

History purchased the nine cultural items from Lieutenant Emmons and accessioned them into its collection that same year.

At an unknown date, Lieutenant Emmons acquired the 2 baskets, the unfinished bear carving, the 2 land otter spirit charms, the bear spirit charm, the salt water worm charm, the peccary tusk charm, the cross-shaped charm, one of the crowns, 3 dance wands, 5 masks (hawk spirit, vertebra of whale, Tlingit doctor, spirit of a dead Tlingit, and dead doctor with mask over forehead), the bone knife, the earrings, the 2 hair pins, the 6 headdresses, 1 salmon headdress ornament, the sun rattle with operculi, the oyster catcher-rattle with the dead man in the bill of a crane, the oyster catcher rattle with the sleeping witch spirit, the oyster catcher rattle with the witch that has been bound, the new moon rattle, the walrus ivory, the three whale's teeth, the bundle of twigs, the wooden box, and the spruce wood hat. In 1894, the American Museum of Natural History purchased the 41 cultural items from Lieutenant Emmons and accessioned them into its collection that same year.

At an unknown date, Lieutenant Emmons acquired the hair seal, fox, mosquito, and owl headdress ornaments and the green stone charm or scratcher. In 1896, the American Museum of Natural History purchased the five cultural items from Lieutenant Emmons and accessioned them into its collection that same year.

At an unknown date, Lieutenant Emmons acquired the charm that depicts a figure surrounded by devil fish. In 1897, the American Museum of Natural History purchased this cultural item from Lieutenant Emmons and accessioned it into its collection that same year.

The cultural affiliation of the 56 cultural items is Hoonah Tlingit as indicated through museum records and consultation with representatives of the Hoonah Indian Association. Museum records variously identify the cultural items as having been the property of individuals who are from Hoonah or Hooniah or who belonged to the Hoonah-kow and/or variously indicate that the items came from shamans' grave houses located within the traditional territory of the Hoonah Tlingit.

Officials of the American Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (3) (B), the 56 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 the American Museum of Natural History 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 Hoonah Indian Association.

The American Museum of Natural History have determined that the museum has right of possession for 10 cultural items, which are the bundle of twigs, the crown of horns with carvings that depict devil fish, the three bone masks, the bone knife, the new moon rattle, the unmodified whale's tooth, the whale's tooth section, and the spruce wood hat, but have decided to waive that right.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the 56 unassociated funerary objects should contact Nell Murphy, Director of Cultural Resources, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024, telephone (212) 769-5837, before January 9, 2006. Repatriation of the unassociated funerary objects to the Hoonah Indian Association may proceed after that date if no additional claimants come forward.

The American Museum of Natural History is responsible for notifying the Central Council Tlingit and Haida Indian Tribes of Alaska, Hoonah Indian Association, Huna Totem Corporation, and Sealaska Heritage Foundation that this notice has been published.

Dated: October 11, 2005

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of Defense, Naval Air Weapons Station, China Lake, CA, and Maturango Museum, Ridgecrest, 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 remains and associated funerary objects in the control of the U.S. Department of Defense, Naval Air Weapons Station

(NAWS), China Lake, CA, and in the physical custody of the Maturango Museum, Ridgecrest, CA. The human remains and funerary objects were removed from NAWS sites in the Coso Mountains, Inyo 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.

A detailed assessment of the human remains and funerary objects was made by the NAWS professional staff in consultation with representatives of the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Death Valley Timbi-Sha Shoshone Band of California; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Kern River Valley Indian Community (a non-federally recognized Indian group); Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

In 1967, human remains representing a minimum of one individual were removed from Ray Cave (CA-INY-444), Inyo County, CA, by excavators under the direction of Mr. R.J. Fitzwater and Dr. Charles Rozaire. No known individual was identified. No associated funerary objects are present.

Site occupation was prehistoric and historic, from 2,000 B.C. to A.D. 650, as determined by radiocarbon tests of buried charcoal, obsidian hydration dating, and analysis of diagnostic artifacts. The consulting archeologist was unable to determine cultural affiliation archeologically; however, the NAWS archeological staff has determined the human remains to be Panamint Shoshone, ancestors of the present-day Timbi-sha Shoshone, based on ethnography and on the probable prehistoric distribution of Numic languages in the Southwestern Great Basin.

