

Based on skeletal morphology, condition of the remains, and the lakebed recovery location, these human remains have been determined to be Native American from the pre-contact period. The Tule Lake area is located within the ancestral lands of the Modoc people, represented by the Klamath Indian Tribe of Oregon and the Modoc Tribe of Oklahoma. The Modoc Tribe of Oklahoma has authorized the Klamath Indian Tribe of Oregon to represent the Modoc Tribe of Oklahoma regarding all NAGPRA issues and repatriations.

Based on the above-mentioned information, officials of the San Diego Museum of Man have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the San Diego Museum of Man also have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and the Klamath Indian Tribe of Oregon. This notice has been sent to officials of the Klamath Indian Tribe of Oregon, Confederated Tribes of the Grand Ronde Community of Oregon, Confederated Tribes of the Warm Springs Reservation of Oregon, Fort Bidwell Indian Community of the Fort Bidwell Reservation of California, and Quartz Valley Indian Community of the Quartz Valley Reservation of California. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Jennifer Luksic, NAGPRA Coordinator, San Diego Museum of Man, 1350 El Prado, San Diego, CA 92101, telephone (619) 239-2001, before June 13, 2001. Repatriation of the human remains to the Klamath Indian Tribe of Oregon may begin after that date if no additional claimants come forward.

Dated: April 25, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources  
Stewardship and Partnerships.*

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BILLING CODE 4310-70-P

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the University of Denver Department of Anthropology and Museum of Anthropology, Denver, CO**

**AGENCY:** National Park Service, Interior.

#### **ACTION:** Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.9, of the completion of an inventory of human remains and associated funerary objects in the possession of the University of Denver Department of Anthropology and Museum of Anthropology, Denver, CO.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2(c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by the University of Denver Department of Anthropology and Museum of Anthropology professional staff in consultation with representatives of the Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne-Arapaho Tribes of Oklahoma; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Pawnee Nation of Oklahoma; Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota (Prior Lake); Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota (formerly known as the Devils Lake Sioux Tribe); Standing Rock Sioux Tribe of North and South Dakota; Upper Sioux Indian Community of the Upper Sioux Reservation, Minnesota; and Yankton Sioux Tribe of South Dakota.

In 1933, human remains representing three individuals were recovered from an unknown location in Nebraska by an unknown person. The remains were given to Dr. E.B. Renaud, founder of the

University of Denver Department of Anthropology, who brought them to the museum. No known individuals were identified. No associated funerary objects are present.

The physical anthropological characteristics of these remains indicate that they are Native American. The museum's records of Dr. Renaud's research and collecting in Nebraska show that he collected remains only in western Nebraska, making it likely that these remains are from that portion of the state.

In 1933, human remains representing two individuals were recovered from an unknown site in Bridgeport, Morrill County, NE, by Paul Henderson. The remains were given to Dr. E.B. Renaud, of the University of Denver Department of Anthropology, who brought them to the museum. No known individuals were identified. No associated funerary objects are present.

The physical anthropological characteristics of these remains indicate that they are Native American.

In 1933, human remains representing one individual were recovered from Benkelman, Dundy County, NE, by Dr. E.B. Renaud, of the University of Denver Department of Anthropology. No known individual was identified. No associated funerary objects are present.

The physical anthropological characteristics of these remains indicate that they are Native American.

Collections documentation is nonexistent concerning possible dates, cultural affiliation(s), or the circumstances under which these Native American human remains were found. The "Indian Land Areas Judicially Established 1978 Map" indicates the legal claim to land based upon traditional use for the Southern Cheyenne, Southern Arapaho, Northern Cheyenne, Northern Arapaho, Sioux, and Pawnee. The "Early Indian Tribes, Culture Areas, and Linguistic Stocks Map" establishes the presence of the Arapaho, Sioux, and Pawnee at the time of contact with Europeans.

Representatives of the Pawnee Nation presented oral testimony connecting the Pawnee geographically to western Nebraska. Representatives of seven Sioux tribes presented oral testimony during consultation that placed the Sioux in Nebraska, which was the site of many conflicts. The seven Sioux tribes are the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud

Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; and Yankton Sioux Tribe of South Dakota.

