

Lac du Flambeau Reservation of Wisconsin; Menominee Indian Tribe of Wisconsin; Oneida Tribe of Indians of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Indians of Wisconsin; Sokaogon Chippewa Community, Wisconsin; and Stockbridge Munsee Community, Wisconsin.

In 1968 or earlier, human remains representing a minimum of one individual were recovered during installation of a septic tank with a backhoe at the Pine Point Resort, Pickerel Lake, Ainsworth, Langlade County, WI. The remains were recorded as "Historic Indian," suggesting funerary objects may have been present, although none are found in the collection. No known individual was identified. No associated funerary objects are present.

The Pine Point site was surveyed and recorded as 47Lg21 (LMA 21493W), in conjunction with the 1968 Wild Rivers Project Site Survey, directed by Dr. Robert J. Salzer, Beloit College Professor of Anthropology. The owners of the Pine Point Resort donated the recovered remains to the Logan Museum of Anthropology in 1968. The remains are Native American based on morphological evidence. Langlade County is near historic Ojibwa and Menominee settlements. The Federally-recognized Menominee Indian tribe is the Menominee Indian Tribe of Wisconsin. The Federally-recognized Ojibwa Indian tribes that are affiliated with the area are the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Community, Wisconsin; and Sokaogon Chippewa Community, Wisconsin.

Officials of the Logan Museum of Anthropology, Beloit College, have determined, pursuant to 25 U.S.C. 3001(9), that the human remains described above represent the physical remains of one individual of Native American ancestry. Lastly, officials of the Logan Museum of Anthropology, Beloit College, have determined, pursuant to 25 U.S.C. 3001(2), that there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Lac Courte Oreilles Band of

Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Menominee Indian Tribe of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Community, Wisconsin; and Sokaogon Chippewa Community, Wisconsin.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact William Green, Director, Logan Museum of Anthropology, Beloit College, Beloit, WI 53511, telephone (608) 363-2119, fax (608) 363-7144, before June 13, 2011. Repatriation of the human remains to the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Menominee Indian Tribe of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Community, Wisconsin; and Sokaogon Chippewa Community, Wisconsin, may proceed after that date if no additional claimants come forward.

The Logan Museum of Anthropology, Beloit College, is responsible for notifying the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Forest County Potawatomi Community, Wisconsin; Ho-Chunk Nation of Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Menominee Indian Tribe of Wisconsin; Oneida Tribe of Indians of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Indians of Wisconsin; Sokaogon Chippewa Community, Wisconsin; and Stockbridge Munsee Community, Wisconsin, that this notice has been published.

Dated: May 9, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### Notice of Inventory Completion: Utah Museum of Natural History, Salt Lake City, UT

**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 and control of the Utah Museum of Natural History, Salt Lake City, UT. The human remains were removed from Snow Canyon State Park, Washington County, UT.

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 the Utah Museum of Natural History professional staff and a report sent to representatives of the Confederated Tribes of the Goshute Reservation, Nevada and Utah; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute Indian Tribe of Utah (Cedar Band of Paiutes, Kanosh Band of Paiutes, Koosharem Band of Paiutes, Indian Peaks Band of Paiutes, and Shivwits Band of Paiutes); Skull Valley Band of Goshute Indians of Utah; and the Ute Indian Tribe of the Uintah & Ouray Reservation, Utah, on January 15, 2010. Consultation took place with the Confederated Tribes of the Goshute Reservation, Nevada and Utah, and Paiute Indian Tribe of Utah.

In 1985, human remains representing a minimum of one individual were removed from Snow Canyon State Park, Washington County, UT, by hikers and repositied by Anasazi State Park. The human remains were transferred to the Utah Museum of Natural History and accessioned into the collections in 1997. No known individual was identified. No associated funerary objects are present.

The result of an osteological analysis indicates that the individual is Native American and likely of Numic descent. Based on the geographical location of the burial it has been determined that the individual was likely a member of the Shivwits Band of the Paiute Indian Tribe of Utah, who inhabited this area

during the protohistoric and contact periods.

