

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 Burke Museum and Wallowa–Whitman National Forest professional staff in consultation with representatives of the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; and Nez Perce Tribe of Idaho.

In 1955–1956, human remains representing a minimum of one individual were removed from 35—WA—13 in Wallowa County, OR, from a cairn burial by George L. Coale, a University of Washington Anthropology student. The human remains were accessioned by the Burke Museum in 1987 (Burke Accn. #1987—12). No known individual was identified. The three associated funerary objects are three stone spalls.

In 1955–1956, human remains representing a minimum of one individual were removed from 35—WA—17 in Wallowa County, OR, from a cairn burial by Mr. Coale. The human remains were accessioned by the Burke Museum in 1987 (Burke Accn. #1987—12). No known individual was identified. The one associated funerary object is a single stone spall.

In 1955, human remains representing a minimum of one individual were removed from 10—ID—12 in Idaho County, ID, by a University of Washington Field Expedition led by Mr. Coale and supervised by Dr. Douglas Osborne. The human remains were transferred to the Burke Museum in 1987 (Burke Accn. #1987—12). No known individual was identified. The 60 associated funerary objects are 42 non-human mammal bones, 15 flakes, 2 pieces of stone shatter, and 1 lot of shell.

In 1955, human remains representing a minimum of two individuals were removed from 10—ID—13 in Idaho County, ID, by a University of Washington Field Expedition led by Mr. Coale and supervised by Dr. Osborne. The human remains were transferred to the Burke Museum in 1987 (Burke Accn. #1987—12). No known individuals were identified. The seven associated funerary objects are one bag of charcoal, two shell fragments, and four unmodified stones.

In 1955, human remains representing a minimum of one individual were removed from 10—ID—25 in Idaho

County, ID, by a University of Washington Field Expedition led by Mr. Coale and supervised by Dr. Osborne. The human remains were transferred to the Burke Museum in 1987 (Burke Accn. #1987—12). No known individual was identified. The one associated funerary object is a shell pendant.

The human remains and associated funerary objects are part of the Mt. Sheep Pleasant Valley Reservoir Survey project. All five sites are located on U.S. Forest Service property in the Snake River Canyon. The archeology, ethnography and history of the Snake River Canyon, including those areas from which the human remains were removed, demonstrates a nearly continuous use of the area with numerous adaptations through time that lead inexorably to the occupation and utilization by a people who became identified in historic times as the Nee-Me-Poo or Nez Perce, the Weyiletpuu or Cayuse, Imatalamlama or Umatilla, and Waluulapam or Walla Walla. The oral traditions and oral histories of these groups place their people in the canyon “since time immemorial.” Descendants of the Cayuse, Umatilla, and Walla Walla are members of the Confederated Tribes of the Umatilla Reservation, Oregon. Descendants of the Nez Perce are members of the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; and 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 six individuals of Native American ancestry. Officials of the Wallowa–Whitman National Forest also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 72 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 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 associated funerary object and the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; and Nez Perce Tribe of Idaho.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Jen Fitzpatrick, Customer

Service Staff Officer, Wallowa–Whitman National Forest, 1550 Dewey Avenue, Baker City, OR 97814, telephone (541) 523–1222, before November 30, 2007. Repatriation of the human remains and associated funerary objects to the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; and/or 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 Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; and Nez Perce Tribe of Idaho that this notice has been published.

Dated: October 1, 2007.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E7–21367 Filed 10–30–07; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: U.S. Department of Agriculture, Forest Service, Wallowa–Whitman National Forest, Hells Canyon National Recreation Area, Baker City, OR; 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 (5), 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.

This notice corrects the cultural affiliation assigned to the human remains by the addition of two tribes: Confederated Tribes of the Colville Reservation, Washington and Confederated Tribes of the Umatilla Reservation, Oregon.

