DuBarton
1992 *Prehistoric Spatial Patterning and Subsistence Studies: Archaeological Investigations at Sample Unit U19arP4.* Reno: Desert Research Institute Technical Report No. 82.

Jones, Robert C., with Anne DuBarton and Barbara A. Holz
1992 *Archaeological Investigations at Sample Unit U19aq, Nevada Test Site, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 78.

Jones, Robert C., with Anne DuBarton and Susan Edwards
1993 *Archaeological Investigations at a Toolstone Source Area and Temporary Camp: Sample Unit 19-25, Nevada Test Site, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 77.

Klimowicz, Janis, Lonnie C. Pippin, Gregory H. Henton, and Laurie A. Walsh
1992 *Archaeological Investigations at Drill Hole U19bg, Nevada Test Site, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 74.

Kroeber, Alfred
1970 [1925] *Handbook of the Indians of California.* Bureau of American Ethnology Bulletin 78. Washington, D.C.: U.S. Government Printing Office.

Laird, Carobeth
1976 *The Chemehuevis.* Banning, California: Malki Museum Press.

Lancaster, Judith
1992 *Archaeological Data Recovery at Drill Hole U19az, Nevada Test Site, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 68.

Liljeblad, Sven, and Catherine Fowler
1986 Owens Valley Paiute. In *Handbook of North American Indians: Great Basin,* vol. 11, edited by Warren D'Azevedo, pp. 412-434. Washington, D.C., Smithsonian Institution.

Lockett, Cari A., compiler
1991 *Archaeological Data Recovery at Drill Pad U19ay, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 62.

McLane, Alvin R.
1992 *The Archaeology of Drill Hole U20bc, Nevada Test Site, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 73.

Monteleone, Sue A., compiler
1991 *Data Recovery at Prehistoric Localities at U19af, Pahute Mesa, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 63.

Pippin, Lonnie C.
1986 *An Overview of Cultural Resources on Pahute and Rainier Mesas on the Nevada Test Site, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 45.

Pippin, Lonnie C., Alvin R. McLane, and Gregory H. Henton
1987 *A Class II Archaeological Reconnaissance of a Portion of Area 20, Nevada Test Site, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 52.

Pippin, Lonnie C., Ronald L. Reno, and Gregory H. Henton
1992 *Temporary Camps at Drill Hole U19aq on Pahute Mesa, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 50.

Pippin, Lonnie C. and D. Zerga
1983 *Cultural Resources Overview for the Nevada Nuclear Waste Storage Investigations, Nevada Test Site, Nye County, Nevada.* Las Vegas: U.S. Department of Energy, Nevada Operations Office.

Reno, Ronald L.
1985 *An Archaeological Reconnaissance of Yucca Flat, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 35.

Simmons, Alan H. et al.
1991 *Archaeological Studies at Drill Hole U20az, Pahute Mesa, Nye County, Nevada.* Reno: Desert Research Institute Technical Report No. 67.

Spicer, Edward
1957 Worlds Apart -- Cultural Differences in the Modern Southwest. *Arizona Quarterly* 13(3):197-230.

Steward, Julian
1938 *Basin-Plateau Aboriginal Sociopolitical Groups.* Bureau of American Ethnology Bulletin 120. Washington, D.C.: Government Printing Office.

Stewart, Omer
1966 Tribal Distributions and Boundaries in the Great Basin. In *The Current Status of Anthropological Research in the Great Basin*, edited by W. L. D'Azevedo, pp. 167-237. Reno: Desert Research Institute.

Stoffle, Richard
1987 *Native Americans and Nuclear Waste Storage at Yucca Mountain, Nevada: Potential Impact of Site Characterization Activities.* Report Prepared For SAIC, Oak Ridge, Tennessee. Ann Arbor, Michigan: Institute for Social Research, University of Michigan.

Stoffle, Richard and Henry Dobyns
1983 *Nuvagantu: Nevada Indians Comment on the Intermountain Power Project.* Cultural Resource Series No. 7. Reno, Nevada: Bureau of Land Management.

Stoffle, Richard and Michael Evans
1988 "American Indians and Nuclear Waste Storage: The Debate at Yucca Mountain, Nevada," *Policy Studies Journal* 16(4): 751-767.

Stoffle, Richard and Michael Evans
1992 "American Indians and Nuclear Waste Storage: The Debate at Yucca Mountain Nevada," In Fremont J. Lyden and Lyman H. Legters (eds) *Native Americans and Public Policy*. Pittsburgh: University of Pittsburgh Press.

Stoffle, R., M. Evans, D. Halmo, M. Dufort, and B. Fulfrost
1994 *Native American Cultural Resources on Pahute and Rainier Mesas, Nevada Test Site*. Tucson: Bureau of Applied Research in Anthropology, University of Arizona. Desert Research Institute Technical Report No. 84.

