

History, Chicago, IL; Logan Museum of Anthropology, Beloit College, Beloit, WI; Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM; Museum of New Mexico, Museum of Indian Arts and Culture, Santa Fe, NM; Ohio Historical Society, Columbus, OH; Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA; University of Texas at Austin, Texas Memorial Museum, Austin, TX; and Western New Mexico University Museum, Silver City, NM. The human remains and associated funerary objects were removed from Gila National Forest, Catron County, 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 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.

This notice corrects the number of human remains and associated funerary objects reported in a Notice of Inventory Completion published in the **Federal Register** on July 22, 1998 (FR Doc 98-19536, pages 39293-39294) and in a subsequently corrected Notice of Inventory Completion published in the **Federal Register** on August 3, 2005 (FR Doc 05-15316, pages 44686-44687). In August 2005, the Field Museum of Natural History, Chicago, IL, re-examined the human remains and associated funerary objects taken from nine sites in the Gila National Forest, Catron County, NM. In light of the findings from the re-examination, the original notice of inventory, as well as the previously corrected notice of inventory are amended to include additions to the minimum number of individuals.

This notice corrects the July 22, 1998, Notice of Inventory Completion, by substituting the following paragraph for paragraph five:

Between 1935 and 1955, human remains representing 79 individuals were recovered from SU site, Oak Springs Pueblo, Tularosa Cave, Apache Creek Pueblo, Turkey Foot Ridge site, Wet Leggett Pueblo, Three Pines Pueblo, and South Leggett Pueblo by Dr. Paul Martin of the Field Museum of Natural History, Chicago, IL. The human remains are currently in the possession of the Field Museum of Natural History. No known individuals were identified. The 56 associated funerary objects include ceramic vessels and sherds,

stone and shell jewelry, stone and bone tools, and projectile points.

The following paragraphs are substituted for paragraphs 27 and 28:

Officials of the U.S. Department of Agriculture, Forest Service, Gila National Forest have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 190 individuals of Native American ancestry. Officials of the U.S. Department of Agriculture, Forest Service, Gila National Forest also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 256 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 U.S. Department of Agriculture, Forest Service, Gila National Forest 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 Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, U.S. Department of Agriculture, Forest Service, 333 Broadway Boulevard, SE, Albuquerque, NM 87102, telephone (505) 842-3238, before October 27, 2005. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The U.S. Department of Agriculture, Forest Service, Gila National Forest is responsible for notifying the Hopi Tribe of Arizona; Pueblo of Acoma, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: August 29, 2005.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 05-19265 Filed 9-26-05; 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, Homestead National Monument of America, Beatrice, NE

**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, Homestead National Monument of America, Beatrice, NE, that meet the definition of "unassociated funerary 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, Homestead National Monument of America.

The first two items are a string of ten beads and an arrowhead. The catalog card states that the beads came from a burial ground on the White Mountain Reservation in Arizona in 1898. A catalog card accompanying the beads states that they were donated to the Beatrice Museum by Paul S. Mayerhoff. Park museum records state that the string of ten beads and the arrowhead came into the park collection from an unknown source in 1964. However, the monument staff believe that they were in fact donated as part of the Mayerhoff-Dietz collection that was donated in 1948 and cataloged in 1989.

The third item is a set of 224 beads strung together on a wire. These beads are very similar to those described above. Accompanying the string of 224 beads is a note card that reads, "Indian Beads from an Indian Burial Ground, White Mountain Reservation, 1898, Arizona." These beads are part of the Mayerhoff-Dietz collection that was donated in 1948 and cataloged in 1989.

Officials of Homestead National Monument of America have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the three cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of Homestead

National Monument of America 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 unassociated funerary objects and the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Mark Engler, Superintendent, Homestead National Monument of America, 8523 W. State Highway 4, Beatrice, NE 68310, telephone (402) 223-3514 before October 27, 2005. Repatriation of the unassociated funerary objects to the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona may proceed after that date if no additional claimants come forward.

Homestead National Monument of America is responsible for notifying the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona that this notice has been published.

