

individuals were identified. No associated funerary objects are present.

Based on the skeletal and dental morphology, as well as accession records, officials of the Memphis Pink Palace Museum have determined that the above-mentioned human remains are Native American. Based on the ceramic styles and construction of pottery related to the sites, but that are not associated funerary objects, the human remains can be associated with the Nodena, Parkin and Walls Phases of the Late Mississippian and proto-historic periods (A.D. 1350–1650).

Oral traditional and archeological evidence indicate that the Quapaw occupied and hunted in the central Mississippi Valley, including the modern city of Memphis, TN, for generations prior to European contact. Historical documentation identifies Quapaw villages located on both sides of the Mississippi River in the Central Mississippi Valley as early as the mid-1500s. Based on historical and archeological evidence, the Bradley site (3CT7) has been identified as Pacaha, the principal town of the Pacaha chiefdom during the DeSoto entrada in Arkansas (A.D. 1541–1543). Linguistic evidence indicates a possible link between the “Capaha” (a.k.a. Pacaha) in a Spanish account, and a late 17th century Quapaw Indian village name “Kappaha” or “Kappa.” French maps and documents (A.D. 1673–1720), indicate that only the Quapaw had villages on both sides of the Mississippi River in eastern Arkansas and western Mississippi, and much of northeastern Arkansas was hunting territory. Therefore, the sites are within the traditional territory of the Quapaw. Descendants of the Quapaw are members of the Quapaw Tribe of Indians, Oklahoma. Finally, the Quapaw Tribe of Indians, Oklahoma, under the NAGPRA process, have previously repatriated Native American human remains and associated funerary objects, and have been determined to be culturally affiliated with the cultural assemblages found on archeological sites related to Nodena, Parkin and Walls phases.

Officials of the Memphis Pink Palace Museum have determined that, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of 17 individuals of Native American ancestry. Officials of the Memphis Pink Palace Museum 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 Quapaw Tribe of Indians, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Louella Weaver, Memphis Pink Palace Museum, 3050 Central Ave., Memphis, TN 38111, telephone (901) 320–6322, before September 24, 2010. Repatriation of the human remains to the Quapaw Tribe of Indians, Oklahoma, may proceed after that date if no additional claimants come forward.

The Memphis Pink Palace Museum is responsible for notifying the Quapaw Tribe of Indians, Oklahoma, that this notice has been published.

Dated: August 19, 2010

David Tarler,

Acting Manager, National NAGPRA Program.

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BILLING CODE 4312–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Homer Society of Natural History, Pratt Museum, Homer, AK

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 Homer Society of Natural History, Pratt Museum, Homer, AK. The human remains were removed from Kachemak Bay, AK.

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 Pratt Museum professional staff in consultation with representatives of the Kenaitze Indian Tribe and the Seldovia Village Tribe.

In the summers of 1987 and 1988, human remains representing five individuals were removed from the Point West of Halibut Cove Site (SEL–010), formally known as Calhoun’s Point, in Kachemak Bay, AK. The Pratt Museum sponsored the excavation of

SEL–010, an archeological site on private land. No known individuals were identified. No associated funerary objects are present.

The Point West of Halibut Cove Site dates to A.D. 1260 – A.D. 1418, and has two components. The site includes a Precontact period Dena’ina house built into a prehistoric Marine Kachemak tradition (Sugpiaq Alutiiq tradition) midden. Two burials were inside the midden. Once the crew determined that they were human, the remains were covered and excavation in that area ceased. No funerary artifacts were seen or removed. The human remains from the excavation in the Pratt Museum are isolates from the middle of a midden that consisted of thousands of animal bones and shell fragments, and some artifacts. As the human remains do not comprise a burial, these artifacts are not considered to be funerary objects.

In the 1970s, human remains representing a minimum of one individual were removed from Kachemak Bay, AK. No known individual was identified. No associated funerary objects are present.

In the 1980s, human remains representing a minimum of one individual were removed from the surface of a beach on Kachemak Bay, AK, by a private individual. The human remains were given to the education department, but were never accessioned. In 2010, the human remains were found in the education department’s collection. No known individual was identified. No associated funerary objects are present.

In the 1990s, human remains representing a minimum of one individual were removed from near Cottonwood Creek Bluff, Kachemak Bay, AK, by a private individual. No known individual was identified. No associated funerary objects are present.

The archeological and documentary evidence are in agreement that the Kachemak Bay was used by both the ancestors of the Seldovia Village (Dena’ina Athabascan and Sugpiaq Alutiiq) and Kenaitze Indian (Dena’ina Athabascan) tribal members. Kachemak Bay is the historically documented territory of both the Seldovia Village Tribe and Kenaitze Indian Tribe.

