

Tribe of Chippewa Indians of Michigan; St. Croix Chippewa Indians of Wisconsin; Sokaogon Chippewa Community, Wisconsin; and the Turtle Mountain Band of Chippewa, North Dakota, that this notice has been published.

Dated: July 13, 2012.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

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**BILLING CODE 4312-50-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-10844; 2200-1100-665]

#### Notice of Inventory Completion: Washington State Parks and Recreation Commission, Olympia, WA

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

**ACTION:** Notice.

**SUMMARY:** The Washington State Parks and Recreation Commission has completed an inventory of human remains in consultation with the appropriate Indian tribes, and has determined that there is no cultural affiliation between the remains and any present-day Indian tribe.

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains may contact the Washington State Parks and Recreation Commission. Disposition of the human remains to the Indian tribes stated below may occur if no additional requestors come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains should contact the Washington State Parks and Recreation Commission at the address below by September 13, 2012.

**ADDRESSES:** Alicia Woods, Washington State Parks and Recreation Commission, P.O. Box 42650, Olympia, WA 98504-2650, telephone (360) 902-0939.

**SUPPLEMENTARY INFORMATION:** 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 Washington State Parks and Recreation Commission and the Sacajawea State Park. The human remains were removed from an unknown location but are believed to have originated in the middle Columbia River region in Benton, Franklin, Grant, and Klickitat counties, WA.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). 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.

#### Consultation

A detailed assessment of the human remains was made by the Washington State Parks and Recreation Commission professional staff in consultation with representatives of the Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes of the Umatilla Indian Reservation, Oregon; Confederated Tribes of the Warm Springs Reservation of Oregon; Confederated Tribes and Bands of the Yakama Nation, Washington; and the Nez Perce Tribe, Idaho (previously listed as Nez Perce Tribe of Idaho) (hereafter referred to as "The Tribes"). Washington State Parks and Recreation Commission also consulted with the Wanapum Band, a non-Federally recognized Indian group (hereafter referred to as "The Indian Group").

#### History and Description of the Remains

Sometime between 1939 and 1976, human remains representing, at minimum, two individuals were acquired by the Sacajawea Museum at Sacajawea State Park, Pasco, WA. No donation or loan documentation has been located for the remains. Between 1976 and 2007, the remains were removed from the museum's storage and placed in an off-site facility near the Washington State Parks and Recreation Commission (hereafter State Parks) headquarters in Olympia, WA. No known individuals were identified. No associated funerary objects are present.

In 1939, the Sacajawea Museum at Sacajawea State Park in Pasco, WA, opened to exhibit items of Native American culture. The museum amassed an extensive collection of Native American cultural material collected by local farmers, families, and amateur archaeologists from the middle Columbia River region. Beginning in the 1950s, the State Parks partnered with local universities, the National Park Service, and local public utility districts to perform controlled excavations on park lands. The State Parks also borrowed objects from excavations outside park borders for the expressed purposes of interpretation at the museum.

The first set of remains consists of a single human sacrum with an embedded projectile point. Based on examinations by anthropologists, the human remains are believed to be consistent with Native American archaeological material, but definitive cultural identification is not possible. The point was also examined and, while it is consistent with the lithic typology of the region, its placement in the sacrum is believed to be contrived.

The second individual is comprised of a nearly complete set of human remains. Based on examination by an anthropologist, the human remains are consistent with Native American archaeological material and exhibit Native American cranial and dental morphological characteristics. Interviews with former park staff helped to narrow the acquisition of the remains by State Parks to between the late 1950s and 1975. In order to determine possible provenience of this individual, the archaeological collections displayed adjacent to this individual were examined but yielded no additional information about the remains.

#### Determinations Made by the Washington State Parks and Recreation Commission

Officials of the Washington State Parks and Recreation Commission have determined that:

- Based on cranial and dental morphology, it is believed that the human remains are Native American.
- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of two individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.
- According to final judgments of the Indian Claims Commission, the land from which both sets of remains were likely removed is the aboriginal lands of The Tribes and The Indian Group.
- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains is to The Tribes and The Indian Group.

#### Additional Requestors and Disposition

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains or any other Indian tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Alicia Woods, Washington State Parks and Recreation Commission, P.O. Box 42650, Olympia, WA 98504-2650, telephone (360) 902-0939, before September 13, 2012. Disposition of the

human remains to The Tribes and The Indian Group may proceed after that date if no additional requestors come forward.

