

depicted, for Gus'kooskaan, who had it until his death around 1880. From Gus'kooskaan, the robe was passed to Gusht'eiheen, 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 seafront 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 appliqued 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

objects of various Western Apache cultures.

Museum accession, catalogue, and computer records, published sources, and consultation with The Western Apache NAGPRA Working Group indicate that the ten cultural items described above are from the Western Apache. The Dilzini Gaan objects have been illustrated and/or described in scholarly studies as styles used in traditional girls initiation ceremony by Gaan spirit impersonators. The masks, attire, and equipment are held in high regard in Western Apache society and are specifically needed for ongoing practices of traditional Apache spiritual beliefs. Western Apache representatives identified each of the items with ongoing religious practice and their testimony was incorporated into museum catalogue identification and descriptions. The cultural items belong to the Western Apache as a group. There are no museum records that indicate the collectors from whom the objects were obtained had received voluntary consent for alienation from individuals or a group with authority as keepers of sacred materials. Therefore, the cultural items have been identified as fitting the definition of sacred objects and objects of cultural patrimony.

The Western Apache NAGPRA Working Group represents the 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; and Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona.

Officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001(3)(C) the ten cultural items described above 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 Museum of Nature & Science also have determined that, pursuant to 25 U.S.C. 3001(3)(D), the ten cultural items have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Lastly, officials of the Denver Museum of Nature & Science 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 ten sacred objects/objects of cultural patrimony and The Western Apache NAGPRA Working Group, as representatives of the 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; and Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the ten sacred objects/objects 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 ten sacred objects/objects of cultural patrimony to the Western Apache NAGPRA Working Group, representing the 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; and Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the 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; and Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona 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 Inventory Completion: Fort Collins Museum, Fort Collins, 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. 3003, of the completion of an inventory of human remains in the possession of the Fort Collins Museum, Fort Collins, CO. The human remains were removed from unknown sites, but most likely from Larimer and other Colorado counties.

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 Fort Collins Museum professional staff in consultation with physical and forensic anthropologists and representatives of the Apache Tribe of Oklahoma; Arapaho Tribe of the Wind River Reservation, Wyoming; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Cheyenne-Arapaho Tribes of Oklahoma; Comanche Nation, Oklahoma; Fort Sill Apache Tribe of Oklahoma; Jicarilla Apache Nation, New Mexico; Kiowa Indian Tribe of Oklahoma; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Pawnee Nation of Oklahoma; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Standing Rock Sioux Tribe of North & South Dakota; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; and Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico, & Utah.

At an unknown time, human remains representing a minimum of 13 individuals were donated to the Fort Collins Museum, Fort Collins, CO. According to museum records and the history of the institution's collections, the human remains were most likely removed from Larimer and/or surrounding counties. While specific provenience for the human remains is unknown, certain osteological evidence and dental characteristics suggest that the remains are of probable Native American ancestry and are believed to date to before 1880. No known individuals were identified. No associated funerary objects are present.

Traditional territorial evidence of Arapaho and Cheyenne occupation of Larimer County is documented on numerous maps, including "Indian Land Areas Judicially Established 1978." The map, "Early Indian Tribes, Culture Areas, and Linguistic Stocks," establishes the presence of the Arapaho and Ute tribes in the area during the time of contact. The Colorado Office of Archaeology and Historic Preservation map, "Estimated Tribal Territories in Colorado During the Late Nineteenth Century," shows the presence of the Apache, Arapaho, Cheyenne, Comanche, and Kiowa tribes in all of eastern Colorado, including Larimer