

alternative, explored on-refuge visitor services opportunities. Alternative D reduced the human activities on the Refuge, including management actions to reduce wildlife disturbance.

We received more than 60 comment letters on the Draft CCP/EA during the review period. Many comment letters expressed concerns about allowing public access on the Refuge. In response to these comments, we decided to select Alternative B as the new preferred alternative. We incorporated comments we received into the CCP when possible, and we responded to the comments in an appendix to the CCP. In the FONSI, we selected Alternative B for implementation and made it the basis for the CCP. The FONSI documents our decision and is based on the information and analysis contained in the EA.

Alternative B represents the most environmentally preferred alternative because it would expand resource management needs and off-refuge public opportunities. Habitat restoration and removal of non-native species would be conducted. Visitor opportunities and environmental education would focus on off-refuge activities through improved coordination and use of new technology.

The selected alternative best meets the Refuges' purposes, vision and goals; contributes to the Refuge System mission; addresses the significant issues and relevant mandates; and is consistent with principles of sound fish and wildlife management. Based on the associated environmental assessment, this alternative is not expected to result in significant environmental impacts and therefore does not require an environmental impact statement.

Dated: January 4, 2010.

**Ren Lohoefer,**

*Regional Director, Pacific Southwest Region, Sacramento, California.*

[FR Doc. 2010-2052 Filed 1-29-10; 8:45 am]

**BILLING CODE 4310-55-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### Notice of Intent to Repatriate Cultural Items: University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln, NE

**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 University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln, NE, 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 1883, M.L. Eaton collected 27 cultural items "from Indian graves in Michigan". The cultural items were accessioned into the museum in 1894. The 27 unassociated funerary objects are 6 copper loop/ball earrings (identified as A04767; catalog number 101-22-03-94); 1 group of blue/green glass beads (A04768; 101-22-03-94); 1 copper alloy bead together with organic material (A14993; 101-22-03-94); 1 group of shell beads (A14994; 101-22-03-94); 1 individual glass bead (A14995; 101-22-03-94); 1 copper alloy brooch (A14998; 101-22-03-94); 10 whitish-colored bead fragments (A15418; 101-22-03-94); 1 group of copper alloy wire/cone earring fragments (A15419; 101-22-03-94); 1 copper alloy pendant (A15420; 101-22-03-94); 1 group of copper alloy fragments together with organic material (A15420; 101-22-03-94); 1 piece of lead wire (A15421; 101-22-03-65); 1 copper alloy brooch sewn onto a piece of cloth (A18208; 101-22-03-94); and 1 piece of leather or bark (A18209; 101-22-03-94).

Based on this historical information, the museum has determined that these objects "taken from Indian graves in Michigan" are, more likely than not, Native American funerary objects. The museum is unable to determine whether or not these objects are associated with human remains, as there are no human remains from these burials in the museum collection. Therefore, the museum considers them to be unassociated funerary objects. Finally, the museum has concluded that it is unable to determine by a reasonable belief that the unassociated funerary objects are culturally affiliated with any present-day Indian tribe. Nevertheless, the museum has determined that, more likely than not, the funerary objects were removed from the aboriginal lands of 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, to

Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; and Saginaw Chippewa Indian Tribe of Michigan.

Officials of the University of Nebraska State Museum, University of Nebraska-Lincoln have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the 27 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 a Native American individual. Officials of the University of Nebraska State Museum, University of Nebraska-Lincoln also have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot be reasonably traced between the unassociated funerary objects and any present-day Indian tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In February 2009, the University of Nebraska State Museum requested that the Review Committee recommend disposition of "culturally unidentifiable" 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, because the funerary objects were found within their aboriginal territory. The Review Committee considered the proposal at its May 23 - 24, 2009 meeting, and recommended disposition of the unassociated funerary objects to the above-listed Indian tribes.

A September 16, 2009, letter from the Designated Federal Officer, writing on behalf of the Secretary of the Interior, transmitted the recommendation for the museum to effect disposition of the 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, to

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**

## DEPARTMENT OF THE INTERIOR

### National Park Service

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