

Lower Sioux Indian Community in the State of Minnesota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Prairie Island Indian Community in the State of Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota; Standing Rock Sioux Tribe of North & South Dakota; Upper Sioux Community, Minnesota; and Yankton Sioux Tribe of South Dakota.

At an unknown date, human remains representing a minimum of one individual were removed from an unknown site in Wisconsin (UPM# L-606-0605), by Dr. William C. Poole. At an unknown date, probably between 1830 and 1839, Dr. Poole sent the remains to Dr. Samuel George Morton, President of the Academy of Natural Sciences in Philadelphia as a contribution to his collection of human crania. No known individual was identified. No associated funerary objects are present.

From about 1830, the Academy of Natural Sciences in Philadelphia provided storage space for much of Dr. Morton's collection, including the human remains, until his death in 1852. In 1853, the collection was purchased from Dr. Morton's estate and formally presented to the Academy of Natural Sciences in Philadelphia. In 1966, Dr. Morton's collection, including the human remains, were loaned to the University of Pennsylvania Museum of Archaeology and Anthropology until 1997, when the collection was formally gifted to the museum.

The human remains have been identified as Native American based on the specific cultural and geographic attribution in the museum records. Collector's records, museum documentation, and published sources (Morton 1839, 1840, and 1849; Meigs 1857) identify the human remains as those of a female "Dacota" Sioux warrior of Wisconsin and date them to the Historic period, probably to the early 19th century. Scholarly publications indicate that Wisconsin was an area settled by the Dakota groups during the early 19th century. The Dakota are the eastern group of the Sioux, and comprised of the Sisseton, the Wahpeton, and the Santee, who in turn are composed of the Wahpekute and Mdewakanton. Dakota descendants are members of the Flandreau Santee Sioux Tribe of South Dakota; Lower Sioux Indian Community in the State of

Minnesota; Prairie Island Indian Community in the State of Minnesota; Santee Sioux Nation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota; and Upper Sioux Community, Minnesota.

Officials of the University of Pennsylvania Museum of Archaeology and Anthropology 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 University of Pennsylvania Museum of Archaeology and Anthropology 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 Flandreau Santee Sioux Tribe of South Dakota; Lower Sioux Indian Community in the State of Minnesota; Prairie Island Indian Community in the State of Minnesota; Santee Sioux Nation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota; and Upper Sioux Community, Minnesota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Richard M. Leventhal, The Williams Director, University of Pennsylvania Museum of Archaeology and Anthropology, 3260 South Street, Philadelphia, PA 19104-6324, telephone (215) 898-4050, before March 3, 2006. Repatriation of the human remains to the Flandreau Santee Sioux Tribe of South Dakota; Lower Sioux Indian Community in the State of Minnesota; Prairie Island Indian Community in the State of Minnesota; Santee Sioux Nation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota; and Upper Sioux Community, Minnesota may proceed after that date if no additional claimants come forward.

The University of Pennsylvania Museum of Archaeology and Anthropology is responsible for notifying the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau

Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Lower Sioux Indian Community in the State of Minnesota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Prairie Island Indian Community in the State of Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota; Standing Rock Sioux Tribe of North & South Dakota; Upper Sioux Community, Minnesota; and Yankton Sioux Tribe of South Dakota that this notice has been published.

Dated: January 11, 2006.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate a Cultural Item: 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 a cultural item in the possession of the Denver Museum of Nature & Science, Denver, CO, which meets 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 cultural item is a beaded button blanket called "Killerwhale Jumping Over the Reef Robe" (A.C. 11517). The garment in Tlingit language and usage is called a "robe," and translated as a "button blanket" in English, and the two terms are used interchangeably to describe the cultural item.

According to notes, an unknown woman at an unknown date made the robe in honor of the supernatural event

depicted, for Gus'kooskaan, who had it until his death around 1880. From Gus'kooskaan, the robe was passed to Gusht'eihen, who had it at his death around 1908. The robe was then passed to Daanaawu, Archie Bell, and then finally to Xaalgen, Annie Jacobs in 1942. In 1974, Annie Jacobs and Mark Jacobs, Sr., sold the robe to Michael R. Johnson, a collector and art dealer in Seattle, WA. In 1975, Mrs. Mary W. A. Crane purchased the robe from Mr. Johnson and gifted it to the Denver Museum of Natural History (now the Denver Museum of Nature & Science) to enhance the Crane American Indian Collection's Northwest Coast materials. The museum accessioned the robe into the collection later that same year.

