

Dated: September 11, 1997.

Robert D. DeViney, Jr.,

Chief, Branch of Realty and Records Services.
[FR Doc. 97-25529 Filed 9-25-97; 8:45 am]

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DEPARTMENT OF THE INTERIOR

Minerals Management Service

Outer Continental Shelf (OCS) Policy Committee of the Advisory Board; Notice and Agenda for Meeting

AGENCY: Minerals Management Service, Interior.

SUMMARY: The OCS Policy Committee of the Minerals Management Advisory Board will meet at the San Luis Resort and Conference Center in Galveston, Texas on October 29-30, 1997.

The agenda will cover the following principal subjects:

- Report from the Coastal Impact Assistance Working Group
- Report from the Hard Minerals Subcommittee
- Central and Western Gulf of Mexico: Update and Challenges
- Update on Leasing and Activity
- Changing Geological Potential—Recent Discoveries and Drilling
- Technology Advances, Issues and Research
- Tight Demand for Rigs and Vessels
- Supply of Labor and Training
- Environmental Studies and Issues
- Eastern Gulf of Mexico Issues
- Geological Plays and Ecological Perspective
- Future Developments
- “The Promise and the Reward: 50 Years Offshore”
- U.N. Year of the Ocean
- Congressional Update
- OCS Scientific Committee Update
- Alaska and Pacific Regional Updates

The meeting is open to the public. Upon request, interested parties may make oral or written presentations to the OCS Policy Committee. Such requests should be made no later than October 17, 1997, to the Minerals Management Service, 381 Elden Street, MS-4001, Herndon, Virginia 20170, Attention: Jeryne Bryant.

Request to make oral statements should be accompanied by a summary of the statement to be made. For more information, call Jeryne Bryant at (703) 787-1211.

Minutes of the OCS Policy Committee meeting will be available for public inspection and copying at the Minerals Management Service in Herndon, Virginia.

DATES: Wednesday, October 29 and Thursday, October 30, 1997.

ADDRESSES: The San Luis Resort and Conference Center, 5222 Seawall Boulevard, Galveston, Texas 77551—(800) 445-0090 or (409) 744-1500.

FOR FURTHER INFORMATION CONTACT: Jeryne Bryant at the address and phone number listed above.

Authority: Federal Advisory Committee Act, P.L. No. 92-463, 5 U.S.C. Appendix 1, and the Office of Management and Budget's Circular No. A-63, Revised.

Dated: September 23, 1997.

Thomas A. Readinger,

Acting Associate Director for Offshore Minerals Management.

[FR Doc. 97-25637 Filed 9-25-97; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items in the Possession of the Palm Springs Desert Museum, Palm Springs, CA

AGENCY: National Park Service, Interior.

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 Palm Springs Desert Museum which meet the definition of “sacred object” and “unassociated funerary object” under Section 2 of the Act.

The 22 cultural items consist of a ceremonial bundle, a clay pipe with red pigment, a bone whistle, two dance sticks, four feather wands, a set of twelve wooden counting sticks for peon; a set of eight pieces used in peon, a clay pipe; a set of flicker feather straps; an olla with red pigment; a tortoise shell rattle; a small mortar and pestle set; a gray fox headband; a coyote skin headband; a bear fur piece; two bone and asphaltum whistles; and a strand of shell, ceramic and stone beads.

In 1954, the set of twelve wooden counting sticks for peon were donated to the Palm Springs Desert Museum by Cornelia B. White and A.E. Dickinson.

In 1958, a clay pipe was donated to the Palm Springs Desert Museum by Randall Henderson who indicated it was found in Indio Heights.

In 1961 and 1965, Dr. Lowell Bean, Anthropologist of the Palm Springs Desert Museum, purchased the ceremonial bundle, bone whistle, and two wooden dance sticks from unknown sources, and the tortoise shell rattle from Seraglio Welmas, a member of the Agua Caliente Band.

In 1965, the set of flicker feather straps, a clay pipe, two bone and asphaltum whistles, four ceremonial feather wands, the coyote headband, the gray fox headband, the bear fur piece, and the peon game were donated to the Palm Springs Desert Museum from unknown sources.

In 1985, a ceramic olla with red pigment was donated to the Palm Springs Desert Museum by Edward B. And Josefa Kaminski. This olla was removed from Tahquitz Canyon within the Agua Caliente reservation.

In 1990, a small granite mortar and pestle were donated to the Palm Springs Desert Museum by Ms. Mary Elizabeth Redeker. During the 1970s, Ms. Redeker was given the mortar and pestle by Nina Paul Shumway, who found these items in the Coachella Valley, site unknown, around 1920.

Consultation with representatives of the Agua Caliente Band of Cahuilla Indians indicates that the 21 items listed above are specific ceremonial objects used and worn in sacred ceremonies and needed by traditional Native American religious leaders for the practice of traditional Native American religion by their present-day adherents.

In 1975, a strand of bone, shell, and stone beads exhibiting blackening was donated to the Palm Springs Desert Museum by Nina Paul Shumway. Consultation with representatives of the Agua Caliente Band of Cahuilla Indians indicate that such blackening is consistent with cremation, the traditional funerary practice of the Agua Caliente Band of Cahuilla Indians.

