

native ceramic vessel, with a terminal depth of 70cm bs, is a definite anomaly” but concedes that depending upon how long ago the vessel was deposited, “it is feasible to assume that the intrusive activity may no longer be discernable in the stratigraphy” (Mahoney et al 2001). The TXMF consultant suggested that the vessel may have been associated with a human burial, but that conditions at the site were not conducive to the preservation of human remains.

Radiocarbon dates and the absence of stratigraphic evidence for a pit indicate that the vessel is associated with the Woodland period. The archeological record in northeast Texas provides evidence for cultural continuity between the Woodland period and subsequent Caddo periods. Williams Plain pottery, which first appeared during the Woodland period, has been discovered in association with later Caddoan pottery; and in the Red River Basin, the production of Williams Plain pottery appears to have continued until the end of the Middle Caddoan period, circa A.D. 1300. This shared ceramic tradition suggests cultural continuity between the Woodland period inhabitants of the Red River Basin and later Caddo occupants of the basin.

Determination. Under 25 U.S.C. 3005, TXMF officials determined that the one ceramic vessel described above is reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony and is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual.

TXMF officials determined that the unassociated funerary object is culturally affiliated with the Caddo Nation of Oklahoma.

Notification. The TXMF is responsible for sending a copy of this notice to the Caddo Nation of Oklahoma.

Dated: May 20, 2005.

Paul Hoffman,

Deputy Assistant Secretary, Fish and Wildlife and Parks.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Oakland Museum of California, Oakland, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains and associated funerary objects in the possession of the Oakland Museum of California, Oakland, CA. The human remains and associated funerary objects were removed from Mineral Creek in Pinal County, AZ.

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

A detailed assessment of the human remains was made by Oakland Museum of California professional staff in consultation with representatives of the Gila River Indian Community of the Gila River Indian Reservation, Arizona. The Gila River Indian Community of the Gila River Indian Reservation, Arizona is acting on behalf of the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; Tohono O’odham Nation of Arizona, and themselves.

At an unknown date, human remains representing a minimum of one individual were removed from Mineral Creek in Pinal County, AZ, by person(s) unknown. In 1914, Mr. Otho Moses donated the human remains as part of a collection of geological and ethnographic materials to the Oakland Public Museum (now Oakland Museum of California). It is unknown how or when Mr. Moses acquired the human remains. No known individual was identified. The one associated funerary object is a bone awl.

Information in the Oakland Museum of California’s records describes the site from which the human remains and associated funerary objects were removed as being located 15 or 16 miles up the Gila River from Florence, AZ. Based on geographic location, skeletal morphology, and analysis of the associated funerary object, this individual has been identified as a Native American of Hohokam affiliation. Archeological, historical, and oral tradition evidence indicate that there is a relationship of shared group identity between the Hohokam people and the present-day Piman and

O’odham cultures, represented by the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O’odham Nation of Arizona.

Officials of the Oakland Museum of California have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Oakland Museum of California also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the one object described above is reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the Oakland Museum of California have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary object and the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O’odham Nation of Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Carey T. Caldwell, Curator of Special Projects, Oakland Museum of California, 1000 Oak St., Oakland, CA 94607, telephone (510) 238-3842, before July 1, 2005. Repatriation of the human remains and associated funerary object to the Gila River Indian Community of the Gila River Indian Reservation, Arizona may proceed after that date if no additional claimants come forward. The Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; and Tohono O’odham Nation of Arizona supports the repatriation of the human remains and associated funerary object to the Gila River Indian Community of the Gila River Indian Reservation, Arizona.

The Oakland Museum of California is responsible for notifying the Ak-Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Salt River Pima-Maricopa Indian

Community of the Salt River Reservation, Arizona; and Tohono O'odham Nation of Arizona that this notice has been published.

Dated: May 20, 2005.

Paul Hoffman,

Deputy Assistant Secretary, Fish and Wildlife and Parks.

[FR Doc. 05-10808 Filed 5-31-05; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Oregon State Museum of Anthropology, University of Oregon, Eugene, OR

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: Pursuant to the Native American Graves Protection and Repatriation Act (NAGPRA), the Oregon State Museum of Anthropology, University of Oregon, Eugene, OR (museum that has control of the cultural items), determined that the physical remains of 10 individuals of Native American ancestry and approximately 331 associated funerary objects in the museum's collections, described below in **Information about cultural items**, are culturally affiliated with the Coquille Tribe of Oregon; Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians of Oregon; Confederated Tribes of the Grande Ronde Community of Oregon; and Confederated Tribes of the Siletz Reservation, Oregon.

