

and winter habitat (Miller *et al.* 2005). Continued expansion of juniper will lead to further losses of suitable sage-grouse habitat. While the problem of juniper encroachment is prevalent across the Resource Area, the Glass Butte/Rye Grass area was selected to expand upon a small-scale project completed there in 2006.

Initial scoping (March 1 to April 1, 2007) for the GSHIP expressed interest from the public in harvesting downed juniper for fuel wood, posts and poles. Additional preliminary issues and management concerns identified by BLM personnel and the public include management of Air Quality, Water Quality, Migratory Birds, Special Status Species fauna and flora, Noxious Weeds, Cultural Heritage and Hazardous Materials.

An interdisciplinary approach will be used to develop the EA in order to consider the variety of resource issues and concerns identified. Disciplines involved in the project will include (but not be limited to) those with expertise in management of the aforementioned resources.

Dated: June 11, 2008.

Dana R. Shuford,

Burns District Manager.

[FR Doc. E8-13582 Filed 6-16-08; 8:45 am]

BILLING CODE 4310-33-P

DEPARTMENT OF THE INTERIOR

Bureau of Land Management

[MT-922-08-1310-FI-P; NDM 95212]

Notice of Proposed Reinstatement of Terminated Oil and Gas Lease NDM 95212

AGENCY: Bureau of Land Management, Interior.

ACTION: Notice.

SUMMARY: Per 30 U.S.C. 188(d), Marathon Oil Company timely filed a petition for reinstatement of oil and gas lease NDM 95212, Mountrail County, North Dakota. The lessee paid the required rental accruing from the date of termination.

No leases were issued that affect these lands. The lessee agrees to new lease terms for rentals and royalties of \$10 per acre and 16 $\frac{2}{3}$ percent or 4 percentages above the existing competitive royalty rate. The lessee paid the \$500 administration fee for the reinstatement of the lease and \$163 cost for publishing this Notice.

The lessee met the requirements for reinstatement of the lease per Sec. 31(d) and (e) of the Mineral Leasing Act of

1920 (30 U.S.C. 188). We are proposing to reinstate the lease, effective the date of termination subject to:

- The original terms and conditions of the lease;
- The increased rental of \$10 per acre;
- The increased royalty of 16 $\frac{2}{3}$ percent or 4 percentages above the existing competitive royalty rate; and
- The \$163 cost of publishing this Notice.

FOR FURTHER INFORMATION CONTACT:

Karen L. Johnson, Chief, Fluids Adjudication Section, BLM Montana State Office, 5001 Southgate Drive, Billings, Montana 59101-4669, 406-896-5098.

Dated: June 11, 2008.

Karen L. Johnson,

Chief, Fluids Adjudication Section.

[FR Doc. E8-13591 Filed 6-16-08; 8:45 am]

BILLING CODE 4310-SS-P

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent To Repatriate Cultural Items: The Cleveland Museum of Natural History, 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 Cleveland Museum of Natural History, Cleveland, OH, that meet the definition of "unassociated funerary object" and "sacred object" 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 1956, cultural items were acquired by The Cleveland Museum of Natural History from the Logan Museum, Beloit College, Beloit, WI. The two cultural items are one ceremonial wood bowl (CMNH 12888/CMNH 19888) and one silver brooch (CMNH 08169). Representatives of the Little Traverse Bay Bands of Odawa Indians, Michigan attributed the cultural items as Ottawa/Odawa.

The bowl is well-made with a carved rim and knobs. The locality and date for

the bowl are recorded as "Michigan, Emmet County, early 1900's." In Odawa spiritual practices, ceremonial bowls have a wide range of use and are utilized in many different ceremonial activities. It is believed that manidok (spirits) reside in each individual bowl and are a part of the community. It is the Tribe's continued responsibility to take care of these bowls and use them in ceremonies for sacred reasons, as such Traditional Religious leaders of the Little Traverse Bay Bands of Odawa Indians, Michigan need to use these bowls in ceremonies for the Tribe.

