

Miccosukee Tribe has a direct cultural affiliation to any and all 'Seminole' remains . . . ." The Miccosukee Tribe of Indians of Florida has informed the Seminole Nation of Oklahoma and the Seminole Tribe of Florida of their claim and the two Seminole tribes agree that the human remains should be repatriated to the Miccosukee Tribe of Indians of Florida.

Paragraph numbers 6 and 7 of the original notice are corrected by substituting the following paragraphs:

Officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains listed above represent the physical remains of a minimum of one individual of Native American ancestry. Officials of the Denver Museum of Nature & Science 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 Miccosukee Tribe of Indians of Florida; Seminole Nation of Oklahoma; and Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Ella Maria Ray, NAGPRA Officer, Department of Anthropology, Denver Museum of Nature & Science, 2001 Colorado Boulevard, Denver, CO 80205, telephone (303) 370–6056, before January 9, 2006. Repatriation of the human remains to the Miccosukee Tribe of Indians of Florida may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the Miccosukee Tribe of Indians of Florida; Seminole Nation of Oklahoma; and Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations that this notice has been published.

Dated: October 12, 2005

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF INTERIOR

### National Park Service

#### Notice of Inventory Completion: Fruitlands Museums, Harvard, MA

**AGENCY:** National Park Service, Interior.

#### **ACTION:** Notice.

Notice is here given in accordance with provisions of 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 Fruitlands Museums, Harvard, MA. The human remains and associated funerary object were removed from an unknown location in the State of New York.

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 the Fruitlands Museums professional staff in consultation with representatives of the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York.

In 1830, human remains representing a minimum of one individual were removed from an unknown location by Mr. Jessie L. Farwell, an undertaker designated by the State of New York. Mr. Farwell gave the remains to Mr. John M. Locke, grandfather of Edgar Corbin. In 1924, Mr. Corbin gave the human remains to Mrs. Arthur Bullard (daughter of Ely S. Parker, a Tonawanda Seneca). Sometime between 1930 and 1937, Mrs. Bullard gave the remains to Miss Clara Endicott Sears, founder of the Fruitlands Museums. The human remains consist of several strands of hair of a single individual. A letter dated October 16, 1924 from Mr. Corbin to Mrs. Bullard identifies the human remains as those of Red Jacket. The one associated funerary object is a piece of beaded fabric.

Historical records indicate that Red Jacket, also known as Sakoiewatha or Sakoyewatha, was a Seneca Indian born in the 1750s. Red Jacket was a Chief of the Seneca after the Revolutionary War. Red Jacket also played an important role in the negotiations leading to the signing of the Treaty of Canandaigua in 1794. The 1924 letter states that while serving with the British Army during the revolutionary period, Major Joshua Locke, the father of Mr. Locke and great-grandfather of Mr. Corbin, met Red Jacket.

Officials of the Fruitlands Museums have determined that, pursuant to 25

U.S.C. (9–10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Fruitlands Museums also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the one object described above is 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 Fruitlands Museums 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 object and the Seneca Nation of New York.

Any lineal descendant or representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Michael A. Volmar, Curator, Fruitlands Museums, 102 Prospect Hill Road, Harvard, MA 01451, telephone (978) 456–3924 extension 228, before January 9, 2006. Repatriation of the human remains and associated funerary object to the Seneca Nation of New York may proceed after that date if no additional claimants come forward.

The Fruitlands Museums is responsible for notifying the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and Tonawanda Band of Seneca Indians of New York that this notice has been published.

Dated: October 4, 2005.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 05–23863 Filed 12–8–05; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and U.S. Department of the Interior, Indian Arts and Crafts Board, Southern Plains Indian Museum, Anadarko, OK

**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 control of the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC, and in possession of the U.S. Department of the

Interior, Indian Arts and Crafts Board, Southern Plains Indian Museum, Anadarko, OK. The human remains were removed from a site on the Zuni Reservation, McKinley 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.

