

on previous planning for the region, including a draft DCP/EIS issued in 1993. The south side refers to an area that includes Denali National Park and Preserve land, Denali State Park land, and other lands to the south of the national park and preserve boundaries. This revised draft DCP/EIS describes and analyzes the environmental impacts of a proposed action, two other action alternatives, and a no action alternative. The proposed action is based on south side recommendations made by the Denali Task Force, a group formed in 1994 at the request of Secretary of the Interior Bruce Babbitt, to provide recommendations through the National Park System Advisory Board regarding visitor facilities and services in and near Denali National Park and Preserve, including the south side. Other sections of the document, including alternatives to the proposed action, are based on the 1993 draft DCP/EIS, with modifications made in response to public comments and environmental and economic considerations.

The proposed action includes a new visitor center (up to 13,000 square feet), picnic area, campground, public use cabins, and short interpretive/hiking trails in the Tokositna area at the western end of Denali State Park. Some of the hiking trails would lead into Denali National Park and Preserve. The Petersville Road would be upgraded and extended to provide improved access to this area. In cooperation and, where desirable, partnership between the National Park Service, local government, Alaska Native Claims Settlement Act Native Corporations, and the State of Alaska would develop visitor facilities and services at Talkeetna, Broad Pass, and the central development zone of Denali State Park when the need and opportunity to do so are established. For the central development zone of Denali State Park, this would entail constructing up to a 3,000 square foot visitor center. The Byers Lake campground would be expanded by up to 25 sites or a new campground of up to 50 sites would be built elsewhere in the central development zone of the state park. Up to five primitive fly-in only campsites would be constructed at Chelatna Lake, along with two public use cabins and a short hiking/interpretive trail and trailhead interpretive sign. The Dunkle Hills road could provide new access opportunities in the Dunkle Hills/Broad Pass area, including access into Denali National Park and Preserve, pending resolution of land status/access issues. These actions would be phased in practical and achievable steps over the

15 to 20-year life of the plan, under the guidance of an intergovernmental implementation team.

The focus of the two other action alternatives is to provide visitor facilities and services within easy access from the George Parks Highway. No facilities would be constructed in the Tokositna area, in the Dunkle Hills, or near Chelatna Lake. No public use cabins would be constructed. In one alternative, a new visitor center (up to 13,000 square feet) would be located at either the northern, central, or southern development zone of Denali State park, with short hiking/interpretive trails established near the visitor center. The Byers Lake campground would be expanded by up to 25 sites or a new campground of up to 50 sites would be built elsewhere in the central development zone of the state park. In the other action alternative, a new visitor center (up to 1,500 square feet) would be located at either the northern, central, or southern development zone of the state park, with short hiking/interpretive trails established near the visitor center.

With the no action alternative, management activity and the current level of backcountry visitation would continue. A 320 square foot visitor contact station would be built near the Vietnam Veteran's Memorial in Denali State Park, and a short trail to the Chulitna River would be developed in the central development zone of the state park. The Matanuska-Susitna Borough likely would construct snowmachine and all-terrain vehicle (ATV) trails and facilities near the Forks Roadhouse along the Petersville Road. An existing privately built (trespass) cabin near Chelatna Lake would be converted to public use. No campgrounds or other visitor facilities would be developed by the state, the National Park Service, or boroughs on the south side. Certain policies and actions would be implemented under each action alternative (some actions also would apply under the no-action alternative). The policies would call for locating commercial facilities (e.g., lodging) primarily on private lands; protecting the wild character of the south side; minimizing impacts on existing uses; adhering to the Alaska National Interest Lands Conservation Act, sections 1306 and 1307, and phasing development. The following actions would be taken (those applying to the no action alternative are noted with an asterisk):

- Developing up to five additional roadside exhibits along the George Parks Highway

- identifying and establishing watchable wildlife areas
- developing self-guiding interpretive brochures
- implementing state highway right-of-way restrictions and conducting selective brushing and vista clearing along the George Parks Highway
- reviewing and revising the Matanuska-Susitna Borough's Special Land Use District in Denali State Park to improve implementation and enforcement*
- completing corridor management plans for the George Parks Highway and implementing management guidelines*
- working cooperatively to manage uses on the south side
- seeking designation of the George Parks Highway within Denali State Park as a state scenic byway *
- conducting research on the natural and cultural resources and human uses in the area in advance of development on the south side *
- formally establishing a Denali South Side Plan Implementation Partnership to continue the cooperative partnership approach in implementing the DCP.

The DCP/EIS is the result of a collaborative process that takes a regional rather than a jurisdictional approach to planning. The cooperative planning team is comprised of representatives from the National Park Service, State of Alaska, Matanuska-Susitna Borough, Denali Borough, and two Native Regional Corporations (Ahtna, Incorporated and Cook Inlet Region Incorporated). All six partners in this cooperative effort have land management authorities on the south side. In compliance with the National Environmental Policy Act of 1969, as amended, the National Park Service is the lead federal agency responsible for the environmental impact statement; the state and the two boroughs are cooperating agencies. The two Native Corporations are not cooperating agencies but are considered planning partners in accordance with National Park Service guidelines and the Federal Advisory Committee Act.

Dated: March 15, 1996.

Robert D. Barbee,

Field Director, Alaska Field Office.

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Notice of Intent to Repatriate Cultural Items in the Possession of the Science Museum of Minnesota, St. Paul, MN

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3005 (a)(2), of the intent to repatriate cultural items in the possession of the Science Museum of Minnesota, St. Paul, MN which meet the definition of "sacred object" and "object of cultural patrimony" as defined in Section 2 of the Act.

Between 1963 and 1977, the Science Museum of Minnesota accessioned eight carved wooden masks and one cornhusk mask into its collections.