The one silver brooch (CMNH 08169) is made from German silver in the shape of a disk with punched designs of circles, stars, and ellipses. The locality and date for the brooch are listed as "Michigan, Emmet County, late 1800's." Multiple archeological sites that are Native American burial sites or cemeteries in Michigan from the Historic Period contain an array of European trade goods, such as knives, glass beads and silver brooches (Halsey, 286). It is believed that the silver brooch in the possession of museum came from an Odawa grave based on similar objects found in other Odawa graves from Michigan. In addition, it is believed that the brooch is a grave item because it has been recorded as a Native American item and not just simply a piece of silver since the designation of such simple items to be of Native origin usually originates because it came from a Native American burial.

Officials of The Cleveland Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the one cultural item described above is 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 is believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of The Cleveland Museum of Natural History also have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the one cultural item 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. Lastly, officials of The Cleveland Museum of Natural History 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 object and the sacred object and the Little Traverse Bay Bands of Odawa Indians, Michigan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary object and/or sacred object should contact Adriann Balok, Curator of Cultural Anthropology, The Cleveland Museum of Natural History, 1 Wade Oval Dr., University Circle, Cleveland, OH 44106, telephone (216) 231-4600, ext. 3294, before July 17, 2008. Repatriation of the unassociated funerary object and sacred object to the Little Traverse Bay Bands of Odawa Indians, Michigan may proceed after that date if no additional claimants come forward.

The Cleveland Museum of Natural History is responsible for notifying the Little Traverse Bay Bands of Odawa Indians, Michigan that this notice has been published.

Dated: May 12, 2008.

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E8-13624 Filed 6-16-08; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: The Field Museum of Natural History, Chicago, IL

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. 3003, of the completion of an inventory of human remains in the possession of the Field Museum of Natural History, Chicago, IL. The human remains were removed from the area of Omaha, NE.

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 human remains. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Field Museum of Natural History professional staff in consultation with representatives of the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South

Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Lower Sioux Indian Community in the State of Minnesota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Prairie Island Indian Community in the State of Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota; Standing Rock Sioux Tribe of North & South Dakota; Upper Sioux Community, Minnesota; and Yankton Sioux Tribe of South Dakota.

In 1893, the Field Museum of Natural History purchased the skull of one individual from Ward's Natural Science Establishment of Rochester, NY (Field Museum of Natural History catalogue number 41882). Original Field Museum of Natural History records state that the human remains are "Sioux, killed 1861 (Omaha)." No known individual was identified. No associated funerary objects are present.

The human remains have been identified as Native American based on the specific cultural and geographic attribution in Field Museum of Natural History records. The records identify the human remains as "Sioux" from Omaha, NE. While the Santee Sioux Nation is the only Federally-recognized Sioux Indian tribe in Nebraska at the present time, the 1861 date of death predates the establishment of the Santee Sioux Reservation in Nebraska. Other Sioux groups were present in Nebraska at that time. "Sioux" descendants are represented by the present-day Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Lower Sioux Indian Community in the State of Minnesota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Prairie Island Indian Community in the State of Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota; Standing Rock Sioux Tribe of North & South Dakota; Upper Sioux Community, Minnesota;

and Yankton Sioux Tribe of South Dakota.

Officials of the Field Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Field Museum of Natural History 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 Native American human remains and the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Lower Sioux Indian Community in the State of Minnesota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Prairie Island Indian Community in the State of Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Oyate of the Lake Traverse Reservation, South Dakota; Spirit Lake Tribe, North Dakota; Standing Rock Sioux Tribe of North & South Dakota; Upper Sioux Community, Minnesota; and Yankton Sioux Tribe of South Dakota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Helen Robbins, Director of Repatriation, Field Museum of Natural History, 1400 South Lake Shore Drive, Chicago, IL 60605-2496, telephone (312) 665-7317, before July 17, 2008. Repatriation of the human remains to the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation, Montana; Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Creek Sioux Tribe of the Crow Creek Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Brule Sioux Tribe of the Lower Brule Reservation, South Dakota; Lower Sioux Indian Community in the State of Minnesota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Prairie Island Indian Community in the State of Minnesota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; Santee Sioux Nation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Oyate of