

Caliente, and Whitewater. Intragroup identity is reflected in an extant historic marker mounted on a large boulder in Covington Park. Dedicated in 1963, the marker reads, "John Morongo born 1850 was outstanding member of the Morongo Class for whom Morongo Basin was named. His parents established Big Morongo Oasis. The father belonged to Serrano Tribe, and mother to the Cahuilla Tribe." A recent Cultural Resources Assessment by M. Lerch and G. Smith (1984) notes that native consultation was conducted with two Serrano tribal elders, Katherine Howard and Dorothy Ramon, who were living at the Morongo Reservation. According to M. Lerch (1984) and R. Benedict (1924), the Morongo Valley was originally inhabited by the Eastern Serrano groups, the Maringa and the Muhiatnim. Place names associated with the Morongo Valley include Serrano names such as Maringa, Turka, and Mukumpat.

At an unknown date, human remains representing, at minimum, two individuals were removed from the Asistencia (SBCM-714; CA-SBR-2307) in San Bernardino County, CA. The human remains are represented by fragments of long bones, vertebrae, ribs, carpals/tarsals, maxilla, teeth, and various cremated bones. The age and sex of the individuals are unknown. No known individuals were identified. The three associated funerary objects are one bullet shell, one lot of bird claws, and one lot of shell.

The Asistencia (or Estancia) was a mission outpost constructed in the San Bernardino Rancho in 1820, near the native village of Guachama. After the establishment of San Gabriel Mission in 1771, mission records report contact with Guachama village. The records also record that Carlos Garcia, a Spaniard and mayordomo of the Rancho, was directed to construct the Estancia a mile from its current location. In 1830, the Estancia was relocated to its present site on Barton Road. There, Majordomo Juan Alvarado built a new 14-room complex of adobe and timber. Four years later, in 1834, this complex was abandoned. During the 1840s, some of the buildings were used by Jose del Carmen Lugo as part of his land grant. Following its sale to the Mormons, it was occupied by Bishop Nathan C. Tenney in the 1850s, and by Ben Barton in the 1860s. By 1925, the Estancia was once again ruins, and in 1926, the County of San Bernardino and the Historical Society of San Bernardino, under the direction of Horace P. Hinckley, removed the remnants of the complex and began construction on a new six-room structure. It was perhaps during this

time that human remains were found. The new structure was simply a romanticized reconstruction and would not have had a cemetery associated with it. It was completed in 1937, as a joint state (SERA) and federal (WPA) relief project. The County of San Bernardino stewarded and performed ongoing maintenance on the property until 2018, when ownership was transferred to the Redlands Conservancy.

A preponderance of the evidence supports a determination that these two individuals are Native American. There is little evidence that can establish a time-period for these human remains, though the archeological context suggests a pre-mission date. The Asistencia where the human remains were found operated from 1830 to 1834. Ethnohistoric evidence indicates that the area around the Guachama was occupied by the Serrano, though many Indian Tribes lived and travelled through the area, and a diverse native population in this region would have attracted a missionary presence.

Determinations Made by the San Bernardino County Museum

Personnel of the San Bernardino County Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of three individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 20 objects described in this notice are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony.
- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and the Agua Caliente Band of Cahuilla Indians of the Agua Caliente Indian Reservation, California; Augustine Band of Cahuilla Indians, California [previously listed as Augustine Band of Cahuilla Mission Indians of the Augustine Reservation]; Cabazon Band of Mission Indians, California; Cahuilla Band of Indians [previously listed as Cahuilla Band of Mission Indians of the Cahuilla Reservation, California]; Los Coyotes Band of Cahuilla and Cupeno Indians, California [previously listed as Los Coyotes Band of Cahuilla & Cupeno Indians of the Los Coyotes Reservation]; Morongo Band of Mission Indians, California [previously listed as Morongo Band of Cahuilla Mission Indians of the Morongo Reservation]; Ramona Band of Cahuilla, California [previously listed as Ramona Band or Village of Cahuilla

Mission Indians of California]; San Manuel Band of Mission Indians, California [previously listed as San Manuel Band of Serrano Mission Indians of the San Manuel Reservation]; Santa Rosa Band of Cahuilla Indians, California [previously listed as Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Reservation]; and the Torres Martinez Desert Cahuilla Indians, California [previously listed as Torres-Martinez Band of Cahuilla Mission Indians of California] (hereafter referred to as "The Affiliated Tribes").

Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to Tamara Serrao-Leiva, San Bernardino County Museum, 2024 Orange Tree Lane, Redlands, CA 92373, telephone (909) 798-8623, email tserrao-leiva@sbcm.sbcounty.gov, by May 27, 2021. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to The Affiliated Tribes may proceed.

The San Bernardino County Museum is responsible for notifying The Consulted and Invited Tribes and Groups that this notice has been published.

Dated: April 19, 2021.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-NPS0031768; PPWOCRADN0-PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: American Museum of Natural History, New York, NY

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The American Museum of Natural History (AMNH), in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of objects of cultural patrimony. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not

identified in this notice that wish to claim these cultural items should submit a written request to the American Museum of Natural History. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

DATES: Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to the American Museum of Natural History at the address in this notice by May 27, 2021.

