

Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; Seminole Nation of Oklahoma; and Thlopthlocco Tribal Town,. Oklahoma may begin after that date if no additional claimants come forward.

Dated: June 6, 2002.

**Robert Stearns,**

*Manager, National NAGPRA Program.*

[FR Doc. 02-17428 Filed 7-10-02; 8:45 am]

**BILLING CODE 4310-70-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Lambertville Historical Society, Lambertville, NJ**

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

**ACTION:** Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.9, of the completion of an inventory of human remains in the possession of the Lambertville Historical Society, Lambertville, NJ.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these Native American human remains and associated funerary objects. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by Lambertville Historical Society professional staff in consultation with the New Jersey State Museum and representatives of the Delaware Nation, Oklahoma; Delaware Tribe of Indians, Oklahoma; Eastern Band of Cherokee Indians of North Carolina; and Stockbridge-Munsee Community of Mohican Indians of Wisconsin. The Lambertville Historical Society also consulted with the Native American Alliance of Bucks County and the Delaware Nation Grand Council of North America, two nonfederally recognized Indian groups.

In either 1858 or 1862, human remains representing one individual

were recovered by Captain John S. Bailey near the old lime kiln on the banks of the Delaware River at Lower Black's Eddy, Bucks County, PA. No known individual was identified. No associated funerary objects are present. The human remains consist of the right parietal bone of a skull. The elevated skullcap and high-vaulted shape are characteristic of Native American populations. An August 5, 1873, article in the Bucks County Intelligencer reported that there was an "indication that the spot [from which the human remains were recovered] was an Indian burial place, as well as a manufactory of arrow heads and other utensils of stone."

These human remains are believed to have been found at the Lower Black's Eddy site (36BU23). The Lower Black's Eddy site was excavated in 1893 by Dr. Henry C. Mercer and was considered by him to be one of the oldest and largest village sites in the Delaware Valley between Trenton and the Lehigh River. The site was excavated again in 1982 and 1986-87. These excavations identified a stratified sequence spanning the Late/Terminal Archaic (3000-1000 B.C), Early/Middle Woodland (1000 B.C.-A.D. 500), and Late Woodland periods (A.D. 500-1600). The relatively good condition of the skull and the acidity of the soil at the Lower Black's Eddy site indicate that the human remains were probably buried during the Late Woodland period (A.D. 500-1600). The Delaware River and its tributaries are thought to be the homeland of the Delaware Indians, many of whom were relocated to Oklahoma and Wisconsin during the 19th century.

Based on the above-mentioned information, officials of the Lambertville Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of one individual of Native American ancestry. Officials of the Lambertville Historical Society also have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between these Native American human remains and the Delaware Nation, Oklahoma; Delaware Tribe of Indians, Oklahoma; and Stockbridge-Munsee Community of Mohican Indians of Wisconsin.

This notice has been sent to officials of the Delaware Nation, Oklahoma; Delaware Tribe of Indians, Oklahoma; Eastern Band of Cherokee Indians of North Carolina; Stockbridge-Munsee Community of Mohican Indians of Wisconsin; Native American Alliance of Bucks County; and the Delaware Nation

Grand Council of North America. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Nancy Keim Comley, Lambertville Historical Society, P.O. Box 2, Lambertville, NJ 08530, telephone (609) 397-0770, before August 12, 2002. Repatriation of the human remains to the Delaware Nation, Oklahoma; Delaware Tribe of Indians, Oklahoma; and Stockbridge-Munsee Community of Mohican Indians of Wisconsin may begin after that date if no additional claimants come forward.

Dated: March 27, 2002.

**Robert Stearns,**

*Manager, National NAGPRA Program.*

[FR Doc. 02-17418 Filed 7-10-02; 8:45 am]

**BILLING CODE 4310-70-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate a Cultural Item in the Possession of the Logan Museum of Anthropology, Beloit College, Beloit, WI**

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

**ACTION:** Notice.

Notice is hereby given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Logan Museum of Anthropology that meets the definition of "sacred object" and "object of cultural patrimony" under Section 2 of the Act.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these cultural items. The National Park Service is not responsible for the determinations within this notice.

The cultural item is a bear headdress (Xoots Shakee.at). It is comprised of an ermine fur crown decorated around the edge with sea-lion whiskers and red and yellow shafted flicker feathers. The carved wooden frontlet represents a bear whose breast and abdomen are decorated with the head of an eagle and the head and front legs of a frog. The carving is painted red, black, blue, and green and is inlaid with abalone shell along the top and along each side of the bear crest. The interior frame of the headdress is constructed of wood and whalebone and lined with cotton cloth.

Accession and catalogue records of the Logan Museum of Anthropology and the Portland Art Museum indicate that the bear headdress was collected by Axel Rasmussen in Alaska between 1926 and 1936. Mr. Rasmussen went to Alaska in the late 1920s as superintendent of schools at Wrangell. In 1937, he left Wrangell for a similar position in Skagway, where he stayed until his death in 1945. The headdress was probably collected while he was in Wrangell, as the date marked on the collector's catalogue card predates his tenure in Skagway. In 1948, his art collection was donated to the Portland Art Museum, which sold the headdress to the St. Paul Gallery in St. Paul, MN, in 1959. Rev. Glen Ridenour purchased the headdress from the St. Paul Gallery at an unknown date and sold it to the Logan Museum of Anthropology in 1964.