The National Park Service publishes this notice on behalf of the museum as part of the National Park Service's administrative responsibilities under NAGPRA. The museum is solely responsible for information and determinations stated in this notice. The National Park Service is not responsible for the museum's determinations.

Information about NAGPRA is available online at <http://www.cr.nps.gov/nagpra>.

DATES: Repatriation of the cultural items to the Indian tribes listed above in Summary may proceed after July 1, 2005, if no additional claimants come forward. Representatives of any other Indian tribe that believes itself to be culturally affiliated with the cultural items should contact the museum before July 1, 2005.

SUPPLEMENTARY INFORMATION: Authority. 25 U.S.C. 3001 *et seq.* and 43 CFR Part 10.

Contact. Contact C. Melvin Aikens, Oregon State Museum of Anthropology,

1224 University of Oregon, Eugene, OR 97403-1224, telephone (541) 346-5115, regarding determinations stated in this notice or to claim the cultural items described in this notice.

Consultation. The museum identified the cultural items and the cultural affiliation of the cultural items in consultation with representatives of the Coquille Tribe of Oregon; Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians of Oregon; Confederated Tribes of the Grande Ronde Community of Oregon; and Confederated Tribes of the Siletz Reservation, Oregon.

Information about cultural items. In 1938, human remains representing a minimum of four individuals were removed from three burials during excavations by University of Oregon staff at site 35SC3, Bullards Beach, Coos County, OR. The status of the land at the time of removal is unknown. The museum accessioned the human remains into the collection in 1939. No known individuals were identified. The 75 associated funerary objects are pine nut beads.

Site 35SC3 is a habitation site that probably dates to the middle of the 19th century. The published site report states that the three burials were interred underneath decayed wood planks, but remnants of the planks apparently were not collected.

In 1952, human remains representing a minimum of two individuals were removed from site 35CS5, Bullards Beach, Coos County, OR, during excavations by University of Oregon staff. The status of the land at the time of removal is unknown. The museum accessioned the human remains into the collection in 1959. No known individuals were identified. The approximately 250 associated funerary objects include glass and dentalium shell beads and cedar plank fragments.

In 1954, human remains representing a minimum of one individual were removed from site 35CS5, Bullards Beach, Coos County, OR, and donated the same year to the museum by local residents. The status of the land at the time of removal is unknown. The names of the residents are withheld by the museum. No known individual was identified. The two associated funerary objects are one stone scraper and one blue glass bead.

At an unknown date, human remains representing one individual were recovered by an unknown party from site 35CS5, Bullards Beach, Coos County, OR, and were accessioned into the collection at an unknown date. The status of the land at the time of removal is unknown. No known individual was

identified. No associated funerary objects are present.

The presence of the Euroamerican beads at site 35CS5 dates the human remains that were removed in 1952 and 1954 to the Protohistoric or Historic period.

In 1969, human remains representing a minimum of two individuals were removed from the vicinity of the Coquille River, Coos County, OR, by the Coos County sheriff, who discovered the human remains exposed by flooding. The status of the land at the time of removal is unknown. The sheriff donated the human remains to the museum the same year. The museum inventoried two sets of human remains attributed to site 35CS1 at Bandon, Coos County, OR, which is several miles north of Bullards Beach, Coos County, OR, on the Coquille River. No information is available regarding the date that the human remains were removed from site 35CS1, or when the human remains were accessioned into the museum. The museum considers it likely that the inventoried human remains from site 35CS1 are the same human remains that the sheriff removed in 1969, although due to cataloging problems this interpretation cannot be established with certainty. While no associated funerary objects are identified in museum records, copper buttons and a whale bone fragment are stored with the human remains. Based on the appearance of copper staining on the human bone, the museum has determined that the objects are funerary objects associated with the human remains. No known individuals were identified. The four associated funerary objects are three copper buttons and one whale bone fragment.

The funerary objects associated with the human remains indicate a Contact period age.

Based on associated funerary objects, archeological context, and skeletal morphology, the human remains have been determined to be Native American. Historic documents, continuities of material culture, ethnographic sources, and oral history indicate the Coquille people have occupied the Bullards and Bandon areas since precontact times.

Determinations. Under 25 U.S.C. 3003, museum officials determined that the human remains represent the physical remains of 10 individuals of Native American ancestry. Museum officials determined that the approximately 331 objects 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. Museum officials determined that the human