

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.*

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## 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

medicine men who use the objects as part of their healing ceremonies and preparation of prayer sticks associated with solstice offerings. The contents of Zia medicine bundles are usually kept individually in small hide pouches tied with leather or yucca cords, which in turn are kept in larger bundles. Small quartz crystals, minerals, beads, flakes and seeds are commonly used to adorn and paint prayer sticks.

Officials of Chaco Culture National Historical Park have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the cultural items are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of Chaco Culture National Historical Park 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 sacred objects and the Pueblo of Zia, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Dennis Carruth, acting superintendent, Chaco Culture National Historical Park, Post Office Box 220, Nageezi, NM 87037, telephone (505)786-7014, before July 1, 2005. Repatriation of the sacred objects to the Pueblo of Zia, New Mexico may proceed after that date if no additional claimants come forward.

Chaco Culture National Historical Park is responsible for notifying the 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, and Utah; Ysleta Del Sur Pueblo of Texas; 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. 05-10812 Filed 5-31-05; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Wallowa-Whitman National Forest, Hells Canyon National Recreation Area, Baker City, 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 possession of the Wallowa-Whitman National Forest, Baker City, OR. The human remains were removed from Wallowa County, OR.

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 Wallowa-Whitman National Forest professional staff in consultation with the Nez Perce Tribe of Idaho.

In June 1989, human remains representing a minimum of one individual were removed from the Knight Creek site (35WA767), Wallowa County, OR. The Knight Creek site is located approximately 47 miles south of Lewiston, ID. The Knight Creek site was looted by an unknown individual or individuals during the summer or fall of 1984. The 1989 archeological excavation was conducted by Central Washington University, under contract with the Wallowa-Whitman National Forest, as part of a damage assessment study. After analysis at Central Washington University, the materials were returned to the Wallowa-Whitman National Forest and have been kept at the Hells Canyon National Recreation headquarters in Enterprise, OR. No known individual was identified. No associated funerary objects are present.

Radiocarbon dates from the Knight Creek site range between B.P. 1040 (+/-90 years) and 2,450 B.P. (+/-120 years).

The Nez Perce Indians are believed to have occupied the area of Wallowa County, OR for over 7,000 years. The Knight Creek site is located within the ancestral and traditional lands of the Nez Perce Tribe of Idaho. Nothing was discovered at the site that would indicate that there was any cultural influence other than the Nez Perce people, which is represented today by the Nez Perce Tribe of Idaho.

Officials of the Wallowa-Whitman National Forest 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 Wallowa-Whitman National Forest 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 Nez Perce Tribe of Idaho.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Guy A. Marden, Forest Archaeologist, Wallowa-Whitman National Forest, P.O. Box 907, Baker City, OR 97814-3071, telephone (208) 885-3773, before July 1, 2005. Repatriation of the human remains to the Nez Perce Tribe of Idaho may proceed after that date if no additional claimants come forward.

Wallowa-Whitman National Forest is responsible for notifying the Nez Perce Tribe of Idaho that this notice has been published.

Dated: May 20, 2005

**Paul Hoffman,**

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

[FR Doc. 05-10821 Filed 5-31-05; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Sequoia & Kings Canyon National Parks, Three Rivers, CA and 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 the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human