

marine shells, kukui nuts, and the bones of fish, birds, pigs, dogs, and turtles.

During 1939-1940, human remains representing 184 individuals were removed from the Heleloa sand dunes, Mokapu during legally authorized excavations conducted by Gordon T. Bowles of the University of Hawaii and Kenneth P. Emory of the Bishop Museum; and donated to the Bishop Museum. No known individuals were identified. The 13 associated funerary objects include kupe'e, basalt flakes, marine shells, kukui nuts, and the bones of fish, birds, pigs, dogs, and turtles.

In 1942, human remains representing 222 individuals from Mokapu and other locations on O'ahu were donated to the Bishop Museum by unknown persons. No known individuals were identified. No associated funerary objects are present.

In 1957, human remains representing 186 individuals were recovered from the Heleloa sand dunes, Mokapu, O'ahu during legally authorized excavations conducted by Robert N. Bowen of the University of Hawaii. No known individuals were identified. The 42 associated funerary objects include a dog tooth pendant; basalt flakes; bones of fish, bird and an unidentified mammal; and a bullet casing.

In 1975, human remains representing 108 individuals were recovered during a construction project on Ulupa'u, Mokapu. No known individuals were identified. The 118 associated funerary objects include kupe'e; calcite, shell, and whale bone pendants; bone and shell buttons; a metal ring; ivory beads; bone; glass; metal nails; and metal parts of a smoking pipe.

During 1952-1993, human remains representing 78 individuals from unknown locations were donated to the Bishop Museum from unknown sources, and curated as "isolated burials" within the Mokapu collection. No known individuals were identified. The 21 associated funerary objects include basalt flakes; bones of fish, bird, and mammals; coral; marine shell; and a kukui nut.

A total of 30 cultural items from the Federal lands of Mokapu including six pendants, basalt flakes, fish scales, a soil sample, glass and bone beads, bone buttons, a wood smoking pipe, nails, a kupe'e, and shell and bone fragments were recovered during the 1938-1940, 1939-1940, 1957, and 1975 excavations referenced above. Although not recorded with any specific burials, these cultural items are consistent with the cultural items associated with human remains.

Based on skeletal and cranial morphology, dentition, style and type of

associated funerary objects, manner of interments, and recovery locations, the human remains listed above have been determined to be Native Hawaiian. In consultation with Native Hawaiian organizations, the U.S. Marine Corps and the Bishop Museum decided that no attempt would be made to determine the age of the human remains. The various ohana, or families, listed below are Native Hawaiian organizations under 43 CFR 10.2 (a)(3)(I).

Based on the above mentioned information, officials of the U.S. Marine Corps and the Bishop Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of a minimum of 1,582 individuals of Native American ancestry. Officials of the U.S. Marine Corps and the Bishop Museum have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 251 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. Marine Corps and the Bishop Museum have further determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these 30 cultural items 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 a Native American individual. Lastly, officials of the U.S. Marine Corps and the Bishop Museum have determined that, pursuant to 43 CFR 10.2 (e), 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 Sam Monet/Fannie L. Moniz Ohana, Nalani Olds Ohana, Terrilee Napuna Keko'olani-Raymond Ohana, Carloa Manuel Ohana, Eric Po'ohina on his behalf and on behalf of Huna Research Institute, the Princess Nahoa Olelo o Kamehameha Society, Ka Ohana O Na Iwi o Mokapu representing Hui Malama I Na Kupuna o Hawai'i Nei, the Office of Hawaiian Affairs, Ka Lahui Hawaii, Gladys Pualoa and the Ko'olauloa Hawaiian Civic Club, Miriam (Toni) Yardley, Ella Paguyo, Ipolani Tano, and Delilah Ortiz.

This notice has been sent to Sam Monet/Fannie L. Moniz Ohana, Nalani Olds Ohana, Terrilee Napuna Keko'olani-Raymond Ohana, Carloa Manuel Ohana, Eric Po'ohina on his behalf and on behalf of Huna Research Institute, the Princess Nahoa Olelo o Kamehameha Society, Ka Ohana O Na