Tuohy, Donald
1965 Stone Age Missiles from a Modern Test Site. *The Masterkey* 39(2):44-59.

U.S. Congress Senate 101 2d Session
1990 Native American Graves Protection and Repatriation Act. *Public Law* 101-601 [H.R. 5237], November 16.

U.S. Department of the Interior
1996 Native American Graves Protection and Repatriation Act Regulations; Final Rule. *Federal Register* 60(232):62134-62169.

Walsh, Laurie A., and Lonnie C. Pippin
1992 *Lithic Technology Studies: Archaeological Research at Drill Hole U19ba, Nye County, Nevada*. Reno: Desert Research Institute Technical Report No. 75.

William, Jerry D., Gregory H. Henton, and Lonnie C. Pippin
1992 *Archaeological Data Recovery Related to the U20at Project, Nye County, Nevada*. Reno: Desert Research Institute Technical Report No. 64.

NAGPRA CONSULTATION AND THE NEVADA TEST SITE COLLECTION

An Annotated Bibliography of Reports Listed By Date of Issue

NAGPRA Consultation and The Nevada Test Site Collection
1994 R. Stoffle, D. Halmo, and M. Duffort (December)

This report summarizes the NTS NAGPRA item selection process by the NAGPRA Subgroup members. The report includes a detailed description of 8 localities or places and 25 archaeological sites and list of "indicator items" or items that, because of their formal properties and function, were classified as NAGPRA items by the Subgroup members.

NAGPRA Consultation and The Nevada Test Site Collection-Progress Report
1995 R. Stoffle, M. Zedeno, D. Austin, and D. Halmo (October 2)

This report summarizes the sequence of field interviews with tribal elders and cultural experts during the Summer of 1995. The report includes a summary of the methods of data analysis and preliminary results.

NAGPRA Consultation and The Nevada Test Site Collection - NAGPRA Subgroup Meeting Workbook
1995 R. Stoffle, M. Zedeno, D. Austin, and D. Halmo (November 8)

This workbook is a compilation of preliminary data tables that document in detail the NAGPRA item identifications and recommendations for final disposition of these items that were provided by tribal elders. This workbook was designed specifically to be used by NAGPRA Subgroup members at the meeting held in Tucson, Arizona, on November 8-11, 1995.

NAGPRA Consultation and The Nevada Test Site Collection - Preliminary Draft Report
1995 R. Stoffle, M. Zedeno, D. Austin, and D. Halmo (November 22)

This Preliminary Draft Report is an edited version of the NAGPRA Subgroup Meeting Workbook and contains changes suggested by DOE/NV officials as well as NAGPRA Subgroup members. This report was specifically designed to be used as a workbook at the CGTO NAGPRA Meeting held in Mercury, Nevada, on November 30-December 3 1995.

NAGPRA Consultation and The Nevada Test Site Collection - CGTO Meeting Summary Report
1996 R. Stoffle and M. Zedeno (February 5)

This report summarizes the activities conducted at the CGTO NAGPRA Meeting, held in Mercury, Nevada, on November 30-December 3, 1995. The report presents the decisions and recommendations made to the U.S. Department of Energy Nevada Operations Office by the CGTO tribal representatives who attended the meeting. These decisions and recommendations are forwarded to the member tribes and organizations of the CGTO.

NAGPRA Consultation and the Nevada Test Site Collection - Final Report
1996 R. Stoffle, M. Zedeno, D. Austin, and D. Halmo

The present report summarizes the complete NAGPRA Consultation process between the U.S. DOE/NV and the American Indian tribes and organizations that are culturally affiliated with the NTS.

