

Protection Agency pursuant to the OPA, the agencies have divided their respective responsibilities for oil spill prevention and response according to the definition of "coast line" contained in the Submerged Lands Act, 43 U.S.C. 1301(c) (59 FR 9494-9495). Nothing herein is intended to affect the implementation or administration of that MOU.

VI. Modification

Either party to this agreement may propose modifications by submitting them in writing to the head of the other Department. No modification may be adopted except with the consent of both parties. Both parties shall indicate their consent to or disagreement with any proposed modification within 60 days of receipt. Upon the request of either party, representatives of both parties shall meet for the purpose of considering modifications to this agreement.

VII. Termination

This MOU may be terminated by either party upon 60-day written notice to the other party.

VIII. Administration

This MOU will be administered by DOI's Minerals Management Service and DOT's Research and Special Programs Administration or such successor agencies as may be designated by the respective Secretaries.

IX. Effective Date

This MOU is effective upon acceptance by both parties as indicated by the signatures below.

Dated: December 10, 1996.

Department of the Interior.

Bruce Babbitt,

Secretary.

Dated: December 10, 1996.

Department of Transportation

Federico Peña,

Secretary.

[FR Doc. 97-3769 Filed 2-13-97; 8:45 am]

BILLING CODE 4310-MR-M

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of Bandelier National Monument, National Park Service, Los Alamos, NM—Correction

AGENCY: National Park Service, Interior.

ACTION: Notice.

Correction

In notice document 96-32095 beginning on page 66694 in the issue of Wednesday, December 18, 1996 make the following corrections:

On page 66694, in the third column, in the second paragraph, include the Pueblo of Santa Ana in the list of consulted Indian tribes.

On page 66695, in the second column, in the second paragraph, include the Pueblo of Santa Ana in the list of Indian tribes with a shared group identity reasonably traced to the 37 sets of Native American human remains and ten associated funerary objects.

On page 66695, in the second column, in the third paragraph, include the Pueblo of Santa Ana in the list of notified Indian tribes.

On page 66695, in the third column, in the first paragraph, include the Pueblo of Santa Ana, the Pueblo of Santa Clara, and the Pueblo of Santo Domingo in the list of Indian tribes to whom the 37 sets of Native American human remains and ten associated funerary objects may be repatriated.

Dated: February 5, 1997.

Francis P. McManamon,

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

[FR Doc. 97-3684 Filed 2-13-97; 8:45 am]

BILLING CODE 4310-70-F

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from near Yerington, Nevada, in the Possession of the Nevada State Museum, Carson City, 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), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains and associated funerary objects near Yerington, Nevada, in the possession of the Nevada State Museum, Carson City, NV.

A detailed assessment of the human remains and associated funerary objects was made by the Nevada State Museum professional staff in consultation with representatives of the Yerington Paiute Tribe.

Before 1970, human remains representing one individual were collected by an unknown person and delivered to the Nevada State Museum. "Yerington" was written on the box the human remains were delivered in. No known individual was identified. No associated funerary objects are present.

Morphological evidence indicates this individual is Native American based on cranial shape and dental traits. One tooth in the cranium shows pre-contact type wear and lingual tilting, supporting precontact but otherwise unknown age. Historic and ethnographic evidence indicates only the Yerington Paiute Tribe has occupied the Yerington area in historic times, and no non-Paiute precontact cultures have been identified within the Yerington area. Oral tradition presented by representatives of the Yerington Paiute Tribe supports this conclusion.

In 1984, human remains representing one individual were recovered during water line construction by the City of Yerington, Nevada. No known individual was identified. The 759 associated funerary objects include: 12 white buttons, one blue button, and 745 turquoise-colored, blue and black glass trade beads.

Morphological evidence indicates this individual is Native American based on cranial shape and dental traits. The associated funerary objects date this burial to after 1840. The manner of internment and the presence of glass beads and clothing buttons are consistent with Northern Paiute burials in this region. Consultation evidence indicates the Yerington Paiute Tribe has occupied this area since precontact times. Historic and ethnographic evidence indicates only the Yerington Paiute Tribe has occupied the Yerington area in historic times, and no non-Paiute precontact cultures have been identified within the Yerington area.

In 1987, human remains representing one individual were recovered from Smith Valley, Lyon County, NV, by the Nevada Division of Investigations and turned over to the Nevada State Museum when it was determined to be a Native American individual. No known individual was identified. No associated funerary objects are present.

Historic and ethnographic evidence indicates only the Yerington Paiute Tribe has occupied the Yerington area in historic times, and no non-Paiute precontact cultures have been identified within the Yerington area. Oral tradition presented by representatives of the Yerington Paiute Tribe support this conclusion.

In May of 1990, human remains representing one individual was found by a private citizen near Yerington, Nevada, and reported to the Lyon County Sheriff's Office. No known individual was identified. The eight associated funerary objects include: denim jeans, a wool army jacket, a braided hackamore bosal, metal rings and leather representing a saddle, and

wrappings consisting of a rabbit skin blanket, and possibly a wool blanket.

