

1,806 beads, 1 bird burial, 5 blades, 10 can fragments, 9 choppers, 2 claws, 6 concretions, 1 piece of cordage, 2 cores, 1 cup, 1 cylinder, 9 dices, 1 disc, 5 drills, 2 fishhooks, 187 obsidian and chert flakes, 1 iron guide, 5 knives, 2 manos, the remains of 1 "meal," 1 metate, 1 iron nail, 14 flint and obsidian nodules, 5 pebbles, 1 pencil, 11 pendants, 27 pestles, 7 lumps of pigment, 1 pipe, 62 points, 41 projectile points, 11 scrapers, 568 shells and shell fragments (approximate count), 8 shoe fragments, 12 shroud fragments, 1 skirt, 9 slabs, 6 stones, 3 animal teeth, 4 twine fragments, and 1 whistle.

Site CA-Teh-58 is a burial mound, associated with at least one permanent village site. The University of California Archaeological Survey started its excavation in 1953. Although, in 1948, the land was privately owned, the National Park Service provided the permit and the project funding under the River Basin Survey program. The historic age of the site is confirmed by the presence of glass beads and other metallic objects that are associated with some of the burials. Site CA-Teh-58 lies entirely within the Nomlaki aboriginal territory whose northern border extends to Cottonwood Creek almost 10 miles to the north of the site. Descendants of the Nomlaki are members of the Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Paskenta Band of Nomlaki Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California.

Officials of the Phoebe A. Hearst Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 100 individuals of Native American ancestry. Officials of the Phoebe A. Hearst Museum of Anthropology have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 2,912 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 Phoebe A. Hearst Museum of Anthropology 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 Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Paskenta Band of Nomlaki Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally

affiliated with the human remains and associated funerary objects should contact Judd King, Interim Director of the Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA 94720, telephone (510) 642-3682, before September 29, 2008. Repatriation of the human remains and associated funerary objects to the Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Paskenta Band of Nomlaki Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California may proceed after that date if no additional claimants come forward.

The Phoebe A. Hearst Museum of Anthropology is responsible for notifying the Grindstone Indian Rancheria of Wintun-Wailaki Indians of California; Paskenta Band of Nomlaki Indians of California; and Round Valley Indian Tribes of the Round Valley Reservation, California that this notice has been published.

Dated: July 28, 2008.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E8-20095 Filed 8-28-08; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: St. Lawrence University, Department of Anthropology, Canton, NY**

**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 St. Lawrence University, Department of Anthropology, Canton, NY. The human remains were removed from St. Lawrence County, NY.

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 remain. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remain was made by professional staff of the Department of Anthropology at St. Lawrence University in consultation with representatives of the Saint Regis

Mohawk Tribe, New York (formerly the St. Regis Band of Mohawk Indians of New York).

At an unknown date, but probably either in 1928 or 1948, a human remain representing a minimum of one individual was removed from private land near Gouverneur in St. Lawrence County, NY, by John Frank Murray. Mr. Murray kept the human remain safely stored in his basement until the 1980s. During the early 1980's (1983 at the latest), Mr. Murray turned over the human remain to Lauren (Foster) French, who was a student at St. Lawrence University. Ms. French then turned the human remain over to Dr. John Barthelme of the Department of Anthropology at St. Lawrence University. On January 16, 2008, Dr. Richard A. Gonzalez took custody of the human remain. No known individual was identified. No associated funerary objects are present.

The human remain is the cranium of a single individual. After conducting morphological analysis on the cranium, Dr. Gonzalez determined that the cranium belonged to an individual of Native American descent, as the craniofacial features are consistent with features present in crania of individuals of Native American descent. Specifically, the cranium exhibits artificial remodeling of the occipital region of the cranium, which is consistent with cranial alterations resulting from cradle-boarding. Cradle-boarding was commonly practiced among the Iroquois.

The region of Gouverneur has been constantly occupied by Native Americans from 10,000 BP up to the historic period and beyond. The St. Lawrence River and its tributaries were continually used as part of Native American hunting and fishing grounds. During the French and Indian War, Native Americans who lived in the Oswegatchie River region (Oswegatchie is a tributary of the St. Lawrence River) were dislocated as a result of the war. Native American refugees were forced to settle at St. Regis, NY. Consultation with tribal representatives of the Saint Regis Mohawk Tribe, New York provided additional lines of evidence.