Iwi o Mokapu representing Hui Malama I Na Kupuna o Hawai'i Nei, the Office of Hawaiian Affairs, Ka Lahui Hawaii, Gladys Pualoa and the Ko'olauloa Hawaiian Civic Club, Miriam (Toni) Yardley, Ella Paguyo, Ipolani Tano, and Delilah Ortiz. Representatives of any other Native Hawaiian organization that believes itself to be culturally affiliated with these human remains, associated funerary objects, and unassociated funerary objects should contact Ms. June Cleghorn, Staff Archeologist, Marine Corps Base Hawaii, Kaneohe Bay, HI 96863-3002; telephone: (808) 257-6920, ext. 230, before May 22, 1998. If no additional claimants come forward, repatriation of the human remains and associated funerary objects to Sam Monet/Fannie L. Moniz Ohana, Nalani Olds Ohana, Terrilee Napuna Keko'olani-Raymond Ohana, Carloa Manuel Ohana, Eric Po'ohina on his behalf and on behalf of Huna Research Institute, the Princess Nahoa Olelo o Kamehameha Society, Ka Ohana O Na Iwi o Mokapu representing Hui Malama I Na Kupuna o Hawai'i Nei, the Office of Hawaiian Affairs, Ka Lahui Hawaii, Gladys Pualoa and the Ko'olauloa Hawaiian Civic Club, Miriam (Toni) Yardley, Ella Paguyo, Ipolani Tano, and Delilah Ortiz may begin after that date or at such time as the requesting parties agree upon their disposition or the dispute is otherwise resolved pursuant to the provisions of NAGPRA or by a court of competent jurisdiction [25 U.S.C. 3005 (e)].

Dated: April 16, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy 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 in the Possession of the National Park Service, Great Basin National Park, Baker, NV

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 (e), of the completion of an inventory of human remains in the possession of the

National Park Service, Great Basin National Park, Baker, NV.

A detailed assessment of the human remains was made by National Park Service professional staff in consultation with the Confederated Tribes of the Goshute Reservation, Duckwater Shoshone Tribe of the Duckwater Reservation, Ely Shoshone Tribe of Nevada, Paiute Indian Tribe of Utah, and Skull Valley Band of Goshute Indians.

The following Indian tribes were also contacted but declined to participate in face-to-face consultation: Big Pine Band of Owens Valley Paiute Shoshone Indians, Bridgeport Paiute Indian Colony of California, Burns Paiute Tribe of the Burns Paiute Indian Colony, Chemehuevi Indian Tribe, Death Valley Timbi-Sha Shoshone Band of California, Fort Bidwell Indian Community of Paiute Indians, Fort Independence Indian Community of Paiute Indians, Fort McDermitt Paiute and Shoshone Tribes, Kaibab Band of Paiute Indians, Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Lovelock Paiute Tribe of the Lovelock Indian Community, Moapa Band of Paiute Indians, Northwestern Band of Shoshoni Nation of Utah (Washakie), Paiute-Shoshone Indians of the Bishop Community, Paiute-Shoshone Indians of the Lone Pine Community, Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Pyramid Lake Paiute Tribe, Reno-Sparks Indian Colony, San Juan Southern Paiute Tribe of Arizona, Shoshone Tribe of the Wind River Reservation, Shoshone-Bannock Tribes of the Fort Hall Reservation, Shoshone-Paiute Tribes of the Duck Valley Reservation, Summit Lake Paiute Tribe of Nevada, Susanville Indian Rancheria of Paiute, Maidu, Pit River & Washoe Indians, Te-Moak Tribe of Western Shoshone Indians (Battle Mountain, Elko, South Fork, and Wells Indian Colony Bands), Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation, Walker River Paiute Tribe, Washoe Tribe of Nevada & California (Carson Colony, Dresslerville & Washoe Ranches), Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, and Yomba Shoshone Tribe.

In 1937, 1938, and 1963, a total of 110 skeletal elements were recovered from Lehman Cave, located within park boundaries, during legally authorized National Park Service or contracted excavations. The skeletal elements were found scattered in various soil levels. Non-destructive physical anthropological assessments and measurements of the skeletal elements identified a minimum of 21 individuals. Eleven of the 110 skeletal elements were

identified as Native American. The skeletal elements yielded no evidence of any other biological affiliation. No known individuals were identified. No associated funerary objects were present. Charcoal from two hearths in the cave yielded radiocarbon dates between AD 1700–present. Sixteen stone and wooden artifacts collected during the excavations are consistent with items found at several Shoshonean post-AD 1100 open sites elsewhere in the park. Based on this evidence, the human remains appear to date from the middle of the precontact period to early contact period (ca. AD 1100–1930).

