

the extent allowed by Federal, state, or local law, and contingent on the publication of a Notice of Intent to Repatriate in the **Federal Register**. This notice fulfills that requirement.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Priscilla C. Grew, NAGPRA Coordinator, University of Nebraska State Museum, 307 Morrill Hall, Lincoln, NE 68588-0338, telephone (402) 472-3779, before March 3, 2010. Disposition of the unassociated funerary objects to the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; and Saginaw Chippewa Indian Tribe of Michigan may proceed after that date if no additional claimants come forward.

The University of Nebraska State Museum, University of Nebraska-Lincoln is responsible for notifying the Bay Mills Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Keweenaw Bay Indian Community, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; and Saginaw Chippewa Indian Tribe of Michigan that this notice has been published.

Dated: December 16, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2010-2018 Filed 1-29-10; 8:45 am]

**BILLING CODE 4312-50-S**

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Inventory Completion: Madison County Historical Society, Edwardsville, IL

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

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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 Madison County Historical Society, Edwardsville, IL. The human remains

were removed from the Little Bighorn Battlefield, Bighorn County, MT.

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 Madison County Historical Society professional staff in consultation with representatives of the staff of the Little Bighorn Battlefield National Monument. In addition, the Madison County Historical Society sent a letter with information on the human remains to the Arapahoe Tribe of the Wind River Reservation, Wyoming; Crow Tribe of Montana; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota. The Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana responded that they are not culturally affiliated with the human remains described in this notice.

At an unknown date, human remains representing a minimum of one individual were probably removed from Little Bighorn Battlefield, near present-day Crow Agency, Big Horn County, MT. No known individual was identified. No associated funerary objects are present.

In 1929, the Madison County Historical Society purchased the John R. Sutter Collection and an inventory of that collection was conducted at that time. In 1938, the Works Progress Administration (WPA) conducted a comprehensive inventory of all of the museum's holdings. In 1995, the museum did a NAGPRA inventory. In November 2008, the museum staff reviewed the original NAGPRA inventory and other available records. They determined that during the NAGPRA inventory, a scalp had been incorrectly attributed to a 1988 donation. Upon comparison to the 1938 WPA inventory records, the museum reasonably believes this scalp was purchased as part of the John R. Sutter Collection in 1929. The Madison County Historical Society has no information on how John Sutter originally acquired the human remains.

The 1929 Sutter Purchase Inventory lists the human remains as "Part of an Indian scalp." Next to the entry is a note that reads "Custer Massacre." Based on

this information, the officials of the Madison County Historical Society reasonably believe the human remains are Native American and were removed from the Little Bighorn Battlefield at an unknown date, but possibly in 1876.

Five tribes were at the site of the Battle of Little Big Horn - the Sioux, Cheyenne, Arapaho, Crow, and Arikara. Descendants of these tribes are members of the Arapahoe Tribe of the Wind River Reservation, Wyoming; Crow Tribe of Montana; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota. Since the officials of the Madison County Historical Society cannot determine the specific tribe to which the Native American human remains are culturally affiliated, the museum believes that a possible cultural affiliation could exist for any of the five aforementioned tribes. However, during consultation, the Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana responded that no scalps were taken from the Cheyenne in the battle, and consequently there is no cultural affiliation to the Cheyenne. Therefore, absent other information, the museum officials have narrowed the possible affiliation to the Arapahoe Tribe of the Wind River Reservation, Wyoming; Crow Tribe of Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; and/or Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

Officials of the Madison County Historical Society 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 Madison County Historical Society 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 Arapahoe Tribe of the Wind River Reservation, Wyoming; Crow Tribe of Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; and/or Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Suzanne Dietrich, Director, or the president, Madison County Historical Society, 715 North Main St., Edwardsville, IL 62025, telephone (618) 656-7562, before March

3, 2010. Repatriation of the human remains to the Arapahoe Tribe of the Wind River Reservation, Wyoming; Crow Tribe of Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; and/or Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota may proceed after that date if no additional claimants come forward.

