

of the Governors objected to the proposed plan amendments.

**Michael D. Nedd,**

*Assistant Director, Minerals and Realty Management, Bureau of Land Management.*  
[FR Doc. E8-30883 Filed 12-29-08; 8:45 am]  
**BILLING CODE 4310-84-P**

## DEPARTMENT OF THE INTERIOR

### Bureau of Land Management

[WY-100-2008-1110-PI]

#### Notice of Seasonal Closures of Public Lands to Human Presence and/or Motorized Vehicle Use

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

**ACTION:** Notice of Seasonal Closures of Public Lands to Human Presence and/or Motorized Vehicle Use.

**SUMMARY:** Pursuant to 43 Code of Federal Regulations (CFR) subpart(s) 8341, 8364, and 9268, the Bureau of Land Management (BLM) announces the seasonal closure of certain BLM-administered public lands under the jurisdiction of the Pinedale, Wyoming Field Office to all types of motor vehicle use (*i.e.*, snowmobiles, all-terrain vehicles, and any other motorized vehicles including trucks, sport-utility vehicles, cars, motorcycles, etc.) each year during the period of January 1 through April 30. Elk feedground areas will be closed each year to any human presence from November 15 through April 30. This seasonal closure is needed to protect public lands and resources and to minimize stress to wintering elk, moose, pronghorn antelope, and mule deer. This seasonal closure affects public lands located within the Mesa, Ryegrass, Bench Corral, Deer Hills, Calpet, and Miller Mountain winter ranges as well as the Franz, Finnegan, Bench Corral, Scab Creek, Fall Creek, Black Butte, and North Piney elk feedgrounds as more particularly described in the

**SUPPLEMENTARY INFORMATION** section below. Except for travel on highways or county roads, motorized vehicle travel within these areas will only be allowed with written authorization from the Pinedale Field Manager. Personnel of the BLM, Wyoming Game and Fish Department, U.S. Department of Agriculture-APHIS and Forest Service, U.S. Fish & Wildlife Service, and law enforcement personnel are exempt from this closure only when performing official duties. Operators of existing oil and gas facilities may perform maintenance and pumping, as

approved, and livestock operators may perform permitted activities.

**DATES:** The seasonal motorized vehicle closure will be effective annually from January 1 through April 30. The no human presence closure will be effective annually from November 15 through April 30.

**FOR FURTHER INFORMATION CONTACT:** Chuck Otto, Field Manager or Rusty Kaiser, Wildlife Biologist, telephone: (307) 367-5300, Bureau of Land Management, P.O. Box 768, Pinedale, Wyoming 82941.

**SUPPLEMENTARY INFORMATION:** These crucial winter range habitat areas and the management thereof are addressed in the Pinedale Resource Management Plan (RMP) Record of Decision which was approved on December 12, 1988. The RMP identifies areas of crucial winter range and states that seasonal closures for motorized vehicles may be used to protect big game winter range. Losses of wintering habitat from development activity can reduce the area available to the wintering animals. These impacts to wintering wildlife are compounded by significant human activity, such as day and night wildlife observation, still and video photography, snowmobiling, and antler gathering.

The following BLM administered lands are closed to motorized vehicles each year from January 1 through April 30: the Ryegrass, Bench Corral, Deer Hills, Calpet, and Miller Mountain winter ranges including all BLM administered lands north of Fontenelle Creek, east of the U.S. Forest Service Boundary, west of Highway 189, and south of Horse Creek, which contains approximately 444,000 acres; and the Mesa winter range including all BLM administered lands east of County Road 110 (East Green River Road), north of County Road 136 (Paradise Valley Road), west of the New Fork River, and south of State Highway 191, which contains approximately 76,000 acres; the Franz elk winter feedground (T36N, R112W) containing 680 acres. The following feedgrounds are closed to human presence each year from November 15 through April 30: the Finnegan elk winter feedground (T30N, R114W) containing approximately 1920 acres; the Bench Corral elk winter feedground (T31-32N, R112W) containing approximately 2560 acres; the Fall Creek elk winter feedground (T33N, R108W) containing approximately 160 acres; the Scab Creek elk winter feedground (T33N, R106-107W) containing approximately 2,240 acres; the North Piney elk winter feedground (T31N, R114W) containing

approximately 1,080 acres; and the Black Butte elk winter feedground (T36-37N, R114W) containing approximately 320 acres.

Signs will be posted at key locations that provide access into the closure areas. Additional information and maps will be available at the Pinedale Field Office, 1625 West Pine, Pinedale, Wyoming 82941.

Seasonal closure orders may be implemented as provided in 43 CFR, subparts 8341.2 and 8364.1. Violations of this closure are punishable by a fine not to exceed \$1000.00, and/or imprisonment not to exceed 12 months.

**Chuck Otto,**

*Pinedale Field Office Manager.*  
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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA

**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 Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA, that meet the definition of "sacred 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.

