

County. The Southern Ute Indian Tribe map, "Original Ute Domain," includes Larimer County as a part of the original domain of the Utes. Through both oral tradition and written records, the Lakota were known to have been in Larimer County and other northern Colorado counties by at least the early 1800s. Furthermore, during consultations with official representatives of the culturally affiliated tribes, folklore, oral tradition, and geographical and historical evidence provided indicates that Larimer County is part of their traditional territory.

In addition to museum records, osteological evidence, and dental characteristics, oral traditions, archeological context, ethnographic research, and ethno-historic documents support cultural affiliation between the human remains and descendants of the Apache, Arapaho, Cheyenne, Comanche, Kiowa, Lakota, and Ute tribes as members of the Apache Tribe of Oklahoma; Arapaho Tribe of the Wind River Reservation, Wyoming; Cheyenne-Arapaho Tribes of Oklahoma; Cheyenne River Sioux Tribe, South Dakota; Comanche Nation, Oklahoma; Fort Sill Apache Tribe of Oklahoma; Jicarilla Apache Nation, New Mexico; 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; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; and the Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico, & Utah.

In April 2002, representatives of several of the above-mentioned Indian tribes were consulted regarding the cultural affiliation and disposition of the human remains in this notice, as well as the human remains of four individuals described in a Notice of Inventory Completion published in the **Federal Register** on September 12, 2002 (FR Doc. 02-23127, pages 57838-57839). Following the April 2002 consultation, a joint claim of cultural affiliation was authorized by nine tribes with two other tribes subsequently adding their signatures. The joint claim of cultural affiliation identified the Cheyenne-Arapaho Tribes of Oklahoma as the lead Indian tribe in the repatriation of the four other individuals. Reburying of the individuals occurred in June 2003.

Since that time, further consultations with the above-mentioned tribes have resulted in verbal agreement to support the joint claim of cultural affiliation and the request that the Cheyenne-Arapaho Tribes of Oklahoma take the lead in repatriating and reburying the 13 individuals described in this notice.

Officials at 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 13 individuals of 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 Apache Tribe of Oklahoma; Arapaho Tribe of the Wind River Reservation, Wyoming; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Cheyenne-Arapaho Tribes of Oklahoma; Comanche Nation, Oklahoma; Fort Sill Apache Tribe of Oklahoma; Jicarilla Apache Nation, New Mexico; 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; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; and Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico, & Utah.

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, (970) 416-2720, before March 3, 2006. Repatriation of the human remains to the Cheyenne-Arapaho Tribes of Oklahoma may proceed after that date if no additional claimants come forward.

Fort Collins Museum is responsible for notifying the Apache Tribe of Oklahoma; Arapaho Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Cheyenne-Arapaho Tribes of Oklahoma; Comanche Nation, Oklahoma; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Fort Sill Apache Tribe of Oklahoma; Jicarilla Apache Nation, New

Mexico; Kiowa Indian Tribe of Oklahoma; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; 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; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; and Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico, & Utah that this notice has been published.

Dated: December 19, 2005.

**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: Fort Collins Museum, Fort Collins, 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 Fort Collins Museum, Fort Collins, CO. The human remains were most likely removed from Death Valley, Inyo 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 Fort Collins Museum professional staff in consultation with physical and forensic anthropologists and representatives 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.

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