

May 12, 1955. Prior to the site's destruction, the University of California Archaeological Survey received permission to excavate the site by the landowner who had earlier removed human remains and artifacts. Museum documents indicate that some of the artifacts were kept by the landowner while all the human remains were given to the museum without, however, any accompanying documentation.

The antiquity of CA-Sis-262 is known through the presence of Desert side notched points that indicate that the site was in use during the Tule Lake Phase (after A.D. 1500). The recovery of some coins minted in A.D. 1776, 1781, and 1860, further refine the chronological timeline of some of the burials. Two newspaper articles, which were published at the time of the University of California Archaeological Survey excavation, reported that a woman of Indian descent recalled the story of a deadly ambush that happened sometime between 1863 and 1866 when a German peddler and a group of Shasta were killed by members of the Modoc (Sacramento Bee, May 11, 1955; Oakland Tribune, May 29, 1955). After the soldiers came and ran off the Modoc, the Shasta went back and buried their dead with the exception of the German peddler who was buried by the soldiers in a different location. These newspaper accounts suggest that (at least part of) the site is the result of a deadly skirmish between the Modoc and the Shasta sometime between 1863 and 1866.

The Shasta language belongs to the Hokan stock, which is probably the oldest language stock in California (Shipley 1978). At the time of contact with the Europeans, Shasta-speakers inhabited Siskiyou County, as well as parts of Oregon's Jackson and Klamath Counties. The first contact with Europeans came in the early part of the 19th century in the form of fur trappers, as indicated by the Shasta word for "White," which is the Chinook Jargon word for "Boston" (Silver 1978:212). The first published personal account of the Shasta came from the United States Exploring Expedition that passed through Shasta territory in 1841 on its way to San Francisco (Dixon 1907:389). For the area and the native population, the biggest impact came with the Gold Rush in the 1850s. The destruction of food sources and the general hostility of the miners led to a rapid decline in the Shasta population. In 1851, the Shasta signed one of the infamous unratified treaties. In the agreement, their reservation was to be in Scott Valley, CA. In 1856, however, the Shasta were taken first to the Grande Ronde and then

to the Siletz reservations in Oregon. In 1962, only a small number of surviving members were living on the Quartz Valley Rancheria in California, which is located in Siskiyou County (Silver 1978:212). The descendants of the Shasta are members of the Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; and Quartz Valley Indian Community of the Quartz Valley Reservation of California.

Officials of the Phoebe A. Hearst Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 21 individuals of Native American ancestry. Officials of the Phoebe A. Hearst Museum of Anthropology have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 31,970 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 Phoebe A. Hearst Museum of Anthropology 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 Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; and Quartz Valley Indian Community of the Quartz Valley Reservation of California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Judd King, Interim Director of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA 94720, telephone (510) 642-3682, before September 29, 2008. Repatriation of the human remains and associated funerary objects to the Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; and Quartz Valley Indian Community of the Quartz Valley Reservation of California may proceed after that date if no additional claimants come forward.

The Phoebe A. Hearst Museum of Anthropology is responsible for notifying the Confederated Tribes of the Grand Ronde Community of Oregon; Confederated Tribes of the Siletz Reservation, Oregon; and Quartz Valley Indian Community of the Quartz Valley Reservation of California that this notice has been published.

Dated: July 28, 2008.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with of 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 Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA. The human remains and associated funerary objects were removed from Tehama County, CA.

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.

An assessment of documents associated with the human remains and associated funerary objects was made by professional staff of the Phoebe A. Hearst Museum of Anthropology in consultation with representatives of the Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Paskenta Band of Nomlaki Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California.

Between 1953 and 1955, human remains representing a minimum of 100 individuals were removed from CA-Teh-58, a site located on the northwest bank of the Sacramento River approximately 2.25 miles east of Red Bluff, Tehama County, CA. The human remains and associated funerary objects were accessioned into the museum in 1953 and 1955 (Accessions UCAS-246 and UCAS-337). No known individuals were identified. The 2,912 associated funerary objects are 18 animal bone and fragments, 6 abalone fragments, 8 abraders, 19 acorns, 1 arrow point, 1 arrow shaft straightener, 7 awls, 1 bar,