The Washington State Parks and Recreation Commission is responsible for notifying The Tribes and The Indian Group that this notice has been published.

Dated: July 12, 2012.

**David Tarler,**

*Acting Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-10863; 2200-1100-665]

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

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

**SUMMARY:** The Logan Museum of Anthropology, Beloit College, has completed an inventory of human remains and associated funerary objects, in consultation with the appropriate Indian tribes, and has determined that there is a cultural affiliation between the human remains and associated funerary objects and a present-day Indian tribe. Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects may contact the Logan Museum of Anthropology. Repatriation of the human remains and associated funerary objects to the Indian tribe stated below may occur if no additional claimants come forward.

**DATES:** Representatives of any Indian tribe that believes it has a cultural affiliation with the human remains and associated funerary objects should contact the Logan Museum of Anthropology at the address below by September 13, 2012.

**ADDRESSES:** William Green, Director, Logan Museum of Anthropology, Beloit College, Beloit, WI 53511, telephone (608) 363-2119.

**SUPPLEMENTARY INFORMATION:** 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 several locations in North and South Dakota.

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.

#### Consultation

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 Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota (Mandan-Hidatsa-Arikara Nation).

#### History and Description of the Remains

From 1929 through 1931, the Logan Museum sponsored archaeological and ethnological fieldwork in North and South Dakota. Alfred W. Bowers, a graduate student at the University of Chicago and recent graduate of Beloit College, conducted the fieldwork. His goal was to understand the histories of and relationships among the Mandan, Hidatsa, and Arikara Indians. Bowers' Ph.D. dissertation in 1948 and subsequent publications were based in large part on the material and information he collected during his Logan-supported expeditions. Parts of the collection from his work are in the possession of the Logan Museum. Other parts of the collection are in the possession of the Illinois State Museum and Indiana University Bloomington.

In 1929, human remains representing, at minimum, one individual were removed by Bowers from the Larson site (32BL9), in Burleigh County, ND. Larson is a large earthlodge village site identified as the location of an ancestral Mandan village, and dated to the 16th and early 17th centuries. The remains are a cranium and mandible catalogued as Burial 5. Bowers reported that Burial 5 represented the remains of a female 25-30 years of age. A more recent examination indicates the individual was a male, aged 50-59, and is consistent with Mandan cranial morphology. No known individuals were identified. Bowers identified two funerary objects associated with Burial 5 as a bone squash knife and a bison scapula hoe, however the location of these objects in the museum's collection is unknown.

In 1929, human remains representing, at minimum, two individuals were

removed by Bowers from a site he called "Big Turtle," likely near Golden Valley, in Mercer County, ND (possibly site 32MEX281). Bowers excavated two burials in the center of a boulder outline in the shape of a turtle. One of the burials included an elk antler wristlet. The remains are two skulls. No known individuals were identified. The one associated funerary object is an engraved armband or wristband that appears to be made of elk antler. Bowers identified the remains as Mandan, which is consistent with Mandan cranial morphology. In view of the significance of turtle boulder effigies to the Hidatsa as well as the Mandan, the site's location in a region used by both groups, and the close relationship in the post-contact era between the two groups, the remains might also have a Hidatsa affiliation.

In 1929, human remains representing, at minimum, two individuals were removed by Bowers at the Motsiff site (32MO29), near Mandan, in Morton County, ND. Motsiff is a large earthlodge village site occupied principally in the 18th century. It is associated with the Heart River complex and continues the cultural traditions of earlier Mandan sites. The remains are those of a male and a female both aged 25-29. No known individuals were identified. Collection notes indicate three associated funerary objects were collected, including a squash knife, a scapula hoe, and the base of a pottery vessel associated with the female individual, however the location of these objects within the museum's collection is unknown.

In 1930, human remains representing, at minimum, five individuals were removed by Bowers from the Lower Sanger site (32OL11), near Sanger, in Oliver County, ND. The remains are those of an adult male, three adult females, and a sub-adult, possibly female. No known individuals were identified. The eleven associated funerary objects are four bone awls associated with the sub-adult individual, and seven shell beads associated with one of the adult females. One adult male had two projectile points embedded in his vertebrae. These points are considered part of the human remains and not funerary objects. Archaeological evidence indicates Lower Sanger is the site of a 17th century Mandan community.

In 1929, human remains representing, at minimum, one individual, were removed by Bowers at the Greenshield site (32OL17), near Hensler, in Oliver County, ND. The remains are those of a child aged 6-18 months. No known individual was identified. One