

estimates of this information collection request, as currently approved:

Regulation 43 CFR part  (a)	Estimated number of responses an- nually  (b)	Estimated time per response (hours)  (c)	Estimated hours annually (b × c)  (d)
43 CFR Part 2930, Subpart 2932: Special Recreation Application and Permit; Form 2930–1 and non-form infor- mation .....	1,450	8	11,600
43 CFR Part 2930, Subpart 2933: Recreation Use Permit for Use of Fee Areas .....	364,395	1	364,395
Totals .....	365,845	.....	375,995

*Currently Approved Reporting and Recordkeeping “Non-Hour Cost”*

*Burden:* There is no currently approved annual non-hour cost burden for Control Number 1004–0119.

The PRA (44 U.S.C. 3501, *et seq.*) provides that an agency may not conduct or sponsor a collection of information unless it displays a currently valid OMB control number. Until OMB approves a collection of information, you are not obligated to respond.

The BLM will summarize all responses to this notice and include them in the request for OMB approval. All comments will become a matter of public record. Before including your address, phone number, email address, or other personal identifying information in your comment, you should be aware that your entire comment—including your personal identifying information—may be made publicly available at any time. While you can ask us in your comment to withhold your personal identifying information from public review, we cannot guarantee that we will be able to do so.

**Jean Sonneman,**

*Acting Information Collection Clearance Officer.*

[FR Doc. 2010–6627 Filed 3–24–10; 8:45 am]

**BILLING CODE 4310–84–P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: Western Reserve Historical Society, Cleveland, OH

**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 Western Reserve Historical Society, Cleveland, OH, that meet the definitions of “sacred objects” and “objects of cultural patrimony” 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 three cultural items are a Double bladed dagger (Accession 42.1241); Chilkat blanket (No number); and Raven rattle (No number).

In 1867, the Western Reserve Historical Society was founded. Starting in 1894, book numbers were assigned consecutively to objects. In 1940, this practice was terminated, as the records for accessions were scant or non-existent. From 1940–1943, a large-scale inventory of the Society’s holdings was conducted and accession numbers were assigned to those objects with no prior book number or provenience. Although the Double bladed dagger has an accession number, it has no provenience information and the catalog card has only a physical description. Furthermore, the Chilkat blanket and Raven rattle were overlooked in the 1940 inventory process, and do not have accession numbers nor provenience information. All objects did not have a cultural affiliation listed.

Collaboration with the Cleveland Museum of Natural History aided in the possible cultural affiliation of the objects with the Tlingit and Haida. Photographs of the items and copies of catalog records were sent to various Alaskan Indian organizations for identification. The Central Council of the Tlingit & Haida Indian Tribes further identified the Double bladed dagger as “Shakáts”, the Chilkat blanket as

“Naaxein”, and the Raven rattle as “Yéil Sheishoox.” Based on consultation the museum reasonably believes these cultural items are culturally affiliated with the Tlingit. Furthermore, the museum was also informed during consultation that the objects are considered to be both sacred and objects of cultural patrimony.

Officials of the Western Reserve Historical Society have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the three cultural items described above 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 Western Reserve Historical Society also have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the three cultural items described above have ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Lastly, officials of the Western Reserve Historical Society 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/objects of cultural patrimony and the Central Council of the Tlingit & Haida Indian Tribes.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects/objects of cultural patrimony should contact Danielle R. Peck, Senior Registrar, Western Reserve Historical Society, 10825 E. Blvd., Cleveland, OH 44106, telephone (216) 721–5722, ext. 262, before April 26, 2010. Repatriation of the sacred objects/objects of cultural patrimony to the Central Council of the Tlingit & Haida Indian Tribes may proceed after that date if no additional claimants come forward.

The Western Reserve Historical Society is responsible for notifying the Central Council of the Tlingit & Haida

Indian Tribes that this notice has been published.

Dated: March 8, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2010-6573 Filed 3-24-10; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items: U.S. Department of the Interior, National Park Service, Grand Teton National Park, Moose, WY**

**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 U.S. Department of the Interior, National Park Service, Grand Teton National Park, WY, 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 superintendent, Grand Teton National Park.

The two cultural items are one pipe stem and one pipe bowl. The pipe stem is made of wood and is carved in a spiral shape. The T-shaped bowl is made of diorite and is inlaid with lead at the top of the bowl and at the square section where it fits the stem. The two cultural items are part of the David T. Vernon Collection, comprising 1,429 items of Native American art and artifacts representing more than 200 North American tribes. The objects in the collection were purchased by David T. Vernon from native people and collectors during the 1920s-1950s. On December 13, 1976, Laurance S. Rockefeller donated the David T. Vernon Collection to Grand Teton National Park.

Museum records state that the two cultural items were obtained from Kickapoo Indians. Representatives of the Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas have identified these two cultural items as "sacred objects" that are integral to the practice of the traditional Drum Religion.

Officials of Grand Teton National Park have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the two cultural

items described above 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 Grand Teton National Park 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 Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Mary Gibson Scott, Superintendent, Grand Teton National Park, P.O. Drawer 170, Moose, WY 83012, telephone (307) 739-3410, before April 26, 2010. Repatriation of the sacred objects to the Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas may proceed after that date if no additional claimants come forward.

Grand Teton National Park is responsible for notifying the Kickapoo Traditional Tribe of Texas, Kickapoo Tribe of Indians of the Kickapoo Reservation in Kansas, and Kickapoo Tribe of Oklahoma that this notice has been published.

Dated: February 22, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2010-6563 Filed 3-24-10; 8:45 am]

**BILLING CODE 4312-50-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items: U.S. Department of the Interior, National Park Service, Grand Teton National Park, Moose, WY**

**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 three cultural items in the possession of the U.S. Department of the Interior, National Park Service, Grand Teton National Park, WY, 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 superintendent, Grand Teton National Park.

The three cultural items are two medicine masks and one turtle rattle. The two masks are carved from wood, painted, and have white horsehair attached. The rattle is made from a turtle shell. Its handle is made from the head and neck of the turtle, which are braced with wooden splints and wrapped with leather. The three cultural items are part of the David T. Vernon Collection, comprising 1,429 items of Native American art and artifacts representing more than 200 North American tribes. The objects in the collection were purchased by David T. Vernon from native people and collectors during the 1920s-1950s. On December 13, 1976, Laurance S. Rockefeller donated the David T. Vernon Collection to Grand Teton National Park.

Museum records state that the three cultural items were made by Seneca Indians and purchased in New York between 1920 and 1930. Records also indicate that both masks and the rattle are from the Cattaraugus area and identify the maker of one mask as Roger Lay and the maker of the rattle as Joe Hemlock. Tribal representatives of the Seneca Nation of New York have identified these three cultural items as "sacred objects" coming from the Cattaraugus Reservation. The three items are clearly identifiable as part of the Seneca "False Face Society." Medicine masks, also called "false faces", are sacred objects which belong to a society which still functions at the Newtown Longhouse on the Cattaraugus territory of the Seneca Nation of New York. Turtle rattles are the instrument of the medicine masks; both are used for the benefit of the people in traditional ceremonial practices. Descendants of the makers - Roger Lay and Joe Hemlock - reside on the Cattaraugus Reservation of the Seneca Nation of New York.

Officials of Grand Teton National Park have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the three cultural items described above 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 Grand Teton National Park 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 Seneca Nation of New York.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Mary Gibson Scott, Superintendent, Grand Teton National Park, P.O. Drawer 170, Moose, WY