Distribution List

Mr. Robert Furlow
US Department of Energy
Nevada Operations Office
Las Vegas, NV

Dr. Colleen Beck
Desert Research Institute
Las Vegas, NV

Dr. Lonnie Pippin
Desert Research Institute
Reno, NV

Pauline Esteves, Acting Chairperson
Timbisha Shoshone Tribe
Death Valley, CA

Sally Marques, Chairperson
Ely Shoshone Tribe
Ely, NV

James Birchim, Chairperson
Yomba Shoshone Tribe
Austin, NV

Keith Honaker, Chairperson
Duckwater Shoshone Tribe
Duckwater, NV

Rose Marie Bahe, Chairperson
Benton Paiute Tribe
Benton, CA

Allen Summers, Chairperson
Bishop Paiute Tribe
Bishop, CA

Richard Wilder, Chairperson
Fort Independence Paiute Tribe
Independence, CA

Donna Duckey, Chairperson
Big Pine Paiute Tribe
Big Pine, CA

Sandra Yonge, Interim Chairperson
Lone Pine Paiute Tribe
Lone Pine, CA

Daniel Eddy, Chairperson
Colorado River Indian Tribes
Parker, AZ

Alex Shepherd, Chairperson
Paiute Tribe of Southern Utah
Cedar City, UT

Alfreda Mitre, Chairperson
Las Vegas Paiute Tribe
Las Vegas, NV

Rosalyn Mike, Chairperson
Moapa Band of Paiutes
Moapa, NV

Robert Boyt, Chairperson
Las Vegas Indian Center
Las Vegas, NV

Richard Arnold, Chairperson
Pahrump Paiute Tribe
Pahrump, NV

Mathew Leivas, Chairperson
Chemehuevi Paiute Tribe
Chemehuevi Valley, CA

Gloria Benson, Chairperson
Kaibab Paiute Tribe
Fredonia, AZ

Irene Button, Chairperson
Owens Valley Board of Trustees
Lone Pine, CA

Gloria Benson, Chairperson
Southern Paiute Tribal Chairmans Association
Pipe Spring, AZ

Chief Raymond Yowell
Western Shoshone National Council
Duckwater, NV

Vernon Miller, Official Tribal Contact Representative
Fort Independence Paiute Tribe
Independence, CA

Priscilla Naylor, Official Tribal Contact Representative
Fort Independence Paiute Tribe
Independence, CA

Maurice Frank, Official Tribal Contact Representative
Yomba Shoshone Tribe
Austin, NV

Levi Hooper, Official Tribal Contact Representative
Yomba Shoshone Tribe
Austin. NV

Peggy Vega, Official Tribal Contact Representative
Bishop Paiute Tribe
Bishop, CA

Lee Chavez, Official Tribal Contact Representative
Bishop Paiute Tribe
Bishop, CA

Calvin Meyers, Official Tribal Contact Representative
Moapa Band of Paiutes
Moapa, NV

Eunice Ohte, Official Tribal Contact Representative
Moapa Band of Paiutes
Moapa, NV

Michelle Saulque, Official Tribal Contact Representative
Benton Paiute Tribe
Benton, CA

Darryl Bahe, Official Tribal Contact Representative
Benton Paiute Tribe
Benton, CA

Neddeen Naylor, Official Tribal Contact Representative
Lone Pine Paiute Tribe
Lone Pine, CA

Leslie Button, Official Tribal Contact Representative
Lone Pine Paiute Tribe
Lone Pine, CA

Bertha Moose, Official Tribal Contact Representative
Big Pine Paiute Tribe
Big Pine, CA

Gaylene Moose, Official Tribal Contact Representative
Big Pine Paiute Tribe
Big Pine, CA

Gevene Savala, Official Tribal Contact Representative
Kaibab Paiute Tribe
Glendale, AZ

Donald Cloquett, Official Tribal Contact Representative
Las Vegas Indian Center
Las Vegas, NV

Pauline Esteves, Official Tribal Contact Representative
Timbisha Shoshone Tribe
Death Valley, CA

Grace Goad, Official Tribal Contact Representative
Timbisha Shoshone Tribe
Death Valley, CA

Betty Cornelius, Official Tribal Contact Representative
Colorado River Indian Tribes
Parker, AZ

Lawanda Laffoon, Official Tribal Contact Representative
Colorado River Indian Tribes
Parker, AZ

Cynthia Lynch, Official Tribal Contact Representative
Pahrump Paiute Tribe
Pahrump, NV

Charles Lynch, Official Tribal Contact Representative
Pahrump Paiute Tribe
Pahrump, NV

Merrill Wall, Official Tribal Contact Representative
Shivwits Band of Southern Paiutes
Santa Clara, UT

Gloria Hernandez, Official Tribal Contact Representative
Las Vegas Paiute Tribe
Las Vegas, NV

Janie Harper, Official Tribal Contact Representative
Chemehuevi Paiute Tribe
Chemehuevi Valley, CA

Eldene Cervantes, Official Tribal Contact Representative
Shivwits Band of Southern Paiutes
Santa Clara, UT

Charlotte Domingo, Official Tribal Contact Representative
Shivwits Band of Southern Paiutes
St. George, UT

Donald Walters, Official Tribal Contact Representative
Chemehuevi Paiute Tribe
Havasu Lake, CA

Cynthia Osife, Official Tribal Contact Representative
Kaibab Paiute Tribe
Fredonia, AZ

Eleanor Hemphill, Official Tribal Contact Representative
Fort Independence Paiute Tribe
Independence, CA

Dr. Michael Evans
Mississippi National River and Recreation Area
National Park Service
Midwest Region
St. Paul, MN