

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.*

[FR Doc. 2010-21190 Filed 8-24-10; 8:45 am]

**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

object are assumed to have been removed from Madeline Island, 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 object. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was done by Wisconsin Historical Society professional staff in consultation with the Great Lakes Ojibwe Cultural Protection and Repatriation Alliance, a non-federally recognized Indian group, and the Wisconsin Inter-tribal Repatriation Committee, a non-federally recognized Indian group with Federally-recognized member Indian tribes (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 Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Indians of Wisconsin; and the Sokaogon Chippewa Community, Wisconsin).

At an unknown date, human remains representing a minimum of one individual were most likely removed from Madeline Island, Ashland County, WI, possibly by Al Galazen. No known individual was identified. The one associated funerary object is a soil matrix, which includes within it a textile fragment, trade beads, nail fragments, and metal fragments.

In 2008, staff at the Madeline Island Museum located a box containing what appeared to be a soil matrix with burial related objects, including possible human remains. The box was transferred to the Wisconsin Historical Society, where professional staff examined the contents and positively identified the presence of human remains, representing a minimum of one individual. The textile fragment, beads, nails, and metal fragments were enveloped inside the soil matrix. Provenience information is limited to an inscription on the outside of the box, "Madeline Island Al Galazen." Al Galazen (1903–1992) was a well-known collector from Madeline Island who donated most of his personal collection of archeological materials to the Madeline Island Museum. The individual is believed to be of Native

American ancestry, based on the presence of trade beads within the soil matrix and the known collecting practices of the presumed donor, Al Galazen. The contents of the soil matrix date to the Historic Period.

Consultation with the Great Lakes Ojibwe Cultural Protection and Repatriation Alliance and the Wisconsin Inter-tribal Repatriation Committee indicated that the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin, and Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin, are known to have inhabited the region during the Historic Period. Further consultation resulted in the identification of the Red Cliff and Bad River Bands as being direct descendants of Chief Buffalo and the occupants of the village on Madeline Island (Treaty of La Pointe, 1854). Finally, the Ojibwe bands consider Madeline Island to be sacred.

Officials of the Wisconsin Historical Society, Museum Division, 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 Wisconsin Historical Society, Museum Division, 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 Wisconsin Historical Society, Museum Division, 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 human remains and associated funerary object and the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin, and Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Jennifer L. Kolb, Wisconsin Historical Museum, 30 N. Carroll St., Madison, WI 53703, telephone (608) 261–2461, before September 24, 2010. Repatriation of the human remains and associated funerary object to the Bad River Band of the Lake Superior Tribe of Chippewa Indians of the Bad River Reservation, Wisconsin, and Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin, may proceed after that date if no additional claimants come forward.

The Wisconsin Historical Society, Museum Division, is responsible for notifying the Federally-recognized member Indian tribes of the Wisconsin Inter-tribal Repatriation Committee: 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 Wisconsin; Red Cliff Band of Lake Superior Chippewa Indians of Wisconsin; St. Croix Chippewa Indians of Wisconsin; and the Sokaogon Chippewa Community, Wisconsin; and the Great Lakes Ojibwe Cultural Protection and Repatriation Alliance, a non-federally recognized Indian group, 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

### Bureau of Land Management

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#### Notice of Public Meeting, North Slope Science Initiative-Science Technical Advisory Panel

**AGENCY:** Bureau of Land Management, Alaska State Office, North Slope Science Initiative, Interior.

**ACTION:** Notice of public meeting.

**SUMMARY:** In accordance with the Federal Land Policy and Management Act (FLPMA) and the Federal Advisory Committee Act of 1972 (FACA), the U.S. Department of the Interior, North Slope Science Initiative (NSSI)-Science Technical Advisory Panel (STAP) will meet as indicated:

**DATES:** The meeting will be September 21–23, 2010, in Barrow, Alaska. The meeting begins each day at 9 a.m., in the Inupiat Heritage Center, Barrow, Alaska. The public can make comments between 3 p.m. and 4 p.m. on Wednesday, September 22, 2010.

**FOR FURTHER INFORMATION CONTACT:** John F. Payne, Executive Director, North Slope Science Initiative, AK–9 10, c/o Bureau of Land Management, 222 W. Seventh Avenue, #13, Anchorage, AK 99513, (907) 271–3431 or e-mail [john\\_f\\_payne@blm.gov](mailto:john_f_payne@blm.gov).

**SUPPLEMENTARY INFORMATION:** The NSSI STAP provides advice and recommendations to the NSSI Oversight