In April 1952, seven cultural items were removed by Gordon L. Grosscup from a cave described in museum documents as "Prayer Cave, NV-Ly-3." Mr. Grosscup donated the cultural items to the museum later that same year. The seven cultural items are four "Prayer Sticks" (catalog number 2-28953); one "For-shaft of dart" (catalog number 2-28954); one lot of fragments described as "White paint?" (catalog number 2-28955); and one item described as a "Stick, charred at one end" (catalog number 2-28956).

In an article written in 1974, Mr. Grosscup described the site:

The special site, 26-Ly-3, is located not far from Fort Churchill. It is a cave high up on a cliff above the Carson River. Small wooden sticks are stuck into the crevices in the walls of the cave in great numbers and there are a number of white pictographs of humans, most of which are very obviously male, painted on the smooth rock surfaces. This cave is also known to the modern Northern Paiute as having medicinal properties.

Site NV-Ly-03 is a complex of caves along a cliff face, above the Carson River. The site is near Fort Churchill and is located on private property. These caves are within the traditional territory of the Northern Paiute and are only a few miles from the Yerington Reservation per "Ethnographic Notes on the Northern Paiute of Western Nevada," by Willard Z. Park. The museum's professional staff consulted with representatives of the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada, who reaffirmed the tribe's belief that Prayer Cave and its contents are sacred, and that the cave and its contents are part of on-going ceremonies and beliefs. A representative of the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada has also confirmed that the sticks (catalog numbers 2-28954 and 2-28956) are prayer sticks, despite their not having been identified as such by museum records. Phoebe A. Hearst Museum of Anthropology professional staff has confirmed the affiliation of the cultural items to the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada through published written documentation.

Officials of the Phoebe A. Hearst Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the seven 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 Phoebe A. Hearst Museum of Anthropology 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 sacred objects and the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Dr. Judd King, Museum Director, Phoebe A. Hearst Museum of Anthropology, 103 Kroeber Hall, University of California, Berkeley,

Berkeley, CA 94720-3712, telephone (510) 642-3682, before January 29, 2009. Repatriation of the sacred objects to the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada may proceed after that date if no additional claimants come forward.

The Phoebe A. Hearst Museum of Anthropology is responsible for notifying the Yerington Paiute Tribe of the Yerington Colony & Campbell Ranch, Nevada that this notice has been published.

Dated: November 19, 2008

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. E8-30890 Filed 12-29-08; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Alaska State Office of History and Archaeology, Anchorage, AK, and Alutiiq Museum and Archaeological Repository, Kodiak, AK**

**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 Alaska State Office of History and Archaeology, Anchorage, AK, and in the possession of the Alutiiq Museum and Archaeological Repository, Kodiak, AK. The human remains were removed from the Aleut Village North archeological site (49-AFG-00004), Afognak Island, AK.

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 on behalf of the Alaska State Office of History and Archaeology by Alutiiq Museum and Archaeological Repository professional staff in consultation with representatives of the Afognak Native Corporation; Native Village of Afognak; Koniag, Inc.; Litnik, Inc.; and Native Village of Port Lions.

In June of 2008, human remains representing a minimum of one individual were removed from the

beach near the Aleut Village North archeological site (49-AFG-00004), Afognak Island, AK, by Robert Lachowsky. Mr. Lachowsky turned in the human remains to the Alutiiq Museum and Archaeological Repository. The Alutiiq Museum contacted the Alaska State Troopers, who sent photographs to the State Office of History and Archaeology. A professional archeologist and forensic consultant determined the remains to be a prehistoric person of Eskimo ancestry. The Alaska State Troopers released the human remains to the Alutiiq Museum for disposition in July 2008. No known individual was identified. No associated funerary objects are present.

The Aleut Village North archeological site is a prehistoric and historic settlement north of Afognak Village on the southeast coast of Afognak Island. The site has a well-preserved midden that dates to the Kachemak and Koniag Traditions, as well as historic deposits of material. The human remains were likely deposited on the beach from the actively eroding midden. Based on the examination by an Alaskan State forensic archeologist, the human remains are believed to be prehistoric. Archeological data indicate that the ancestors of the Kodiak Alutiiq people have inhabited the Kodiak region for over 7,500 years, and that they are culturally and biologically related to the Yup'ik Eskimo people of southern Alaska. As such, the human remains are most closely related to the contemporary Kodiak Alutiiq people. Specifically, the human remains are from an area of the Kodiak archipelago traditionally used by members of the Afognak Native Corporation; Native Village of Afognak; Koniag, Inc.; Litnik, Inc.; and Native Village of Port Lions.

Officials of the Alaska State Office of History and Archaeology and Alutiiq Museum and Archaeological Repository 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 Alaska State Office of History and Archaeology and the Alutiiq Museum and Archaeological Repository 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 Afognak Native Corporation; Native Village of Afognak; Koniag, Inc.; Litnik, Inc.; and Native Village of Port Lions.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Sven Haakanson, Jr.,