ADDRESSES: Nell Murphy, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024, telephone (212) 769-5837, email nmurphy@amnh.org.

SUPPLEMENTARY INFORMATION: Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items under the control of the American Museum of Natural History, New York, NY, that meet the definition of objects of cultural patrimony under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

History and Description of the Cultural Item(s)

In 1911, Rudolf Rasmussen, a Tucson-based curio dealer, gifted two Vikita ceremonial items—a bull roarer and a set of cocoon rattles—to the AMNH. The bull roarer is constructed of two flat pieces of saguaro cactus ribs connected by a heavy cord, and it exhibits the remnants of a black paint stripe on top and fainter black markings on the body. The rattle consists of two long strands of the inner casings of silkworm moth cocoons filled with pebbles.

In 1911, Carl Lumholtz, a Norwegian naturalist, sold 107 Vikita ceremonial items to the AMNH. Between 1909 and 1910, Lumholtz was commissioned by private individuals to explore northwestern Sonora, Mexico and southwestern Arizona, and he sold the items he collected during these expeditions to the AMNH. The 107

items include 20 masks (14 Singer Masks, five Clown or *Nawichu* Masks, one boy's mask), one Clown's Plume, one Clown's medicine plume, two pairs of sandals, two Clown saguaro sticks, four Clown quivers, three Clown bows, 15 Clown arrows, two Clown knives, five Clown belts, three Clown tobacco pouches, two Clown bracelets, two bells, one stick with bird figure, one *Vikita* drinking gourd, eight strings of shells, two ceremonial sticks, one *Vikita* corn offering, 13 bullroarers, one cloud symbol and 18 rattles (one gourd rattle and 17 Cocoon Rattles).

According to Lumholtz, a man named Simon served as one of his informants when he visited Santa Rosa, Arizona. Simon eventually sold Lumholtz his own complete Clown or *nawichu* outfit. This outfit includes the following 16 items: One Clown mask; one belt; one quiver; four Clown's arrows; one Clown's knife; two strings of shells; one set of ankle rattles; two bells; one pair of sandals; one Clown's bow; and one saguaro stick. Additionally, Lumholtz recorded that he purchased one Clown mask from a medicine man in Kav Vaxia (Badger's Well) and one Clown mask from a medicine man named Tia Yimika Kass (spelling unclear). Simon's outfit and the two Clown masks that Lumholtz acquired from the medicine men are part of the 107 Vikita items described below.

Five of the 20 masks that the AMNH purchased from Lumholtz are Clown or *Nawichu* masks, which resemble hoods and feature large plumes, primarily from turkeys, hawks, and black sea birds. The canvas faces are pierced to reveal two eye holes and are decorated with painted chevron motifs representing clouds. A pair of long horns constructed from cat's claw and capped with downy feathers extend from the top of each headdress. Horsehair braids fall down the sides of each Clown mask, and a long textile train descends the back. Fourteen masks are Singer masks, and are made of painted gourds. The top portions of the masks are decorated with red ochre, followed by a central black band made of a mixture of mesquite sap and iron oxide, and a lower, white section consisting of chalk. Eight Singer masks feature yarn tassels, and one Singer mask has a ribbon tassel. Seven Singer masks include a row of blue triangles painted just below the central black band. One of the 20 masks is described in Museum records as a boy's feast mask. It is made of fringed canvas and is worn like a hood. A rectangle painted on the canvas frames a face made of two eye holes, hide ears, and a gourd nose. The mask also features a top knot of matted wool with a heavy

clay paint coating. The one Clown's plume consists of a circle of turkey feathers. The one Clown's medicine plume is constructed of two turkey tail feathers bound together at the quills. The two pairs of sandals have leather soles and hide thongs. The two Clown saguaro sticks are made of saguaro ribs crossed with short pieces of greasewood. The three Clown bows are made from gnarled mesquite root and string; one of the bows exhibits traces of pigment. The first of the four Clown quivers is made of canvas with a fringe down the back and is adorned with a bundle of feathers. The second quiver is made of canvas and is adorned with two triangular pieces of canvas that are painted with a red zigzag design. The third quiver, which belonged to Simon, is covered with animal fur, and is adorned with three strips of cloth. The fourth quiver is constructed entirely from the body of a wild cat. The 15 Clown arrows are carved from saguaro cactus ribs. They are painted and adorned with turkey feathers. The two Clown knives are carved from wood to resemble a machete. The two Clown bracelets are made from animal hide; one is tied together with red string and the other has traces of fur. The five Clown belts are constructed of canvas which bear traces of red pigment and are festooned with rattles of empty metal gun cartridges worn at the back. The fifth Clown belt is distinguished from the other four by a strip of red cloth onto which is sewn a strip of metal diamonds. The first of the three Clown tobacco pouches is constructed of hide and decorated with black paint in a design that resembles ribs. The second tobacco pouch is made of canvas with a fringed front flap painted with four rows of red triangles and finished with a row of rattles of empty metal gun cartridges. The third tobacco pouch is made of hide with black cloth up the side seams. The eight strings of shells are made with seashells. The two ceremonial or prayer sticks are carved from a desert bush. They are painted blue and adorned with turkey feathers. The one *Vikita* corn offering consists of a stick painted red with white dots representing corn. The one gourd has a hole from which to drink liquid. The two metal bells are held together with string. The one bird figure consists of a swallow figurine carved from yucca root and painted blue. A small hole on its belly fits snugly on a long stick made from desert willow. The 13 bullroarers are constructed of two flat pieces of saguaro cactus ribs connected by a heavy cord and painted with geometric designs. The one cloud symbol is

