

**DEPARTMENT OF THE INTERIOR****Bureau of Land Management**

[UT-912-08-0777-52]

**Utah Resource Advisory Council**

**AGENCY:** Bureau of Land Management, Interior.

**ACTION:** Notice of Advisory Council meeting.

**SUMMARY:** Utah's Resource Advisory Council (RAC) will meet January 28-29, 1998, at the Bureau of Land Management's Dixie Field Office, 345 East Riverside Drive, St. George, Utah. On January 28, the RAC will be touring portions of the Dixie Resource Area to be shown examples of emerging issues facing public land managers resulting from the pressure of urban growth. This tour will focus on recreation conflicts and opportunities, other issues pertaining to community-based planning initiatives, the Washington County Habitat Conservation Plan, land exchange impacts, and Wild and Scenic River Studies. The RAC will be briefed on how these matters are being addressed in the Dixie Resource Management Plan (which is expected to be published later in the year).

On January 29, the RAC along with Utah's Leadership Team will be given a presentation on the Automated Land and Mineral Record System (ALMRS). ALMRS/Modernization will substantially increase BLM's internal efficiency and level of customer service.

**FOR FURTHER INFORMATION:** Resource Advisory Council meetings are open to the public; however, transportation, meals, and overnight accommodations are the responsibility of the participating public. A public comment period has been set for January 29, from 8:00-8:30 a.m. Anyone wishing to attend the meeting and/or to address the Council should contact Sherry Foot, Special Programs Coordinator, Bureau of Land Management, 324 South State Street, Salt Lake City, Utah, 84111; telephone (801) 539-4195.

Dated: January 5, 1998.

**G. William Lamb,**  
State Director.

[FR Doc. 98-651 Filed 1-9-98; 8:45 am]

BILLING CODE 4310-DQ-M

**DEPARTMENT OF THE INTERIOR****National Park Service**

**Notice of Intent to Repatriate a Cultural Item from South Carolina in the Possession of the Museum of Early Southern Decorative Arts, Old Salem, Inc., Winston-Salem, NC**

**AGENCY:** National Park Service, Interior.

**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 from South Carolina in the possession of the Museum of Early Southern Decorative Arts, Old Salem, Inc., Winston-Salem, NC which meets the definition of "unassociated funerary object" under 43 CFR 10.2 (d).

The object is a crescent-shaped silver gorget. The gorget has the name "FINEY GEORGE" engraved on the front center surrounded by a Neo-classical engraved border. On the back of the gorget there are two snakes engraved in a different hand than the front engraving. The back also has two silversmith's marks, *Machen*, in script within a serrated rectangle.

In 1972, this gorget was donated to the Museum of Early Southern Decorative Arts, a division of Old Salem, Inc. By Mr. G. Wilson Douglas, Jr.. Donor information indicates Mr. Douglas purchased this gorget from Mr. John P. Hart, York, SC who had removed the gorget from an Indian grave on the Catawba River on the South Carolina side near Van Wyck, SC.

Based on the silversmith's mark, this gorget was made by Thomas W. Machen of New Bern, NC between 1800-1825. The area near Van Wyck, SC indicated by the donor information is an historic Catawba burial ground used as recently as the Civil War. Consultation evidence presented by representatives of the Catawba Indian Nation indicate the engraved name "FINEY GEORGE" is most likely a linguistic error in the spelling of Piney George, also known as Pine Tree George. Piney George appears in written histories of the Catawba (Brown, 1966), as well as in Revolutionary War pension rolls, which list Piney George as having the rank of Captain. Further, in Catawba tradition the rank of Captain would have been designated by the use of two snake effigies such as those that appear on the gorget.

Officials of Old Salem, Inc. have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), this cultural item 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 specific burial site of an Native American individual. Officials of Old Salem, Inc. 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 this item and the Catawba Indian Nation.

This notice has been sent to officials of the Catawba Indian Nation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this object should contact Hobart G. Cawood, President, Old Salem Inc., Box F, Salem Station, Winston-Salem, NC 27108; telephone (910) 721-7300 before February 11, 1998.

Repatriation of this object to the Catawba Indian Nation may begin after that date if no additional claimants come forward.

Dated: January 6, 1997.

**Francis P. McManamon,**

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

[FR Doc. 98-660 Filed 1-9-98; 8:45 am]

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 Oklahoma Historical Society, Oklahoma City, OK**

**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 Oklahoma Historical Society, Oklahoma City, OK which meets the definition of "sacred object" and "object of cultural patrimony" under 43 CFR 10.2 (d).

The cultural item is a pipe consisting of a unworked tubular L-shaped catlinite bowl and wooden stem. The wooden stem is carved in alternating spiral and disc shapes, and the spiral sections have yellow, blue, and red paints applied. Attached to the stem is one broken semi-tanned thong and two additional thongs threaded through five tubular bone sections followed by a tin cone at the end.

