

placed with or near individual human remains at the time of death or later as part of the death rite or ceremony. Museum officials determined that the human remains and associated funerary objects are culturally affiliated with the Indian tribes listed in **Summary**.

**Notification.** The museum is responsible for sending a copy of this notice to the consulted Indian tribes listed above in **Consultation**.

Dated: May 20, 2005.

**Paul Hoffman,**

*Deputy Assistant Secretary, Fish and Wildlife and Parks*

[FR Doc. 05-10801 Filed 5-31-05; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

**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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA. The human remains were removed from Pecos Pueblo, San Miguel 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. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Fort McDowell Yavapai Nation, Arizona; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the Mescalero Reservation, 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; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Ysleta del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

Between 1914 and 1916, human remains representing a minimum of two individuals were removed from Pecos Pueblo in San Miguel County, NM, by A.V. Kidder during the Andover Pecos Expedition. The human remains were donated to the Peabody Museum of Archaeology and Ethnology by the Andover Archaeological Department in 1919. No known individuals were identified. No associated funerary objects are present.

At an unknown date, human remains representing a minimum of eight individuals were removed from Pecos Pueblo in San Miguel County, NM, by an unknown person. The human remains were received by the Peabody Museum of Archaeology and Ethnology at an unknown date and were accessioned into the museum collections in 2000. No known individuals were identified. No associated funerary objects are present.

The ceramic types recovered from Pecos Pueblo indicate that the site was occupied into the Historic period (circa A.D. 1300-1700). Historic records document occupation at the site until 1838 when the last inhabitants left the Pueblo and went to the Pueblo of Jemez. In 1936, an Act of Congress recognized the Pueblo of Jemez as a "consolidation" and "merger" of the Pueblo of Pecos and the Pueblo of Jemez; this Act further recognizes that all property, rights, titles, interests, and claims of both Pueblos were consolidated under the Pueblo of Jemez. Further evidence supporting a shared group identity between the Pecos and Jemez pueblos emerges in numerous aspects of present-day Jemez life. The 1992-1993 Pecos Ethnographic Project (unrelated to NAGPRA) states, "[T]he cultural evidence of Pecos living traditions are 1) the official tribal government position of a Second Lieutenant/ Pecos Governor; 2) the possession of the Pecos Pueblo cane of office; 3) the statue and annual feast day

of Porcingula (Nuestra Senora de los Angeles) on August 2; 4) the Eagle Watchers' Society; 5) the migration of Pecos people in the early nineteenth century; and 6) the knowledge of the Pecos language by a few select elders." (Levine 1994:2-3)

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 10 individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology 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 Pueblo of Jemez, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-3702, before July 1, 2005. Repatriation of the human remains to the Pueblo of Jemez, New Mexico may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Fort McDowell Yavapai Nation, Arizona; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Mescalero Apache Tribe of the Mescalero Reservation, 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; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; 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. 05-10813 Filed 5-31-05; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item: Phoebe A. Hearst Museum of Anthropology at the 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. 3005, of the intent to repatriate a cultural item in the possession of the Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley, Berkeley, CA that meets the definition of "objects of cultural patrimony" 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 museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

The one cultural item is a Tlingit Chilkat tunic with a Kaagwaantaan Clan of Klukwan bear crest. In 1977, the cultural item was donated to the Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley by the daughter of the original purchaser, who had acquired the tunic from the widow of a Tlingit Kaagwaantaan Clan leader during the 1930s.

The Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley consulted with Sealaska Corporation, acting on behalf of the Kaagwaantaan Clan of Klukwan. Museum records contain a photograph circa 1900 showing the Kaagwaantaan Clan leader wearing the Chilkat tunic with bear crest. Written records obtained at the time of the donation indicate that the Chilkat tunic was worn at a potlatch given by Chief Shakes in Wrangel, AK in 1879. Museum records also indicate that the widow knew that the tunic should not be sold. Sealaska Corporation provided further evidence that the Chilkat tunic with bear crest was the property of the Kaagwaantaan Clan, could not have been conveyed by

any individual tribal member, and should be returned as an object of cultural patrimony. The Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley agrees with the evidence and therefore will repatriate the Chilkat tunic with bear crest to the Sealaska Corporation, acting on behalf of the Kaagwaantaan Clan of Klukwan.

Officials of the Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the one cultural item described above has ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley 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 object of cultural patrimony and the Kaagwaantaan Clan of Klukwan, represented by the Sealaska Corporation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the object of cultural patrimony should contact C. Richard Hitchcock, NAGPRA Coordinator, Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley, Berkeley, CA 94720, telephone (510) 642-6096, before July 1, 2005. Repatriation of the object of cultural patrimony to the Sealaska Corporation, acting on behalf of the Kaagwaantaan Clan of Klukwan, may proceed after that date if no additional claimants come forward.

The Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley is responsible for notifying Chilkat Indian Village (Klukwan); Klukwan, Inc.; and Sealaska Corporation that this notice has been published.

Dated: May 20, 2005.

**Paul Hoffman,**

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

[FR Doc. 05-10807 Filed 5-31-05; 8:45 am]

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## 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 California State Department of Transportation (CALTRANS), Sacramento, CA, and in the Possession of the Department of Anthropology, San Francisco State University, San Francisco, CA; 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 possession of the Department of Anthropology, San Francisco State University, San Francisco, CA, and in the control of the California State Department of Transportation (CALTRANS), Sacramento, CA. These human remains and cultural items were removed from Marin 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 within 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 within this notice.

This notice corrects the name of the culturally affiliated federally recognized Indian tribe listed in the original notice of inventory completion. This notice also corrects the name of the site from which the human remains and cultural items were removed.

In the **Federal Register** of November 5, 2001, page 55956, paragraphs 3, 5, 6, and 7 are corrected by substituting "Federated Indians of Graton Rancheria, California" for "Indians of the Graton Rancheria of California."

In the **Federal Register** of November 5, 2001, page 55956, paragraph 4 is corrected by substituting "CA-MRN-192" for "CA-MRN-\*\*\*."

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Tina Biorn, California State Department of Transportation, P.O. Box 942874 (M.S. 27) Sacramento, CA 94274-0001 telephone (916) 653-0013,