

February 5—Ely RMP implementation, wild horse and burros, off-highway vehicles, mining updates, term permit renewals, wind energy proposals.

April 9—Battle Mountain RMP pre-planning, SNPLMA Round 10 review of proposals and public comment for development of recommendations to the Executive Committee, Rock Creek Project, off-highway vehicles, mining updates.

June 17–18—Healthy Lands Initiative, term permit renewals, off-highway vehicles, mining updates, sage grouse, fuels and emergency stabilization and restoration issues related to healthy lands initiative field tour to Robert's Mountain. BLM manager reports will be given at each meeting. Final agendas with any additions/corrections to agenda topics, locations, field trips and meeting times will be posted on the BLM Web site at: http://www.blm.gov/nv/st/en/res/resource_advisory/northeastern_great.html, and sent to the media at least 14 days before each meeting. Individuals who need special assistance such as sign language interpretation or other reasonable accommodations, or who wish to receive a copy of each agenda, should contact Stephanie Trujillo no later than 10 days prior to each meeting.

Dated: December 19, 2008.

John F. Ruhs,

Ely District Manager.

[FR Doc. E8–30769 Filed 12–24–08; 8:45 am]

BILLING CODE 4310–HC–P

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Bishop Museum, Honolulu, HI

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items in the possession of the Bishop Museum, Honolulu, HI, that meet the definition of “unassociated funerary objects” under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not

responsible for the determinations in this notice.

The 10 cultural items are 1 wooden tobacco pipe, 1 stone vessel, 2 stone marbles, 1 stone lamp, 1 clay necklace, 1 wooden poi board, 1 wooden pipe, 1 ceramic or glass bottle, and 1 stone pounder. The cultural items were removed from various sites on Oahu Island, HI.

In 1918, a wooden tobacco pipe was given to the Bishop Museum by H.E. Cooper. The pipe was recorded as having been found with human bones on Cooper tract, Manoa, in 1898.

In 1923, a Kapuahi kuni anaana was donated to the Bishop Museum by A.A. Myer. The stone vessel was found in the hand of a skeleton buried in the sand during house construction in Waikiki around 1910.

At an unknown date, two stone marbles, possibly konane pieces, were found near a skeleton on E.M. Ehrhorn's lot in Mill's Tract, Manoa. In 1926, the marbles were given to the Bishop Museum by E.M. Ehrhorn.

In 1931, a stone lamp from Halawa was given to the Bishop Museum by P. Crackel. Accession records note that it was located with a burial.

In 1959, a clay necklace was gifted to the Bishop Museum by L. Kamuela. The records state that the necklace was found with a burial on the donor's land in Waianae Valley, Waianae, and that the human remains were probably Native Hawaiian or Native Hawaiian-Chinese.

In 1931, a wooden poi board was collected and donated to the Bishop Museum by J.G. McAllister. The donor wrote that it was found with skeletal material in a burial cave on the Kahuku side of Waimea River in Waimea.

In 1931, a wooden pipe found in a cave in Niu was donated to the Bishop Museum by J.G. McAllister. The notation reads, “in burial cave with ‘the famous one.’ ” No individual has been identified.

In 1959, a ceramic or glass bottle was donated to the Bishop Museum by Larry Kamada, postmaster at the Waianae Post Office. Mr. Kamada found the bottle in a burial on his property in Waianae.

In 1964, a stone pounder was donated to the Bishop Museum by Oswald Sheather. The stone pounder was found in a shallow burial while Mr. Sheather was laying a gas main at King Street and McCully in Honolulu.

Officials of the Bishop Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 10 cultural items described 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native Hawaiian individual. Officials of the Bishop Museum also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Office of Hawaiian Affairs.

Representatives of any other Indian tribe or Native Hawaiian organization that believes itself to be culturally affiliated with the unassociated funerary objects should contact Betty Lou Kam, Vice President, Cultural Resources, Bishop Museum, 1525 Bernice Street, Honolulu, HI 96817, telephone (808) 848–4105 before January 28, 2009. Repatriation of the unassociated funerary objects to the Office of Hawaiian Affairs may proceed after that date if no additional claimants come forward.

The Bishop Museum is responsible for notifying the Office of Hawaiian Affairs that this notice has been published.

Dated: December 8, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8–30900 Filed 12–24–08; 8:45 am]

BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Muskegon County Museum, Muskegon, MI

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the possession of the Muskegon County Museum, Muskegon, MI. The human remains were removed from Muskegon and Oceana Counties, MI.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Muskegon County

Museum professional staff in consultation with representatives of the Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Saginaw Chippewa Indian Tribe of Michigan.

