

(PRMP/FEIS) for the Pocatello Field Office and by this notice is announcing its availability.

**DATES:** BLM planning regulations at 43 CFR 1610.5–2 state that any person who meets the conditions described may protest the BLM's PRMP/FEIS. A person who meets the conditions and files a protest must file the protest within 30 days of the date that the Environmental Protection Agency publishes its Notice of Availability in the **Federal Register**.

**ADDRESSES:** Copies of the Pocatello Field Office PRMP/FEIS have been sent to tribal governments, Federal, state, and local government agencies and to other stakeholders. Copies of the PRMP/FEIS are available for public inspection at the Pocatello Field Office, Bureau of Land Management, 4350 Cliffs Drive, Pocatello, Idaho 83204. Interested persons may also review the PRMP/FEIS on the Internet at <http://www.blm.gov/id/st/en/prog/planning.1.html>. All protests must be in writing and mailed to one of the following addresses:

*Regular Mail:* BLM Director (210),  
Attention: Brenda Williams, P.O. Box 66538, Washington, DC 20035.

*Overnight Mail:* BLM Director (210),  
Attention: Brenda Williams, 1620 L Street, NW., Suite 1075, Washington, DC 20036.

**FOR FURTHER INFORMATION CONTACT:** For further information contact Terry Lee Smith, RMP Project Manager, telephone (208) 478–6340; 4350 Cliffs Drive, Pocatello, Idaho 83204; e-mail [Terry\\_Lee\\_Smith@blm.gov](mailto:Terry_Lee_Smith@blm.gov).

**SUPPLEMENTARY INFORMATION:** The planning area covers approximately 613,800 acres of public lands within nine counties in southeastern Idaho. The Pocatello RMP, when completed, will provide management direction for resources and resource uses. Planning issues addressed in the PRMP/FEIS include: Off-highway vehicle management, recreation management, sagebrush ecosystems, public access, and phosphate mining.

The PRMP is essentially the same as the BLM's preferred alternative of the Draft RMP/Draft EIS and provides the most reasonable and practical approach to public lands management in the planning area. The PRMP allows flexibility in adjusting to changing conditions over time while emphasizing a level of protection, restoration, and enhancement to meet the overall needs of the resources, use allocations, and public services into the future.

In addition, the PRMP/FEIS would designate the 400-acre Petticoat Peak Area of Critical Environmental Concern (ACEC) to provide protection to unique

native plants. Several decisions associated with the Petticoat Peak ACEC designation include: Designating the area “closed” to off-highway vehicles, excluding rights-of-way and leasing fluid minerals with a “No Surface Occupancy” stipulation. The FEIS also analyzes the direct and indirect effects of fluid minerals leasing with standard terms and conditions and applicable special stipulations.

The Pocatello Draft RMP/Draft EIS was published for public comment on January 5, 2007. During the 90-day public comment period following its release, the BLM received 52 comment letters, e-mails, and faxes. These submissions included about 1,400 individual comments, which the BLM has responded to in the PRMP/FEIS. Comments on the Draft RMP/Draft EIS received from the public and internal BLM review were considered and incorporated as appropriate into the proposed plan. Public comments resulted in minor changes intended to clarify proposed management direction and update the analysis of potential environmental impacts, but did not significantly change proposed land use decisions.

Instructions for filing a protest with the Director of the BLM regarding the PRMP/FEIS may be found in the “Dear Reader Letter” of the Pocatello Field Office PRMP/FEIS and at 43 CFR 1610.5–2. E-mail and faxed protests will not be accepted unless the protesting party also provides the original letter by either regular or overnight mail postmarked by the close of the protest period. Under these conditions, the BLM will consider the e-mail or faxed protest as an advance copy and it will receive full consideration. If you wish to provide the BLM with such advance notification, please direct faxed protests to the attention of the BLM protest coordinator at 202–912–7212, and e-mails to [Brenda\\_Hudgens-Williams@blm.gov](mailto:Brenda_Hudgens-Williams@blm.gov).

All protests, including the follow-up letter to e-mails or faxes, must be in writing and mailed to the appropriate address, as set forth in the **ADDRESSES** section above.

Before including your phone number, e-mail address, or other personal identifying information in your protest, you should be aware that your entire protest—including your personal identifying information—may be made publicly available at any time. While you can ask us in your protest to withhold your personal identifying information from public review, we cannot guarantee that we will be able to do so.

**Authority:** 40 CFR 1506.6, 1506.10, 43 CFR 1610.2, and 1610.

**Peter J. Ditton,**  
*Bureau of Land Management, Acting Idaho State Director.*

[FR Doc. 2010–10665 Filed 5–6–10; 8:45 am]  
**BILLING CODE 4310–GG–P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent To Repatriate Cultural Items: Rochester Museum & Science Center, Rochester, 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. 3005, of the intent to repatriate 13 cultural items in the possession of the Rochester Museum & Science Center, Rochester, NY, that meet the definitions of “sacred object” and object 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.

On January 1, 1928, the museum acquired two large wooden medicine faces from Alvin Dewey, Rochester, NY (AE 2870/D 8363/29.259.17 and AE 2872/D 8364/29.259.19). The Dewey catalog card states: “Onondaga Indians. From the John Kilham collection, May 23, 1919.”

