

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

the U.S. Army Corps of Engineers. Human remains representing two individuals were recovered from burials, while human remains representing as many as four individuals were recovered from midden contexts. No known individuals were identified. The five associated funerary objects are three animal bones, one tubular bone bead, and one lithic fragment.

Burial contexts identify the human remains removed from the Greasy Creek site as Native American. According to the cultural resource specialist from the Santa Rosa Rancheria, the site is located within the traditional territory of the Yokut Indians. The associated funerary objects are consistent with Native American burial goods found in the area. Based on site location, the upper levels of the site may be identified with the Wukchumni Yokuts historic site of čoiši šyu ("dog place"). Materials from the upper levels of the site are generally comparable to materials from the nearby village of Slick Rock, which dates to the period prior to contact.

**Determinations.** Under 25 U.S.C. 3003, Federal agency officials determined that the human remains represent the physical remains of six individuals of Native American ancestry. Federal agency officials determined that the five objects 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. Federal agency officials determined that the human remains and associated funerary objects are culturally affiliated or have a cultural relationship with the Indian tribes and groups listed above in **Summary**.

**Notification.** The Federal agency is responsible for sending copies of this notice to the consulted Indian tribes and groups listed above in **Consultation**.

Dated: August 3, 2004.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: U.S. Department of the Interior, Bureau of Land Management, Anasazi Heritage Center, Dolores, 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 U.S. Department of the Interior, Bureau of Land Management, Anasazi Heritage Center, Dolores, CO. The human remains and associated funerary objects were removed from sites in Dolores and Montezuma 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 was made by the Bureau of Land Management, Anasazi Heritage Center professional staff in consultation with representatives of the Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Southern Ute Tribe of the Southern Ute Reservation, Colorado; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Reservation, Colorado, New Mexico & Utah; and Zuni Tribe of the Zuni Reservation, New Mexico.

The human remains and associated funerary objects described below were removed from sites in Dolores and Montezuma Counties, CO, as part of cultural resource assessment activities associated with the Dolores Project Cultural Resources Mitigation Program, supervised by the U.S. Department of the Interior, Bureau of Reclamation. The Dolores Project diverted water from the Dolores River for impoundment and irrigation purposes. Physical custody and control of all Dolores Project Cultural Resources Mitigation Program collections were transferred from the

Bureau of Reclamation to the Bureau of Land Management Anasazi Heritage Center in 1998 by Interagency Agreement and Transfer of Property form (DI-104).

In 1983, human remains representing a minimum of one individual were removed from site 5DL827, located near the Dolores River, Dolores County, CO, by University of Colorado staff. No known individual was identified. No associated funerary objects are present.

On the basis of archeological context and other types of artifactual evidence, site 5DL827 dates to the Basketmaker III-Pueblo III periods (A.D. 500-1350).

Between 1979 and 1983, human remains representing a minimum of four individuals were removed from site 5MT23, located on the Dolores River, Montezuma County, CO, by University of Colorado staff. No known individuals were identified. The 27 associated funerary objects are 21 partial ceramic vessels, 5 stone tools, and 1 bone tool.

On the basis of archeological context and architectural, ceramic, and other types of artifactual evidence, site 5MT23 dates to the Pueblo I period (A.D. 750-910).

In 1968, human remains representing a minimum of two individuals were removed from site 5MT1640, located near Hovenweep Canyon, Montezuma County, CO, by University of Colorado staff. No known individuals were identified. No associated funerary objects are present.

On the basis of archeological context and architectural, ceramic, and other types of artifactual evidence, site 5MT1640 dates to the Pueblo II-Pueblo III periods (A.D. 900-1350).

In 1968, human remains representing a minimum of one individual were removed from site 5MT1661, located near Hovenweep Canyon, Montezuma County, CO, by University of Colorado staff. No known individual was identified. No associated funerary objects are present.

On the basis of archeological context and architectural, ceramic, and other types of artifactual evidence, site 5MT1661 dates to the Pueblo II period (A.D. 900-1150).

In 1978, human remains representing a minimum of two individuals were removed from site 5MT2151, located on the Dolores River, Montezuma County, CO, by University of Colorado staff. No known individuals were identified. No associated funerary objects are present.

On the basis of archeological context and architectural, ceramic, and other types of artifactual evidence, site 5MT2151 dates to the Pueblo I period (A.D. 750-950).