

pursuant to 43 CFR 10.2 (d)(1), the human remains from Billy's Hole listed above represent the physical remains of two individuals of Native American ancestry. Officials of the Burke Museum have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the thirteen objects from Billy's Hole listed 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. Officials of the Burke Museum have determined that, pursuant to 25 U.S.C. 3001(3)(B), these two cultural items from a mummy cave in Prince William Sound, AK 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Lastly, officials of the Burke Museum have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains, associated funerary objects, and unassociated funerary objects and the Chugach Alaska Corporation.

This notice has been sent to officials of the Chugach Alaska Corporation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. James Nason, Chair of the Repatriation Committee, Burke Museum, Box 353010, University of Washington, Seattle, WA 98195; telephone: (206) 543-9680, before June 10, 1996. Repatriation of the human remains and associated funerary objects, and unassociated funerary objects to the Chugach Alaska Corporation may begin after that date if no additional claimants come forward.

Dated: May 7, 1996

Veletta Canouts

*Acting Departmental Consulting Archeologist  
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Program*

[FR Doc. 96-11793 Filed 5-9-96; 8:45 am]

BILLING CODE 4310-70-F

**Notice of Inventory Completion for Native American Human Remains from Minnesota in the Possession of the Minnesota Historical Society, St. Paul, MN**

**AGENCY:** National Park Service

**ACTION:** Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains in the possession of the Minnesota Historical Society, St. Paul, MN.

A detailed assessment of the human remains was made by Minnesota Historical Society professional staff and Hamline University osteologists in consultation with representatives of the Iowa Tribe of Oklahoma and the Iowa Tribe of Kansas and Nebraska.

In the late 19th century, human remains representing one individual were recovered from the Kitchen Midden site near Cannon Junction, MN. No known individuals were identified. Ceramics found in the feature included examples of Sorg Middle Woodland phase pottery (200 B.C.—ca 300 A.D.). Silvernale phase pottery (1100 A.D.—1300 A.D.) were also observed. The Minnesota Outline of Historic Contexts for the Prehistoric Period tentatively suggests that the Silvernale Phase of the Oneota culture from the vicinity of Red Wing, MN, may represent ancestral Iowa. Geographical location of the site is consistent with the historically documented territory of the Iowa.

In 1979, human remains representing one individual were recovered during legally authorized excavations as part of the Minnesota Statewide Archaeological survey from the Yucatan Village site (21-HU-26) a contact habitation site in the vicinity of Houston MN. No known individuals were identified. The Yucatan Village Site is identified as being occupied during the Orr Phase (1300 A.D. to 1800 A.D.) of the Oneota in the State Site File. Dale R. Henning makes the statement, " \*\*\*assignment of Ioway to Orr phase can be made fairly definitely." Geographic location of the site is consistent with the historically documented territory of the Iowa.

In 1980, human remains representing one individual were recovered during legally authorized excavations as part of the Minnesota Statewide Archaeological survey from Kandiyohi County Park #2 site (21-KH-23) a late precontact habitation site near Willmar, MN. No known individuals were identified. The site is listed as Woodland (ca 500 B.C.—1650 A.D.) in the State Site File. Shell-tempered pottery with a handle fragment and a triangular stone Projectile point were also found at site 21-KH-23, suggesting a more specific occupation of the Orr Phase (1300 A.D.—1800 A.D.) or Ogechie Phase (1400 A.D.—1750 A.D.) of the late Woodland in the State Site File. Dale R. Henning makes the statement, "

\*\*\*assignment of Ioway to Orr phase can be made fairly definitely." Geographic location of the site is consistent with the historically documented territory of the Iowa.

Based on the above mentioned information, officials of the Minnesota Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of three individuals of Native American ancestry. Officials of the Minnesota Historical Society have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Iowa Tribe of Oklahoma and the Iowa Tribe of Kansas and Nebraska.

This notice has been sent to officials of the Iowa Tribe of Oklahoma and the Iowa Tribe of Kansas and Nebraska. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Marcia G. Anderson, Head of Museum Collections/Chief Curator, Minnesota Historical Society, 345 Kellogg Boulevard West, St. Paul, MN 55102-1906, telephone (612) 296-0150, before June 10, 1996. Repatriation of the human remains and associated funerary objects to the Iowa Tribe of Oklahoma and the Iowa Tribe of Kansas and Nebraska may begin after that date if no additional claimants come forward.

Dated: May 7, 1996

Veletta Canouts

*Acting, Departmental Consulting  
Archeologist*

*Deputy Chief, Archeology and Ethnography  
Program*

[FR Doc. 96-11792 Filed 5-9-96; 8:45 am]

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**Notice of Intent to Repatriate a Cultural Item in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA**

**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 a cultural item in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, which meets the definition of "sacred object" and "object of cultural patrimony".

