

National Park have been classified, boundaries delineated, and outstandingly remarkable values identified.

Scoping and Public Meetings

Involvement of interested individuals and organizations will be a key element of the current conservation planning and environmental analysis process, and concurrently Tribal, federal, state, and local governments will be consulted. At this time it has not been determined whether an Environmental Assessment or an Environmental Impact Statement may be appropriate. However, all written responses and comments received during the forthcoming public meetings will aid in the preparation of either document. Suggestions regarding issues to be addressed and information relevant to determining scope of the current planning and analysis process are being sought, through July 14, 1999. Four public scoping meetings will be held from 6pm to 8pm, as noted below; additional information will be released via regional and local news media, and updates are also available by phone at (209) 372-0584.

June 22, San Francisco (Upper Fort Mason, Building 201, Golden Gate National Recreation Area, near the intersection of Bay and Franklin Streets);

June 23, Modesto (Mallard Inn, 1720 Sisk Road);

June 24, Mariposa (Best Western Yosemite Way Station, 4999 Highway 140);

June 28, Yosemite Valley (Visitor Center, East Auditorium).

Decision Process

Scope of issues identified to date include: cultural and natural resource protection, development standards for any facilities, land management, user capacities, appropriate types of recreation, and protection of visual resources. All scoping feedback received will be incorporated into the information base guiding the preparation of a comprehensive plan for future management of the river. Written comments should be addressed to the Superintendent, Yosemite National Park, PO Box 577, Yosemite National Park, California 95389, and must be postmarked not later than July 14, 1999 (or if sent via e-mail, transmitted by that date to

"Yose_Merced_River@nps.gov").

Notice of future developments, including availability of the draft **environmental** document and plan, will be accomplished via regional news media, direct mailings, and **Federal**

Register if warranted. The official responsible for final decision regarding the forthcoming plan is the Regional Director, Pacific West Region, National Park Service; the official responsible for subsequent implementation would be the Superintendent, Yosemite National Park.

Dated: June 4, 1999.

John J. Reynolds,

Regional Director, Pacific West Region.

[FR Doc. 99-14823 Filed 6-10-99; 8:45 am]

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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 Anvik Village, AK in the Possession of the American Museum of Natural History, New York, NY

AGENCY: National Park Service.

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 from Anvik Village, AK in the possession of the American Museum of Natural History, New York, NY.

A detailed assessment of the human remains was made by American Museum of Natural History professional staff in consultation with representatives of Anvik Village.

In 1903, human remains representing a minimum of seven individuals were excavated by Rev. John W. Chapman from AK, Yukon-Koyukuk Borough, Anvik Village, and donated to the Museum. No known individuals were identified. The 45 associated funerary objects include 11 pottery dishes; a baleen comb; a tobacco box; three wooden boxes; three metal knives; two knife handles; four implements; two handles; a graver's tool; six bone tubes; two bone needles; an ivory point; a scraper; two bear tooth pendants; a flint chip; and four metal bracelets.

These individuals have been identified as Native American based on burial practices and types of associated funerary objects. Geographic location is consistent with the post-contact territory of the Ingalik (an Athabascan group). The Ingalik have occupied Anvik Village since 1887 and for an undetermined period prior to that date. Some, perhaps all, of the graves date to the post-contact period. Burial practices

are consistent with interior Athabascan and Ingalik funerary practices. Associated funerary objects are consistent with Ingalik culture. Museum catalog information describes the remains as Athabascan.

Based on the above mentioned information, officials of the American Museum of Natural History have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of a minimum of seven individuals of Native American ancestry. Officials of the American Museum of Natural History have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 45 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. Lastly, officials of the American Museum of Natural History 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 and associated funerary objects and Anvik Village.

This notice has been sent to officials of Anvik Village, Ingalik Inc., and Doyon, Ltd. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Martha Graham, Registrar for Cultural Resources, Department of Anthropology, American Museum of Natural History, Central Park West at 79th Street, New York, NY 10024-5192; telephone: (212) 769-5846 before July 12, 1999. Repatriation of the human remains and associated funerary objects to Anvik Village may begin after that date if no additional claimants come forward.

Dated: June 1, 1999.

Francis P. McManamon,

Departmental Consulting Archeologist,

Manager, Archeology and Ethnography Program.

[FR Doc. 99-14828 Filed 6-10-99; 8:45 am]

BILLING CODE BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of the American Museum of Natural History, New York, NY

AGENCY: National Park Service.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the American Museum of Natural History, New York, NY which meets the definition of "sacred object" under Section 2 of the Act.

