

funerary offerings included pottery vessels placed near the shoulders or head with two of the burials. Geographic placement of the site and archeological evidence provide reasonable grounds for officials of the County of Nacogdoches to believe that the human remains and associated funerary objects are culturally affiliated with the Caddo Nation of Oklahoma.

In 2004, human remains representing a minimum of one individual were removed from 41NA242, also known as the Beech Ridge site, in the Lake Naconiche project area, Nacogdoches County, TX. The removal was associated with archeological data recovery in an area to be impacted by construction and/or operation of Lake Naconiche. All human remains have been in the custody of the principal investigator. No known individual was identified. No associated funerary objects are present.

The Beech Ridge site, 41NA242, is a prehistoric Caddo period settlement occupied from A.D. 1250 to 1430, and is generally contemporaneous with the nearby Tallow Grove site. The temporal context is supported by recovered temporally diagnostic artifacts, radiocarbon analyses, and oxidizable carbon ratio dates. The Middle Caddo occupation of the Beech Ridge site consisted of two principal occupational areas at the northern and southern ends of an eroded terrace landform that included structures, indoor and outdoor pit features, and activity areas around the structures. An open courtyard separated the two occupational or household areas. The burial with preserved human remains, along with one other burial pit with no preserved human remains or associated funerary objects, was situated west of the structures. Geographic placement of the site and archeological evidence provide reasonable grounds for officials of the County of Nacogdoches to believe that the human remains are culturally affiliated with the Caddo Nation of Oklahoma.

In 2003, human remains representing a minimum of two individuals were removed from 41NA285, also known as the Boyette site, in the Lake Naconiche project area, Nacogdoches County, TX. The removal was associated with archeological data recovery in an area to be impacted by construction and/or operation of Lake Naconiche. All human remains and associated funerary objects have been in the custody of the principal investigator. No known individuals were identified. The one associated funerary object is a pottery vessel (bowl).

The Boyette site, 41NA285, is positioned on the tip of a narrow upland

ridge, toe slope, and small alluvial terrace. The site has a complex history of occupations beginning with the Late Archaic Period (2310–2050 B.C. to 1130–920 B.C.), followed by two Woodland Period occupations (280–25 B.C. and A.D. 670–877), and two Prehistoric Caddo occupations (Formative Caddo component dating to A.D. 873–1075 and a Middle Caddo component). The temporal context is supported by recovered temporally diagnostic artifacts, radiocarbon analyses, and oxidizable carbon ratio dates. Radiocarbon dates place both burials in the Middle Caddo Period, one within a range of A.D. 1290–1410, and the other within a range of A.D. 1230–1300. Preserved funerary offerings included one pottery vessel, a Holly Fine Engraved bowl, that had been placed near the shoulders or head with one of the burials. Geographic placement of the site and archeological evidence provide reasonable grounds for officials of the County of Nacogdoches to believe that the human remains and associated funerary object are culturally affiliated with the Caddo Nation of Oklahoma.

Officials of the County of Nacogdoches have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of eight individuals of Native American ancestry. Officials of the County of Nacogdoches also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the five objects described above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the County of Nacogdoches 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 objects and the Caddo Nation of Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and/or associated funerary objects should contact George Campbell, County of Nacogdoches, Texas, 101 West Main Street, Nacogdoches, TX 75961, telephone (936) 569–6772, before April 13, 2009. Repatriation of the human remains and associated funerary objects to the Caddo Nation of Oklahoma may proceed after that date if no additional claimants come forward.

The County of Nacogdoches is responsible for notifying the Caddo Nation of Oklahoma that this notice has been published.

Dated: February 20, 2009.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

[FR Doc. E9–5332 Filed 3–11–09; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Northwest Museum, Whitman College, Walla Walla, WA

**AGENCY:** National Park Service.

**ACTION:** Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the possession of the Northwest Museum (formerly Maxey Museum), Whitman College, Walla Walla, WA. The human remains were removed from Mason County, WA.

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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the Whitman College and Northwest Museum professional staff in consultation with representatives of the Skokomish Indian Tribe of the Skokomish Reservation, Washington.

Sometime between 1874 and 1907, human remains representing a minimum of four individuals were removed from the vicinity of the Skokomish Reservation, located in present-day Mason County, WA, by Reverend Myron Eells, Congregational Missionary. After Rev. Eells death, the human remains were donated to Whitman College by his wife on February 15, 1907, (WHIT–E–549, Eells#2557; WHIT–X–0011, WHIT–E–550, Eells #2558; WHIT–E–551, Eells #2559, WHIT–E–552). No known individuals were identified. No associated funerary objects are present.

