

wildlife, geology and soils, air quality, water resources, water quality, cultural resources, land use, recreation, water use, local economy, and environmental justice.

Following completion of the environmental review, the Service will publish a notice of availability and a request for comment on the draft EIS and the Applicant's permit application, which will include the draft HCP. The draft EIS and draft HCP are expected to be completed and available to the public in early 2010.

Thomas L. Bauer,

*Acting Regional Director, Region 2,
Albuquerque, New Mexico.*

[FR Doc. E9-22742 Filed 9-21-09; 8:45 am]

BILLING CODE 4310-55-P

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item: Paul H. Karshner Memorial Museum, Puyallup, 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. 3005, of the intent to repatriate a cultural item in the possession of the Paul H. Karshner Memorial Museum, Puyallup, WA, that meets the definition of "sacred object" 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 item. The National Park Service is not responsible for the determinations in this notice.

Prior to 1935, one cultural item was removed from Lummi Island, Whatcom County, WA. It was purchased from Charles L. Judd by Dr. Warner Karshner, who donated the cultural item to the Paul H. Karshner Memorial Museum in 1935 (Accession #1935.01). Museum records describe the object as a "spirit stick" (Catalog #1-453). The object has been identified by Lummi Tribal representatives as a *sqwedilic* board. The object is used in ceremonial dances to invoke "tamanus" or "healing power." The board is made of unpainted wood that has been carved in a circular shape with two handles. The shape is consistent with photographs of other *sqwedilic* boards collected in the early

1900s (Suttles and Lane 1990:498, fig. 10).

Published ethnographic documentation indicates that *sqwedilic* boards were used in winter ceremonies among some Central and Southern Coast Salish groups (Suttles and Lane 1990:498). *Sqwedilic* was translated by one source to mean "guarding power" (Collins 1949). *Sqwedilic* boards are used for purification and finding lost articles (Suttles and Lane 1990:498).

The museum consulted with the Lummi Tribe of the Lummi Reservation, Washington; Samish Indian Tribe, Washington; and Swinomish Indians of the Swinomish Reservation, Washington. During consultation with the Lummi Tribe, tribal representatives stated that Lummi Island is considered to be within their traditional territory. During consultation with the Samish Indian Tribe, representatives stated they did not consider Lummi Island to be within the exclusive territory of the Samish and did not consider the board to be affiliated with the Samish Indian Tribe. During consultation with the Swinomish Indians, representatives did not include Lummi Island within their list of traditional places. Based on provenience, consultation evidence and ethnographic evidence, the *sqwedilic* board is reasonably believed to be a sacred object that is culturally affiliated to the Lummi Tribe of the Lummi Reservation, Washington.

Officials of the Paul H. Karshner Memorial Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the one cultural item described above is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Paul H. Karshner Memorial 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 sacred object and the Lummi Tribe of the Lummi Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object should contact Dr. Jay Reifel, Assistant Superintendent, telephone (253) 840-8971 or Ms. Beth Bestrom, Museum Curator, Paul H. Karshner Memorial Museum, 309 4th St. NE, Puyallup, WA 98372, telephone (253) 841-8748, before October 22, 2009. Repatriation of the sacred object to the Lummi Tribe of the Lummi Reservation, Washington may proceed after that date if no additional claimants come forward.

The Paul H. Karshner Memorial Museum is responsible for notifying the

Lummi Tribe of the Lummi Reservation, Washington; Samish Indian Tribe, Washington; and Swinomish Indians of the Swinomish Reservation, Washington that this notice has been published.

Dated: September 8, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-22751 Filed 9-21-09; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item: Illinois State Museum, Springfield, IL

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 a cultural item in the possession of the Illinois State Museum, Springfield, IL, that meets the definition of a "sacred object" 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 determination in this notice is the sole responsibility of the museum, institution, or Federal agency that has control of the cultural item. The National Park Service is not responsible for the determination in this notice.

In 1955, the Logan Museum of Anthropology, Beloit College, Beloit, WI, acquired a large collection of objects from the estate of Albert Green Heath (1888-1953). In 1956, the Illinois State Museum purchased some cultural objects, including a wooden bowl, from the Heath Collection at the Logan Museum. Heath had lived in Chicago, but also had a second home in Harbor Springs, Emmett County, MI, near the Odawa community of Cross Village. Heath was well-known to members of the Odawa community, and he purchased a number of objects from various members of the Odawa community in the early 20th century.