The cultural item is a Natoas bundle used in the Blackfeet Sun Dance. The bundle is comprised of a woman's headdress, a badger skin bag, a digging stick, a case for the items, a shawl for covering the bundle, four bags for the headdress parts, four bundle skins and wrappings, a paint outfit bag, nine paint bags, five sets of paints, a bag with skin scraps, seven rattles, a Nez Perce bag, a rawhide piece, three smudge sticks, a tripod for supporting the bundle, and a strap for the main bundle. This particular Natoas bundle is sometimes referred to as Many White Horses' Natoas bundle.

In 1906, the Museum purchased the bundle (AMNH Accession 1906-5), through intermediaries, from Mary Wolf Chief, the widow of Many White Horses. Mary Wolf Chief was co-keeper of the bundle who had the authority to sell the bundle, and voluntarily sold it to the Museum because she said that it had brought her bad luck.

Mr. Clayton Arrowtop traces his ancestry directly and without interruption to Many White Horses and Mary Wolf Chief, his great grandparents. During consultation, Mr. Arrowtop and Blackfeet elders identified the bundle as a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religion by its present-day adherents. Representatives of the Blackfeet Nation and Blackfeet elders have confirmed that Mr. Arrowtop is the appropriate custodian of the bundle.

Based on the above-mentioned information, officials of the American Museum of Natural History have determined that, pursuant to 43 CFR 10.2 (d)(3), 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 American Museum of Natural History have also determined that, pursuant to 43 CFR 10.2 (b)(1), Mr. Clayton Arrowtop can trace his ancestry directly and without interruption by means of the traditional kinship system of the Blackfeet Nation to Many White Horses and Mary Wolf Chief. Finally, officials of the Museum have determined that the Museum has right of possession, but that the Museum will waive that right in this case.

This notice has been sent to officials of the Blackfeet Nation. Any other lineal descendant, or representatives of any other Indian tribe that believes itself to be culturally affiliated with this object should contact Martha Graham, Registrar for Cultural Resources, Department of Anthropology, American Museum of Natural History, Central Park West at 79th Street, telephone: (212) 769-5846 before July 12, 1999. Repatriation of this object to Mr. Clayton Arrowtop may begin after that date if no additional claimants come forward.

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

Dated: May 27, 1999.

Francis P. McManamon,

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

[FR Doc. 99-14831 Filed 6-10-99; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items from Oregon in the Possession of the Hastings Museum of Natural and Cultural History, Hastings, NE

AGENCY: National Park Service.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Hastings Museum of Natural and Cultural History (formerly the Hastings Museum), Hastings NE which meet the definition of "unassociated funerary objects" under Section 2 of the Act.

The ten cultural items consist of eight black faceted glass beads and two white pony beads.

At an unknown date, museum records indicate nine black beads were excavated from a burial site in the state of Oregon by an unknown individual. In 1939, these beads were received by the Hastings Museum as part of an exchange with the John Bear Estate and catalogued as accession number 18429. During the inventory of 1989, eight black beads and two white beads were found associated with this accession number. It is unclear where the white beads came from or where the ninth black bead may be. The museum believes the white beads are associated with the remaining black beads.

Based on the material and types of beads present, these cultural items date to the post-1850 historic period. Consultation information provided by the Confederated Tribes of the Grand Ronde Community of Oregon shows that the aboriginal territory of the tribes include a large portion of western Oregon. Based on this information, officials of the Hastings Museum of Natural and Cultural History have determined that the geographical location of this grave was likely to have been within the aboriginal and historic territory of the Confederated Tribes of the Grand Ronde Community of Oregon.

Officials of the Hastings Museum of Natural and Cultural History have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these ten 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 an Native American individual. Officials of the Hastings Museum of Natural and Cultural History have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these items and the Confederated Tribes of the Grand Ronde Community of Oregon.

This notice has been sent to officials of the Confederated Tribes of the Grand Ronde Community of Oregon. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Teresa Kreutzer, Curator, Hastings Museum of Natural and Cultural History, P.O. Box 1286, Hastings, NE 68902; telephone: (402) 461-2399, fax: (402) 461-2379 before July 12, 1999. Repatriation of these objects to the Confederated Tribes of the Grand Ronde Community of Oregon 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: May 24, 1999.

Francis P. McManamon,

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

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