These associated funerary objects include four anthropomorphic figures, one piece of china, eight ground and pecked stones, and six other items including lime covered quartz, volcanic stones, and a possible plume holder.

Based on consultation evidence presented by representatives of the Pueblo of Jemez, the four anthropomorphic figures were made exclusively for burial in these caches and are intended to represent human remains. Consultation evidence further indicates that the remaining 15 cultural items were intentionally placed with the six figures as associated funerary objects.

Based on the ceramic types recovered from this site, Pecos Pueblo was occupied into the historic period 1300-1700. Historic records document occupation at the site until 1838 when the last inhabitants left the Pueblo and went to the Pueblo of Jemez. In 1936, an Act of Congress recognized the Pueblo of Jemez as a ''consolidation'' and ''merger'' of the Pueblo of Pecos and the Pueblo of Jemez; this Act further recognizes that all property, rights, titles, interests, and claims of both Pueblos were consolidated under the Pueblo of Jemez.

Further evidence supporting a shared group identity between the Pecos and Jemez pueblos emerges in numerous aspects of present-day Jemez life. The 1992-1993 Pecos Ethnographic Project (unrelated to NAGPRA) states: ''[T]he cultural evidence of Pecos living traditions are 1) the official tribal government position of a Second Lieutenant/Pecos Governor; 2) the possession of the Pecos Pueblo cane of office; 3) the statue and annual feast day of Porcingula (Nuestra Senora de los Angeles) on August 2; 4) the Eagle Watchers' Society; 5) the migration of Pecos people in the early nineteenth century; 6) the knowledge of the Pecos language by a few select elders.'' (Levine 1994:2-3)

Based on the above mentioned information, officials of the Peabody Museum of Archaeology and Ethnology and the Robert S. Peabody Museum of Archaeology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 1,922 individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology and the Robert S. Peabody Museum of Archaeology have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 534 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 Robert S. Peabody Museum of Archaeology have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 19 objects from the three caches at Pecos Pueblo listed above are reasonably believed to have been made exclusively to be 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 Peabody Museum of Archaeology and Ethnology and the Robert S. Peabody Museum of Archaeology 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 the Pueblo of Jemez.

This notice has been sent to officials of the Apache Tribe of Oklahoma, the Comanche Tribe of Oklahoma, the Hopi Tribe, the Jicarilla Apache Tribe, the Kiowa Tribe, the Mescalero Apache Tribe, the Navajo Nation, Pueblo of Cochiti, the Pueblo of Jemez, Pueblo of Santo Domingo, the Pueblo of Zuni, and the Wichita and Affiliated Tribes. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Barbara Issac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Ave., Cambridge, MA 022138; telephone (617) 495-2254; or James W. Bradley, Director, Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA 01810; telephone: (978) 749-4490, before November 12, 1998. Repatriation of the human remains and associated funerary objects to the Pueblo of Jemez may begin after that date if no additional claimants come forward.

Dated: October 2, 1998.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 98–27320 Filed 10–9–98; 8:45 am]

BILLING CODE 4310–70–F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items from the Pecos Valley, NM in the Possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, and the Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA

AGENCY: National Park Service, DOI.

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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, and the Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA which meet the definition of ''unassociated funerary object'' under Section 2 of the Act.

The 488 cultural items are ceramic vessels, ceramic fragments, medicine bundle contents, stone drills, bone flutes, shell tinklers, shell ornaments, shell necklaces, a concretion, bone whistles, a crystal, a bone button, effigies, pipes, bone beads, projectile points, stone scrapers, bead bracelets, turquoise pendants, shell pendants, worked shell, cordage, fossils, a clay ball, wrappings, bone tubes, bone knives, stone drills, pieces of obsidian, stone axes, polishing stones, hammerstones, shell fragments, flint chips, pebbles, wooden and copper crosses, a brush, lumps of paint, textiles, buffalo hair, moccasins, sandals, pieces of copper ore and lead ore, bone awls, and a stone pendant.

Between 1915-1929, 33 of these cultural items were recovered during the excavations of Dick's Pueblo, Forked Lightning Pueblo, Loma Lothrop, and Rowe Pueblo conducted by Alfred Vincent Kidder under the auspices of Phillips Academy, Andover, MA.

Between 1915-1929, 455 cultural items were recovered during the excavation of Pecos Pueblo conducted by Alfred Vincent Kidder under the auspices of Phillips Academy, Andover, MA.

Excavation records indicate the human remains with whom these objects were associated were not collected. Based on archaeological evidence resulting from the work of A.V. Kidder (1958) and more recent research by Linda S. Cordell (1998), as well as expert opinion of traditional religious leaders at the Pueblo of Jemez, there is a preponderance of evidence that the pueblos of Dick's Ruin, Forked Lightning, Loma Lothrop, and Rowe Pueblo coalesced at Pecos Pueblo during the 14th century.

Based on the ceramic types recovered from this site, Pecos Pueblo was occupied into the historic period 1300-1700. Historic records document occupation at the site until 1838 when the last inhabitants left the Pueblo and went to the Pueblo of Jemez. In 1936, an Act of Congress recognized the Pueblo of Jemez as a ''consolidation'' and ''merger'' of the Pueblo of Pecos and the Pueblo of Jemez; this Act further

recognizes that all property, rights, titles, interests, and claims of both Pueblos were consolidated under the Pueblo of Jemez.