1,806 beads, 1 bird burial, 5 blades, 10 can fragments, 9 choppers, 2 claws, 6 concretions, 1 piece of cordage, 2 cores, 1 cup, 1 cylinder, 9 dices, 1 disc, 5 drills, 2 fishhooks, 187 obsidian and chert flakes, 1 iron guide, 5 knives, 2 manos, the remains of 1 "meal," 1 metate, 1 iron nail, 14 flint and obsidian nodules, 5 pebbles, 1 pencil, 11 pendants, 27 pestles, 7 lumps of pigment, 1 pipe, 62 points, 41 projectile points, 11 scrapers, 568 shells and shell fragments (approximate count), 8 shoe fragments, 12 shroud fragments, 1 skirt, 9 slabs, 6 stones, 3 animal teeth, 4 twine fragments, and 1 whistle.

Site CA-Teh-58 is a burial mound, associated with at least one permanent village site. The University of California Archaeological Survey started its excavation in 1953. Although, in 1948, the land was privately owned, the National Park Service provided the permit and the project funding under the River Basin Survey program. The historic age of the site is confirmed by the presence of glass beads and other metallic objects that are associated with some of the burials. Site CA-Teh-58 lies entirely within the Nomlaki aboriginal territory whose northern border extends to Cottonwood Creek almost 10 miles to the north of the site. Descendants of the Nomlaki are members of the Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Paskenta Band of Nomlaki Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California.

Officials of the Phoebe A. Hearst Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 100 individuals of Native American ancestry. Officials of the Phoebe A. Hearst Museum of Anthropology have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 2,912 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 Phoebe A. Hearst Museum of Anthropology 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 Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Paskenta Band of Nomlaki Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally

affiliated with the human remains and associated funerary objects should contact Judd King, Interim Director of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA 94720, telephone (510) 642-3682, before September 29, 2008. Repatriation of the human remains and associated funerary objects to the Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Paskenta Band of Nomlaki Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California may proceed after that date if no additional claimants come forward.

The Phoebe A. Hearst Museum of Anthropology is responsible for notifying the Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Paskenta Band of Nomlaki Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California that this notice has been published.

Dated: July 28, 2008.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: St. Lawrence University, Department of Anthropology, Canton, NY

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 possession of St. Lawrence University, Department of Anthropology, Canton, NY. The human remains were removed from St. Lawrence County, NY.

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

A detailed assessment of the human remain was made by professional staff of the Department of Anthropology at St. Lawrence University in consultation with representatives of the Saint Regis

Mohawk Tribe, New York (formerly the St. Regis Band of Mohawk Indians of New York).

At an unknown date, but probably either in 1928 or 1948, a human remain representing a minimum of one individual was removed from private land near Gouverneur in St. Lawrence County, NY, by John Frank Murray. Mr. Murray kept the human remain safely stored in his basement until the 1980s. During the early 1980's (1983 at the latest), Mr. Murray turned over the human remain to Lauren (Foster) French, who was a student at St. Lawrence University. Ms. French then turned the human remain over to Dr. John Barthelme of the Department of Anthropology at St. Lawrence University. On January 16, 2008, Dr. Richard A. Gonzalez took custody of the human remain. No known individual was identified. No associated funerary objects are present.

The human remain is the cranium of a single individual. After conducting morphological analysis on the cranium, Dr. Gonzalez determined that the cranium belonged to an individual of Native American descent, as the craniofacial features are consistent with features present in crania of individuals of Native American descent. Specifically, the cranium exhibits artificial remodeling of the occipital region of the cranium, which is consistent with cranial alterations resulting from cradle-boarding. Cradle-boarding was commonly practiced among the Iroquois.

The region of Gouverneur has been constantly occupied by Native Americans from 10,000 BP up to the historic period and beyond. The St. Lawrence River and its tributaries were continually used as part of Native American hunting and fishing grounds. During the French and Indian War, Native Americans who lived in the Oswegatchie River region (Oswegatchie is a tributary of the St. Lawrence River) were dislocated as a result of the war. Native American refugees were forced to settle at St. Regis, NY. Consultation with tribal representatives of the Saint Regis Mohawk Tribe, New York provided additional lines of evidence.

Through ongoing consultation with Native American groups and Lauren French, examination of the human remains, and review of the available literature, officials of St. Lawrence University have determined that the human remain is Native American and most likely culturally affiliated with the Saint Regis Mohawk Tribe, New York.

Officials of the Department of Anthropology at St. Lawrence University have determined that,