The male or female one-piece rectangular garment is worn as a robe draped around the shoulders over other clothing, with the continuous border at the top, the design centered on the back, and the bordered opening falling down the wearer's chest to the legs. The robe is made of black woolen cloth with a broad red woolen cloth top and side borders outlined on the inside with three rows of sewn-on pearl buttons. The button-and-bead design on the robe's dark woolen cloth depicts the Killerwhale clan ancestor jumping over a reef in Chatham Strait near the seafont of Angoon, AK. It is centered with a large outlined design of a dorsal-finned whale, in-filled with ribcage and crouched human figures, which curves over a humanoid face and floral motifs. The design is worked in white seed bead lane embroidery, a few yellow and purple bead outlines, large and small pearl buttons along the spine, and applied red cloth features outlined in beads.

Edward K. Thomas, President of the Central Council Tlingit & Haida Indian Tribes of Alaska, provided detailed written and photographic documentation of the robe's history as early as 1910 and its significance and ownership by the Dakl'aweidi clan. Mr. Thomas explained the clan's right to a particular killerwhale crest and clarified several crucial matters of crest ownership and use, and the function of designated caretakers of clan property. Ms. Lydia George, a representative of the Dakl'aweidi clan, of Killerwhale House, Angoon, AK, spoke of the story associated with the robe during a consultation and repatriation at the museum in June 1997.

The cultural item is both a sacred object needed by traditional Native Alaskan leaders and an object of cultural patrimony. In depicting the clan crest, the Keet or Killerwhale, the robe embodies the Keet Yelk or Spirit of

the Killerwhale, in particular, the Killerwhale Jumping Over the Reef. It bonds clan members in a kinship and spiritual relationship to Killerwhale, particularly to this Killerwhale event, and to their ancestors who paid for the crest. The object is required for the ceremonial rites conducted to renew and ensure the spiritual harmony of the Tlingit people. The robe is not owned by a single individual, instead there are designated caretakers of the robe, and it belongs to the clan as a whole, and therefore it could not have been alienated by a single individual.

Officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the button blanket is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Denver Museum of Nature & Science have also determined that, pursuant to 25 U.S.C. 3001 (3)(D), the button blanket 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 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 which can be reasonably traced between the sacred object/object of cultural patrimony and the Central Council of the Tlingit & Haida Indian Tribes.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object/object of cultural patrimony should contact Dr. Steven Holen, Head of the Anthropology Department, Denver Museum of Nature & Science, 2001 Colorado Boulevard, Denver, CO 80205, telephone (303) 370-8261, before March 3, 2006. Repatriation of the sacred object/object of cultural patrimony to the Central Council of the Tlingit & Haida Indian Tribes on behalf of the Dakl'aweidi Clan of the Killerwhale House, Angoon, AK, may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the Central Council of the Tlingit & Haida Indian Tribes that this notice has been published.

Dated: December 30, 2005

**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 that are in the possession of the Denver Museum of Nature & Science, Denver, CO, which meets the definitions of "sacred object" and "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 ten cultural items are two Dilzini Gaan kilts, one of colored hide with tinklers and bells and the other of colored, beaded canvas (AC.4422 and A.C.8087F); two feathered caps, one made by Abner Kahn of hide with attached eagle and turkey feathers and the other made of buckskin with red cloth inlay, brass studs, and beads (AC.7620 and AC.10177); one man's cap of painted hide, beaded with shell and feather attachments (AC.4777); one Dilzini Gaan mask of black cloth surmounted by a wooden crown of eight fingers and a central rayed cross, painted white with red and blue designs (AC.7592); one pair of Dilzini Gaan boots of colored hide (AC.8087D and AC.8087E); one Dilzini Gaan leg band with tinklers and bells (AC.8087J); and one Dilzini Gaan concha belt of commercial leather with round silver conchas and attached beaded bag with tinklers (AC.8087G).

Museum records show the items were purchased by Mary W.A. Crane and Frances V. Crane of The Crane Foundation from The Fred Harvey Company, Rex Arrowsmith, House of Six Directions, Forestdale Trading Post, and Taos Bookstore in New Mexico and Arizona from 1959 to 1966. In 1968, the cultural items were donated by The Crane Foundation to the Denver Museum of Natural History (now Denver Museum of Nature & Science). The cultural items are cataloged as North American Indian ethnographic