Based on the above-mentioned information, officials of the University of Denver Department of Anthropology and Museum of Anthropology have determined that, pursuant to 43 CFR 10.2(d)(1), the human remains listed above represent the physical remains of six individuals of Native American ancestry. Officials of the University of Denver Department of Anthropology and Museum of Anthropology also have determined that, pursuant to 43 CFR 10.2(e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and the Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne-Arapaho Tribes of Oklahoma; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Pawnee Nation of Oklahoma; Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota (Prior Lake); Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota (formerly known as the Devils Lake Sioux Tribe); Standing Rock Sioux Tribe of North and South Dakota; Upper Sioux Indian Community of the Upper Sioux Reservation, Minnesota; and Yankton Sioux Tribe of South Dakota.

This notice has been sent to officials of the Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne-Arapaho Tribes of Oklahoma; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Lower

Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Pawnee Nation of Oklahoma; Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota (Prior Lake); Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota (formerly known as the Devils Lake Sioux Tribe); Standing Rock Sioux Tribe of North and South Dakota; Upper Sioux Indian Community of the Upper Sioux Reservation, Minnesota; and Yankton Sioux Tribe of South Dakota. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Jan I. Bernstein, Collections Manager and NAGPRA Coordinator, University of Denver Department of Anthropology and Museum of Anthropology, 2000 Asbury, Sturm Hall S-146, Denver, CO 80208-2406, e-mail [jbernste@du.edu](mailto:jbernste@du.edu), telephone (303) 871-2543, before June 13, 2001. Repatriation of the human remains to the Arapahoe Tribe of the Wind River Reservation, Wyoming; Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne-Arapaho Tribes of Oklahoma; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Lower Sioux Indian Community of Minnesota Mdewakanton Sioux Indians of the Lower Sioux; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Pawnee Nation of Oklahoma; Prairie Island Indian Community of Minnesota Mdewakanton Sioux Indians of the Prairie Island Reservation, Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota (Prior Lake); Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota (formerly known as the Devils Lake Sioux Tribe); Standing Rock Sioux Tribe of North and South Dakota; Upper Sioux Indian Community of the Upper Sioux

Reservation, Minnesota; and Yankton Sioux Tribe of South Dakota may begin after that date if no additional claimants come forward.

Dated: April 20, 2001.

**John Robbins,**

*Assistant Director, Cultural Resources Stewardship and Partnerships.*

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**BILLING CODE 4310-70-F**

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## DEPARTMENT OF LABOR

### Employment and Training Administration

#### Section 167, Workforce Investment Act: Migrant and Seasonal Farmworker Housing Programs

**AGENCY:** Employment and Training Administration, Department of Labor.

**ACTION:** Notice of availability of funds and solicitation for grant applications.

**SUMMARY:** The U.S. Department of Labor, Employment and Training Administration (ETA), announces the availability of \$3,666,667 to award competitive grants for projects that assist farmworkers in seeking and securing temporary or permanent housing. This program is supported by funds made available pursuant to Section 167, of the Workforce Investment Act (WIA).

**DATES:** Applications for grant awards will be accepted commencing May 15, 2001. The closing date for receipt of applications shall be June 15, 2001 at 2 p.m. (Eastern Standard Time) at the address below.

**ADDRESSES:** Submit an original and four copies of the application to: U.S. Department of Labor, Employment and Training Administration, Office of Grants and Contract Management, Division of Federal Assistance, 200 Constitution Avenue, NW., Room S-4203, Washington, DC 20210. ATTN: Ms. Serena Boyd, Reference SGA/DAA 01-108

**FOR ADDITIONAL INFORMATION CONTACT:** Ms. Serena Boyd, telephone (202) 693-3338 (this is not a toll-free number) or email [SBoyd@doleta.gov](mailto:SBoyd@doleta.gov). This solicitation will be published on the internet on the Employment and Training Administration's Home Page at <http://doleta.gov>. Award notifications will also be published on this Home Page.

**SUPPLEMENTARY INFORMATION:** This Solicitation for Grant Applications (SGA) consists of five parts. Part I provides the background, objectives and allowable activities of the Farmworker