Through ongoing consultation with Native American groups and Lauren French, examination of the human remains, and review of the available literature, officials of St. Lawrence University have determined that the human remain is Native American and most likely culturally affiliated with the Saint Regis Mohawk Tribe, New York.

Officials of the Department of Anthropology at St. Lawrence University have determined that,

pursuant to 25 U.S.C. 3001 (9–10), the human remain described above represents the physical remain of one individual of Native American ancestry. Officials of the Department of Anthropology at St. Lawrence University 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 remain and the Saint Regis Mohawk Tribe, New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remain should contact Dr. Richard A. Gonzalez, Department of Anthropology, St. Lawrence University, Canton, NY 13617, telephone (315) 229–5745, before September 29, 2008. Repatriation of the human remain to the Saint Regis Mohawk Tribe, New York may proceed after that date if no additional claimants come forward.

St. Lawrence University is responsible for notifying the Saint Regis Mohawk Tribe, New York that this notice has been published.

Dated: July 31, 2008.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E8–20111 Filed 8–28–08; 8:45 am]

**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: University of Wyoming, Anthropology Department, Human Remains Repository, Laramie, WY**

**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 and control of the University of Wyoming Anthropology Department Human Remains Repository in Laramie, WY. The human remains and associated funerary objects were removed from Goshen County, WY.

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 was made by University of Wyoming Anthropology Department Human Remains Repository professional staff in consultation with representatives of the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota.

In 1977, human remains representing a minimum of two individuals were removed from near the old Bordeaux Trading Post in Goshen County, WY, by personnel from Fort Laramie, Goshen County Sheriff's Office, and Goshen County Coroner, after the burial location had been disturbed by earth leveling activities associated with farming. No known individuals were identified. The four associated funerary objects are one set of glass trade beads, one brass button, one set of cloth fragments, and one set of wooden coffin fragments.

The remains are a partial skeleton of a female of probable mixed Native American/Euroamerican parentage. Some features on the cranium and mandible suggest that the individual has both Euroamerican and Native American aspects in her parentage. The cranial cap is partially mummified and a stripe of red ocher or vermillion had been painted down the center of the top of the head, approximately at the part of the hair. The woman was apparently pregnant or had just delivered a child at the time of her death. The child interred with her is also likely of mixed parentage and was likely a newborn infant.

Historic background research and ethnographic inquiries indicates that the human remains are most likely related to the Sioux groups that were known to have intermarried with the Bordeaux family and their employees at the old Bordeaux Trading Post a few miles below Fort Laramie near the North Platte River. The Bordeaux name is still carried by members of the Rosebud Sioux Tribe and tribal representatives identified specific bands of the Rosebud Sioux Tribe that had married Bordeaux Trading Post employees. Tribal evidence presented for cultural affiliation is based on review of records afforded to the tribe, contact with the Bordeaux family, and review of the information from the Human Remains Repository.

Officials of the University of Wyoming, Anthropology Department, Human Remains Repository have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the

University of Wyoming, Anthropology Department, Human Remains Repository also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the four 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 University of Wyoming, Anthropology Department, Human Remains Repository 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 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 and associated funerary objects should contact Rick L. Weathermon, NAGPRA Contact at the University of Wyoming Department 3431, Anthropology, 1000 E. University Ave., Laramie, WY 82071, telephone (307) 766–5136, before September 29, 2008. Repatriation of the human remains and associated funerary objects to the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota may proceed after that date if no additional claimants come forward.

University of Wyoming Anthropology Department Human Remains Repository is responsible for notifying the Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota that this notice has been published.

Dated: July 29, 2008.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E8–20090 Filed 8–28–08; 8:45 am]

**BILLING CODE 4312–50–S**

## DEPARTMENT OF THE INTERIOR

### Bureau of Reclamation

#### **San Luis Low Point Improvement Project, California**

**AGENCY:** Bureau of Reclamation, Interior.

**ACTION:** Notice of intent (NOI) to prepare an environmental impact statement/ environmental impact report (EIS/EIR) and notice of public scoping meetings.

**SUMMARY:** Pursuant to the National Environmental Policy Act and the California Environmental Quality Act, the Bureau of Reclamation (Reclamation) and the Santa Clara Valley Water District, in coordination with the San Luis and Delta Mendota