

SUMMARY: The National Area was established by Congress in 1974 for the purposes of conserving and interpreting an area containing unique cultural, natural, and recreational values, preserving as a free-flowing stream the Big South Fork of the Cumberland River and portions of its Clear Fork and New River stems and portions of their tributaries, and the development of the area's potential for healthful outdoor recreation.

This is the first GMP for the National Area prepared under National Park Service (NPS) policies and procedures. The Plan presents a long-term framework for managing the National Area by: (1) Examining the elements of required management found in its establishing and related legislation and NPS policy; and (2) identifying different applications of management units that would achieve two alternative management concepts. The alternative of "no-action" is also examined for comparison.

DATES: The comment period will extend for ninety (90) days from the date of this notice. A series of public meetings will be held in surrounding communities during this period. Local media will announce the times and locations and the National Area may be contacted for this information.

FOR FURTHER INFORMATION CONTACT: Superintendent Big South Fork NRRRA, 4564 Leatherwood Ford Road; Oneida, TN 37841; Telephone (423) 569-9778, e-mail: biso_superintendent@nps.gov.

SUPPLEMENTARY INFORMATION: Comments on this Draft GMP/EIS are solicited at this time. Comments may be provided to the Superintendent at the address below or at public meetings to be announced. Copies of the document may be obtained from the Superintendent.

Our practice is to make comments, including names and homes addresses of respondents, available for public review during regular business hours. Individual respondents may request that we withhold their home address from the rulemaking record, which we will honor to the extent allowable by law. There also may be circumstances in which we would withhold from the rulemaking record a respondent's identity, as allowable by law. If you wish for us to withhold your name and/or address, you must state this prominently at the beginning of your comments. We will make all submissions from organizations or businesses, and from individuals identifying themselves as representatives or officials of organizations or businesses, available for public inspection in their entirety.

Dated: February 10, 2000.

Daniel W. Brown,

Acting Regional Director, Southeast Region.

[FR Doc. 00-4831 Filed 2-29-00; 8:45 am]

BILLING CODE 4310-70-M

DEPARTMENT OF THE INTERIOR

National Park Service

Cape Cod National Seashore Advisory Commission; Notice of Meeting

Notice is hereby given in accordance with the Federal Advisory Committee Act (Pub. L. 92-463, 86 Stat. 770, 5 U.S.C. App 1, section 10) that a meeting of the Cape Cod National Seashore Advisory Commission will be held on Friday, March 17, 2000.

The Commission was reestablished pursuant to Public Law 87-126 as amended by Public Law 105-280. The purpose of the Commission is to consult with the Secretary of the Interior or his designee, with respect to matters relating to the development of Cape Cod National Seashore, and with respect to carrying out the provisions of sections 4 and 5 of the Act establishing the Seashore. The Commission members will meet at 1 p.m. at Headquarters, Marconi Station, Wellfleet, MA for the regular business meeting to discuss the following:

1. Adoption of Agenda
2. Approval Minutes Previous 3 Meetings: October 1, 1999, November 19, 1999, January 14, 2000
3. Reports of Officers
4. Subcommittee Report—Personal Watercraft
5. Superintendent's Report Salt Pond Visitor Center—funding and design
Nominations process—alternate Adv. Commission members
Highlands Center
Shuttle—Provincetown
Fort Hill—burn update
Horseshoe crabs
Outer Cape water study—USGS
6. Old Business
Commercial Certificates—Head of the Meadow Gas Station (deferred) and Jack's Gas
Adv. Commission Handbook
7. New Business
8. Agenda for next meeting
9. Date for next meeting
10. Public Comment
11. Adjournment

The meeting is open to the public. It is expected that 15 persons will be able to attend in addition to Commission members.

Interested persons may make oral/written presentations to the Commission

during the business meeting or file written statements. Such requests should be made to the Superintendent at least seven days prior to the meeting. Further information concerning the meeting may be obtained from the Superintendent, Cape Cod National Seashore, 99 Marconi Site Road, Wellfleet, MA 02667.

Dated: February 22, 2000.

Maria Burks,

Superintendent.

[FR Doc. 00-4833 Filed 2-29-00; 8:45 am]

BILLING CODE 4310-70-P

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent To Repatriate Cultural Items in the Possession of the Denver Art Museum, Denver, CO

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 Denver Art Museum, Denver, CO which meet the definition of "object of cultural patrimony" under Section 2 of the Act.

The five cultural items are a Motoki Society buffalo headdress bundle consisting of a parfleche and a cap made of bison fur with horns; a Motoki Society belt constructed from a bison tail; a Dog Society bundle consisting of parfleche and a feather headdress, the headdress has a leather cap and trailer with feathers (possibly hawk) attached; a Dog Society headdress which consists of a separate head piece and trailer or sash; and a Dog Society bundle consisting of a parfleche, dog skin sash, and a stick rattle covered with red flannel.

The Motoki Society buffalo headdress bundle was in the keeping of a society member named Black Faced Woman until 1938, when her son, Jack Low Horn, sold this bundle to Madge Hardin Walters. In 1939, Walters sold the bundle to the Denver Art Museum where it was accessioned as 1939.127. Oral traditions of the descendants of Black Faced Woman state that she died in 1946.