In 1963, the Science Museum purchased two masks from W.G. Spittal. One mask is a woven cornhusk mask. The second mask is black-painted basswood in an elongated oval shape, with a carved face, horsetail hair, and copper eye plates. The cornhusk mask was made by an Onondaga Nation member, and the basswood mask was made by a Cayuga Nation member. Both of these masks were made at the Six Nations Reserve, Ontario, Canada.

In 1977, the Science Museum purchased seven masks from W. Bailey. The first mask is dark brown-stained wood in an elongated oval shape, horsetail hair, carved face, and copper eye plates. Information with this mask indicates it was made by the Seneca. The second mask is red-painted wood in an elongated oval shape, carved face, horsetail hair, and white eye plates. The third mask is black-painted wood in an elongated oval shape, carved face, horsetail hair, and tin eye plates. The fourth mask is black-painted wood in a narrowed oval shape, carved face, horsetail hair, and copper eye plates. The fifth mask is red-painted wood in an elongated oval shape, carved face, horsetail hair, and white eye plates. The sixth mask is red painted wood in a narrowed oval shape, horsetail hair, and white eye plates. The seventh mask is black-painted wood in an oval shape, carved face, horsetail hair, and white eye plates.

Consultation was conducted with representatives of the Haudenosaunee Standing Committee on Burial Rules and Regulations representing the Cayuga Nation, the Mohawk Nation, the Onondaga Nation, the Seneca Nation of Indians, the Tonawanda Band of Seneca, and the Tuscarora Nation. Consultation was also conducted with representatives of the Oneida Nation of New York, the Oneida Tribe of Wisconsin, and the Seneca-Cayuga Tribe of Oklahoma.

Consultation evidence indicates these items are medicine or false face masks. Such masks represent the power of particular medicine beings. Representatives of the Haudenosaunee

Standing Committee on Burial Rules and Regulations affirm that these false face masks are needed by the traditional religious leaders of all the nations of the Iroquois Confederacy for the practice of traditional ceremonies by present-day adherents. Representatives of the Haudenosaunee Standing Committee on Burial Rules and Regulations have indicated that false face masks are owned collectively by the members of the False Face Society common to all nations of the Iroquois Confederacy and no individual had the right to sell or otherwise alienate the masks.

Consultation, anthropological literature, and ethnographic evidence all indicate these masks are used by a traditional religious society (the False Face Society) common to all nations of the Iroquois Confederacy. With the exception of the one mask known to be Cayuga, the one mask known to be Onondaga, and the mask noted as Seneca, these masks are common to all extant False Face Societies.

Based on the above-mentioned information, officials of the Science Museum of Minnesota have determined that, pursuant to 25 U.S.C. 3001(3)(C), the nine masks are specific ceremonial objects which are needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present day adherents. Officials of the Science Museum of Minnesota have also determined that, pursuant to 25 U.S.C. 3001(3)(D), the nine masks have ongoing historical, traditional, and cultural importance central to the Native American group or culture itself, rather than property owned by an individual Native American, and which, therefore, could not be alienated, appropriated, or conveyed by any individual. Finally, officials of the Science Museum of Minnesota have determined that, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity with can be reasonably traced between these items and the Cayuga Nation, the Mohawk Nation, the Onondaga Nation, the Seneca Nation of Indians, the Tonawanda Band of Seneca, and the Tuscarora Nation, the Oneida Nation of New York, the Oneida Tribe of Wisconsin, the Seneca-Cayuga Tribe of Oklahoma.

This notice has been sent to representatives of the Haudenosaunee Standing Committee on Burial Rules and Regulations, the Cayuga Nation, the Mohawk Nation, the Onondaga Nation, the Seneca Nation of Indians, the Tonawanda Band of Seneca, and the Tuscarora Nation, the Oneida Nation of New York, the Oneida Tribe of Wisconsin, the Seneca-Cayuga Tribe of

Oklahoma. Representatives of any other Indian tribe which believes itself to be culturally affiliated with these objects should contact Ms. Faith G. Bad Bear, NAGPRA Project Manager, Science Museum of Minnesota, 30 East 10th Street, St. Paul, MN 55101, telephone (612) 221-9432 before April 24, 1996. Repatriation of these objects to the Haudenosaunee Standing Committee on Burial Rules and Regulations, representing the interests of the Cayuga Nation, the Mohawk Nation, the Onondaga Nation, the Seneca Nation of Indians, the Tonawanda Band of Seneca, and the Tuscarora Nation may begin after that date if no additional claimants come forward.

Dated: March 19, 1996

Francis P. McManamon

*Departmental Consulting Archeologist
Chief, Archeology and Ethnography Program*
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DEPARTMENT OF JUSTICE

Immigration Related Employment Discrimination Public Education Grants

AGENCY: Office of Special Counsel for Immigration Related Unfair Employment Practices, Civil Rights Division, U.S. Department of Justice.

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

SUMMARY: The Office of Special Counsel for Immigration Related Unfair Employment Practices (OSC) announces the availability of up to \$1.3 million for grants to conduct public education programs about the rights afforded potential victims of employment discrimination and the responsibilities of employers under the antidiscrimination provisions of the Immigration and Nationality Act (INA), 8 U.S.C. § 1324b.

It is anticipated that a number of grants will be competitively awarded to applicants who can demonstrate a capacity to design and successfully implement public education campaigns to combat immigration-related employment discrimination. Grants will range in size from \$50,000 to \$150,000.

OSC will accept proposals from applicants who have access to potential victims of discrimination or whose experiences qualifies them to educate employers about the antidiscrimination provisions of INA. OSC welcomes proposals from diverse nonprofit organizations such as local, regional or national ethnic and immigrants' rights advocacy organizations, trade