

of visitor services and has taken all reasonable and appropriate steps to

consider alternatives to avoid such interruption.

Conc ID No.	Concessioner name	Park
GLCA002-88	Aramark Glen	Canyon National Recreation Area.
GRTE004-98	Triangle X Ranch, LLP	Grand Teton National Park.
JODR002-90	International Leisure Hosts, Ltd	John D. Rockefeller, Jr. Memorial Parkway.
NACC001-89	Golf Course Specialist, Inc	National Capital Parks—Central.
NACC004-89	Landmark Services Tourmobile, Inc	National Capital Parks—Central.
FIIS004-02	Davis Park Ferry Co	Fire Island National Seashore.
GATE003-98	Marinas of the Future, Inc	Gateway National Recreation Area.
CHIS001-98	Island Packers, Inc	Channel Islands National Park.
LAME017-05	Black Canyon/Willow Beach River Adventures	Lake Mead National Recreation Area.
PORE003-98	Golden Gate Council of American Youth Hostels	Point Reyes National Seashore.
BISC002-04	Biscayne National Underwater Park, Inc	Biscayne National Park.
BLRI004-88	Virginia Peaks of Otter	Blue Ridge Parkway.
EVER004-98	TRF Concessions Specialists of Florida, Inc	Everglades National Park.
GUTS001-03	Dudley Food and Beverage	Gulf Islands National Seashore.

FOR FURTHER INFORMATION CONTACT: Jo A. Pendry, Chief, Commercial Services Program, National Park Service, 1201 Eye Street, NW., 11th Floor, Washington, DC 20005, Telephone 202/513-7156.

Dated: November 24, 2009.

Katherine H. Stevenson,

Assistant Director, Business Services.

[FR Doc. E9-31126 Filed 1-4-10; 8:45 am]

BILLING CODE 4312-53-M

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item: Seton Hall University Museum, Seton Hall University, South Orange, NJ

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 Seton Hall University Museum, Seton Hall University, South Orange, NJ, that meets 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 item. The National Park Service is not responsible for the determinations in this notice.

Consultation was conducted with representatives of the Onondaga Nation of New York and the Tuscarora Nation of New York. Requests for consultation

were sent to the Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Tonawanda Band of Seneca Indians of New York; the Mohawk Nation (which is comprised of the Mohawks of the Saint Regis Mohawk Tribe, New York; Mohawk Council of Akwesasne; and Mohawk Nation Council of Chiefs); and the Haudenosaunee Standing Committee on Burial Rules and Regulations, a non-Federally recognized Indian group.

The artifact is a miniature false face mask or medicine face. The miniature was obtained at a “reservation near Syracuse,” by Mr. Samuel Tarrant of Newark, NJ. Museum officials reasonably believe that the reservation is the Onondaga Reservation, which is near Syracuse, NY. It is not known when or how Mr. Tarrant obtained it. The Seton Hall University Museum purchased it from Mr. Tarrant in 1962 or 1963.

Written evidence of Haudenosaunee oral tradition identifies false face masks as being sacred objects needed by traditional Haudenosaunee religious leaders, as well as being objects of cultural patrimony that have ongoing historical, traditional, and cultural significance to the group and could not have been alienated by a single individual. The Haudenosaunee Confederacy includes the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora Nations (which are represented by the following Federally-recognized groups: Cayuga Nation of New York; Oneida Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York; Tonawanda Band of Seneca Indians of New York; and

Tuscarora Nation of New York). Based on the provenience, this false face mask is considered to be culturally affiliated to the Onondaga Nation of New York.

Officials of the Seton Hall University Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the cultural object 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 Seton Hall University Museum have also determined that, pursuant to 25 U.S.C. 3001 (3)(D), the cultural item described above has 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 Seton Hall University Museum 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/object 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 this sacred object/object of cultural patrimony should contact Dr. Thomas W. Kavanagh, Seton Hall University Museum, Seton Hall University, 400 South Orange Ave., South Orange, NJ 07079, telephone (973) 275-5873, or Thomas.Kavanagh@shu.edu, before February 4, 2010. Repatriation of the sacred object/object of cultural patrimony to the Onondaga Nation of New York may proceed after that date if no additional claimants come forward.

