

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.*

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## 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

J.N. Bishop Gallery in Los Angeles, CA. A notarized letter signed by Mrs. J.N. Bishop states that the costume was purchased legally and that Mrs. Bishop knew the owner of the costume. The mud head kachina mask is from First Mesa, AZ; it measures 11½ inches in height, is constructed of dyed cotton, and was purchased from Gallery II Primitive Art in Phoenix, AZ. Catalogue information does not provide data on the objects' collection history prior to acquisition by the Logan Museum of Anthropology. The Hopi Tribe of Arizona identified the mud head kachina mask as a Koyemsi Kwatsi.

One mask was purchased from Walter Randall, Inc., Primitive, Archaic and Fine Arts, New York, NY, in 1961. Catalogue information refers to the item as a Kachina cult mask. The mask is constructed of horsehide with wooden 'pop' eyes and mouth and measures 7½ by 5½ inches. Catalogue information does not provide data on the object's collection history prior to acquisition by the Logan Museum of Anthropology. The Hopi Tribe of Arizona identified the mask as a Katsin Kwatsi.

One ceremonial wand and one prayer stick were donated to the Logan Museum of Anthropology in 1964 by Helen-Margaret Greene of Tucson, AZ. The donor's inventory refers to the ceremonial wand as a corn flower baton with spruce or mariposa lily, purchased from Alfred Joshongewa at Shungopavi, Second Mesa, AZ, in 1960. The wand is 14 inches in length and is constructed of painted wood with handspun cotton, prayer feathers, and spruce twigs attached. The prayer stick is constructed of painted wooden dowels wrapped in corn leaves with a cluster of herbs and feathers and is 6 inches in length. The Logan Museum of Anthropology catalogue information identifies both these items as ceremonial. No information is available regarding the collection history of the prayer stick. The Hopi Tribe of Arizona identified the prayer stick as a Paho.

Two wooden dance wands derive from unknown sources. They were acquired by the Logan Museum of Anthropology in 1983. One dance wand is painted with a tadpole design on one side and a kachina and corn image on the other. It measures 20 by 3½ inches. The other dance wand is painted with a rain cloud image on one side and six pairs of vertical red lines on the other and is 22¾ inches in length and 6½ inches in width. Catalogue information does not provide data regarding the collection history of the objects prior to acquisition by the Logan Museum of Anthropology. The Hopi Tribe of

Arizona identified the dance wands as Marua Vaho.

Accession and catalogue records of the Logan Museum of Anthropology indicate that these cultural items are of Hopi origin from Hopi villages in northern Arizona. Consultation with representatives of the Hopi Tribe of Arizona acting on behalf of Hopi traditional religious leaders confirm the Hopi identity of these cultural items. Representatives of the Hopi Tribe of Arizona acting on behalf of Hopi traditional religious leaders have identified these cultural items as needed by Native American traditional religious leaders for the practice of traditional Native American religion by its present-day adherents. Furthermore, representatives of the Hopi Tribe identify the Society Priests of the Hopi Tribe of Arizona as the rightful custodians of these items.

Based on the above-mentioned information, officials of the Logan Museum of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(3), these 27 cultural items are specific ceremonial objects 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 (e), there is a relationship of shared group identity that can be reasonably traced between these sacred objects and the Hopi Tribe of Arizona.

This notice has been sent to officials of the Hopi Tribe of Arizona. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects 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 these sacred objects to the Hopi Tribe of Arizona may begin after that date if no additional claimants come forward.

Dated: June 25, 2002.

**Robert Stearns,**

*Manager, National NAGPRA Program.*

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## 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 Metropolitan Park District of the Toledo Area, Toledo, OH

**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 and associated funerary objects in the possession of the Metropolitan Park District of the Toledo Area, Toledo, OH.

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 the Metropolitan Park District of the Toledo Area professional staff in consultation with the Lucas County Coroner's Office, the Center for Historic and Military Archaeology at Heidelberg College, and representatives of the Grand Traverse Band of Ottawa & Chippewa Indians of Michigan, Little River Band of Ottawa Indians of Michigan, Little Traverse Band of Odawa Indians of Michigan, and Ottawa Tribe of Oklahoma. The Metropolitan Park District of the Toledo Area also consulted with representatives of the American Indian Intertribal Association, a nonfederally recognized Indian group.

In 1999, human remains representing two individuals were found by an unknown person at a site on Audubon Islands State Nature Preserve, Lucas County, OH. The site was investigated by the Lucas County Coroner's Office. No known individuals were identified. The 1,590 associated funerary objects are 1,484 glass seed beads, 2 iron tomahawk heads, 1 barbed iron rod (possibly a fishing spear), 68 fragments of spalled iron rust, 1 iron knife, 2 iron nails, 1 iron folding knife with bone handle, 1 pair of iron scissors, 1 copper broach, 3 copper rings, 3 brass tinkling cones, 3 lead musket balls, 18 whole or fragmentary flint flakes, 1 vermillion