Based on biometric attributes, this individual has been identified as Paiute. The associated funerary objects date this burial to ca. 1920. The tightly flexed posture, talus burial setting, twined rabbit skin blanket, and burial with horse tack is also consistent with specifically Northern Paiute burial practices. Consultation evidence indicates the Yerington Paiute Tribe has occupied this area since precontact times.

In 1990, human remains representing one individual were recovered by the Nevada Division of Investigations during shallow land leveling operations preparing a hay pad in a sandy area of a privately owned ranch near Yerington, Nevada. The human remains were identified as Native American and turned over to the Nevada State Museum. No known individual was identified. No associated funerary objects are present.

Historic and ethnographic evidence indicates only the Yerington Paiute Tribe has occupied the Yerington area in historic times, and no non-Paiute precontact cultures have been identified within the Yerington area. Oral tradition presented by representatives of the Yerington Paiute Tribe support this conclusion.

At an unknown date, human remains representing one individual were exposed by heavy equipment on the John Connaly (Connolly?) Ranch in Mason Valley, Nevada, and turned over to the Nevada State Museum by an unknown person. No known individual was identified. The 1,870 associated funerary objects include: a leather thong, a rubber shoe fragment, four buttons (two bone, two white glass), three metal shanked buttons, 1,803 glass beads, a brass band (1 by 2 inches) and 57 olivella shell beads.

Morphological evidence indicates this individual is Native American based on biometric attributes, cranial shape, and dental traits. The associated funerary objects indicates this burial dates after 1840, and are consistent with funerary objects present in known Northern Paiute (including Yerington Paiute) historic burials. Consultation evidence presented by representatives of the Yerington Paiute Tribe indicates the area of Connolly Ranch was a burial area for a Yerington Paiute family.

At an unknown date, human remains representing one individual were found by Mr. and Mrs. George Compston, "near Yerington", Nevada and donated to the Nevada State Museum. No known individual was identified. The approximately 3,135 associated funerary

objects include: 3,071 glass trade beads, 60 pine nuts, several twine and cordage fragments, four buttons, and wood fragments.

This individual has identified as Native American based on the associated funerary objects present. The associated funerary objects also indicate this burial dates after 1840, when such objects became locally available with the immigration of American settlers through Nevada. The cloth wrapping, associated beads and pine nuts indicates this was an intentional Northern Paiute burial. Consultation evidence indicates the Yerington Paiute Tribe has occupied this area since precontact times.

Based on the above mentioned information, officials of the Nevada State Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of seven individuals of Native American ancestry. Officials of the Nevada State Museum have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 5,772 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 Nevada State Museum have determined that, pursuant to 25 U.S.C. 3001 (2), and 43 CFR 10.9 (d)(1) there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Yerington Paiute Tribe.

This notice has been sent to officials of the Yerington Paiute Tribe, Fallon Paiute Shoshone Tribes, Washoe Tribe of California and Nevada, Walker River Paiute Tribe, and Pyramid Lake Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Amy Dansie, Nevada Division of Museums and History NAGPRA coordinator, 600 N. Carson, Carson City, Nevada 89710; telephone: (702) 687-4810, extension 245, before March 17, 1997. Repatriation of the human remains and associated funerary objects to the Yerington Paiute Tribe may begin after that date if no additional claimants come forward.

Dated: January 31, 1997.

Veletta Canouts,

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

[FR Doc. 97-3683 Filed 2-13-97; 8:45 am]

BILLING CODE 4310-70-F

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from Kenai, AK, in the Possession of the University of Alaska Museum, Fairbanks, AK

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), 25 U.S.C. 3003 (d), of the completion of an inventory of human remains and associated funerary objects in the possession of the University of Alaska Museum, Fairbanks, AK.

A detailed assessment of the human remains was made by University of Alaska Museum professional staff in consultation with representatives of the Kenaitze Indian Tribe.

In 1960, human remains representing one individual were recovered from private lands across from the Moose River Bridge and the Sterling Highway, Kenai, AK by Mr. Frederick Hadleigh-West. No known individual was identified. The two associated funerary objects include faunal material and a white clay bead.

Ethnographic evidence and historical documents indicate the area surrounding Kenai, AK, are traditionally associated with the Kenaitze Indian Tribe based on types of associated funerary objects, early written accounts, and oral history. Consultation evidence presented by representatives of the Kenaitze Indian Tribe indicates that this site is located within a known traditional burial area.

Based on the above mentioned information, officials of the University of Alaska Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the University of Alaska Museum have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the two 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 University of Alaska 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 and associated funerary objects and the Kenaitze Indian Tribe.

This notice has been sent to officials of the Kenaitze Indian Tribe. Representatives of any other Indian tribe