While Rev. Eells did not always indicate cultural affiliation, he collected mainly from the Skokomish and S'Klallam Tribes. Rev. Eells occasionally noted tribal affiliations and/or places of origin for items in the collection. Some of Rev. Eells notes on the human remains are stated in

museum records, which identify the human remains as Native American. In addition, the human remains were determined to be Native American based on skeletal morphology, as well as on museum records of the provenience.

The human remains are most likely culturally affiliated with tribes whose aboriginal lands lie in the Hood River region of the Puget Sound of northwestern Washington. Anthropological evidence, including continuities of technology and material culture, indicates continuous occupation by the Skokomish (also known as Twana) peoples over the last 2,000 years in the Puget Sound region of Washington State. The historical biography and papers of Rev. Myron Eells, and consultation evidence with tribal representatives of the Skokomish Indian Tribe of the Skokomish Reservation, Washington, further support Skokomish occupation.

Officials of the Northwest Museum, Whitman College have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of four individuals of Native American ancestry. Officials of the Northwest Museum, Whitman College also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Skokomish Indian Tribe of the Skokomish Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Brian Dott, Director, Northwest Museum, Maxey Hall, Whitman College, 345 Boyer Ave., Walla Walla, WA 99362, telephone (509) 527–5776, before April 13, 2009. Repatriation of the human remains to the Skokomish Indian Tribe of the Skokomish Reservation, Washington may proceed after that date if no additional claimants come forward.

The Northwest Museum, Whitman College is responsible for notifying the Skokomish Indian Tribe of the Skokomish Reservation, Washington that this notice has been published.

Dated: February 26, 2009.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Oregon State University, Department of Anthropology, Corvallis, OR

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the control of Oregon State University, Department of Anthropology, Corvallis, OR. The human remains were removed from an unknown site in Oregon.

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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Oregon State University, Department of Anthropology professional staff in consultation with representatives of the Confederated Tribes of the Colville Reservation, Washington and Confederated Tribes of the Umatilla Indian Reservation, Oregon. The Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon; Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians of Oregon; Confederated Tribes of the Grande Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Coquille Tribe of Oregon; Cow Creek Band of Umpqua Indians of Oregon; and Klamath Tribes, Oregon were notified, but did not participate in consultations about the human remains described in this notice.

On an unknown date, human remains representing a minimum of one individual were removed from an unknown area in Oregon (UNKNO-C89–0001). No information regarding the accession of the human remains is available. No known individual was identified. No associated funerary objects are present.

The first record of the human remains occurred during an inventory in 2006. At that time, the human remains were recorded with the origins "Flathead Oregon" written on the skull. Subsequently, the human remains were

identified as Native American by departmental physical anthropology faculty based on characteristics of the cranial bone structure. There is evidence of slight parietal bossing and slight flattening of the occipital.

Written evidence of cranial deformation in the Columbia Plateau is rare; however, there is evidence that the American Northwest of the Fraser and Columbia Rivers were the lead regions where orbicular, tabular erect and tabular oblique sharpening of the head was most common. The tabular forms of deformation were made by attaching boards to the cradleboard with ropes either in a fixed position or free position. Other forms, such as the annular, were created by wrapping bands around the head. Archeological and historic evidence points to head deformation as a common practice among the bands living along the Columbia River. Lewis and Clark, as well as other early white explorers on the Columbia River, mention head sharpening, especially among the Shahaptain cultural group, the principal language of the Waluulapam (Walla Walla), Imatalamlama (Umatilla), and some of the Weyiiletpuu (Cayuse). Descendants of the Waluulapam, Imatalamlama, and Weyiiletpuu are members of the Confederated Tribes of the Umatilla Indian Reservation, Oregon.

The Confederated Tribes of the Umatilla Indian Reservation ceded 6.4 million acres to the U.S. Government, including southeast Washington and northeast Oregon. Oral histories have identified the entire area of Wanaq'it, the north and south banks of the Columbia River, and the islands in the vicinity as a Traditional Cultural Property of the Confederated Tribes of the Umatilla Indian Reservation. This general area was traditionally used for fishing, food and resource gathering, a travel corridor to the larger village areas near Umatilla and Wallula, a habitation area, and burial grounds. Tribal representatives of the Confederated Tribes of the Colville Reservation, Washington concur that the Confederated Tribes of the Umatilla Indian Reservation, Oregon occupied the areas of southeast Washington and northeast Oregon.

Officials of Oregon State University, Department of Anthropology 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 Oregon State University, Department of Anthropology also have determined that, pursuant to 25 U.S.C. 3001 (2),