The Motoki Society belt is a component of a Motoki Society buffalo headdress bundle which was in the keeping of a society member named Handsome Woman until her death in early 1938. In June 1938, Handsome Woman's daughter, Mrs. Strangling Wolf, sold the bundle to Madge Hardin

Walters. In 1939, Walters sold the bundle to the Denver Art Museum where it was accessioned as 1939.68. In 1948, this bundle was exchanged to the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, but the belt was retained by the Denver Art Museum.

In 1939, the Dog Society bundle was sold by its keeper, a citizen of the Piegan Nation named Bull Plume, to Percy Creighton, a citizen of the Blood Tribe. In April 1939, Creighton sold the headdress bundle to Madge Hardin Walters. In 1940, Walters sold this bundle to the Denver Art Museum where it was accessioned as 1940.157.

In 1937, the Dog Society headdress was in the keeping of an unnamed woman who was probably a member of the Dog Society until her death in March or April of 1937. In April 1937, a citizen of the Blood Tribe named Big Sorrel Horse acquired the headdress and sold it to Madge Hardin Walters. In 1938, Walters sold this headdress to the Denver Art Museum, where it was accessioned as 1938.142.

In 1938, the Dog Society sash bundle was sold by a man named Running Weasel to Percy Creighton, and that same year Creighton sold this bundle to Madge Hardin Walters. In January 1939, Walters sold this Dog Society sash bundle to the Denver Art Museum where it was accessioned as 1939.124. Creighton's correspondence to Walters contains the statement that the Dog Society wished to retain the bundle for society usage, but Running Weasel sold it anyway.

Denver Art Museum records show that the above five cultural items originated from two societies of the Blood Tribe during the 1930s. Consultation in 1998 with representatives and religious leaders of the Blood Tribe confirm the identifications of the cultural items as originating from the two societies of the tribe. The Blood Tribe is one of four tribes comprising the Blackfoot Confederacy, which also includes the Blackfeet Nation, the Piegan Nation, and the Siksika Nation. The present-day Blackfoot Confederacy is descended from the four tribes of the Blackfoot Confederacy as it existed during the 1930s.

The Blackfeet Nation, acting on behalf of the Blackfoot Confederacy, submitted a claim to the Denver Art Museum containing evidence showing that society organizations hold communal title to bundles which are ritually transferred from one keeper to the next. Denver Art Museum's analysis of the records of transactions showed that the individuals who sold each of the above

five cultural items were acting as individuals who lacked authority to alienate these communally-owned cultural items.

Based on the above mentioned information, officials of the Denver Art Museum have determined that, pursuant to 43 CFR 10.2 (d)(4), these five cultural items have ongoing historical, traditional, and cultural importance central to the tribe itself, and could not have been alienated, appropriated, or conveyed by any individual and were considered inalienable at the time the objects were separated from the group. Officials of the Denver Art Museum 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 Blackfeet Nation on behalf of the Blackfoot Confederacy (Blackfeet Nation, Piegan Nation, Blood Tribe, and Siksika Nation).

This notice has been sent to officials of the Blackfeet Nation and the Blackfoot Confederacy (Blackfeet Nation, Piegan Nation, Blood Tribe, and Siksika Nation). Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Nancy J. Blomberg, Curator of Native Arts, Denver Art Museum, 100 West 14th Avenue Parkway, Denver, CO 80204; telephone: (720) 913-0161 before March 31, 2000. Repatriation of these objects to the Blackfeet Nation on behalf of the Blackfoot Confederacy (Blackfeet Nation, Piegan Nation, Blood Tribe, and Siksika Nation) may begin after that date if no additional claimants come forward.

Dated: February 24, 2000.

Francis P. McManamon,

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

[FR Doc. 00-4829 Filed 2-29-00; 8:45 am]

BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items in the Possession of the Heard Museum, Phoenix, AZ

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 Heard Museum,

Phoenix, AZ which meets the definition of "sacred object" under Section 2 of the Act.

The cultural items consist of two rattles and four paddles. The first rattle is made of leather, bamboo, porcupine quills and fur. The second rattle is made of leather, cotton string, fur, and feathers. The four paddles are painted wood.

In 1973, the first rattle was donated to the Heard Museum by Dr. and Mrs. Byron Butler; and the rattle was collected at an unknown date in an unknown location. In 1974, the second rattle was donated to the Heard Museum by Woodard's Indian Arts; and the rattle was collected at an unknown date in an unknown location. In 1983, the four paddles were donated to the Heard Museum by Mr. and Mrs. Byron Harvey III; and these paddles were collected at an unknown date in an unknown location.

Consultation evidence presented by representatives of the Navajo Nation indicates that these rattles and paddles are used in a number of ceremonies including the Male Shooting Way Chant. Consultation further indicates these six cultural items are specific ceremonial objects needed by traditional Navajo medicine men for the practice of traditional Navajo ceremonies.

Based on the above-mentioned information, officials of the Heard Museum have determined that, pursuant to 43 CFR 10.2(d)(3), these six 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 Heard Museum 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 Navajo Nation.

This notice has been sent to officials of the Navajo Nation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Gloria Lomahaftewa, Assistant to the Director for Native American Relations, Heard Museum, 2301 N. Central Ave., Phoenix, AZ 85004-1480; telephone: (602) 252-8840 before March 31, 2000. Repatriation of these objects to the Navajo Nation may begin after that date if no additional claimants come forward.