

At the request of representatives of the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana, the Catholic University of America also consulted with Dr. William Billeck, Repatriation Office, National Museum of Natural History, Smithsonian Institution, Washington, DC.

In 1882, human remains representing four individuals were collected by Father Eli Lindesmith in the vicinity of Fort Keogh, Custer County, MT. Three of the four human remains were collected on August 14, 1882. The exact date of collection of the remains of the fourth individual is unknown. Father Lindesmith served as military chaplain at Fort Keogh from 1880–1891, establishing a mission among the Crow, Sioux, and Cheyenne and serving the local white settlers and military personnel. No known individuals were identified. The one associated funerary object is a wooden burial board.

The human remains of one individual (AN1996–159) were recovered along the north side of the Yellowstone River, “opposite the company garden.” The human remains of a second individual (AN1996–197.2) and a wooden burial board (AN1996–197.1–3) were recovered from beneath a cedar tree in which they had originally been placed to protect the human remains from wolves. Father Lindesmith indicated that these human remains were “supposed to be a Sioux.” During consultation, Dr. Billeck observed, “The wooden board is from a Crow type cradle, and is not a type used by the Sioux or Cheyenne. The association of the skeletal remains under the same tree as the Crow cradle board, suggest that the human remains are Crow.” The human remains of a third individual (AN1996–260) were recovered from an unknown site within 3 miles of Fort Keogh, MT. The human remains of a fourth individual (AN1996–160) were given to Father Lindesmith and are believed to have been recovered from an unknown site in Wyoming. In a November 9, 1893, letter to the Catholic University of America, Father Lindesmith stated, “I do not know whether they are Indian skulls or not.” During consultation, Dr. Billeck observed, “The three cranial fragments from Wyoming have been identified as human” and “show evidence that they were obtained from an individual whose crania had been weathered by surface exposure and not by burial in the ground.”

In 1893, Father Lindesmith donated the four human remains and one associated funerary object to the

Catholic University of America. Osteological examination and historical documentation confirms that the human remains are of four Native American individuals. All of the human remains are believed to have been interred during the middle-to late-19th century.

Officials of the Catholic University of America have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of four individuals of Native American ancestry. Officials of the Catholic University of America 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 Catholic University of America 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 Crow Tribe of Montana.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Timothy J. Meagher, Archivist and Museum Director, The Catholic University of America, Washington, DC 20064, telephone (202) 319–5152, before November 12, 2004. Repatriation of the human remains and associated funerary object to the Crow tribe may proceed after that date if no additional claimants come forward.

The Catholic University of America is responsible for notifying the Crow Tribe of Montana and Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana that this notice has been published.

Date: September 1, 2004.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## **DEPARTMENT OF THE INTERIOR**

### **National Park Service**

#### **Notice of Inventory Completion: 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. 3003, of the completion of an inventory of human remains in the possession of the Denver Museum of Nature & Science, Denver, CO. The human remains were removed from unspecified area(s) on or near the Rosebud Indian Reservation in South Dakota.

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 the Denver Museum of Nature & Science professional staff in consultation with representatives of the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota.

Between 1895 and 1899, human remains representing an unknown number of individuals were removed from an unspecified area on or near the Rosebud Indian Reservation in South Dakota. The human remains are 16 small fragments of long bones, 5 teeth, part of a mandible, and 2 vertebrae. Jesse H. Bratley obtained the human remains and three pieces of animal bone while teaching at the Lower Cut Meat School on the Rosebud Indian Reservation. Based on museum records, the human remains probably were not removed from a burial context. At Mr. Bratley’s death in 1948, the human remains came into the possession of Mr. Bratley’s daughter, Hazel Bratley. In 1961, Mary W.A. Crane and Francis V. Crane purchased the human remains from Ms. Bratley. In 1983, the Cranes donated the human remains to the museum as part of the Jesse H. Bratley Collection and the museum accessioned the human remains into the collection in the same year. No known individual(s) was identified. No associated funerary objects are present.

The human remains were probably collected from the ground surface. Museum records, consultation with tribal leaders and elders of the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota, and examination by a physical anthropologist indicate that the human remains are Native American. Based on museum records, physical evidence, and information obtained during consultation, the human remains most likely date from A.D. 1800 to 1890. Mr. Bratley collected directly from the Rosebud Sioux during the time he lived and taught at Lower Cut Meat Creek.

During consultation, tribal officials and elders suggested that the human remains are from the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota.