The Seton Hall University Museum is responsible for notifying the Haudenosaunee Standing Committee on Burial Rules and Regulations, and the Cayuga Nation of New York; Oneida

Nation of New York; Oneida Tribe of Indians of Wisconsin; Onondaga Nation of New York; Seneca Nation of New York; Seneca-Cayuga Tribe of Oklahoma; Saint Regis Mohawk Tribe, New York; Tonawanda Band of Seneca Indians of New York; and Tuscarora Nation of New York, that this notice has been published.

Dated: November 25, 2009.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-31223 Filed 1-4-10; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, 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 cultural items in the possession of the Thomas Burke Memorial Washington State Museum (Burke Museum), University of Washington, Seattle, WA, that meet the definition of "unassociated funerary 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 1965, human remains representing a minimum of one individual were removed from south of the International District in Seattle, King County, WA. The human remains were transferred from the King County Coroner's Office to the Burke Museum in 1965 (Burke Accn. #1966-77). All human remains are now missing. No known individual was identified. The six unassociated funerary objects are one infant bracelet, two metal spoons, one brass button, one woman's shoe, and one glass ketchup bottle.

Before 1955, unassociated funerary objects were found between Bellevue and Renton in King County, WA. The objects were found during road construction and collected by Mrs. Willa W. Mylroie. The objects were

donated to the Burke Museum in 1955 (Burke Accn. #3979). No known human remains are associated with the objects. The 124 unassociated funerary objects are 12 copper bracelets, 1 decorative brass clip, 4 glass beads, 15 brass buttons, 1 brass thimble, 1 can of vermillion, 89 trade beads, and 1 blanket fragment.

In 1892, an unassociated funerary object was removed from Bryn Mawr, King County, WA. The funerary object was collected by Frank E. Fuller and donated to the Burke Museum by the Washington World's Fair Commission in 1893 (Burke Accn. #1119). No known human remains are associated with the object. The one unassociated funerary object is a metal knife with incised bone handle.

The funerary objects were removed from the area surrounding Lake Washington primarily on the southern end. This area falls within the Southern Lushootseed language group of Salish cultures. The Duwamish people primarily occupied this area, specifically the Lake people (Swanton 1952:423). In the 1870s, as the City of Seattle developed, the Lake people were pushed out to other areas, including the Muckleshoot, Suquamish, and Tulalip reservations. The Lake people also joined the Snoqualmie people on Lake Sammamish and in the Snoqualmie River drainage (Miller and Blukis Onat 2004:109). Descendants of the Lake people are members of the present-day Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington.

In 1923, unassociated funerary objects were found near Kirkland, King County, WA. The objects were found under the roots of a tree and sent by Mrs. Loyal C. Wright to Professor Meany of the University of Washington. Prof. Meany subsequently transferred the objects to the Burke Museum in 1923 (Burke Accn. 12022). No known human remains are associated with the objects. The six unassociated funerary objects are four glass beads, one copper bracelet, and one brass button.

The above-mentioned funerary objects were removed from the northeastern shores of Lake Washington south of the mouth of the Sammamish River. This area falls within the Southern Lushootseed language group of Salish cultures. The Sammamish people primarily occupied this area (Ruby and Brown 1986, Suttles and Lane 1990, Swanton 1952). The Sammamish people were closely related to the Duwamish

people and other tribes in the area. As per the terms of the 1855 Point Elliot Treaty, the Sammamish were assigned to go to the Tulalip Reservation. Many Sammamish people chose not to relocate to the Tulalip Reservation. The Sammamish people are represented by the present-day Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington.

Officials of the Burke Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 137 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 Burke 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 unassociated funerary objects and the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Dr. Peter Lape, Burke Museum, University of Washington, Box 353010, Seattle, WA 98195-3010, telephone (206) 685-3849, before February 4, 2010. Repatriation of the unassociated funerary objects to the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington may proceed after that date if no additional claimants come forward.

The Burke Museum is responsible for notifying the Muckleshoot Indian Tribe of the Muckleshoot Reservation, Washington; Snoqualmie Tribe, Washington; Suquamish Indian Tribe of the Port Madison Reservation, Washington; and Tulalip Tribes of the Tulalip Reservation, Washington that this notice has been published.