Dated: August 29, 2005.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 05-19266 Filed 9-26-05; 8:45 am]

BILLING CODE 4312-50-S

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: New York State Museum, Albany, 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 and associated funerary objects in the possession of the New York State Museum, Albany, NY. The human remains and associated funerary objects were removed from Fulton and Montgomery Counties, 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 remains and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by New York State Museum professional staff in

consultation with representatives of the Akwesasne Library & Museum; Mohawk Nation Council of Chiefs, Akwesasne; and St. Regis Band of Mohawk Indians of New York.

In 1925, human remains representing a minimum of two individuals were removed from the Sand Hill site, NYSM Site #1191, approximately 1.25 miles northwest of Fort Plain, Minden Township, Montgomery County, NY, by New York State Museum staff. The human remains were encountered during construction of Route 5S and removed from burials during salvage excavations. No known individuals were identified. No associated funerary objects are present.

Three separate components are represented at the Sand Hill site. The earliest component dates to the Oak Hill Phase (A.D. 1300-1400). The middle component dates to the historic period based on diagnostic artifacts and could be the Mohawk village of Cawaoge, visited by Harmen Meyndertsen Van den Bogaert in A.D. 1634-1635. The latest component is also historic and dates to the 18th century. The human remains accessioned into the New York State Museum from this site were not associated with a specific occupational component although the presence of brass trade kettles suggests the human remains date to one of the historic components. Brass trade kettles are noted in museum records as artifacts that avocational archeologists had collected at the site. These items are not in the possession of New York State Museum.

In the 1930s, human remains representing a minimum of one individual were removed from the Otstungo site (also known as Cnj 1-1), NYSM Site #1156, in Minden Township, Montgomery County, NY, by avocational archeologist James R. Burggraf. The fragmentary human remains were found on the rear slope of the site. In 1994, the New York State Museum acquired the human remains from Mr. Burggraf's estate. No known individual was identified. No associated funerary objects are present.

The Otstungo site is a large, palisaded village site located on a steep ridge above Otstungo Creek. Recent investigations identified evidence of at least ten longhouses, a ditch, and a palisade. Radiocarbon dates, pottery analyses, and the lack of European trade goods at the site suggests the Otstungo site is characteristic of the Chance Phase, A.D. 1450-1525.

In 1935, human remains representing a minimum of one individual were removed from the Frank Jenks Farm, St. Johnsville Township, Montgomery

County, NY, by unknown persons. The human remains were given to Ms. May L. Youker, historian of St. Johnsville. Ms. Youker donated the human remains to the New York State Museum later that same year (Accession No. A1935.64). No known individual was identified. The two associated funerary objects are one brass kettle and one portion of a small castellated ceramic pot.

The nature of the site, whether habitation or cemetery, is unknown. The style of the pot found in the burial is typical of the post-European contact period manufacture and is similar to ceramics from other Mohawk sites dating to the early 17th century. The flange on the brass kettle also dates the burial to A.D. 1610-1620.

In 1932 or 1933, human remains representing a minimum of three individuals were removed from the Oak Hill site (also known as Cnj 2-1), NYSM Site #1186, near Fort Plain in Minden Township, Montgomery County, NY, by unknown persons. In 2000, the human remains were acquired by the New York State Museum from an anonymous donor. No known individuals were identified. No associated funerary objects are present.

The Oak Hill site is a multi-component site comprised of a village area with three associated cemeteries. The Oak Hill site has been dated to circa A.D. 1635-1646, based on reports of diagnostic artifacts found at the site and in some of the burials, such as pottery vessels, kaolin pipe fragments, and glass beads. These items are not in the possession of New York State Museum.

In 1935 and 1947, human remains representing a minimum of two individuals were removed from the Jackson-Everson site, St. Johnsville Township, Montgomery County, NY, by Donald Lenig and Earl Casler. In 1950, Mr. Lenig donated the human remains to the New York State Museum. No known individuals were identified. No associated funerary objects are present.

The Jackson-Everson site was a habitation site and cemetery. The Euroamerican objects from the site suggest that the site was inhabited circa A.D. 1655-1679. Analysis of ceramics from the site suggests that the resident population was probably Huron. This evidence suggests that the site was inhabited by Attignawantan Huron immigrants who were persuaded to move to the Mohawk Valley after the destruction of their confederacy in 1650 by the Iroquois. By 1779, the Huron had long been assimilated into Mohawk culture and had traveled with them to Canada or to the south side of the Saint Lawrence River, and are represented