

Commission, Maine Archaeological Survey (site #042.001). Byers suggests that the site was associated with a tidal reversing falls, an unusual natural phenomenon created by tidal flow funneled through a narrow channel, creating high standing waves. Radiocarbon dates and material culture affirm that the Nevin site burials are part of the Late Archaic Late Moorehead Burial Tradition, circa 4,000 to 3,700 B.P. Burial in a shell mound contributed to preservation of both the human remains and associated funerary objects of animal bone. Occupation of the Nevin shell mound pre-dates the interments and continued well into the Woodland period. At least one of the burials from Nevin is believed to be from this later Woodland occupation (see Shaw, 1988).

Affiliation of the Nevin site associated funerary objects with the contemporary Wabanaki tribes is based on the following lines of evidence: geographical, biological, archeological, linguistic, folklore, and oral tradition. Oral history narratives that place the origins of the Penobscot, Passamaquoddy, and Maliseet in Maine are often tied to specific places, landscape features, and ecological zones characteristic of Maine. These oral history narratives are significant in affiliating the Penobscot, Passamaquoddy, and Maliseet with the Nevin site, especially as archeological evidence is equivocal regarding connections. Long term occupation and re-occupation of places, like the Nevin site, along with the significance of place-names, canoe and trail routes, and landscape features reaffirm Wabanaki connections and may reflect more ancient traditions of aggregation in certain places. Contemporary archeological theory recognizes that shell mounds, like the Nevin site, as symbolically charged and highly visible monuments, and also recognize the long temporal use of such monuments (for example, see Paul R. Fish et al. on shell mounds as persistent places in the 2013 book *The Archaeology and Historical Ecology of Small Scale Economies*, edited by Victor D. Thompson and James C. Waggoner Jr.). Continuity between ancient and contemporary indigenous people is supported by the long temporal occupation of the Nevin shell mound by both Archaic and Woodland cultures.

Archeologist Bonnie Newsom (2008) conducted interviews with Maine archeologists regarding their ideas and opinions on NAGPRA and affiliation, especially as it relates to the 1000 year rule proposed by the Maine Historical Commission. The opinions of archeologists range from absolute

certainty that there is no way to affiliate the Nevin site with contemporary tribes to more moderate views that recognize the archeological evidence is equivocal. One archeologist interviewed by Newsom expressed the opinion that the Susquehanna Tradition did represent an intrusion into the area that lasted for about 1,000 years and cited their research on bone artifacts to support this statement. That archeologist further noted it seemed unlikely that the more ancient population had been completely replaced by Susquehanna people.

Anthropological perspectives regarding affiliation of the Wabanaki peoples with the cultures of the Late Archaic are consistent with the contemporary viewpoint of the Wabanaki. Three anthropologists who have worked closely with the Wabanaki were interviewed about the affiliation of contemporary Maine tribes and the Moorehead Tradition; all three stated that Wabanaki oral tradition is a reliable source of information and that narratives are often tied to specific landscape features, with language and stories reflecting a long presence in Maine. Additional information about each line of evidence used in this determination is on file at the Robert S. Peabody Museum of Archaeology.

Determinations Made by the Robert S. Peabody Museum of Archaeology

Officials of the Robert S. Peabody Museum of Archaeology have determined that:

- Pursuant to 25 U.S.C. 3001(3)(A), the 514 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. Only the 462 associated funerary objects that have been located are eligible for transfer of control at this time.
- 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 associated funerary objects and the Aroostook Band of Micmacs (previously listed as the Aroostook Band of Micmac Indians); Houlton Band of Maliseet Indians; Passamaquoddy Tribe; and the Penobscot Nation (previously listed as the Penobscot Tribe of Maine).

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 associated funerary objects should submit a written request with information in support of the request to Dr. Ryan J. Wheeler, Robert S. Peabody

Museum of Archaeology, Phillips Academy, 180 Main Street, Andover, MA 01810, telephone (978) 749-4490, email rwheeler@andover.edu, by May 28, 2015. After that date, if no additional requestors have come forward, transfer of control of the associated funerary objects to the Aroostook Band of Micmacs (previously listed as the Aroostook Band of Micmac Indians); Houlton Band of Maliseet Indians; Passamaquoddy Tribe; and the Penobscot Nation (previously listed as the Penobscot Tribe of Maine) may proceed.

The Robert S. Peabody Museum of Archaeology is responsible for notifying the Aroostook Band of Micmacs (previously listed as the Aroostook Band of Micmac Indians); Houlton Band of Maliseet Indians; Passamaquoddy Tribe; and the Penobscot Nation (previously listed as the Penobscot Tribe of Maine) that this notice has been published.

