

- Snowmobiles produced after 1976 emit no more than 73 dB(A) at 15 MPH when tested using SAE J1161.
- Several studies are cited that indicate that deer are more likely to move away from ski trails than snowmobile trails and that they are unaffected by snowmobile traffic.
- A University of Wisconsin study found that snowmobile traffic has no effect on the grain yield of winter wheat.
- Six of the seven alternatives offered in the FEIS provide almost no range of proposals that could possibly be considered as conscientious multiple use management of public lands.
- The change in the preferred alternative from "B" to "G" without allowing the public to comment proves that land managers are only listening to the well-funded voices of the minority extreme advocacy groups.
- Comments submitted by ISSA, and the state of Wyoming.
- The FEIS exaggerates the environmental effects of snowmobiles.
- The economic analysis presented in the FEIS is superficial and inadequate.
- The FEIS fails to adequately define what would constitute acceptable impacts from snowmobiles.
- Revised alternative E was not seriously considered.
- The FEIS version of the "Existing Condition" and "Desired Condition" was significantly altered from the version in the DEIS.
- Alternative G is totally new and has not been validated by the public.
- The NPS has manipulated visitor use numbers to serve its own purposes.
- The FEIS describes natural soundscapes as a resource not a value.
- The Duffield study is pure conjecture, the FEIS should have incorporated the more factual State of Wyoming study.
- Additional information in the FEIS on social values, soundscapes and emissions need validation before any conclusions can be reached.
- The NPS was arbitrary and capricious in its decision to ban snowmobiles and require snowcoaches instead.
- The analysis of water quality for alternatives A through F states that there is no evidence of measurable changes in water quality from snowmobile emissions yet in alternative G the FEIS concludes that alternative G addresses the issue of water quality better than other alternatives.
- Snowcoaches will result in a loss of personal freedom and a poor experience in the parks.
- Snowcoaches will be cost prohibitive for many.
- Constructing new winter facilities at Colter Bay makes no sense because

the facilities at Flagg Ranch are currently under utilized.

- Construction new winter facilities at Colter Bay would negatively effect lynx habitat.
- If the park service does not plow the road from Colter to Flagg it will result in longer EMS response times.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from Connecticut in the Possession of the Peabody Museum of Natural History, Yale University, New Haven, CT

AGENCY: National Park Service
ACTION: Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.9, of the completion of an inventory of human remains and associated funerary objects in the possession of the Peabody Museum of Natural History, Yale University, New Haven, CT.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains and associated funerary objects was made by Peabody Museum of Natural History professional staff in consultation with representatives of the Mashantucket Pequot Tribe.

In 1873, human remains representing one individual were donated to the Peabody Museum of Natural History by J. D. Fish. The remains were recovered near Mystic, CT. No known individual was identified. No associated funerary objects are present.

Based on the documentary evidence, examination of the human remains, and consultation with representatives of the Mashantucket Pequot Tribe, this individual is identified as Native American. The remains appear to be prehistoric or protohistoric in age. Cultural affiliation has been determined on the basis of geographic origin of the

remains, physical characteristics that identify them as Native American, published accounts of the traditional territory of the Mashantucket Pequot Tribe, and historical information provided by the Mashantucket Pequot Tribe. Historical documents indicate that the Mashantucket Pequot Tribe has occupied the area where the remains were recovered since the Late Woodland period, circa A.D. 1000.

In 1874, human remains representing three individuals were donated to the Peabody Museum of Natural History by Mrs. E. O. Dunning. The remains were recovered near Mystic, CT. No known individuals were identified. The one associated funerary object is a metal spoon.

Based on the documentary evidence, examination of the human remains, and consultation with representatives of the Mashantucket Pequot Tribe, these individuals are identified as Native American. The remains and the spoon probably date to the period of Euro-American contact. Cultural affiliation has been determined on the basis of geographic origin of the remains, physical characteristics that identify them as Native American, published accounts of the traditional territory of the Mashantucket Pequot Tribe, and historical information provided by the Mashantucket Pequot Tribe. Historical documents indicate that the Mashantucket Pequot Tribe has occupied the area where the remains were recovered since the Late Woodland period, circa A.D. 1000.

In 1948, human remains representing one individual was donated to the Peabody Museum of Natural History by Eva Butler. The remains were recovered near Groton, CT, on the property of the Spicer Ice and Coal Co. during excavation for a drain. No known individual was identified. No associated funerary objects are present.