The wooden bowl (ISM catalog number 1956-0001-804982) is round and relatively shallow, with a flattened base, rounded sides, and a flat rim or lip. It measures 20.2 cm in diameter, 5.5 cm high, and its rim is 8 mm thick. The base, rim, and inner walls are smooth, but the outer walls are marked with numerous vertical grooved lines that extend from the rim to the base. These

lines appear to be either decorations or residual tool marks from shaping the outer surface of the bowl. A series of shallow, parallel grooves evident on the bowl's base and inner walls may represent lathe marks, but this has not been confirmed. Use-wear on the inner floor of the bowl consists of numerous randomly oriented incised grooves formed by metal knives. Presumably these markings were incidental to cutting food or other soft material. The natural grain of the wood is somewhat obscured by age discoloration, but experienced woodworkers have concluded that it was made from a maple burl.

Heath's collection records state that the wooden bowl is Ottawa (Odawa) and was assigned a catalog number (No. 785). According to Heath, the bowl was purchased from Amos Assineway in Emmet County, MI, in 1915. Heath described the bowl as being "rare," "very old," and "in fine condition." Amos Assineway's name has not been found in early 20th century census records for Emmet County, but the Assineway or Assinaway family name is well-represented in the Odawa community.

Historic and geographic evidence indicates that the Odawa Indians have occupied the area of Emmet County, MI, since the 18th century. The Little Traverse Bay Bands of Odawa Indians, Michigan still reside in the area today. The Odawa traditionally had three types of wooden bowls: personal bowls, community bowls, and ceremonial bowls. Ceremonial/sacred bowls were used for special ceremonies (e.g., Feast for the Dead) and are believed by the Odawa to contain *manidok* (spirits) that are members of the community and help the Odawa maintain their cultural beliefs and traditions. Consultation with tribal representatives led to the Odawa identification of the bowl as a sacred object that is needed by traditional religious leaders for ongoing ceremonies.

Officials of the Illinois State Museum reasonably believe that, pursuant to 25 U.S.C. 3001 (3)(B), the cultural item described above is needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Illinois State 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 sacred object and the Little Traverse Bay Bands of Odawa Indians, Michigan.

Representatives of any other Indian tribe that believe their tribe is culturally affiliated with the sacred object should

contact Robert Warren, NAGPRA Coordinator, Illinois State Museum, 1011 East Ash St., Springfield, IL 62703-3500, telephone (217) 524-7903, before October 22, 2009. Repatriation of the sacred object to the Little Traverse Bay Bands of Odawa Indians, Michigan may proceed after that date if no additional claimants come forward.

The Illinois State 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 Ottawa Tribe of Oklahoma, that this notice has been published.

Dated: September 1, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-22781 Filed 9-21-09; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Syracuse University, Syracuse, NY

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 Syracuse University, Syracuse, NY. The human remains were removed from Onondaga County, NY.

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 Syracuse University professional staff in consultation with representatives of the Onondaga Nation of New York.

In 1987, human remains representing a minimum of two individuals were removed from the Bloody Hill II Site also known as the Weston Site located on Gates Road in the Town of Pompey, Onondaga County, NY, during archeological excavations designed to mitigate development of the property on Gates Road. The excavation was conducted by Dr. Thomas Newman

acting as an independent contractor under a contract carried out by the State University of New York (SUNY) College of Environmental Science and Forestry at Syracuse. In 1989, Dr. Newman mailed two boxes to Dr. Mark Fleishman at Syracuse University. In 2002, the boxes were found unopened in a lab by Dr. Douglas Armstrong. Shortly after discovery, the boxes were taken to the Onondaga Nation where they were opened jointly by Dr. Armstrong and the Onondaga Nation Chief Paul Waterman. Each box contained fragmentary human remains in a soil matrix. No known individuals were identified. No associated funerary objects are present.

The Bloody Hill II Site is a known historic site with direct historical links to the Onondaga Nation. The site dates to the period A.D. 1663-1682 (as reported by James Tuck and James Bradley). Based on bioarcheological analysis, these individuals have been determined to be two Native American females. The human remains are incomplete and fragmentary and include the clay matrix in which the individuals were found. Both individuals are from the definitively Onondaga cultural context from the Weston (Bloody Hill II) site. Present-day descendants of the Onondaga are represented by the Onondaga Nation of New York.

Officials of Syracuse University have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of Syracuse University 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 Onondaga Nation of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Douglas Armstrong, Archaeological Collections Facility, Anthropology Department, 209 Maxwell Hall, Syracuse University, Syracuse, NY 13244, telephone (315) 443-2405, before October 22, 2009. Repatriation of the human remains to the Onondaga Nation of New York may proceed after that date if no additional claimants come forward.

The Syracuse University is responsible for notifying the Onondaga Nation of New York that this notice has been published.