Consultations with and documentation provided by representatives of the Central Council of Tlingit and Haida Indian Tribes acting on behalf of the Teikweidi Clan of the Tlingit confirm the Tlingit identity of this cultural item, and the Teikweidi Clan of the Tlingit as the rightful custodians of this item. Central Council of Tlingit and Haida Indian Tribes representatives have provided evidence that the headdress is needed for religious ceremonies by the clan, and that the headdress has ongoing historical, traditional, and cultural importance to the Tlingit people, and to the Teikweidi Clan in particular, and that under the Tlingit system of communal property ownership, this cultural item could not have been alienated, appropriated, or conveyed by any individual.

Based on the above-mentioned information, officials of the Logan Museum of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(3), this cultural item is a ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Logan Museum of Anthropology also have determined that, pursuant to 43 CFR 10.2 (d)(4), this cultural item has ongoing historical, traditional, and cultural importance to the clan itself and is of such central importance that it could not have been alienated, appropriated, or conveyed by any individual. Lastly, officials of the Logan Museum of Anthropology have determined that, pursuant to 43 CFR 10.2(e), there is a relationship of shared group identity that can be reasonably traced between this sacred object/object

of cultural patrimony and the Teikweidi Clan of the Tlingit tribe, whose interests are represented here by the Central Council of Tlingit and Haida Indian Tribes.

This notice has been sent to officials of the Central Council of Tlingit and Haida Indian Tribes. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this object should contact William Green, Director, Logan Museum of Anthropology, Beloit College, 700 College St., Beloit, WI 53511, telephone (608) 363-2119 before August 12, 2002. Repatriation of this sacred object/object of cultural patrimony to the Central Council of Tlingit and Haida Indian Tribes may begin after that date if no additional claimants come forward.

Dated: June 19, 2002

**Robert Stearns,**

*Manager, National NAGPRA Program.*

[FR Doc. 02-17414 Filed 7-10-02; 8:45 am]

**BILLING CODE 4310-70-S**

## DEPARTMENT OF THE INTERIOR

### National Park Service

#### **Notice of Intent to Repatriate Cultural Items in the Possession of the Logan Museum of Anthropology, Beloit College, Beloit, WI**

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

Notice is hereby given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Logan Museum of Anthropology that meet the definition of "sacred objects" under Section 2 of the Act.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these cultural items. The National Park Service is not responsible for the determinations within this notice.

The 27 cultural items are one mud head kachina mask (catalogue number 1542); one mask (6896); one snake costume (comprised of twelve parts) (1597.1-12); one prayer stick (8369); two dance wands (3891, 3892); five ceremonial dance paddles (7026, 7027, 7028, 7029, 7030); four ceremonial hoes (7020, 7021, 7022, 7023); two dance sticks (7502, 9075); seven painted wooden sticks (7441.1-6, 8799); one

ceremonial wand (8367); and two prayer or dance sticks (8798.1-2).

Between 1968 and 1971, eleven objects were donated to the Logan Museum of Anthropology from the Herbert S. and Sonia Bleeker Zim Collection. These include two dance sticks: one from Moenkopi, AZ, measures 22¼ inches long and ¾ inch thick; the other, which is painted, measures approximately 16 inches long, is in the shape of an arrow, and has pine twigs and yarn tied to each end. The other nine objects are six painted wooden sticks carved in various animal forms, all measuring approximately 12 inches in length, one painted wooden stick 15½ inches long with images of corn and a rain cloud on both sides, and two prayer or dance sticks measuring between 9 and 11 inches and painted with imagery of tadpoles, cornstalks, and rain clouds. There is no information available regarding how or when the Zims acquired these items.

In 1957, four ceremonial hoes and five ceremonial dance paddles were acquired through an exchange with the Southwest Museum, Los Angeles, CA. The hoes measure between 7½ and 12 inches in length; one is painted with a rain cloud design. The dance paddles measure between 18 and 24 inches in length. Two of the dance paddles are painted with human figures; one is painted with a corn design and kachina on one side, while the other is painted with a corn design and has feathers attached. Another dance paddle is painted with a figure on one side, which is wearing a tableta headdress and is identified as Shalako Mana kachina. Catalogue information identifies it as part of an altar or altarpiece and as having been used by the Priestess of Maurrau. Logan Museum of Anthropology catalogue information identifies both the hoes and dance paddles as ceremonial. There is no information available regarding the objects' collection history prior to acquisition by the Logan Museum of Anthropology. The Hopi Tribe of Arizona identified the five ceremonial dance paddles as Marau Vaho.

The snake costume and the mud head kachina mask were purchased for the Logan Museum of Anthropology through the Bob Becker North American Indian Fund in 1976 and 1982 respectively. The snake costume consists of twelve parts: rope and leather armbands; two shell necklaces; a bandolier of leather, shell, and cloth; a leather purse; a leather sash with shell and metal tinklers; a cloth kilt with shells; a feather headdress; a fur container; and cloth and leather anklets. The costume was purchased from the