Between 1895 and 1899, human remains representing the fragmentary and commingled remains of a minimum of three individuals were removed from an unspecified area on or near the Rosebud Indian Reservation in South Dakota. Jesse H. Bratley obtained the human remains sometime while teaching at the Lower Cut Meat School on the Rosebud Indian Reservation. At Mr. Bratley's death in 1948, the human remains came into the possession of Mr. Bratley's daughter, Hazel Bratley. In 1961, Mary W.A. Crane and Francis V. Crane purchased the human remains from Ms. Bratley. In 1983, the Cranes donated the human remains to the museum and the museum accessioned the human remains into the collection in the same year. No known individuals were identified. No associated funerary objects are present.

Morphological evidence suggests scaffold-type burials and staining indicative of copper ornaments. Museum records, consultation with tribal leaders and elders of the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota, and examination by a physical anthropologist indicate that the human remains are Native American. Based on museum records, physical evidence, and information obtained during consultation, the human remains most likely date from A.D. 1800 to 1890. Mr. Bratley collected directly from the Rosebud Sioux during the time he lived and taught at Lower Cut Meat Creek. During consultation, tribal officials and elders suggested that the human remains are from the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota.

Officials of the Denver Museum of Nature & Science have determined that, pursuant to 25 U.S.C. 3001, (9-10), the human remains described above represent the physical remains of at least four individuals 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 Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota.

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 November 12, 2004. Repatriation of the human remains to the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota may proceed after that date if no additional claimants come forward.

The Denver Museum of Nature & Science is responsible for notifying the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota that this notice has been published.

September 15, 2004.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

**Notice of Inventory Completion: U.S. Department of Defense, Army Corps of Engineers, Sacramento District, Sacramento, CA, and UCLA Fowler Museum, University of California, Los Angeles, Los Angeles, CA**

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

**ACTION:** Notice.

**SUMMARY:** Pursuant to the Native American Graves Protection and Repatriation Act (NAGPRA), the U.S. Department of Defense, Army Corps of Engineers, Sacramento District, Sacramento, CA (Federal agency that has control of the cultural items), and UCLA Fowler Museum, University of California, Los Angeles, Los Angeles, CA (museum that has physical custody of the cultural items), determined that the physical remains of six individuals of Native American ancestry and five associated funerary objects in the Federal agency's collections, described below in **Information about cultural items**, are culturally affiliated with the Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as Santa Rosa Rancheria Tachi Yokut Tribe, California); Table Mountain Rancheria of California; and Tule River Indian Tribe of the Tule River Reservation, California and have a cultural relationship with the Tinoqui-Chalola Council of Kitanemuk and Yowlumne Tejon Indians and the Wukchumni Tribe of Yokut Indians (nonfederally recognized Indian groups).

The National Park Service publishes this notice on behalf of the Federal agency as part of the National Park Service's administrative responsibilities under NAGPRA. The Federal agency is solely responsible for information and determinations stated in this notice. The National Park Service is not responsible for the Federal agency's determinations.

Information about NAGPRA is available online at <http://www.cr.nps.gov/nagpra>.

**DATES:** Repatriation of the cultural items to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as Santa Rosa Rancheria Tachi Yokut Tribe, California) may proceed after November 12, 2004, if no additional claimants come forward.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the cultural items should contact the Federal agency before November 12, 2004.

### SUPPLEMENTARY INFORMATION:

**Authority.** 25 U.S.C. 3001 *et seq.* and 43 CFR Part 10.

**Contact.** Contact Richard M. Perry, U.S. Army Corps of Engineers, Sacramento District, 1325 J Street, Sacramento, CA 95814, telephone (916) 557-5218, regarding determinations stated in this notice or to claim the cultural items described in this notice.

**Consultation.** The Federal agency identified the cultural items and the cultural affiliation of the cultural items in consultation with museum officials and representatives of the Big Sandy Rancheria of Mono Indians of California; Cold Springs Rancheria of Mono Indians of California; Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as Santa Rosa Rancheria Tachi Yokut Tribe, California); Table Mountain Rancheria of California; Tinoqui-Chalola Council of Kitanemuk and Yowlumne Tejon Indians (a nonfederally recognized Indian group); Tule River Indian Tribe of the Tule River Reservation, California; and Wukchumni Tribe of Yokut Indians (a nonfederally recognized Indian group).

**Information about cultural items.** In 1958, David Pendergast and Clement Meighan of the University of California, Los Angeles, under joint contract with the National Park Service, removed human remains representing a minimum of six individuals from the Greasy Creek site (CA-TUL-1), Tulare County, CA. At the time of removal, the site was on private land.

The site was excavated prior to the construction of the Terminus Dam by