Stylistic continuities in pottery, projectile points, petroglyphs, and basketry indicates Shoshonean occupation of the park area from approximately AD 1100 to the present. Ethnographic documentation, as well as archeological evidence from the area around Great Basin National Park, show that Southern Paiute are found in the area no earlier than AD 1000 and have a continuing presence up to the present time. Oral histories presented by tribal representatives of the Confederated Tribes of the Goshute Reservation, Ely Shoshone Tribe, and Paiute Indian Tribe of Utah confirm the archeological inference. Published sources also document historic Goshute use of another nearby cave for burial purposes. Present-day Shoshone, Southern Paiute, and Goshute tribes include: Big Pine Band of Owens Valley Paiute Shoshone Indians, Confederated Tribes of the Goshute Reservation, Death Valley Timbi-Sha Shoshone Band of California, Duckwater Shoshone Tribe of the Duckwater Reservation, Ely Shoshone Tribe of Nevada, Fort McDermitt Paiute and Shoshone Tribes, Kaibab Band of Paiute Indians, Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Moapa Band of Paiute Indians, Northwestern Band of Shoshoni Nation of Utah (Washakie), Paiute Indian Tribe of Utah, Paiute-Shoshone Indians of the Bishop Community, Paiute-Shoshone Indians of the Lone Pine Community, Paiute-Shoshone Tribe of the Fallon Reservation and Colony, San Juan Southern Paiute Tribe of Arizona, Shoshone Tribe of the Wind River Reservation, Shoshone-Bannock Tribes of the Fort Hall Reservation, Shoshone-Paiute Tribes of the Duck Valley Reservation, Skull Valley Band of Goshute Indians, Te-Moak Tribe of Western Shoshone Indians (Battle Mountain, Elko, South Fork, and Wells Indian Colony Bands), and Yomba Shoshone Tribe.

Based on the above-mentioned information, officials of the National Park Service have determined that,

pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of at least 21 individuals of Native American ancestry. Officials of the National Park Service 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 Native American human remains and the Confederated Tribes of the Goshute Reservation, Duckwater Shoshone Tribe of the Duckwater Reservation, Ely Shoshone Tribe of Nevada, Kaibab Band of Paiute Indians, Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Moapa Band of Paiute Indians, Paiute Indian Tribe of Utah, San Juan Southern Paiute Tribe of Arizona, Skull Valley Band of Goshute Indians, Big Pine Band of Owens Valley Paiute Shoshone Indians, Death Valley Timbi-Sha Shoshone Band of California, Fort McDermitt Paiute and Shoshone Tribes, Northwestern Band of Shoshoni Nation of Utah (Washakie), Paiute-Shoshone Indians of the Bishop Community, Paiute-Shoshone Indians of the Lone Pine Community, Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Shoshone Tribe of the Wind River Reservation, Shoshone-Bannock Tribes of the Fort Hall Reservation, Shoshone-Paiute Tribes of the Duck Valley Reservation, Te-Moak Tribe of Western Shoshone Indians (Battle Mountain, Elko, South Fork, and Wells Indian Colony Bands), and Yomba Shoshone Tribe.

This notice has been sent to officials of the Big Pine Band of Owens Valley Paiute Shoshone Indians, Bridgeport Paiute Indian Colony of California, Burns Paiute Tribe of the Burns Paiute Indian Colony, Chemehuevi Indian Tribe, Confederated Tribes of the Goshute Reservation, Death Valley Timbi-Sha Shoshone Band of California, Duckwater Shoshone Tribe of the Duckwater Reservation, Ely Shoshone Tribe of Nevada, Fort Bidwell Indian Community of Paiute Indians, Fort Independence Indian Community of Paiute Indians, Fort McDermitt Paiute and Shoshone Tribes, Kaibab Band of Paiute Indians, Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Lovelock Paiute Tribe of the Lovelock Indian Community, Moapa Band of Paiute Indians, Northwestern Band of Shoshoni Nation of Utah (Washakie), Paiute Indian Tribe of Utah, Paiute-Shoshone Indians of the Bishop Community, Paiute-Shoshone Indians of the Lone Pine Community, Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Pyramid Lake Paiute Tribe, Reno-Sparks Indian

Colony, San Juan Southern Paiute Tribe of Arizona, Shoshone Tribe of the Wind River Reservation, Shoshone-Bannock Tribes of the Fort Hall Reservation, Shoshone-Paiute Tribes of the Duck Valley Reservation, Skull Valley Band of Goshute Indians of Utah, Summit Lake Paiute Tribe of Nevada, Susanville Indian Rancheria of Paiute, Maidu, Pit River & Washoe Indians, Te-Moak Tribe of Western Shoshone Indians (Battle Mountain, Elko, South Fork, and Wells Indian Colony Bands), Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation, Walker River Paiute Tribe, Washoe Tribe of Nevada & California (Carson Colony, Dresslerville & Washoe Ranches), Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, and Yomba Shoshone Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Rebecca Mills, Superintendent, Great Basin National Park, Baker, NV; telephone: (702) 324-7331, before May 22, 1998. Repatriation of the human remains to the Confederated Tribes of the Goshute Reservation, Duckwater Shoshone Tribe of the Duckwater Reservation, Ely Shoshone Tribe of Nevada, Kaibab Band of Paiute Indians, Las Vegas Tribe of Paiute Indians, Moapa Band of Paiute Indians, Paiute Indian Tribe of Utah, San Juan Southern Paiute Tribe of Arizona, Skull Valley Band of Goshute Indians, Big Pine Band of Owens Valley Paiute Shoshone Indians, Death Valley Timbi-Sha Shoshone Band of California, Fort McDermitt Paiute and Shoshone Tribes, Northwestern Band of Shoshoni Nation of Utah (Washakie), Paiute-Shoshone Indians of the Bishop Community, Paiute-Shoshone Indians of the Lone Pine Community, Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Shoshone Tribe of the Wind River Reservation, Shoshone-Bannock Tribes of the Fort Hall Reservation, Shoshone-Paiute Tribes of the Duck Valley Reservation, Te-Moak Tribe of Western Shoshone Indians (Battle Mountain, Elko, South Fork, and Wells Indian Colony Bands), and Yomba Shoshone Tribe may begin after that date if no additional claimants come forward.

