

Volcanoes National Park. The request also includes an allegation that the park failed to comply with the repatriation provisions of the Act.

On January 24, 2005, the Review Committee's designated Federal officer acknowledged receipt of the November 23, 2004, request and identified questions as to whether five objects from Forbes Cave are funerary objects culturally affiliated with one or more Native Hawaiian organizations as issues of fact with which the Review Committee might wish to assist in resolving. The allegation of failure to comply was referred to the Washington Office of the National Park Service for administrative review.

On February 18, 2005, the Review Committee's designated Federal officer notified Hui Malama I Na Kupuna O Hawai'i Nei and Hawaii Volcanoes National Park that the Review Committee had agreed to assist in the resolution of the dispute at its next meeting.

On March 1, 2005, the Review Committee's designated Federal officer sent letters to 18 claimants inviting them to provide information to the Review Committee: representative of Henry Auwae (deceased), representative of Edward Kanahele (deceased), Hannah Kane Reeves, Department of Hawaiian Home Lands, E Nana Pono, Hawaii Genealogy Society, Hawaii Island Burial Council, Kekumano Ohana, Keohokalole Ohana, Na Ali'i Lei Kawanakoa, Na Papa Kanaka O Pu'u Kohola, Nation of Hawai'i, Native Hawaiian Advisory Council, Office of Hawaiian Affairs, Puuhonua O Waimanalo, Royal Hawaiian Academy of Traditional Arts, State Council of Hawaiian Homestead Associations, and Van Horn Diamond Ohana.

**FINDINGS AND RECOMMENDATIONS:** On March 13–15, 2005, the Review Committee considered the dispute as presented by representatives of Hui Malama I Na Kupuna O Hawai'i Nei, Hawaii Volcanoes National Park, Department of Hawaiian Home Lands, Hawaii Genealogy Society, Kekumano Ohana, Na Ali'i Lei Kawanakoa, Na Papa Kanaka O Pu'u Kohola, Office of Hawaiian Affairs, Royal Hawaiian Academy of Traditional Arts, and Van Horn Diamond Ohana and made the following findings:

1. The park has been very slow in going through the NAGPRA process.
2. The number of potential claimants of the items has increased with the passage of time.
3. The Review Committee is encouraged that the park is now moving forward.

4. The Review Committee has chosen not to come to a finding as to whether the five objects are cultural items as defined by the statute and regulations.

5. The park has not done sufficient work to investigate right of possession.
6. The park needs to expand the involvement of Native Hawaiian participation and testimony.

The Review Committee recommends that:

1. Hawaii Volcanoes National Park initiate aggressive consultation with all claimants and other interested parties.
2. Hawaii Volcanoes National Park investigate the right of possession issue in light of territorial law in force at the time the objects were removed from the cave.

3. Hawaii Volcanoes National Park take steps to ensure that it completes the repatriation process by the end of 2005.

The National NAGPRA Program publishes this notice as part of its administrative and staff support for the Review Committee. The findings and recommendations are those of the Review Committee and do not necessarily represent the views of the Secretary of the Interior. The Secretary of the Interior has not taken a position on these matters.

Dated: May 20, 2005.

**Rosita Worl,**  
*Chair,*

Native American Graves Protection and Repatriation Review Committee.  
[FR Doc. 05-10795 Filed 5-31-05; 8:45 am]  
**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Control of the Aztec Ruins National Monument, National Park Service, Aztec, NM; Correction

**AGENCY:** National Park Service, Interior.  
**ACTION:** Notice; correction.

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 control of the U.S. Department of the Interior, National Park Service, Aztec Ruins National Monument, Aztec, NM. These human remains and cultural items were removed from sites within and near Aztec Ruins National Monument, Aztec, NM.

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 Superintendent, Aztec Ruins National Monument.

This notice corrects the number of human remains reported in a notice of inventory completion published in the **Federal Register** on October 2, 1998. A recent analysis of items from a portion of the Aztec Ruins National Monument collection identified a single bone as being human. The remains had been identified as non-human during previous examination. The human remains are culturally affiliated with the same tribes as described in the original notice.

In the **Federal Register** of October 2, 1998, FR Doc. 98-26418, pages 53098 - 53100, two paragraphs are inserted and one paragraph is corrected as follows:

The following two paragraphs are inserted after paragraph 12:

In 1983, human remains representing a minimum of one individual were recovered from room 221 in the West Ruin, located within park boundaries, during a legally authorized excavation in conjunction with stabilization work. No known individual was identified. No funerary objects are present.

Based on dendrochronology of the West Ruin and on cross dating of associated ceramic sherds, these human remains date to the Pueblo III period (circa A.D. 1100–1300).