On August 15, 1966, two large wooden medicine faces were donated to the museum by Mr. & Mrs. Warner Palmer, Albion, NY (AE 10315/66.222.1 and AE 10316/66.222.2). Both faces were made circa 1960, and collected by Charles Palmer.

In 1971, nine miniature wooden medicine faces were donated by the Rochester Museum Association to the museum (E 13.1.345/numbers 71.17.1–9). They are of Onondaga origin and were made circa 1970.

Onondaga Nation traditional religious leaders have identified these medicine faces as being needed for the practice of traditional Native American religions by present-day adherents. In the course of consultations with members of the Onondaga Nation, it was shown that any individual who carved a medicine face

and alienated it to a third party that in turn donated or sold it to the Rochester Museum & Science Center did not have the authority to do so. Museum documentation, supported by oral evidence presented during consultation by the Onondaga Nation NAGPRA representatives and other Haudenosaunee and non-Haudenosaunee parties, indicates that these medicine faces are culturally affiliated with the Onondaga Nation, and are both sacred objects and objects of cultural patrimony.

Officials of the Rochester Museum & Science Center have determined that, pursuant to 25 U.S.C. 3001(3)(C), the 13 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 Rochester Museum & Science Center have also determined that, pursuant to 25 U.S.C. 3001(3)(D), the 13 cultural items described above have an 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 Rochester Museum & Science Center 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 Onondaga Nation of New York.

Representatives of any other Indian Nation or tribe that believes itself to be culturally affiliated with the sacred objects/objects of cultural patrimony should contact Adele DeRosa, Rochester Museum & Science Center, Rochester, NY 14607, telephone (585) 271-4552, ext 302, before June 7, 2010. Repatriation of the sacred objects/objects of cultural patrimony to the Onondaga Nation of New York may proceed after that date if no additional claimants come forward.

The Rochester Museum & Science Center is responsible for notifying the Onondaga Nation of New York that this notice has been published.

Dated: April 27, 2010.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

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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.

Between 1923 and 1966, the Rochester Museum & Science Center acquired from various sources 10 medicine faces made by members of the Tonawanda Seneca Nation.

In 1923, a large wooden medicine face was collected by Edward D. Putnam, Curator, Rochester Museum, Rochester, NY, on the Tonawanda Reservation. It was accessioned into the museum's collection on August 25, 1923 (AE 383/23.32.61). According to museum documentation, "This is a shaman's mask used by the Seneca False Face Company in curing diseases by invoking the spirit of the myth creature represented by the face."

In 1929, the museum accessioned two large wooden medicine faces that were collected by James Skye from the Tonawanda Reservation (AE 1673/29.270.1, made circa 1900; and AE 1689/29.270.2, made circa 1920).

In 1929, the museum purchased a large wooden medicine face with a medicine bag attached to it from Alvin Dewey, Rochester, NY (AE 2871/D 4974/29.259.18). According to the catalog card by Dewey, it was "Last used by Chauncey Abrams of Tonawanda Reservation."

In 1929, a large wooden medicine face was purchased from Alvin Dewey, Rochester, NY (AE 2873/29.259.20). In June 1916, Mr. Dewey had purchased the medicine face from William S. Wakeman, Batavia, NY. Before selling it to the museum, it was lent to Arthur C.

Parker, State Archeologist, on December 23, 1923. At that time, it was reported to have been 75 years old.

In March 1966, the museum purchased five large medicine faces from Kidd Smith that were made on the Tonawanda Seneca Reservation, circa 1960. Four are identified as being simply wooden medicine faces (AE 10256/66.356.1, AE 10271/66.356.3, AE 10272/66.356.4 and AE 10273/66.356.5) with the fifth medicine face being made of basswood (AE 10257/66.356.2).

Museum documentation, supported by oral evidence presented during consultation by Tonawanda Seneca Nation NAGPRA representatives, indicates that these medicine faces are culturally affiliated with the Tonawanda Seneca Nation. Tonawanda Seneca Nation traditional religious leaders have identified these medicine faces as being needed for the practice of traditional Native American religions by present-day adherents. During consultation, it was shown that individuals who carved a face did not have the authority to alienate it to a third party or sell it indirectly to the Rochester Museum & Science Center. Therefore, based on consultation with NAGPRA representatives from the Tonawanda Seneca Nation and other Haudenosaunee and non-Haudenosaunee consultants, the museum has determined that the medicine faces are both sacred objects and objects of cultural patrimony.

Officials of the Rochester Museum & Science Center have determined that, pursuant to 25 U.S.C. 3001(3)(C), the 10 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 Rochester Museum & Science Center have also determined that, pursuant to 25 U.S.C. 3001(3)(D), the 10 cultural items described above have an 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 Rochester Museum & Science Center 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 Tonawanda Band of Seneca Indians of New York.

Representatives of any other Indian Nation or tribe that believes itself to be culturally affiliated with the sacred objects/objects of cultural patrimony should contact Adele DeRosa, NAGPRA