

Management of the Districts for the next 15 years will focus on: (1) Continuing current habitat management activities, but on a greater acreage; (2) increased monitoring of habitat and wildlife; and (3) expanding and improving the quality of visitor services.

Dated: December 14, 2008.

Charles M. Wooley,

Acting Regional Director, U.S. Fish and Wildlife Service, Fort Snelling, Minnesota.

[FR Doc. E9-2173 Filed 1-30-09; 8:45 am]

BILLING CODE 4310-55-P

DEPARTMENT OF THE INTERIOR

Bureau of Land Management

[LLORB06000.L10200000.

PI0000.L.X.SS.021H0000; HAG-09-0069]

Notice of Public Meetings for the Steens Mountain Advisory Council

AGENCY: Bureau of Land Management, Department of the Interior.

ACTION: Notice of public meetings.

SUMMARY: In accordance with the Steens Mountain Cooperative Management and Protection Act of 2000, the Federal Land Policy and Management Act, and the Federal Advisory Committee Act of 1972, the U.S. Department of the Interior, Bureau of Land Management, Steens Mountain Advisory Council will meet as indicated below.

DATES AND ADDRESSES: The Steens Mountain Advisory Council will meet at the Bureau of Land Management, Burns District Office, 28910 Highway 20 West, Hines, Oregon, 97738, on February 12 and 13, 2009; April 9 and 10, 2009; and December 3 and 4, 2009. A meeting in Bend, Oregon, at the Comfort Inn and Suites, 62065 SE 27th Street, will be held June 4 and 5, 2009, and a meeting September 3 and 4, 2009, will be held at the Frenchglen School, Frenchglen, Oregon. All meeting sessions will begin at 8 a.m. local time, and will end at approximately 4:30 p.m., local time.

SUPPLEMENTARY INFORMATION: The Steens Mountain Advisory Council was appointed by the Secretary of the Interior on August 14, 2001, pursuant to the Steens Mountain Cooperative Management and Protection Act of 2000 (Pub. L. 106-399) and re-chartered in August 2005 and again in August 2007. The Steens Mountain Advisory Council's purpose is to provide representative counsel and advice to the Bureau of Land Management regarding new and unique approaches to management of the land within the bounds of the Steens Mountain Cooperative Management and Protection

Area; cooperative programs and incentives for landscape management that meet human needs, maintain and improve the ecological and economic integrity of the area; and preparation and implementation of a management plan for the Steens Mountain Cooperative Management and Protection Area.

Topics to be discussed by the Steens Mountain Advisory Council at these meetings include the Steens Mountain Comprehensive Recreation Plan; North Steens Ecosystem Restoration Project implementation; Science Strategy; South Steens Water Development Project Environmental Assessment; easements and acquisitions; In-holder Access Environmental Assessment; and categories of interest such as wildlife, special designated areas, partnerships/programs, cultural resources, education/interpretation, volunteer-based information, adaptive management and socioeconomics; and other matters that may reasonably come before the Steens Mountain Advisory Council.

All meetings are open to the public in their entirety. Information to be distributed to the Steens Mountain Advisory Council is requested prior to the start of each Steens Mountain Advisory Council meeting. Public comment is generally scheduled for 11 a.m. to 11:30 a.m., local time, both days of each meeting session. The amount of time scheduled for public presentations and meeting times may be extended when the authorized representative considers it necessary to accommodate all who seek to be heard regarding matters on the agenda.

Under the Federal Advisory Committee Act management regulations (41 CFR 102-3.15(b)), in exceptional circumstances an agency may give less than 15 days notice of committee meeting notices published in the **Federal Register**. In this case, this notice is being published less than 15 days prior to the meeting due to the urgent need to meet legal requirements for completion of the Steens Mountain Travel Management Plan/Environmental Assessment.

FOR FURTHER INFORMATION CONTACT:

Christi Courtemanche, Bureau of Land Management, Burns District Office, 28910 Highway 20 West, Hines, Oregon, 97738 (541) 573-4541 or Christi_Courtemanche@blm.gov.

Dated: January 26, 2009.

Brendan Cain,

District Manager.

[FR Doc. E9-2171 Filed 1-30-09; 8:45 am]

BILLING CODE 4310-33-P

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Heard Museum, Phoenix, AZ

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 Heard Museum, Phoenix, AZ 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 the early 1900s, cultural items were collected by the Fred Harvey Company and donated to the Heard Museum by the Fred Harvey Corporation in 1978. The five cultural items are one lot of three ceramic jars with mesh sleeves and two canvas pouches which are part of an altar setting (635P); one lot of a white stone mountain lion fetish and hide medicine pouch (1458CI); one lot of three stone fetishes and a hide pouch (1692CI); one stone fetish used by Zuni medicine societies, circa 1934 (1704CI); and one lot that consists of a Pueblo II period ceramic paint jar, hide pouch, ceramic bowl, and 16 peyote fetishes, circa 1900 (1746CI).

