

Copies of the Final EIS are available for public inspection during normal business hours at the following locations in Idaho:

- BLM-Boise District Office, 3948 Development Ave., Boise
- Boise Public Library, 715 S. Capitol Blvd., Boise
- BLM-Owyhee Field Office, 20 1st Ave. W., Marsing
- Owyhee County Planning Department, 17069 Basey St., Murphy
- Nampa Public Library, 101 11th Ave. S., Nampa
- Lizard Butte Library, 111 S 3rd Ave. W., Marsing

Agency Decisions on the Proposed Project: Based on the environmental analysis in the Final EIS, the BLM Oregon/Washington State Director will decide whether to grant, grant with modifications, or deny the application for a ROW across BLM-managed lands based on the Agency-Preferred Alternative, another alternative route, or any combination of routes analyzed. The USFS will issue a separate ROD specific to its decision whether or not to issue a Special Use Permit for the portions of the Project that cross National Forest System lands. Depending on the route selected, the Navy and the Bureau of Reclamation also may need to issue decisions on the Project and adopt the Final EIS.

BLM Land Use Plan Amendments and the Protest Process: Depending on the route alternative, the BLM would need to issue a decision to amend LUPs where the portions of the proposed Project crossing BLM-administered lands would not conform to the respective land use plan pursuant to 43 CFR 1610.3–2, 1610.5–5. The BLM has analyzed the environmental impacts of the proposed BLM LUP amendments in the Final EIS. Instances where the Project is not in conformance with applicable land-use plans or objectives include BLM visual resource management (VRM) classifications as explained in the Final EIS. In connection with the Agency-Preferred Alternative, the BLM is proposing three LUP amendments. All proposed LUP Amendments comply with applicable Federal laws and regulations and would apply only to Federal lands and mineral estate administered by the BLM.

- BLM Baker RMP:
 - In Segment 3, the 250-foot-wide right-of-way for the Project in VRM Class II lands in Burnt River Canyon (23 acres) would be modified from Class II to Class IV.
- BLM SEORMP—Segment 3
 - In Segment 3, the 250-foot-wide right-of-way for the Project in VRM

Class III lands in the vicinity of the National Historic Oregon Trail ACEC (51 acres) would be modified from Class III to Class IV.

- In Segment 5, the 250-foot-wide right-of-way in VRM Class II lands outside and north of the Owyhee River Below the Dam ACEC (20 acres) would be amended from Class II to Class IV. Instructions for filing a protest with the Director regarding the proposed BLM LUP Amendments can be found in the “Dear Reader” letter of the Final EIS, available at <http://www.boardmantoohemingway.com/blm> and at 43 CFR 1610.5–2. All protests must be in writing and mailed to the appropriate address, as set forth in the **ADDRESSES** section. Emailed protests will not be accepted as valid protests unless the protesting party also provides the original by regular mail or overnight delivery postmarked by the close of the protest period. Under these conditions, the BLM will consider the email an advance copy and it will receive full consideration. If you wish to provide the BLM with such advance notification, please direct emails to protest@blm.gov.

USFS Land Use Plan Amendments. Depending on the route alternative selected, LUP Amendments proposed by the USFS are needed for the portions of the Project crossing USFS-administered lands that do not conform to the Wallowa-Whitman National Forest Land and Resource Management Plan (LRMP). For the Agency Preferred-Alternative, instances where the Project is not in conformance with applicable LRMP standards and guidelines include USFS visual quality objectives; LRMP direction for Eastside Screens; and LRMP direction for managing anadromous fish-producing watersheds (direction commonly known as PACFISH) and fish-producing watersheds (direction commonly known as INFISH). For the Agency-Preferred Alternative, the aspects of the Project that do not conform to current USFS LRMP management direction include:

- VQOs crossed by the 250-foot-wide right-of-way for the Project on the Wallowa-Whitman National Forest will be modified from the current objective class (Modified, Partial Retention and Retention) to Maximum Modification.
- LRMP direction for Eastside Screens will be amended to allow sale of timber associated with the Project to proceed without characterizing patterns of stand structure and comparing to the Historic Range of Variability, as required by the Interim Ecosystem Standards (Scenario A). Associated wildlife standards also would be amended for the Project.

- LRMP direction for managing PACFISH and INFISH will be amended to allow timber harvest in riparian habitat conservation areas (associated with Project) and allow issuance of a special-use authorization for the Project. The USFS will provide a final evaluation of LRMP compliance in a separate NOA for the Final EIS, Proposed LUP Amendments, and draft USFS ROD, to be issued later date. The BLM has used and coordinated the NEPA comment process to satisfy the public involvement process for Section 106 of the National Historic Preservation Act (54 U.S.C. 306108), as provided for in 36 CFR 800.2(d)(3). Ongoing consultations with American Indian tribal governments will continue in accordance with policy; and tribal concerns, including impacts on Indian trust assets, will be given due consideration. Federal, State, and local agencies, along with other stakeholders that may be interested or affected by the BLM’s decision on this proposed Project, were invited to participate.