The Notice of Inventory Completion in the **Federal Register** of June 1, 2005

(FR Doc 05-10821, Page 31523) paragraphs number 5 and 6 are corrected by substituting the following two paragraphs:

Radiocarbon dates from the Knight Creek site (35WA767) range between 2,450 [±120] years B.P and B.P. 1040 ±90 years. Sahaptan/Nez Perce speakers are believed to have occupied the central and eastern areas of the Columbia Plateau, and more specifically the area of Wallowa County, OR, and Snake River area of both Oregon and Idaho, for over 7,000 and possibly 10,000 years or more. Members of the Confederated Tribes of the Colville Reservation, Washington (specifically the Chief Joseph/Wallowa Band); Confederated Tribes of the Umatilla Reservation, Oregon; and Nez Perce Tribe of Idaho include Sahaptan/Nez Perce speakers. The Knight Creek site is located within the ancestral and traditional lands of the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; and 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 Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; and Nez Perce Tribe of Idaho.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Jen Fitzpatrick, Customer Service Staff Officer, Wallowa-Whitman National Forest, 1550 Dewey Avenue, Baker City, OR 97814, telephone (541) 523-1222, before November 30, 2007. Repatriation of the human remains to the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; and/or 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 Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Reservation, Oregon; and Nez Perce Tribe of Idaho that this notice has been published.

Dated: October 1, 2007.

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Denver Museum of Nature & Science, Denver, CO

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 Denver Museum of Nature & Science, Denver, CO, which meet the definitions of "sacred object" and "object 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 first cultural item is a Beaver song leader's staff called S'igeidi Shis'aati Woodzakaa (A.C. 497). Such staffs are also generally known as Keet Gooshi (Killer Whale Fin) because of their unique shape, which mimics a fin. The staff is made of carved wood; painted in stylized blocks of red, blue, and black; and decorated with 12 tassels of human hair. The staff features a single figure (a beaver) with a tall head crest. The beaver sits on its haunches with the tail brought through its legs and is turned up in front. The beaver holds an object in its hands, part of which, along with the left arm, has been missing since 1977 according to museum records. The staff is approximately 87 cm in height, 15 cm in width, and 20 cm in length. Representatives of the Central Council of the Tlingit & Haida Indian Tribes provided consultation information that the tassels of human hair that decorate the Beaver song leader's staff are reasonably believed to have been freely given and are not human remains as defined in 43 C.F.R. 10.2 (d)(1).

In 1954, the staff was purchased from the Fred Harvey Company by Francis V. Crane and Mary W. A. Crane. The

Cranes then donated the cultural item to the Denver Museum of Nature & Science along with the larger Crane Collection in 1968. It was exhibited in the Denver Museum of Nature & Science's Northwest Coast House until 2002.

The second cultural item is a Beaver headdress called S'igeidi Shakee.at (A. C. 11345). Listed in museum purchase records as being from circa 1890, this headdress consists of a carved wooden frontlet with a beaver and is painted red and green with insets of abalone shell. A panel is attached to a red cloth and the red cloth is decorated with flicker feathers and ermine skins. A strip of white down feathers travels across the back of the headdress. The headdress is approximately 19 cm in length, 14 cm in width, and 6 cm in depth.

In 1973, Mary W. A. Crane purchased the headdress from Douglas C. Ewing of New York, a dealer and collector. In 1976, Mrs. Crane donated the headdress to the Denver Museum of Nature & Science, as part of the larger Crane collection. For a time, the headdress was placed in the Denver Museum of Nature & Science's Northwest Coast Ceremonial Season Exhibit.

During consultation, representatives of the Central Council of the Tlingit & Haida Indian Tribes recounted the social and spiritual importance of both cultural items and the rules of Tlingit cultural property law. Also explained were the ritual uses of the objects and the history of the beaver forming the landscape feature of Basket Bay was recounted. A genealogy was also given demonstrating continuous ownership of the crest from the founding of Angoon up to the present, and that the Deisheetaan Clan has a right to the Beaver crest. One of the caretaker's brothers, Kaakwajee, of Angoon, was photographed holding the staff in 1904. Tlingit tribal members identified Kaakwajee and noted that he belonged to the Deisheetaan Clan, Basket Bay Arch House. It is not known how the staff left the clan's possession.

Museum records document the history of the cultural items from the time they were sold by the dealers to the Cranes. Tlingit of the Basket Bay Arch House of the Deisheetaan Clan of Angoon, AK, are members of the Central Council of the Tlingit & Haida Indian Tribes.

Officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the two 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 the Denver