Between 1967 and 1969, human remains representing a minimum of ten individuals were removed from Chapman Caves I and II (CA-INY-1534A and B), Inyo County, CA, by excavators under the direction of Dr. Tim Hillebrand. No known individuals were identified. The 3,238 associated funerary objects are 16 arrow shafts, 1

asphaltum, 3 pieces of baked clay, 72 basketry fragments, 25 beads, 26 bifaces, 1,246 faunal bones, 26 pieces of charcoal, 37 clay items, 8 cloth fragments, 4 cobble core tools, 12 coprolites, 10 pieces of cordage, 1 crystal, 1,268 pieces of debitage, 60 flake tools, 2 insect remains, 5 leather fragments, 1 metal item, 5 groundstones, 10 miscellaneous stones, 3 modified bone tools, 2 modified organics, 6 modified wood or organic items, 95 organic fragments, 3 unidentified historic items, 2 pendants, 2 pigment samples, 12 projectile points, 269 seeds, and 6 sherds. Other artifacts associated with the burials are currently missing from the collection.

Site occupation spans the Prehistoric and Historic periods (A.D. 500 to the 1800s), as determined by radiocarbon tests of buried charcoal, obsidian hydration dating, and analysis of diagnostic artifacts. The human remains have been determined to be Panamint Shoshone, ancestors of the present-day Timbi-sha Shoshone, by the consulting archeologist, based on osteological analysis of the remains, time span of the deposits, analysis of burial customs, and characteristics of associated artifacts.

In 1981, human remains representing a minimum of one individual were removed from the Open-Air Midden locus of site State Primary No.14-5488 by excavators under the direction of Dr. Phil Wilke. No known individual was identified. No associated funerary objects are present.

Site occupation was prehistoric, from 2,000 B.C. to A.D. 1350, as determined by analysis of diagnostic artifacts. The NAWS archeological staff has determined that the human remains are Panamint Shoshone, ancestors of the present-day Timbi-sha Shoshone, based on ethnography and on the probable prehistoric distribution of Numic languages in the Southwestern Great Basin.

In 1989, human remains representing a minimum of two individuals were excavated from site CA-INY-2847, Inyo County, CA, by Dr. C.W. Clewlow, Jr., and NAWS China Lake archeological personnel. The human remains and associated funerary objects were reinterred immediately following excavation, except for two bone fragments. No known individuals were identified. No associated funerary objects are present.

The human remains were dated from associated artifacts to between 1,350 and 4,000 B.P. The NAWS archeological staff has determined the human remains to be Panamint Shoshone, ancestors of the present-day Timbi-sha Shoshone, based on ethnography and on the

probable prehistoric distribution of Numic languages in the Southwestern Great Basin.

Officials of the NAWS have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 14 individuals of Native American ancestry. Officials of the NAWS also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 3,238 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 NAWS 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 human remains and associated funerary objects and the Death Valley Timbi-Sha Shoshone Band 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 Mr. Russell Kaldenberg, Cultural Resources Program Manager, at Code N45NCW, 429 E. Bowen Road, Mail Stop 4014, Naval Air Weapons Station, China Lake, CA 93555, telephone (760) 939-1350 before January 9, 2006. Repatriation of the human remains and associated funerary objects to the Death Valley Timbi-Sha Shoshone Band of California may proceed after that date if no additional claimants come forward.

The NAWS is responsible for notifying the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Bridgeport Paiute Indian Colony of California; Death Valley Timbi-Sha Shoshone Band of California; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Kern River Valley Indian Community (a non-federally recognized Indian group); Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California that this notice has been published.

Dated: November 3, 2005

Sherry Hutt,

Manager, National NAGPRA program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Denver Museum of Nature & Science, Denver, CO; 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 in the possession of the Denver Museum of Nature & Science, Denver, CO. The human remains were removed from an unknown location in Florida.

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.

This notice corrects the cultural affiliation of the human remains and the Indian tribe to whom the human remains will be repatriated that were reported in a notice of inventory completion published in the **Federal Register** on June 7, 2004 (FR Doc. 04-12661, page 31841). In the previous notice, officials of the Denver Museum of Nature & Science stated, "Based on provenience, museum records, research, and consultations with the Seminole Nation of Oklahoma and the Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations, the human remains are determined to be Native American of Seminole ancestry." During consultations, Seminole delegates confirmed their affiliation with earlier historic American Indians in Florida and indicated that the individual is probably one of their ancestors. The Miccosukee Tribe of Indians of Florida were consulted and requested that the human remains be reburied in Florida but did not indicate a direct cultural affiliation with the human remains. Historical and archeological evidence, however, establish that Seminole and Miccosukee people have been residents in central and southern Florida for several hundred years.

The Miccosukee Tribe of Indians of Florida has come forward since publication of the previous notice to claim the human remains and has informed officials of the Denver Museum of Nature & Science that "the