Further evidence supporting a shared group identity between the Pecos and Jemez pueblos emerges in numerous aspects of present-day Jemez life. The 1992-1993 Pecos Ethnographic Project (unrelated to NAGPRA) states: ''[T]he cultural evidence of Pecos living traditions are 1) the official tribal government position of a Second Lieutenant/Pecos Governor; 2) the possession of the Pecos Pueblo cane of office; 3) the statue and annual feast day of Porcingula (Nuestra Senora de los Angeles) on August 2; 4) the Eagle Watchers' Society; 5) the migration of Pecos people in the early nineteenth century; 6) the knowledge of the Pecos language by a few select elders.'' (Levine 1994:2-3)

Based on the above mentioned information, officials of the Peabody Museum of Archaeology and Ethnology and the Robert S. Peabody Museum of Archaeology have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), these 488 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 Peabody Museum of Archaeology and Ethnology and the Robert S. Peabody Museum of Archaeology 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 Pueblo of Jemez.

This notice has been sent to officials of the Apache Tribe of Oklahoma, the Comanche Tribe of Oklahoma, the Hopi Tribe, the Jicarilla Apache Tribe, the Kiowa Tribe, the Mescalero Apache Tribe, the Navajo Nation, Pueblo of Cochiti, the Pueblo of Jemez, Pueblo of Santo Domingo, the Pueblo of Zuni, and the Wichita and Affiliated Tribes. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Barbara Issac, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, 11 Divinity Ave., Cambridge, MA 022138; telephone (617) 495-2254; or James W. Bradley, Director, Robert S. Peabody Museum of Archaeology, Phillips Academy, Andover, MA 01810; telephone: (978) 749–4490 before November 12, 1998. Repatriation of these objects to the Pueblo of Jemez may begin after that date if no additional claimants come forward.

Dated: October 2, 1998.

Francis P. McManamon,

Departmental Consulting Archeologist, Manager, Archeology and Ethnography Program.

[FR Doc. 98–27321 Filed 10–9–98; 8:45 am]

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DEPARTMENT OF THE INTERIOR

Bureau of Reclamation

4.5 Foot Spillway Gate Extensions, Glen Canyon Dam

AGENCY: Bureau of Reclamation, Interior.

ACTION: Decision to postpone installation.

SUMMARY: Based upon recommendations from the Adaptive Management Work Group (AMWG), the Secretary of the Interior has decided to postpone the permanent installation of the 4.5 foot spillway gate extensions on Glen Canyon Dam. During this postponement, the operation of the dam, as stated in the Record of Decision, shall be in accordance with the Annual Operating Plan (AOP) process and shall not include the reservation of storage to compensate for space that would have been created by the installation of the spillway gate extensions.

SUPPLEMENTARY INFORMATION: Since large dam releases have significant impacts on downstream resources, the Glen Canyon Dam Environmental Impact Statement (GCDEIS) contained recommendations on restricting the frequency of large releases above powerplant capacity, citing two options for controlling such releases. The Record Of Decision (ROD) for the GCDEIS selected the option of installing spillway gate extensions rather than the option of providing a greater vacant storage space buffer to reduce the frequency of powerplant bypasses.

GCDEIS and Grand Canyon Protection Act (GCPA) Conclusions Regarding Powerplant Bypasses

The majority of the Glen Canyon Environmental Studies (GCES) Phase 1 research work took place in the mid-1980's, when the releases from Glen Canyon Dam were at an all time high since the construction of the dam. These flood flows were radically different than historic releases and caused such large downstream effects that they greatly influenced the GCES recommendations. On page 83 of the final GCES Phase 1 report, the first and foremost conclusion was that ''Adverse downstream consequences are caused primarily by sustained flood releases significantly greater than powerplant capacity and by fluctuating releases'', noting the erosive effect of floods on sand deposits and vegetation. Generally, these conclusions suggested the elimination or reduction of flood flows.

In the committee report accompanying the GCPA legislation, the Congress continued this thinking on adverse impacts by stating that ''Flood releases from the dam erode beaches used by recreational rafters and campers. The river's now reduced sediment loads are inadequate to replenish beaches, even if flood releases occur once every twenty years. Flood releases destroy riparian vegetation and birds.'' The Act did not specify remedial measures, but seemed to imply that even the aggressive spill avoidance strategy that had been implemented to reduce spill frequency might be insufficient.

These conclusions produced the GCDEIS decision to reduce the return period of powerplant bypasses above 45,000 cfs to no more than an average of 1 in 100 years. The option of installing the spillway gate extensions was selected as part of the preferred alternative instead of the option of targeting an additional 750,000 acre-feet of vacant storage space when the reservoir filled in July. The extensions were determined to be 4.5 feet in height, in contrast to the 8-foot high extensions installed during 1983. Additional questions about the need to reduce the frequency of powerplant bypasses and the desired magnitude and impacts of sustained high releases during extreme flood years now provide impetus to re-examine the original decision that an additional 750,000 acre-feet of vacant storage space is needed through the installation of the gate extensions.

The Evolution of Understanding Regarding High Releases

Despite the enormous beaches created by the 1983 spill event, the general thinking at that time was that there was a very limited supply of sediment below Glen Canyon Dam and that spills destructively moved much of this sediment out of the Grand Canyon. During the high flow years of 1984–1986, the main channel sediment storage was likely much lower than prior to 1983, and the deposition rate during the 1984–1986 spills was lower as a result. Sediment experts then believed that the river downstream of the dam was in a sediment-starved condition. Sediment supply thus became one of the primary driving