Paragraph 27 is corrected by replacing the first sentence of the paragraph with the following sentence:

Based on the above-mentioned information, officials of the National Park Service have determined that, pursuant to 43 CFR 10 (d)(1), the human remains listed above represent the physical remains of 126 individuals of Native American ancestry.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Dennis Carruth, Superintendent, Aztec Ruins National Monument, 84 County Road 2900, Aztec, NM 87410, telephone (505) 334-6174, before July 1, 2005. Repatriation of these human remains to the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New

Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

Aztec Ruins National Monument is responsible for notifying the Apache Tribe of Oklahoma; Fort McDowell Yavapai Nation, Arizona (formerly the Fort McDowell Mohave-Apache Community of the Fort McDowell Indian Reservation); Fort Sill Apache Tribe of Oklahoma; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: May 20, 2005.

**Paul Hoffman,**

*Deputy Assistant Secretary, Fish and Wildlife and Parks.*

[FR Doc. 05-10802 Filed 5-31-05; 8:45 am]

BILLING CODE 4312-50-S

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: U.S. Department of the Interior, National Park Service, Chaco Culture National Historical Park, Nageezi, NM

**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. 3005, of the intent

to repatriate cultural items in the possession of the U.S. Department of the Interior, National Park Service, Chaco Culture National Historical Park, Nageezi, NM, that meet the definition of "sacred objects" 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 superintendent, Chaco Culture National Historical Park.

The cultural items are part of a bundle that includes the following: 1 small hide bundle tied with a leather strip; 3 small hide pouches tied with yucca cordage; 1 tanned rodent hide; 6 hide fragments; 2 shell beads; 5 quartz crystals; 1 calcite cylinder; 2 steatite cylinders; 4 chert flakes; 1 chert scraper; 2 reed fragments; more than 44 fragments of unidentified plants, roots, and sticks; 1 piece of cotton fabric; 4 fragments of limonite; 1 yucca quid; 14 yucca cordage fragments; 1 hank of untwisted yucca; 3 yucca cordage fragments strung with 31 stone beads; 1,890 small stone beads; 75 squash seeds; 1 corn cob, with kernels, two-thirds of which is wrapped with cotton cordage; 3 projectile points; 1 stone knife; 3 gourd rind fragments; 1 bone awl; 1 strand of yucca cordage with 33 shell beads, 1 turquoise pendant, 1 turquoise bead, 1 bone bead; 1 deciduous human tooth; 3 shaped quartz crystals tied with sinew; 1 drilled bivalve fossil; 1 drilled hematite nodule with a fragment of leather; 4 hematite nodules; 2 petrified wood nodules; 1 turquoise nodule; 1 unidentified mineral nodule; 1 hollow tube concretion; and 20 fragments of an unidentified gray mineral.

The items were received by Chaco Culture National Historical Park via delivery service on September 25, 2000, without an accompanying letter or note. It was later determined that the person named on the return address is deceased. The park has no information regarding the origin of the items or their age. The only information available is that the deceased requested that his heirs send the items to Chaco Culture National Historical Park. The park archeologist determined the items may have come from a container, a sealed room, or a dry cave.

In May 2004, the park's museum technician determined that the items may have been part of a medicine bundle that would meet the NAGPRA definition of sacred object. On July 27, 2004, the park consulted with representatives of the Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico, & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico;

Pueblo of Isleta, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Zia, New Mexico; and the Zuni Tribe of the Zuni Reservation, New Mexico. On July 29, 2004, the park corresponded with representatives of the Jicarilla Apache Nation, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Tesuque, New Mexico; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico, and Utah; and Ysleta Del Sur Pueblo of Texas. Representatives from the Navajo Nation of Arizona, New Mexico, and Utah; Pueblo of Laguna, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Taos, New Mexico; and Pueblo of Zia, New Mexico visited the park's museum collection to view the items. Representatives of the Hopi Tribe of Arizona and Pueblo of Acoma, New Mexico requested and received digital photographs of the items.

In the Southwest, archeological evidence of medicine bundles appears limited to Basketmaker phase cave sites (A.D. 1-700), where organic material such as animal skins, feathers, and plant material have been preserved from the elements. The contents of these bundles, which are often made of prairie dog skin, include projectile points, shell pendants, stringed shell and turquoise beads, crystals, hematite, feathers, azurite, malachite, limonite, squash seeds, plant materials, bone and wood dice, stone beads, and fossilized teeth. Frequently, individual items, particularly paints such as hematite and limonite and beads, were placed in smaller animal skin pouches tied with sinew or cordage within the larger bundle.

Navajo medicine bundles, like Puebloan bundles, are made of perishable materials such as skin, cloth, yarn, feathers, reeds and other vegetal material. Consultation with representatives of the Navajo Nation, Arizona, New Mexico, & Utah established that the bundle described in this notice is not of Navajo origin.

Representatives of the Pueblo of Zia, New Mexico identified the 2,173 cultural items as ceremonial objects needed for the practice of traditional religion. They identified the bundle as one of the bundles kept by Pueblo of Zia