In 1975, two cultural items were donated to the Heard Museum by Mr. C.G. Wallace. The two cultural items consist of a stone fetish (NA-SW-ZU-F-92) and a carved horn fetish or container (NA-SW-ZU-F-93).

In 1974, two cultural items were donated to the Heard Museum by Woodard's Indian Arts. The two cultural items are a pair of wrapped feathers (NA-SW-ZU-I-3a,b) and a feather fetish (NA-SW-ZU-I-4). The cultural items are associated with the Zuni medicine society.

On March 15, 1996, and October 17, 2008, representatives of the Zuni Tribe of the Zuni Reservation, New Mexico consulted with museum staff, examined the collections and determined that the above-described objects were sacred objects needed by Zuni religious leaders for the practice of traditional Native American religion, and eligible for repatriation under NAGPRA.

Officials of the Heard Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the nine 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 Heard 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 objects and the Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred objects should contact Frank Goodyear, Jr., Director, Heard Museum, 2301 N. Central Avenue, Phoenix, AZ 85004, telephone (602) 252-8840, before March 4, 2009. Repatriation of the sacred objects to the Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Heard Museum is responsible for notifying the Hopi Tribe of Arizona; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: December 31, 2008

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-2126 Filed 1-30-09; 8:45 am]

BILLING CODE 4312-50-S

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 meets the definitions of "unassociated funerary objects," and "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.

The eight objects are one shaman crown or headdress (No number); one shaman bone necklace (No number); one bear bone amulet (Accession 42.417); one spirit chaser bone amulet (No number, possibly Accession 427); one kushdakka bone amulet (Accession 427); one raven bone amulet (Accession 427); one eel bone amulet (Accession 427); and one ivory burial figure (Accession 42.1255).

The Western Reserve Historical Society was founded in 1867, and until 1940 records for accessions were scant or non-existent. Starting in 1894, book numbers were assigned consecutively to objects. This practice was terminated in 1940. 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. No cultural affiliation is listed in the original accession and catalog records for the eight cultural items. Photographs of the items and copies of catalog records were sent to various Alaskan Native Villages and Corporations. Collaboration with the Cleveland Museum of Natural History aided in the cultural identification of the cultural items to the Tlingit and Haida.

The burial figure (42.1255) does not have specific provenience information other than a catalog card that states "burial figure taken from elevated grave in Alaska." Based on museum records and consultation with representatives of the Central Council of the Tlingit & Haida Indian Tribes, officials of the Western Reserve Historical Society have determined that the cultural item is an unassociated funerary object, and culturally affiliated with the Tlingit.

The shaman headdress and necklace were unfortunately overlooked in the 1940 inventory process and remain without an accession number. No provenience information has been found in the records. However, based on consultation with the Central Council of

the Tlingit & Haida Indian Tribes, the two cultural items have been determined to be sacred objects, and culturally affiliated with the Tlingit.

In 1915, the bear amulet (42.417) was given to the Western Reserve Historical Society. The cultural item is from the Ben G. Goodman collection. Mr. Goodman, a former resident of Cleveland, spent 16 years as a fur trapper and resident of Nome, AK.

In April 1916, the estate of Colonel Orlando John Hodge of Cleveland was donated to the Western Reserve Historical Society. The accession register lists "four carved ivory amulets," which are reasonably believed to be these four ivory amulets (Accession 427). Col. Hodge's connection to Alaska and how he acquired the amulets is unknown. However, based on consultation with the Central Council of the Tlingit & Haida Indian Tribes, the two cultural items have been determined to be sacred objects, and culturally affiliated with the Tlingit.

The Central Council of the Tlingit & Haida Indian Tribes further identified the headdress, necklace, and amulets as shaman (or *ixt'*) objects, and as such sacred objects. Evidence given during consultation with the Central Council of the Tlingit & Haida Indian Tribes have indicated that shaman objects would have been buried with the shaman, and are therefore, funerary objects. Finally, consultation evidence of Tlingit property rights state that shaman sacred objects are also considered property of the clan. However, the specific shaman(s) and the clan(s) are unknown for the cultural items described in this notice.

Officials of the Western Reserve Historical Society have determined that, pursuant to 25 U.S.C. 3001(3)(B), the eight cultural items 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 an Native American individual. Officials of the Western Reserve Historical Society also have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the seven 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. Lastly, officials of the Western Reserve Historical Society have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be