Based on the documentary evidence, examination of the human remains, and consultation with representatives of the Mashantucket Pequot Tribe, this individual is identified as Native American. The remains appear to be prehistoric or protohistoric in age. Cultural affiliation has been determined on the basis of geographic origin of the remains, physical characteristics that identify them as Native American, published accounts of the traditional territory of the Mashantucket Pequot Tribe, and historical information provided by the Mashantucket Pequot Tribe. Historical documents indicate that the Mashantucket Pequot Tribe has occupied the area where the remains were recovered since the Late Woodland period, circa A.D. 1000.

Based on the above-mentioned information, officials of the Peabody Museum of Natural History have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of five individuals of Native American ancestry. Officials of the Peabody Museum of Natural History also have determined that, pursuant to 43 CFR 10.2 (d)(2), the one object listed above is reasonably believed to have been placed with or near individual human remains at the time of death or later as a part of the death rite or ceremony. Lastly, officials of the Peabody Museum of Natural History have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and the associated funerary object and the Mashantucket Pequot Tribe.

This notice has been sent to officials of the Mashantucket Pequot Tribe. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and the associated funerary object should contact Dr. Richard Burger, Director, Peabody Museum of Natural History, Yale University, 170 Whitney Avenue, P.O. Box 208118, New Haven, CT 06520-8118, telephone (203) 432-3752, before January 22, 2001. Repatriation of the human remains and the associated funerary object to the Mashantucket Pequot Tribe may begin after that date if no additional claimants come forward.

Dated: December 14, 2000.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Department of Anthropology, San Francisco State University, San Francisco, CA

AGENCY: National Park Service

ACTION: Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.9, of the completion of an inventory of human remains and associated funerary objects in the possession of the Department of

Anthropology, San Francisco State University, San Francisco, CA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by the Department of Anthropology, San Francisco State University professional staff in consultation with representatives of the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California.

In 1970-71, human remains representing nine individuals were recovered from CA-TUO-279, a site located on a small peninsula that extended into the western side of the original Don Pedro Reservoir. During the construction of the new reservoir, an archeological data recovery project was undertaken by San Francisco State University. The site area is now inundated by the new Don Pedro Reservoir. No known individuals were identified. The four associated funerary objects are flaked stone fragments, modified bird bone, and an *olivella* bead.

In 1970-71, human remains representing 21 individuals were recovered from CA-TUO-300, a site located near LaGrange, CA, during archeological excavations conducted by San Francisco State University. The site area is now inundated by the new Don Pedro Reservoir. No known individuals were identified. The 49 associated funerary objects are flaked stone fragments.

In 1970-71, human remains representing nine individuals were recovered from CA-TUO-314, a site located on the southern bank of Moccasin Creek, near LaGrange, CA, during archeological excavations conducted by San Francisco State University. No known individuals were identified. The 52 associated funerary objects are flaked stone fragments; ground stone; and faunal materials including modified and unmodified animal bones and teeth, and modified bird bone.

The geographic location of the sites and archeological, historical, and oral history evidence indicate that these human remains and associated funerary objects are Native American. The objects are consistent with the material culture of the ancestral Sierra Miwok who

occupied this area during the Euro-American contact period, and all of the sites are located in an area that is documented as Central Sierra Miwok territory. Oral history evidence presented during consultation indicates that the area has been continuously occupied by the Miwok since the contact period and that there is cultural affiliation between the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California and the Sierra Miwok Indians.

Based on the above-mentioned information, officials of the Department of Anthropology, San Francisco State University have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 39 individuals of Native American ancestry. Officials of the Department of Anthropology, San Francisco State University also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 105 objects listed 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. Lastly, officials of the Department of Anthropology, San Francisco State University have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and associated funerary objects and the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California.

This notice has been sent to officials of the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California, and the Central Sierra Me-Wuk Cultural and Historic Preservation Committee. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Jeff Fentress, NAGPRA Coordinator, Department of Anthropology, San Francisco State University, 1600 Holloway Avenue, San Francisco, CA 94132, telephone (415) 338-2046, before January 22, 2001. Repatriation of the human remains and associated funerary objects to the Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California, and the Central Sierra Me-Wuk Cultural and Historic Preservation Committee may begin after that date if no additional claimants come forward.

Dated: December 14, 2000.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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