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

Sally J. Sovey,

Acting State Director, Oregon/Washington.

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DEPARTMENT OF THE INTERIOR

National Park Service

[NPS–WASO–NAGPRA–22336; PPWOCRADN0–PCU00RP14.R50000]

Notice of Intent To Repatriate Cultural Items: Peabody Museum of Natural History, Yale University, New Haven, CT

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: The Peabody Museum of Natural History, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of unassociated funerary objects, sacred objects, and/or objects of cultural patrimony. Lineal descendants or representatives of any Indian tribe or

Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to the Peabody Museum of Natural History. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian tribes, or Native Hawaiian organizations stated in this notice may proceed.

DATES: Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to the Peabody Museum of Natural History at the address in this notice by December 28, 2016.

ADDRESSES: Professor David Skelly, Director, Yale Peabody Museum of Natural History, P.O. Box 208118, New Haven, CT 06520–8118, telephone (203) 432–3752.

SUPPLEMENTARY INFORMATION: 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 under the control of the Peabody Museum of Natural History, Yale University, New Haven, CT that meet the definition of unassociated funerary objects, sacred objects, and/or 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 Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

History and Description of the Cultural Items

Unassociated Funerary Objects

In the late 19th century, six cultural items were collected in southwestern Alaska. Three of the cultural items were collected circa 1896–1899, placed on deposit at the Peabody Museum of Natural History in 1928, and formally donated to the Peabody Museum of Natural History in 1992. The remaining three cultural items were collected prior to 1880 when they were donated to the Peabody Museum of Natural History. The six cultural items are: One headdress, two bone necklaces, one ivory amulet, one bone drinking tube, and one oyster catcher rattle.

In June 2015, representatives from the Central Council of the Tlingit and Haida

Indian Tribes of Alaska identified the six cultural items as part of a shaman's outfit/paraphernalia (collectively the "Six Shaman's Objects") and historic and contemporary scholars support this identification. Historic and contemporary scholars also state that Tlingit shamans were traditionally placed in above-ground grave houses along with their outfit/paraphernalia.

Sacred Objects and Objects of Cultural Patrimony

In the late 19th century, one Chilkat robe and one Chilkat Woodworm pipe were collected from southwestern Alaska and in 1902 they were donated to the Peabody Museum of Natural History. In 1928 or 1929 one Raven rattle was collected from southwestern Alaska and was subsequently donated to the Peabody Museum of Natural History in 1966. In 1931, one Chilkat robe, was purchased in Juneau, Alaska and donated to the Peabody Museum of Natural History. During consultation, representatives from the Central Council of the Tlingit and Haida Indian Tribes of Alaska identified the first Chilkat robe as depicting the Sea Monster crest, which belongs to the *Wooshkeetaan* Clan; the Chilkat Woodworm pipe as depicting the Woodworm crest, which belongs to the *Ghaanaxhteidi* Clan; the Raven rattle as being made by Jack Gamble (Dl'ee't) of the *Wooshkeetaan* Clan; and the second Chilkat robe as depicting the Killerwhale crest which belongs to the *Dakhl'aweidi* Clan (collectively the "Four Clan Objects").

The representatives stated that, according to tribal custom, no individual could have legally alienated the Four Clan Objects from their respective clans. In addition, the representatives stated that members of the *Wooshkeetaan*, the *Ghaanaxhteidi* and the *Dakhl'aweidi* Clans need the Four Clan Objects to practice traditional ceremonies today. Evidence presented by the Central Council and independent scholars confirm the attribution of the crests to the specific clans, support the representative's description of the legal significance of the crests as recording the clans' collective title to the Four Clan Objects, and corroborate that the Four Clan Objects are especially revered and feature prominently in traditional and present day ceremonial contexts.

Determinations Made by the Peabody Museum of Natural History

Officials of the Peabody Museum of Natural History have determined:

- *Unassociated Funerary Objects.* Pursuant to 25 U.S.C. 3001(3)(B), the Six Shaman Objects 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 American individual.

- *Sacred Objects.* Pursuant to 25 U.S.C. 3001(3)(C), the Four Clan Objects 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.

- *Objects of Cultural Patrimony.* Pursuant to 25 U.S.C. 3001(3)(D), the Four Clan Objects 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.

- *Shared Group Identity.* 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, sacred objects, and/or objects of cultural patrimony and the Central Council of the Tlingit and Haida Indian Tribes of Alaska.

Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Professor David Skelly, Director, Yale Peabody Museum of Natural History, P.O. Box 208118, New Haven, CT 06520–8118, telephone (203) 432–3752, by December 28, 2016. After that date, if no additional claimants have come forward, transfer of control of the unassociated funerary objects, sacred objects, and/or objects of cultural patrimony to the Central Council of the Tlingit and Haida Indian Tribes of Alaska may proceed.

The Peabody Museum of Natural History is responsible for notifying the Central Council of the Tlingit and Haida Indian Tribes of Alaska that this notice has been published.

Dated: November 2, 2016

Melanie O'Brien,

Manager, National NAGPRA Program.

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