

phase 1 (A.D. 900–1500). Lake Buena Vista is located within the traditional territory of the Yokut tribe. In addition, cremation was a burial custom in the Yokut ethnohistorical period. According to archeologists, the Yokut have occupied the territory around Tulare Lake and Buena Vista Lake for as long as two millennia.

A representative of the Tinoqui-Chalola Council of Kitanemic and Yowlumne Tejon Indians (a non-federally recognized Indian group), identified the area as being within the traditional territory of the Yowlumne Band of Yokut Indians. Furthermore, tribal representatives from Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as the Tachi Yokut Tribe) identified this site as being within the traditional territory of the Yokut people. Descendants of the Yokut are members of the Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as the Tachi Yokut Tribe); Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation, California; and two non-federally recognized Indian groups, called the Wuchumni Tribe of Yokut Indians and Yowlumne Band of Indians.

Officials of the UCLA Fowler Museum of Cultural History have determined that, pursuant to 25 U.S.C. 3001(9–10), the human remains described above represent the physical remains of three individuals of Native American ancestry. Officials of the UCLA Fowler Museum of Cultural History also have determined that, pursuant to 25 U.S.C. 3001(3)(A), the 90 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 UCLA Fowler Museum of Cultural History 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 objects and the Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as the Tachi Yokut Tribe); Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation, California; and two non-federally recognized Indian groups, called the Wuchumni Tribe of Yokut Indians and Yowlumne Band of Indians. The University of California, Los

Angeles has received a claim from the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as the Tachi Yokut Tribe) for the human remains and associated funerary objects from the Cole's Levee site.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Diana Wilson, UCLA NAGPRA Coordinator, Office of the Vice Chancellor, Research, University of California, Los Angeles, Box 951405, Los Angeles, CA 90095–1405, telephone (310) 825–1864, before March 3, 2006. Repatriation of the human remains and associated funerary objects to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as the Tachi Yokut Tribe) may proceed after that date if no additional claimants come forward.

UCLA Fowler Museum of Cultural History is responsible for notifying the Picayune Rancheria of Chukchansi Indians of California; Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as the Tachi Yokut Tribe); Table Mountain Rancheria of California; Tule River Indian Tribe of the Tule River Reservation, California; Wuchumni Tribe of Yokut Indians (a non-federally recognized Indian group); and Yowlumne Band of Indians (a non-federally recognized Indian group) that this notice has been published.

Dated: January 4, 2006.

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: San Francisco State University, San Francisco, CA

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 San Francisco State University, San Francisco, CA. The human remains were removed from an unknown site in Stanislaus County, CA.

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 San Francisco State University professional staff in consultation with representatives of the Santa Rosa Indian Community of the Santa Rosa Rancheria, California (also known as the Tachi Yokut Tribe).

On an unknown date, human remains representing a minimum of one individual were removed from an unknown site (CA-Sta-UNK) in Stanislaus County, CA. The human remains were encased in a soil matrix inside a box marked "Sta-?" indicating removal from a Native American archeological site in Stanislaus County. In addition, the morphology of the malar, or cheekbone area, indicates Native American ancestry. No known individual was identified. No associated funerary objects are present.

Based on ethnography and consultation with the Santa Rosa Indian Community of the Santa Rosa Rancheria, California and the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California, it has been determined that Stanislaus County is within the historically documented territory of the Northern Valley Yokut and Central Sierra Miwok tribes, represented by the present-day Santa Rosa Indian Community of the Santa Rosa Rancheria, California and the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California.

Officials of San Francisco State University 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 San Francisco State University 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 Santa Rosa Indian Community of the Santa Rosa Rancheria, California and the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California. The Santa Rosa Indian Community of the Santa Rosa Rancheria, California has claimed the human remains from site Ca-Sta-UNK.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Jeff Fentress, NAGPRA Coordinator, Department of

Anthropology, San Francisco State University, 1600 Holloway Ave., San Francisco, CA 95132, telephone (415) 338-3075, before March 3, 2006. Repatriation of the human remains to the Santa Rosa Indian Community of the Santa Rosa Rancheria, California may proceed after that date if no additional claimants come forward.

San Francisco State University is responsible for informing the Santa Rosa Indian Community of the Santa Rosa Rancheria, California and the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California that this notice has been published.