At an unknown date, human remains representing a minimum of one individual were removed from an unknown location in Muskegon County, MI. In 1939, the human remains were donated to the Muskegon County Museum (Accession #697). No known individual was identified. No associated funerary objects are present.

At an unknown date, human remains representing a minimum of one individual were removed from an unknown location in Muskegon County, MI. In 1939, the human remains were donated to the Muskegon County Museum (Accession #699). No known individual was identified. No associated funerary objects are present.

At an unknown date, human remains representing a minimum of one individual were removed from an unknown location in Muskegon County, MI. In 1939, the human remains were donated to the Muskegon County Museum (Accession #766). No known individual was identified. No associated funerary objects are present.

In the 1930s, human remains representing a minimum of one individual were removed from the McNeal Mound, Wolf Lake, Muskegon County, MI. The human remains were accessioned by the Muskegon County Museum (Accession #1500). No known individual was identified. No associated funerary objects are present.

In 1942, human remains representing a minimum of one individual were removed from Vanderwall Mounds (also known as Porter Mounds), Stoney Lake, Oceana County, MI. The human remains were accessioned by the Muskegon County Museum (Accession #2602). No known individual was identified. No associated funerary objects are present.

In 1942, human remains representing a minimum of one individual were removed from Vanderwall Mounds (also known as Porter Mounds), Stoney Lake, Oceana County, MI. The human remains were accessioned by the Muskegon County Museum (Accession #2603). No known individual was identified. No associated funerary objects are present.

In 1942, human remains representing a minimum of one individual were removed from Vanderwall Mounds (also known as Porter Mounds), Stoney Lake, Oceana County, MI. The human remains were accessioned by the Muskegon County Museum (Accession #2604.a).

No known individual was identified. No associated funerary objects are present.

At an unknown date, human remains representing a minimum of one individual were removed from Duck Lake Channel, Fruitland Township, Muskegon County, MI, by Cub Scouts. The human remains were accessioned by the Muskegon County Museum (Accession #2604.b). No known individual was identified. No associated funerary objects are present.

In 1942, human remains representing a minimum of one individual were removed from Vanderwall Mounds (also known as Porter Mounds), Stoney Lake, Oceana County, MI. The human remains were accessioned by the Muskegon County Museum (Accession #2605). No known individual was identified. No associated funerary objects are present.

The above described human remains came into the possession of the Muskegon County Museum through private donations. The areas are within known or suspected Native American occupation. The Muskegon County Museum has made the determination that the human remains described above are of Native American origin due to their age and association with areas evidencing a Native American presence.

The Muskegon area, which lies on the western shore of Michigan and at the mouth of the Muskegon River, has a long established history of Native American occupation that predates European encroachment, in the early 17th century. The Anishnaabek, which is comprised of the Odawa/Ottawa, Ojibwe/Chippewa, and Potawatomi have long called this area home. Oral traditions for the Anishnaabek place themselves in Michigan for incalculable generations before contact with Europeans.

Ancient trail systems, villages sites and burial mounds have been found in Muskegon County by one of the early founders of Michigan Archeology, Wilbert Hinsdale ("Atlas of Michigan Archeology," Map 7), which officials of the Muskegon County Museum reasonably believe reinforces Anishnaabek oral traditions of their occupation of the western shore of Michigan. Although Anishnaabek occupation, particularly by the Odawa in the Muskegon area, does not appear in European record until the mid-1700s, the lack of documentary evidence might be explained as a consequence of the Iroquois War (A.D.1640-1671), also known as the Beaver Wars.

The French were the first Europeans to make contact with the Great Lakes Indians. The first written account of the French encountering the Anishnaabek, a group of Odawa warriors on the

Georgian Bay, occurred in 1615. Soon after their initial meeting, the French began a very prosperous fur trade with the Odawa and neighboring Great Lakes tribes. Around 1640, the Iroquois had depleted the fur supply in their traditional territories. This demand for furs, coupled with longstanding tribal hostilities, prompted the Iroquois to wage war for furs in the Great Lakes region. Iroquois aggression, in effect, depopulated the Lower Peninsula of Michigan from 1640-1670. Tribes who did not flee from the advancing Iroquois war parties were reportedly devastated. Odawas living in the Lower Peninsula did not wish to meet the same fate, and large bands dispersed into the Upper Peninsula, Wisconsin, and Western Minnesota. After years of becoming refugees in their own homeland, the Anishnaabek banded together to run the Iroquois out of Michigan. The decisive battle was fought in 1662, at Iroquois Point, near Sault Ste. Marie (Tanner, 31).

