

Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

On March 25, 1953, human remains representing a minimum of one individual were donated to the Fort Collins Museum, by Carl W. Swanson of Greeley, CO. Although the specific provenience of the human remains is unknown, according to museum records, Mr. Swanson stated at the time of his donation, that the skull was a "Skull from Death Valley, California." In April 1999, Dr. Ann Magennis, Professor of Anthropology at Colorado State University, documented that the skull and the cranial morphology indicate that the human remains are most probably of Native American descent. No known individual was identified. No associated funerary objects are present.

Death Valley, CA, is within the traditional territory of the Paiute and Shoshone people. Furthermore, supporting osteological evidence, oral traditions, archeological and ethnographic research, and ethnohistoric documents support a cultural affiliation of the human remains to the Paiute and Shoshone tribes. Descendants of the Paiute and Shoshone from the Death Valley area are members of the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

Officials of the Fort Collins Museum 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 probable Native American ancestry. Officials of the Fort Collins Museum 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 Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater

Reservation, Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; and Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Brenda Martin, NAGPRA Coordinator, Fort Collins Museum, 200 Mathews Street, Fort Collins, CO 80524, telephone (970) 416–2720, before March 3, 2006. Repatriation of the human remain to the Death Valley Timbi-Sha Shoshone Band of California may proceed after that date if no additional claimants come forward. The Death Valley Timbi-Sha Shoshone Band of California is acting as the representative for the other culturally affiliated tribes in matters of repatriation of human remains with a relationship to Death Valley, Inyo County, CA.

The Fort Collins Museum is responsible for notifying the Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation, California; Chemehuevi Indian Tribe of the Chemehuevi Reservation, California; Death Valley Timbi-Sha Shoshone Band of California; Duckwater Shoshone Tribe of the Duckwater Reservation, Nevada; Ely Shoshone Tribe of Nevada; Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation, California; Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony, California; Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation, California; Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Nevada; Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada; Reno-Sparks Indian Colony, Nevada; Walker River Paiute Tribe of the Walker River Reservation, Nevada; Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada; and Yomba Shoshone Tribe of the Yomba Reservation, Nevada that this notice has been published.

Dated: December 19, 2005.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**Notice of Inventory Completion: UCLA, Fowler Museum of Cultural History, University of California, Los Angeles, Los Angeles, 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 and associated funerary objects in the possession of the UCLA, Fowler Museum of Cultural History, University of California, Los Angeles, Los Angeles, CA. The human remains and associated funerary objects were removed from a site on the north shore of Buena Vista Lake, Kern 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 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 UCLA Fowler Museum of Cultural History 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), and the Tinoqui-Chalola Council of Kitanemic and Yowlumne Tejon Indians, a non-federally recognized Indian group.

In 1940 or 1941, human remains representing a minimum of three individuals were removed from the Cole's Levee site in Kern County, CA, by Ralph Beals and a University of California, Los Angeles field class to salvage a cremation mortuary area discovered in oil fields. The collection was accessioned by the University of California, Los Angeles in 1953. No known individuals were identified. The 90 associated funerary objects are 1 serpentine bead, 3 projectile points, 3 olivella beads, 73 stone fragments, 3 bags of burned animal bone, 3 bags of shell fragments, and 4 utilized flakes.

The artifacts are consistent with others documented as associated with the indigenous inhabitants of the area. The beads and projectile points associated with the burials date between Middle Period phase 5 and Late Period

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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## 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