In 1928, this pipe was donated to the Oklahoma Historical Society by Mr. W.T. Gault (Goit Collection). Donor information indicates that W.P. Campbell collected this pipe in Oklahoma City in 1911 from Burnt-All-Over. Accession records list this pipe as "Cheyenne." However, a 1914 publication of the Society's *Historia* states that Mr. Goit "received these items directly from the hands of the original owners" and that the donation was actually made in 1914.

No information is known by the Oklahoma Historical Society or has been presented by the Northern Cheyenne Tribe of Montana regarding the pipe's possession by Burnt-All-Over (1837-1917). Oral tradition evidence presented by representatives of the Northern Cheyenne Tribe of Montana, including Mr. James Blackwolf, Keeper of the Sacred Medicine Hat Bundle, indicates this pipe originally came from the Sacred Medicine Hat Bundle. Representatives of the Northern Cheyenne Tribe of Montana have indicated this pipe is necessary for the practice of traditional Native American religion by present-day adherents. Representatives of the Northern Cheyenne have further stated that "This Pipe was and still is essential to the wholeness and well-being of the Sacred Hat, a sacred covenant of the Cheyenne People which has been with them since time immemorial." Finally, representatives of the Northern Cheyenne Tribe of Montana have stated that this pipe has ongoing historical, traditional, and cultural importance central to the culture itself and could not be alienated by any individual.

Based on the above-mentioned information, officials of the Oklahoma Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(3), this cultural item is 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 Oklahoma Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(4), this cultural item has ongoing historical, traditional, and cultural importance central to the culture itself, and could not have been alienated, appropriated, or conveyed by any individual. Officials of the Oklahoma Historical Society 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 this item and the Northern Cheyenne Tribe of Montana.

This notice has been sent to officials of the Cheyenne and Arapaho Tribes of Oklahoma and the Northern Cheyenne

Tribe of Montana. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Jeffrey Briley, Registrar, Oklahoma Historical Society, 2100 N. Lincoln Blvd., Oklahoma City, OK 73105; telephone: (405) 522-5247 before February 11, 1998. Repatriation of these objects to the Northern Cheyenne Tribe of Montana 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: January 6, 1998.

**Francis P. McManamon,**

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

[FR Doc. 98-659 Filed 1-9-98; 8:45 am]

BILLING Code 4310-70-F

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from Maine in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA**

**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 from Maine in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA.

A detailed assessment of the human remains was made by Peabody Museum of Archaeology and Ethnology professional staff in consultation with representatives of the Aroostook Band of Micmac Indians, the Houlton Band of Maliseet Indians, the Passamaquoddy Indian Tribe, and the Penobscot Indian Nation.

In 1919, human remains representing one individual were donated to the Peabody Museum by Arlo and Oric Bates. No known individual was identified. No associated funerary objects are present.

Museum information indicates these human remains were collected by the donors from a shellheap on State Island, Frenchman Bay, Gouldsboro, ME. Other material culture recovered at this site

indicates it has an Etchemin occupation dating to the late precontact period (1350-1600 A.D.). Historical documents and continuities of Etchemin material culture indicate the Etchemin groups in this particular area are an ancestral culture to both the present day Penobscot Indian Nation and the Passamaquoddy Indian Tribe.

Based on the above mentioned information, officials of the Peabody Museum of Archaeology and Ethnology 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 Peabody Museum of Archaeology and Ethnology 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 the Penobscot Indian Nation and the Passamaquoddy Indian Tribe.

In 1878, human remains representing three individuals were recovered from a shell heap at Oak Point, Great Deer Island, ME by Manly Hardy during excavations conducted by a Peabody Museum expedition. No known individuals were identified. No associated funerary objects are present.

Based on material culture, the Oak Point site has been identified as having an Etchemin occupation dating to the late precontact period (1050-1600 A.D.). Further, historical documents and continuities of Etchemin material culture indicate that Etchemin groups are an ancestral culture in this particular region to the present day Penobscot Indian Nation.

In 1882, human remains representing one individual were donated to the Peabody Museum by James E. Knowlton. These remains are recorded in museum records as having come from Tatman's or Taplan's [Tappan's] Island on the Damariscotta River, ME and were collected by Fellows S. Knowlton. No known individual was identified. The nine associated funerary objects are ceramic sherds.

Based on the associated funerary objects, this site has been identified as having an Etchemin occupation dating to the late precontact period (1050-1600 A.D.). Further, historical documents and continuities of Etchemin material culture indicate that Etchemin groups are an ancestral culture in this particular region to the present day Penobscot Indian Nation.

In 1885, human remains representing one individual were donated to the Peabody Museum by James E. Knowlton. These remains are recorded as having come from a shell heap on