An assessment of the human remains was made by the Southern Plains Indian Museum professional staff in consultation with representatives of the Zuni Tribe of the Zuni Reservation, New Mexico.

At an unknown date, human remains representing a minimum of one individual were removed by an unknown person from a site on the Zuni Reservation, about 2 miles north of Black Rock Agency, McKinley County, NM. The remains were donated to the Southern Plains Indian Museum by a Mr. John Peters in September, 1949. No known individual was identified. No associated funerary objects are present.

Determination of cultural affiliation is made on the basis of the geographic location of the site where the human remains were removed.

Officials of the Southern Plains Indian Museum 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 Indian Arts and Crafts Board have also 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 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 should contact Ms. Eva Williams, Indian Arts and Crafts Board, Southern Plains Indian Museum, P.O. Box 749, Anadarko, OK 73005, telephone (405) 247-6221, before January 9, 2006. Repatriation of the human remains to the Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Southern Plains Indian Museum is responsible for notifying the Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: October 31, 2005

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 05-23868 Filed 12-8-05; 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, Yellowstone National Park, Mammoth Hot Springs, WY**

**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 U.S. Department of the Interior, National Park Service, Yellowstone National Park, Mammoth Hot Springs, WY. The human remains and cultural items were removed from the Fishing Bridge area of the park.

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 superintendent, Yellowstone National Park.

A detailed assessment of the human remains and funerary objects was made by Yellowstone National Park professional staff in consultation with representatives of the Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Blackfeet Tribe of the Blackfeet Indian Reservation of Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Coeur D'Alene Tribe of the Coeur D'Alene Reservation, Idaho; Confederated Salish & Kootenai Tribes of the Flathead Reservation, Montana; Crow Tribe of Montana; Flandreau Santee Sioux Tribe of South Dakota; Fort Belknap Indian Community of the Fort Belknap Reservation of Montana; Kiowa Indian Tribe of Oklahoma; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Nez Perce Tribe of Idaho; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; Shoshone

Tribe of the Wind River Reservation, Wyoming; and the Yankton Sioux Tribe of South Dakota.

In 1941, human remains representing a minimum of one individual were removed from the Fishing Bridge Peninsula in Park County, WY, during a construction project in the tourist cabin development area. The individual was identified as a Native American male most likely 35-45 years old. He was buried in a flexed position with his head pointed about 10 degrees to the south of west. Projectile point typology and geomorphology suggest that the burial dates to the Late Prehistoric period. No known individual was identified. The 105 associated funerary objects are 1 antler fragment, 1 chert drill, 1 chert knife, 2 chert flakes, 2 dog skulls, 1 granite pounding stone, 1 obsidian flake, 1 projectile point, and 95 stones of various sizes. Three small projectile points, 10 worked scrapers and flakes, and 200-300 stone flakes are missing from the originally recovered associated funerary objects and are not included here.

In 1956, human remains representing a minimum of two individuals were removed from the Fishing Bridge Campground in Park County, WY, during a trench-digging project. One individual was identified as a Native American female most likely 40-50 years old. The other partial set of remains represents a Native American infant. It is not known whether the remains were flexed or in which direction the head of the female was oriented. The absence of artifacts precludes relative dating of the burial and radiocarbon dating did not occur. However, geomorphic analysis from a nearby burial site suggests a Late Prehistoric age. No known individuals were identified. The one associated funerary object is the fragmentary skeleton of a dog.

Of those tribes with whom the park consulted, only three stated they buried dogs with humans. Two Shoshonean groups, the Shoshone Tribe of the Wind River Reservation, Wyoming and the Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho, stated their ancestors customarily included dogs in burials with humans and that children were sometimes buried with women. The Shoshone Tribe of the Wind River Reservation, Wyoming and the Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho stated that some of their ancestors were on the Yellowstone Plateau as early as what archeologists refer to as the Paleoindian period and continued to inhabit it through historic times as the Lemhi Shoshone and the Sheepeaters. A Crow