constructed of twigs in the shape of an isosceles triangle with two handles on the side. One of the 19 rattles is a gourd filled with small pebbles and perforated with a notched wooden handle. Eighteen of the 19 rattles are worn around the ankles. They are made of the inner casings of silkworm moth cocoons that have been filled with pebbles and then stitched onto a piece of leather or dark cloth.

Based on the Museum's records and consultation with representatives of the Tohono O'odham Nation of Arizona, these 109 ceremonial items which were collected in Arizona and catalogued as Papago, are culturally affiliated with the Tohono O'odham Nation of Arizona. Evidence from museum records, scholarly publications, and information provided during consultation indicates that these 109 items were used during the Vikita Ceremony, also called the "Great Harvest Festival" and "Prayerstick Festival," which is regarded as one of the great ritual dramas of the Tohono O'odham people and historically, has been performed every four years. These Vikita ceremonial items have ongoing historical, traditional, and cultural importance to the Tohono O'odham Nation of Arizona, and no individual had the right to alienate them.

Determinations Made by the American Museum of Natural History

Officials of the American Museum of Natural History have determined that:

- Pursuant to 25 U.S.C. 3001(3)(D), the 109 cultural items described above have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual.
- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the objects of cultural patrimony and the Tohono O'odham Nation of Arizona.

Additional Requestors and Disposition

Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Nell Murphy, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024, telephone (212) 769-5837, email nmurphy@amnh.org, by May 27, 2021. After that date, if no additional claimants have come forward, transfer of control of the objects of cultural

patrimony to the Tohono O'odham Nation of Arizona may proceed.

The American Museum of Natural History is responsible for notifying the Tohono O'odham Nation of Arizona that this notice has been published.

Dated: April 19, 2021.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-NPS0031781; PPWOCRADNO-PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: The Trustees of Reservations, Boston, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Trustees of Reservations in consultation with the appropriate Indian Tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of objects of cultural patrimony. Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to The Trustees of Reservations. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian Tribes, or Native Hawaiian organizations stated in this notice may proceed.

DATES: Lineal descendants or representatives of any Indian Tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to The Trustees of Reservations at the address in this notice by May 27, 2021.

ADDRESSES: Mark Wilson, Curator, The Trustees of Reservations, 1 Sergeant Street, P.O. Box 792, Stockbridge, MA 01262, telephone (413) 298-3239 Ext. 3018, email mwilson@thetrustees.org.

SUPPLEMENTARY INFORMATION: Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items under the control of The Trustees of Reservations, Boston, MA, that meet the definition of objects of cultural patrimony under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

History and Description of the Cultural Items

In the 1930s, the six cultural items listed in this notice were removed from the Stockbridge Munsee Community in Wisconsin. Miss Mabel Choate, working through an agent, purchased these objects, along with one communion set (which was returned to the Stockbridge Munsee Community, Wisconsin in 2005) and a two-volume Bible (which was returned to the Stockbridge Munsee Community, Wisconsin in 1989) for display at the Mission House Museum in Stockbridge, MA. In 1948, Miss Choate donated the Mission House and all its contents, including these objects, to The Trustees of Reservations. The six objects of cultural patrimony consist of five of Sachem John Quinney's heirlooms and one of Sachem Austin Quinney's heirlooms, and are one tobacco pipe stem of horn and wood inlaid with mother-of-pearl, (Sachem John Quinney 1800-1850 (MH.P.16/8538)); one ebony sword/cane with ivory handle, (Sachem John Quinney 1850 (MH.P.16/8541)); one pair of buckskin leggings adorned with cotton fringe and brass buttons, (Sachem John Quinney 1830-1850 (MH.P.16/8530 & 8531)); one magnifying glass, (Sachem John Quinney 1800-1825 (MH.P.316)); one bell, possibly 18th century (Sachem John Quinney (MH.P.16/8535)); and one pipe bowl embossed 1810 (Sachem Austin Quinney (MH.P.16/8537)).

In the 1730s, the Stockbridge Mohicans, now the Stockbridge Munsee Community, Wisconsin, accepted the Reverend John Sergeant as a Christian missionary in Stockbridge, MA. Except for the bell (which might date to the 18th century), these objects date to the 19th century, and they all have an association with the Stockbridge Mohicans after their removal from Stockbridge, MA, which began in 1785. The affiliation of the cultural items with Sachem John Quinney, Sachem Austin Quinney, and the Stockbridge Munsee Community is established through records held in the archives of the Mission House, a property of The Trustees of Reservations. Consultation with representatives of the Stockbridge Munsee Community confirm that these heirlooms of Sachem John Quinney and