When peace was reached with the Iroquois in 1701, the Odawa and Ojibwe slowly began to re-inhabit the Lower Peninsula of Michigan, and although war was a continual occurrence in Michigan for the Anishnaabek from the 1600s until the conclusion of the War of 1812, only the Iroquois War displaced the Odawa and Ojibwe from Michigan and only for a brief time. The west coast of Michigan was chosen for village sites due to its availability to water, game, fertile soil and fish (Feest and Feest, 774). From 1700 to 1740, groups of Odawa and Ojibwe moved south, choosing locations such as L'Abre Croch, Grand Traverse, Manistee, Muskegon, and the Grand River area (McClurken 4). By 1768, these locations had become well-established Anishnaabek settlements, with most villages being Odawa.

In sum, based on oral tradition and historical information, the Anishnaabek have occupied the Muskegon area for a long time. Archeological evidence from Wilbert Hinsdale and testimony about burial ceremonies from Andrew Blackbird ("History of the Ottawa and Chippewa Indians in Michigan," 1887) also comprise a reasonable basis for the officials of the Muskegon County Museum to determine that the human remains from Muskegon are Native American, and of Anishnaabek origin. However, the officials of the Muskegon County Museum cannot reasonably determine a shared group relationship with any present-day Indian Tribe.

Officials of the Muskegon County Museum have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above

represent the physical remains of nine individuals of Native American ancestry. Officials of the Muskegon County Museum also have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian Tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In May 2008, the Muskegon County Museum requested that the Review Committee recommend disposition of nine culturally unidentifiable human remains to the Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Saginaw Chippewa Indian Tribe of Michigan, as the aboriginal occupants of the lands encompassing the present-day area of Muskegon and Oceana Counties, MI.

The Review Committee considered the proposal at its May 15–16, 2008 meeting and recommended disposition of the human remains to the Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Saginaw Chippewa Indian Tribe of Michigan, as the aboriginal occupants. A June 6, 2008 letter on behalf of the Secretary of Interior from the Designated Federal Official transmitted the authorization for the museum to effect disposition of the culturally unidentifiable human remains to the four Indian tribes listed above contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills that requirement.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact John McGarry, Executive Director, Muskegon County Museum, 430 W. Clay, Muskegon, MI 49440, telephone (231) 722–0278, before January 28, 2009 Disposition of the human remains to the Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Saginaw Chippewa Indian Tribe of Michigan may proceed after that date if no additional claimants come forward.

The Muskegon County Museum is responsible for notifying the Grand Traverse Band of Ottawa and Chippewa

Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; and Saginaw Chippewa Indian Tribe of Michigan that this notice has been published.

Dated: November 12, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8–30899 Filed 12–24–08; 8:45 am]

BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the control of the Thomas Burke Memorial Washington State Museum (Burke Museum), University of Washington, Seattle, WA. The human remains were removed from an unknown area in Puget Sound, WA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Burke Museum and University of Washington professional staff in consultation with representatives of the following Federally recognized tribes: the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; Swinomish Indians of the Swinomish Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington.

Sometime before 1913, human remains representing a minimum of one

individual were removed from Puget Sound, WA, by University of Washington Biology Professor Trevor Kincaid. The human remains were transferred to the Burke Museum in 1913 (Burke Accn. #993, Cat. #3495). No known individual was identified. No associated funerary objects are present.

Limited provenience information about the human remains is available. Professor Kincaid was a University of Washington biology professor and studied oyster farming throughout the state. Professor Kincaid conducted field work in such a large area, that the provenience of the human remains could not reasonably be identified more specifically than Puget Sound. Salt water barnacles were found on the cranium and clearly demonstrate the human remains were removed from a salt water context.

The human remains are consistent with Native American morphology. Puget Sound is a broad geographic area, and falls within the Southern Lushootseed language group of Salish cultures. Puget Sound is within the usual and accustomed territory of the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Squaxin Island Tribe of the Squaxin Island Reservation, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; Swinomish Indians of the Swinomish Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington, as defined by the 1855 Treaty of Medicine Creek, 1855 Point Elliot Treaty, and 1855 Treaty of Point-No-Point. Other ethnographic and legal documentation is consistent with this determination.

Officials of the Burke Museum have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Burke Museum also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Nisqually Indian Tribe of the Nisqually Reservation, Washington; Puyallup Tribe of the Puyallup Reservation, Washington; Skokomish Indian Tribe of the Skokomish Reservation, Washington; Squaxin Island Tribe of the Squaxin Island