The Beaver bundle consists of a painted elk skin outer wrapping, with

an inner wrapping of bison hide, containing nineteen bird skins or body parts, and a composite consisting of two bird skins; four squirrel, two beaver, four muskrat skins; one mink, one weasel and one fawn skin; also contained are six tied bladder bags, four sticks, a buffalo rib, and a badger skin fur bag containing a bladder bag, tobacco, a bone awl and a beaded fur charm. An auxiliary bundle holds two skin bags containing red and black paint, a skin bag with a buffalo rock, eleven hide rattles, a rectangle of painted rawhide, one rattle of elk hooves, eight sticks, and two braids of sweet grass. Accessories include a pipe stem with a red bayeta case and red bayeta outer wrapping, and a section of wooden broomstick.

The Beaver bundle was obtained by Frank Red Crow in 1942, who sold it to Madge Hardin Walters collecting on behalf of the Denver Art Museum. In 1952 the Denver Art Museum transferred ownership to the Peabody Museum of Archaeology and Ethnology.

Evidence provided by representatives of the Blackfeet Nation acting on behalf of the Blackfeet Confederacy (including the Piegan and Blood First Nations of Canada) shows that the Beaver Bundle is urgently needed for the continued practice of traditional Blackfeet religion by present-day adherents. Representatives of the Blackfeet Nation further state that this item has ongoing traditional and cultural importance to the Confederacy and could not have been conveyed or otherwise alienated by any individual tribal member.

Authorities of the United States Fish and Wildlife Service and State Fish and Wildlife Agencies have been contacted regarding applicability of Federal and State wildlife legislation and have concurred in the conclusion that there are no prohibitions on the transfer of the bundle.

Based on the above-mentioned information, officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(C), this cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that, pursuant to 25 U.S.C. 3001 (3)(D), this cultural item has ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Further, Peabody Museum of Archaeology and Ethnology officials have determined

that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these items and the Blackfeet Nation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with this object should contact Mrs. Barbara Isaac, Assistant Director, Peabody Museum of Archaeology and Ethnology, 11 Divinity Avenue, Cambridge, MA 02138, telephone: (617) 495-2254 before June 10, 1996. Repatriation of the object to the Blackfeet Nation may begin after that date if no additional claimants come forward.

Dated: May 6, 1996

Francis P. McManamon

*Departmental Consulting Archeologist*

*Chief, Archeology & Ethnography Program*

[FR Doc. 96-11791 Filed 5-9-96; 8:45 am]

BILLING CODE 4310-70-F

#### **Notice of Intent to Repatriate Cultural Items in the Possession of the Arizona State Museum, University of Arizona, Tucson, AZ**

**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 Arizona State Museum, University of Arizona, Tucson, AZ, which meet the definition of "object of cultural patrimony" under Section 2 of the Act.

The items are a set of San Carlos Apache *Gaan* material consisting of four *Dilzini Gaan* masks, one Clown mask, nine accompanying wands and one associated bull-roarer. All these items are made of painted wood and cloth and were acquired by the Museum in 1985. The material to be repatriated comprises accession number 85-40.

The cultural affiliation of the items is clearly San Carlos Apache as documented in museum records and verified by the San Carlos Apache Tribe. The Tribe has documented that these items have ongoing traditional and cultural importance to the tribe and could not have been conveyed by any individual tribal member.

Based on the above mentioned information, officials of the Arizona State Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(D), these cultural items have ongoing historical, traditional, and cultural importance central to the San Carlos Apache tribe, and could not have been alienated, appropriated, or conveyed by any

individual. Arizona State Museum officials have also determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between these items and the San Carlos Apache Tribe.

This notice has been sent to officials of the San Carlos Apache Tribe, the Camp Verde Yavapai-Apache Community, the Fort McDowell Mohave-Apache Community, the Payson Tonto Apache Tribe, and the White Mountain Apache Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Jan Bell, Curator of Collections, Arizona State Museum, University of Arizona, Tucson, AZ 85721, telephone (520) 621-4609 before June 10, 1996. Repatriation of these objects to the San Carlos Apache Tribe may begin after that date if no additional claimants come forward.

Dated: May 1, 1996

Francis P. McManamon

*Departmental Consulting Archeologist*

*Chief, Archeology and Ethnography Program*

[FR Doc. 96-11645 Filed 5-9-96; 8:45 am]

BILLING CODE 4310-70-F

#### **Bureau of Reclamation**

##### **Bay-Delta Advisory Council Meeting**

**AGENCY:** Bureau of Reclamation, Interior.

**ACTION:** Notice of meeting.

**SUMMARY:** The Bay-Delta Advisory Council (BDAC) will meet to discuss several issues including: refinement of the CALFED Bay-Delta Program Draft Alternatives to address the problems of the Bay-Delta system; financial strategy for implementation of the long-term solutions; ecosystem restoration of the Bay-Delta system; issues related to water use efficiency; and other key issues. This meeting is open to the public. Interested persons may make oral statements to the BDAC or many file written statements for consideration.

**DATES:** The Bay-Delta Advisory Council meeting will be held from 10:00 am to 5:00 pm on Wednesday, May 29, 1996.

**ADDRESSES:** The Bay-Delta Advisory Council will meet at the Sacramento Convention Center, 1400 J Street, Sacramento, CA.

**CONTACT PERSON FOR MORE INFORMATION:** Sharon Gross, CALFED Bay-Delta Program, at (916) 657-2666. If reasonable accommodation is needed due to a disability, please contact the Equal Employment Opportunity Office