Based on the above-mentioned information, officials of the Palm Springs Desert Museum have determined that, pursuant to 25 U.S.C. 3001(3)(B), the one strand of bone, shell, and stone beads is 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 burial site of an Native American individual. Officials of the Palm Springs Desert Museum have also determined that, pursuant to 25 U.S.C. 3001(3)(C), the remaining 21 cultural items are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Palm Springs Desert Museum 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 22 items and the Agua Caliente Band of Cahuilla Indians.

This notice has been sent to officials of the Agua Caliente Band of Cahuilla Indians, the Cabazon Indians of California, the Cahuilla Band of Mission Indians, the Los Coyotes Band of Mission Indians, the Morongo Band of Mission Indians, the Ramona Band of Cahuilla Indians, the Santa Rosa Reservation, the Soboba Band of Mission Indians, and the Torres-Martinez Band of Mission Indians. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Katherine Hough, Director of Collections/Exhibitions, 101 Museum Drive, Palm Springs, CA 92262; telephone (760) 325-7186 before October 27, 1997. Repatriation of these objects to the Agua Caliente Band of Cahuilla Indians may begin after that date if no additional claimants come forward.

The National Park Service is not responsible for the determinations within this notice.

Dated: September 19, 1997.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from Nevada in the Control of the Humboldt-Toiyabe National Forests, United States Forest Service, Elko, NV

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 and associated funerary objects from Nevada in the control of the Humboldt-Toiyabe National Forests, United States National Forest Service, Elko, NV.

A detailed assessment of the human remains was made by U.S. Forest Service and Nevada State Museum professional staff in consultation with representatives of the Te-Moak Tribe of Western Shoshone, Ely Shoshone Tribe, Yomba Shoshone Tribe, Duckwater Shoshone Tribe, and the Duck Valley Shoshone-Paiute Tribes.

In 1972, human remains representing four individuals were recovered from site 26EK831 (Itsy Cave) during legally authorized excavations by Nevada State Museum archeologists. No known individuals were identified, however, the families of these individuals are known. The 47 associated funerary objects include leather and leather bands, a rusted key, a uniface and two utilized flakes, cloth and cloth fragments, a white button, string fragments, braided and twisted plant material cordage, two clay objects or coprolites, rock with scratches, pieces of ochre, cloth/paper fragments, Desert Side Notch projectile point, pot sherds, thread and thread fragment, peeled hardwood arrow shaft, Eastgate projectile point, animal bones, wood fragments, trimmed cut stick, buckle and strap, and white canvas and blue denim fragments.

Based on manner of interment and types of associated funerary objects, these individuals have been determined to be Native American. Based on archeological evidence and material culture of the site, site 26EK831 (Itsy Cave) has been identified as a Western Shoshone use and occupation site from the late precontact period to approximately the early 20th century. A medicine man, Killhorse Charlie (also known as Bronco Charlie) informed his niece, Ms. Theresa Temoke before his death that he had buried relatives at this location. Ms. Evelyn Temoke Roche', Ms. Theresa Temoke's daughter, has made a claim of lineal descent for these individuals on behalf of the related families.

During 1972-1973, human remains representing one individual were recovered from site 26EK801 (Bronco Charlie Cave) during legally authorized excavations by Nevada State Museum archeologists. No known individual was identified. No associated funerary objects are present.

Based on material culture including stone artifacts and ceramics recovered during the excavations, site 26EK801 has several occupations dating between 700 B.C. into the historic period. Excavation reports state that Western Shoshone artifacts were found throughout all levels of the deposits, and the early date for the site is based on a single projectile point type used between 700 B.C. until the early 19th century. Based on ceramics, lithics, and pictographs, the primary occupations of this site have been identified as late precontact Western Shoshone. Ethnographic reports the area surrounding this site was densely populated with single family camps and larger Western Shoshone winter

villages. Additional ethnographic evidence indicates Bronco Charlie Cave is known and was identified as a sacred site by Killhorse (Bronco) Charlie.

Based on the above mentioned information, officials of the U.S. Forest Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of five individuals of Native American ancestry. Officials of the U.S. Forest Service have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 47 objects 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 U.S. Forest Service have determined that, pursuant to 43 CFR 10.2 (b)(1), Ms. Evelyn Temoke Roche' can trace her ancestry directly and without interruption by means of the traditional kinship system of the Te-Moak Tribe of Western Shoshone to the human remains and associated funerary objects from the Itsy Cave site. Lastly, officials of the U.S. Forest Service 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 the Native American human remains from Bronco Charlie Cave and the Te-Moak Tribe of Western Shoshone.

This notice has been sent to Ms. Evelyn Temoke Roche' and officials of the Te-Moak Tribe of Western Shoshone, Ely Shoshone Tribe, Yomba Shoshone Tribe, Duckwater Shoshone Tribe, and the Duck Valley Shoshone-Paiute Tribes. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Fred Frampton, NAGPRA Coordinator, Northeastern Nevada Ecosystem, Humboldt-Toiyabe National Forests, 2035 Last Chance Road, Elko, NV 89801; telephone: (702) 738-5171, fax: (702) 778-0299, before October 27, 1997. Repatriation of the human remains and associated funerary objects to Ms. Evelyn Temoke Roche' and the Te-Moak Tribe of Western Shoshone may begin after that date if no additional claimants come forward.

Dated: September 22, 1997.

Francis P. McManamon,

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Manager, Archeology and Ethnography
Program.*

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