Officials of the Pratt Museum have determined that, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of eight individuals of Native American ancestry. Officials of the Pratt Museum 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

Kenaitze Indian Tribe and Seldovia Village Tribe.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the Native American human remains should contact Dr. Cusack-McVeigh, Pratt Museum, 3779 Bartlett St., Homer, AK 99603, telephone (907) 235-8635, ext. 36, before September 24, 2010. Repatriation of the human remains to the Kenaitze Indian Tribe and the Seldovia Village Tribe may proceed after that date if no additional claimants come forward.

The Pratt Museum is responsible for notifying the Kenaitze Indian Tribe and the Seldovia Village Tribe that this notice has been published.

Dated: August 19, 2010

David Tarler,

Acting Manager, National NAGPRA Program.

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BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Oregon Museum of Science and Industry, Portland, OR

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 an associated funerary object in the possession of the Oregon Museum of Science and Industry, Portland, OR. The human remains were removed from an area in the vicinity of The Dalles, OR.

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 object. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains and associated funerary object was made by Oregon Museum of Science and Industry professional staff in consultation with representatives of the Confederated Tribes of the Warm Springs Reservation of Oregon.

In the 1930s or early 1940s, human remains representing a minimum of one individual were removed from an area

in the vicinity of the city of The Dalles, Wasco County, OR, by Alonzo Hancock. Mr. Hancock removed the remains after they had been excavated during construction work on the south side of a roadcut. The exact location of the road is unclear from museum records. Mr. Hancock donated the human remains to the Oregon Museum of Science and Industry in 1946. No known individual was identified. No associated funerary objects are present.

The human remains have been identified as Native American based on observable dental traits and museum documentation that refers to the human remains as "Chinook."

In the 1930s, human remains representing a minimum of one individual were removed from an area in the vicinity of the city of The Dalles, Wasco County, OR, by an unknown individual. The exact location of the area is unclear from museum records. The human remains were donated to the Oregon Museum of Science and Industry by an unknown individual sometime between the 1940s and the 1970s. No known individual was identified. The one associated funerary object is a copper earring.

The human remains have been identified as Native American based on observable dental traits and the type of associated funerary object.

The Dalles, OR, is within the traditional territory of the present-day Confederated Tribes of the Warm Springs Reservation of Oregon, which is composed of Wasco, Warm Springs, and Paiute bands and tribes. The Columbia River-based Wasco were the easternmost group of Chinookan-speaking Indians. The Sahaptin-speaking Warm Springs bands lived along the Columbia's tributaries. The Paiutes speak a Shoshonean dialect and traditionally lived in southeastern Oregon. The Confederated Tribes of the Warm Springs Reservation of Oregon peoples also traditionally shared this area with the fourteen Sahaptin-, Salish-, and Chinookan-speaking tribes and bands of the present-day Confederated Tribes and Bands of the Yakama Nation, Washington. The traditional territory of the Yakama included the Washington side of the Columbia River between the eastern slopes of the Cascade Range and the lower Yakima River watershed.

Officials of the Oregon Museum of Science and Industry have determined that, pursuant to 25 U.S.C. 3001(9), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Oregon Museum of Science and Industry also have determined that, pursuant to 25

U.S.C. 3001(3)(A), the one object described above is 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 Oregon Museum of Science and Industry 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 object and the Confederated Tribes of the Warm Springs Reservation of Oregon and the Confederated Tribes and Bands of the Yakama Indian Nation, Washington.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary object should contact Lori Erickson, Curator, Oregon Museum of Science and Industry, 1945 SE Water Ave., Portland, OR 97214, telephone (503) 797-4582, before September 24, 2010. Repatriation of the human remains and associated funerary object to the Confederated Tribes of the Warm Springs Reservation of Oregon and the Confederated Tribes and Bands of the Yakama Nation, Washington, may proceed after that date if no additional claimants come forward.

The Oregon Museum of Science and Industry is responsible for notifying the Confederated Tribes of the Warm Springs Reservation of Oregon and the Confederated Tribes and Bands of the Yakama Nation, Washington, that this notice has been published.

Dated: August 19, 2010

David Tarler,

Acting Manager, National NAGPRA Program.

[FR Doc. 2010-21188 Filed 8-24-10; 8:45 am]

BILLING CODE 4312-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Wisconsin Historical Society, Museum Division, Madison, 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 an associated funerary object in the possession of the Wisconsin Historical Society (aka State Historical Society of Wisconsin), Museum Division, Madison, WI. The human remains and associated funerary