Dated: April 7, 2015.

Mariah Soriano,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS-WASO-NAGPRA-17918;
PPWOCRADN0-PCU00RP14.R50000]

Notice of Inventory Completion: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Thomas Burke Memorial Washington State Museum (Burke Museum) has completed an inventory of human remains, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, and has determined that there is a cultural affiliation between the human remains and present-day Indian tribes or Native Hawaiian organizations. 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 should submit a written request to the Burke Museum. If no additional requestors come forward, transfer of control of the human remains 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 request transfer of control of these human remains should submit a written request with information in support of the request to the Burke Museum at the address in this notice by May 28, 2015.

ADDRESSES: Peter Lape, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195, telephone (206) 685-3849 x2, plape@uw.edu.

SUPPLEMENTARY INFORMATION: 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 under the control of the Burke Museum, University of Washington, Seattle, WA. The human remains were removed from Eliza Island, Whatcom 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.

Consultation

A detailed assessment of the human remains was made by the Burke Museum professional staff in consultation with representatives of the Lummi Tribe of the Lummi Reservation; the Nooksack Indian Tribe; and the Samish Indian Nation (previously listed as the Samish Indian Tribe, Washington).

History and Description of the Remains

In 1964, human remains representing, at minimum, one individual were removed from 45-WH-61 on Eliza Island, Whatcom County, WA. These remains were found by Richard C. Anderson of Eastgate Realty Company while bulldozing for a runway on Eliza Island. The remains were brought to the Burke Museum for identification and then donated to the museum in 1965 (Burke Accn. #1965-27). No known individuals were identified. No funerary objects are present.

The human remains have been determined to be Native American based on osteological and archeological evidence. Site 45-WH-61 is a pre-contact shell midden site on Eliza Island, a small island located less than a mile to the east of Lummi Island in Whatcom County, WA. Historical and anthropological sources state that Eliza Island is within the traditional territory of the Lummi (Amoss 1978, Stern 1934,

Suttles 1951, and Termaine 1975). Lummi Island was determined by the Indian Claims Commission to be within the aboriginal territory of the Lummi. The Lummi were signatories to the 1855 Point Elliot Treaty and today are represented by the Lummi Tribe of the Lummi Reservation.

Determinations Made by the Burke Museum

Officials of the Burke Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of one individual of Native American ancestry.
- 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 Lummi Tribe of the Lummi Reservation.

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 should submit a written request with information in support of the request to Peter Lape, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195, telephone (206) 685-3849 x2, plape@uw.edu, by May 28, 2015. After that date, if no additional requestors have come forward, transfer of control of the human remains to the Lummi Tribe of the Lummi Reservation may proceed.

The Burke Museum is responsible for notifying the Lummi Tribe of the Lummi Reservation; the Nooksack Indian Tribe; and the Samish Indian Nation (previously listed as the Samish Indian Tribe, Washington) that this notice has been published.

Dated: February 26, 2015.

Melanie O'Brien,

Acting Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

**[NPS-WASO-NAGPRA-18019;
PPWOCRADNO-PCU00RP14.R50000]**

Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, De Soto National Memorial, Bradenton, FL

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The U.S. Department of the Interior, National Park Service, De Soto National Memorial has completed an inventory of human remains in consultation with the appropriate Indian tribes or Native Hawaiian organizations, and has determined that there is no cultural affiliation between the human remains and any present-day Indian tribes or Native Hawaiian organizations. 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 should submit a written request to De Soto National Memorial. If no additional requestors come forward, transfer of control of the human remains to the Indian tribes or Native Hawaiian organizations stated in this notice may proceed.

DATES: 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 should submit a written request with information in support of the request to De Soto National Memorial at the address in this notice by May 28, 2015.

ADDRESSES: Jorge Acevedo, Superintendent, De Soto National Memorial, P.O. Box 15390, Bradenton, FL 34280, telephone (941) 791-0458, email jorge_acevedo@nps.gov.

SUPPLEMENTARY INFORMATION: 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 under the control of the U.S. Department of the Interior, National Park Service, De Soto National Memorial, Bradenton, FL. The human remains were removed from unknown sites in Manatee County, FL.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). The determinations in this notice are the sole responsibility of the Superintendent, De Soto National Memorial.

Consultation

A detailed assessment of the human remains was made by De Soto National Memorial professional staff in consultation with representatives of the Miccosukee Tribe of Indians and the Seminole Tribe of Florida (previously listed as the Seminole Tribe of Florida (Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations)).