Dated: January 9, 2006.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E6-1274 Filed 1-31-06; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: University of Colorado Museum, Boulder, 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 and associated funerary objects in the possession of the University of Colorado Museum, Boulder, CO. The human remains and associated funerary objects were removed from Adams, Arapahoe, Baca, Boulder, Fremont, Huerfano, Larimer, Logan, Morgan, Saguache, Sedgwick, and Yuma Counties, CO.

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 and associated funerary objects was made by University of Colorado Museum professional staff in consultation with representatives of the Arapahoe Tribe of the Wind River Reservation, Wyoming; Cheyenne-Arapaho Tribes of Oklahoma; Cheyenne River Sioux Tribe of the Cheyenne River

Reservation, South Dakota; the Comanche Nation, Oklahoma; and Crow Tribe, Montana. In addition, professional staff from the museum were participant-observers in consultations involving the Colorado Historical Society and representatives from the Comanche Nation, Oklahoma; Fort Sill Apache Tribe of Oklahoma; 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; Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; and Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah.

In 1963, human remains representing a minimum of one individual were removed from the Michaud site A (5AH2) by William G. Buckles of the Department of Anthropology, University of Colorado, Boulder as part of an archeological salvage operation. The site is located on private land adjacent to Bijou Creek, southwest of the town of Byers, Arapahoe County, CO. The human remains were transferred from the Department of Anthropology to the University of Colorado Museum in 1991. No known individual was identified. The 11 associated funerary objects are 5 subrectangular handstones, 2 unshaped hammerstones, 2 chipped stone choppers, 1 shallow-basin sandstone milling stone, and 1 animal bone.

A single radiocarbon date of 1,800±100 years B.P. (2 B.C.-A.D. 532 calibrated) was obtained from the burial material from the Michaud site A in 1966. This date, as well as the styles of projectile points, cord-marked pottery sherds, and other chipped stone and groundstone in nearby occupation debris, support a determination of Native American origin and an occupational date range of A.D. 150-1150, the Early Ceramic period of the Late Prehistoric stage, a period associated with Plains Woodland cultures of this region.

In 1966, human remains representing a minimum of one individual were removed from the Crenshaw site (5AH4) by John J. Wood, Department of Anthropology, University of Colorado, Boulder. The site is on a tributary of West Bijou Creek, south of the town of Strausburg, Arapahoe County, CO.

Museum records indicate that the site was excavated with the permission of the private landowner as part of an archeological salvage operation. The collections were transferred from the Department of Anthropology to the University of Colorado Museum in 1991. No known individual was identified. The five associated funerary objects are one piece of burned sandstone, one piece of quartzite, one piece of chalcedony, one unidentified stone, and one charcoal sample from the burial pit.

Based on the archeological materials found in the strata above the burial and the manner of burial, the burial at the Crenshaw site is determined to be Native American. The extreme wear on the teeth of this individual suggests their use as a tool, which is characteristic of prehistoric Native American peoples. The burial most likely dates to sometime in the Late Archaic or Early Ceramic period (1000 B.C.-A.D. 1150) based on the artifacts present. During these time periods, the area was inhabited by Plains Woodland cultures.

In 1966, human remains representing a minimum of one individual were removed from the Witkin Burial site (5AH6) near Byers, Arapahoe County, CO, by the county coroner after discovery during residential construction. The human remains were transferred to the Department of Anthropology, University of Colorado, Boulder. No known individual was identified. No associated funerary objects are present. Two lithic bifaces, a bone awl, and a bone scraper were found with the burial when it was discovered, but these items do not appear to have been with the human remains when they were transferred from the Department of Anthropology to the University of Colorado Museum in 1991 and, apparently were lost sometime between 1966 and 1991.

A single radiocarbon date of 3,190±80 years B.P. (1627-1264 B.C. calibrated) was obtained from the Witkin burial in 1966, indicating that the human remains are Native American in origin. The radiocarbon date is consistent with a very late Middle Archaic chronological placement. Given the clear evidence of Late Archaic and Early Ceramic period material culture in other areas of the site, the burial is more securely dated to the Late Archaic (1000 B.C.-A.D. 150).

In 1963, human remains of a minimum of 11 individuals were removed from the Hazeltine Heights