Officials of the Utah Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Utah 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 Shivwits Band of the Paiute Indian Tribe of Utah.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Duncan Metcalfe, Utah Museum of Natural History, 1390 E. Presidents Circle, Salt Lake City, UT 84112, telephone (801) 581-3876, before June 13, 2011. Repatriation of the human remains to the Shivwits Band of the Paiute Indian Tribe of Utah may proceed after that date if no additional claimants come forward.

The Utah Museum of Natural History is responsible for notifying the Confederated Tribes of the Goshute Reservation, Nevada and Utah; Northwestern Band of Shoshoni Nation of Utah (Washakie); Paiute Indian Tribe of Utah; Skull Valley Band of Goshute Indians of Utah; and the Ute Indian Tribe of the Uintah & Ouray Reservation, Utah, that this notice has been published.

Dated: May 9, 2011.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[2253-665]

#### **Notice of Inventory Completion: Logan Museum of Anthropology, Beloit College, Beloit, WI**

**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 and associated funerary objects in the possession of the Logan Museum of Anthropology, Beloit College, Beloit, WI. The human remains and associated funerary objects were removed from Ashland County, WI.

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 the Logan Museum of Anthropology, Beloit College, professional staff in consultation with representatives of the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin; Forest County Potawatomi Community, Wisconsin; Ho-Chunk Nation of Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Menominee Indian Tribe of Wisconsin; Oneida Tribe of Indians of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Indians of Wisconsin; Sokaogon Chippewa Community, Wisconsin; and Stockbridge Munsee Community, Wisconsin.

In 1975, human remains representing a minimum of one individual ("Burial 2") were removed from the Marina site (47As24), La Pointe Township, Madeline Island, Ashland County, WI, by crews from Beloit College. The excavation was directed by Robert J. Salzer under the terms of an agreement between Beloit College and the Interagency Archeological Services branch of the National Park Service. No known individual was identified. No associated funerary objects are present.

In 1977, human remains representing a minimum of one individual ("Burial 12") were removed from the Marina site (47As24), La Pointe Township, Madeline Island, Ashland County, WI, by workers installing a sewer line. No known individual was identified. The nine associated funerary objects are copper bracelets.

The Marina site is a multi-component habitation and mortuary site that represents at least 200 years of human activity at La Pointe, WI, including Indian villages and cemeteries as well as Catholic missions. It was a focal point of the western Great Lakes fur trade. Near the end of the fur trade era, Frederick Baraga established a cemetery for his Catholic mission's Indian and mixed-blood congregation. Archeological excavations were

conducted in 1975 to salvage information that was under threat of destruction from planned construction of a sewer main. All human remains excavated from the site, with the exception of those reported here, were transferred in 1976 from Beloit College to the Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin.

Burial 2 was located in the central part of the Marina site near several other burials that likely date to circa 1715-1770. Burial 12 was located in close proximity to the Baraga Mission cemetery established in the 1830s and most likely dates to the mission era or later (post 1835). Both individuals are Native American based on the archeological context. La Pointe is a traditional home of the Lake Superior Ojibwa, although other tribes lived there periodically. The Federally-recognized Lake Superior Ojibwa Indian tribes affiliated to this area are the Bad River Band of Lake Superior Indians of the Bad River Reservation, Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Community of Wisconsin; and Sokaogon Chippewa Community, Wisconsin.

Officials of the Logan Museum of Anthropology, Beloit College, have determined, pursuant to 25 U.S.C. 3001(9), that the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Logan Museum of Anthropology, Beloit College, also have determined, pursuant to 25 U.S.C. 3001(3)(A), that the nine 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 the Logan Museum of Anthropology, Beloit College, have determined, pursuant to 25 U.S.C. 3001(2), that 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 Bad River Band of Lake Superior Indians of the Bad River Reservation, Wisconsin; Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin; Lac du Flambeau Band of Lake Superior Chippewa Indians of the Lac du Flambeau Reservation of Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Community of Wisconsin; and