The Madison County Historical Society is responsible for notifying the Arapahoe Tribe of the Wind River Reservation, Wyoming; Crow Tribe of Montana; Northern Cheyenne Tribe of the Northern Cheyenne Indian Reservation, Montana; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota that this notice has been published.

Dated: December 22, 2009

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2010-2027 Filed 1-29-10; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Western Michigan University, Anthropology Department, Kalamazoo, MI**

**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 the inventory of human remains and associated funerary objects in the possession of Western Michigan University, Anthropology Department, Kalamazoo, MI. The human remains and associated funerary objects were removed from Mackinac County, MI.

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 and associated funerary objects. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by Western Michigan University professional staff in consultation with representatives of the Little Traverse Bay Bands of Odawa Indians, Michigan, and the Sault Ste.

Marie Tribe of Chippewa Indians of Michigan.

In 1972, human remains representing a minimum of two individuals were removed from the Beyer Site, Mackinac County, MI, as part of the St. Ignace archeological survey under the direction of Dr. James Fitting. The burial was encountered in a single excavation unit and found to be partially disturbed, most likely from agricultural plowing evident across the site area. The burial collection was transferred to Western Michigan University for curation and further analysis. Dr. Robert Sundick, a physical anthropologist in the Anthropology Department at Western Michigan University, studied the human remains. The three associated funerary objects are a small amount of unidentified animal bone, a lot of wood charcoal, and one piece of chipped stone debitage.

The human remains were determined to be of Native American ancestry based on skeletal and dental morphology. The determination of a date from around 1650 C.E. was based on stratigraphy, ceramic association, and associated trade goods, in particular local and foreign material gunflints. French missionary and military accounts make it clear that Odawa and Ojibway peoples inhabited both shores of the Straits of Mackinac as early as 1650; their oral histories indicate that they occupied this area for generations before the French arrived. In 1671, the Jesuits established a mission at St. Ignace and noted that many Odawa people lived there. During the time that the Beyer Site was occupied, circa 1650 C.E., the Odawa and Ojibway were the major tribes living in the St. Ignace area, in addition to some Huron groups. In 1649, Huron/Wyandotte refugees fled Iroquois attacks in Ontario and some ultimately settled on the north side of the Straits at present-day St. Ignace. Although the tribal affiliation of the human remains found at St. Ignace is not scientifically certain, the remains are likely culturally affiliated with the Odawa, as they were the tribe most commonly reported in the area during the period in question. Cultural affiliation between the Beyer Site human remains and the Little Traverse Bay Bands of Odawa Indians, Michigan, is based on their historic continuity of occupation in the St. Ignace area. Although the Beyer Site material may relate to the Ojibway or Huron refugees, the NAGPRA coordinator of the Sault Ste. Marie Tribe of Chippewa Indians of Michigan (modern descendants of the Ojibway) has sent Western Michigan University letters of support for the repatriation of the human remains removed from the

Beyer Site to the Little Traverse Bay Bands of Odawa Indians, Michigan. Consequently, the preponderance of archeological, historic, and consultation evidence connects the Beyer Site to the Odawa Indians.

Officials of Western Michigan University have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of Western Michigan University also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the three 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. Lastly, officials of Western Michigan University 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 associated funerary objects 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 human remains and associated funerary objects should contact LouAnn Wurst, Department of Anthropology, Western Michigan University, 1005 Moore Hall, Kalamazoo, MI 49008, telephone (269) 387-2753, before March 3, 2010. Repatriation of the human remains and associated funerary objects to the Little Traverse Bay Bands of Odawa Indians, Michigan may proceed after that date if no additional claimants come forward.

Western Michigan University is responsible for notifying the Little Traverse Bay Bands of Odawa Indians, Michigan, and Ste. Marie Tribe of Chippewa Indians of Michigan that this notice has been published.

Dated: January 5, 2010

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

[FR Doc. 2010-2008 Filed 1-29-10; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion: Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.