Dated: April 16, 1998.

Francis P. McManamon,

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

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DEPARTMENT OF THE INTERIOR

Bureau of Reclamation

Quarterly Status Report of Water Service and Repayment Contract Negotiations

AGENCY: Bureau of Reclamation, Interior.

ACTION: Notice.

SUMMARY: Notice is hereby given of proposed contractual actions that are new, modified, discontinued, or completed since the last publication of this notice on January 27, 1998. The January 27, 1998, notice should be used as a reference point to identify changes. This notice is one of a variety of means used to inform the public about proposed contractual actions for capital recovery and management of project resources and facilities. Additional Bureau of Reclamation (Reclamation) announcements of individual contract actions may be published in the **Federal Register** and in newspapers of general circulation in the areas determined by Reclamation to be affected by the proposed action. Announcements may be in the form of news releases, legal notices, official letters, memorandums, or other forms of written material. Meetings, workshops, and/or hearings may also be used, as appropriate, to provide local publicity. The public participation procedures do not apply to proposed contracts for sale of surplus or interim irrigation water for a term of 1 year or less. Either of the contracting parties may invite the public to observe contract proceedings. All public participation procedures will be coordinated with those involved in complying with the National Environmental Policy Act.

ADDRESSES: The identity of the approving officer and other information pertaining to a specific contract proposal may be obtained by calling or writing the appropriate regional office at the address and telephone number given for each region in the supplementary information.

FOR FURTHER INFORMATION CONTACT: Alonzo Knapp, Manager, Reclamation Law, Contracts, and Repayment Office, Bureau of Reclamation, PO Box 25007, Denver, Colorado 80225-0007; telephone 303-445-2889.

SUPPLEMENTARY INFORMATION: Pursuant to section 226 of the Reclamation Reform Act of 1982 (96 Stat. 1273) and 43 CFR 426.20 of the rules and regulations published in *52 FR 11954*, Apr. 13, 1987, Reclamation will publish notice of the proposed or amendatory contract actions for any contract for the

delivery of project water for authorized uses in newspapers of general circulation in the affected area at least 60 days prior to contract execution. Pursuant to the "Final Revised Public Participation Procedures" for water resource-related contract negotiations, published in *47 FR 7763*, Feb. 22, 1982, a tabulation is provided of all proposed contractual actions in each of the five Reclamation regions. Each proposed action is, or is expected to be, in some stage of the contract negotiation process in 1998. When contract negotiations are completed, and prior to execution, each proposed contract form must be approved by the Secretary of the Interior, or pursuant to delegated or redelegated authority, the Commissioner of Reclamation or one of the regional directors. In some instances, congressional review and approval of a report, water rate, or other terms and conditions of the contract may be involved.

Public participation in and receipt of comments on contract proposals will be facilitated by adherence to the following procedures:

1. Only persons authorized to act on behalf of the contracting entities may negotiate the terms and conditions of a specific contract proposal.
2. Advance notice of meetings or hearings will be furnished to those parties that have made a timely written request for such notice to the appropriate regional or project office of Reclamation.
3. Written correspondence regarding proposed contracts may be made available to the general public pursuant to the terms and procedures of the Freedom of Information Act (80 Stat. 383), as amended.
4. Written comments on a proposed contract or contract action must be submitted to the appropriate regional officials at the locations and within the time limits set forth in the advance public notices.
5. All written comments received and testimony presented at any public hearings will be reviewed and summarized by the appropriate regional office for use by the contract approving authority.

6. Copies of specific proposed contracts may be obtained from the appropriate regional director or his designated public contact as they become available for review and comment.

7. In the event modifications are made in the form of a proposed contract, the appropriate regional director shall determine whether republication of the notice and/or extension of the comment period is necessary.