

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

clay lump, and 1 ceramic sherd with cord-roughed design.

The Lucas County Coroner's Office identified the human remains as Native American based on the presence of marked shoveling of the incisors and flattening of the proximal femur shaft. The associated funerary objects indicate that these human remains were probably buried around the A.D. 1790-1810 period.

Audubon Island is located in the lower Maumee Valley in northern Ohio. Some Ottawa bands had taken up residence in the lower Maumee Valley by A.D. 1740-1750. Following Pontiac's siege of Detroit in the summer of 1763, some of the Ottawa bands from that area resettled to the lower Maumee Valley. In 1764, Captain Thomas Morris met an Ottawa delegation at the foot of the Maumee Rapids, adjacent to Audubon Island. Between 1783 and 1794, Audubon Island was known as ACol. McKee's Island, and was farmed as part of Alexander McKee's Department of Indian Affairs post at the foot of the Maumee Rapids. Several other Euro-Canadian traders occupied lands in the area, presumably with the consent of the local Ottawa.

In 1795, many of the Great Lakes-Ohio Valley tribes signed the Treaty of Greenville, which produced several land cessions, including a 12-square-mile reserve surrounding the foot of the Maumee Rapids and Audubon Island. Occupation of Audubon Island by the Ohio Ottawa appears to have ceased at that time, at which point some of them moved to Walpole Island, Canada.

Between 1807 and 1817, the United States established four small reservations for the Ottawa along the lower Maumee River. Audubon Island lies between two of these reservations. The four reservations were finally ceded to the United States in 1831-1833 in return for lands in present Franklin County, KS. In 1867, the Kansas reservation organization was dissolved and the Ottawa sold their individual allotments and moved to Oklahoma.

Based on the above-mentioned information, officials of the Metropolitan Park District of the Toledo Area have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of two individuals of Native American ancestry. Officials of the Metropolitan Park District of the Toledo Area also have determined that, pursuant to 43 CFR 10.2 (d)(2), the 1,590 objects listed above are 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

Metropolitan Park District of the Toledo Area 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 associated funerary objects and the Ottawa Tribe of Oklahoma.

This notice has been sent to officials of the Grand Traverse Band of Ottawa & Chippewa Indians of Michigan, Little River Band Ottawa Indians of Michigan, Little Traverse Band of Odawa Indians of Michigan, Ottawa Tribe of Oklahoma, American Indian Intertribal Association, and Walpole Island First Nation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Gary Horn, Associate Director, Metropolitan Park District of the Toledo Area, 5100 West Central Avenue, Toledo, OH 43615-2100, telephone (419) 535-3050, before August 12, 2002. Repatriation of the human remains and associated funerary objects to the Ottawa Tribe of Oklahoma may begin after that date if no additional claimants come forward.

Dated: April 23, 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 Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA

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 Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley, CA.

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.

An assessment of the human remains, and catalogue records and associated documents relevant to the human remains, was made by Phoebe Hearst Museum of Anthropology professional staff in consultation with representatives of the Arctic Slope Regional Corporation.

In 1963, human remains representing at least one individual were removed from Structure E, Mound A, at the Birnirk site, Point Barrow, AK, by K. Bohnsack. These human remains were donated to the Phoebe A. Hearst Museum in 1964 by S. Holland. No known individual was identified. No associated funerary objects are present.

These individuals have been identified as Native American based on geographic information and documentation at the Phoebe A. Hearst Museum. Consultation with tribal representatives, geographic location, and documentation at the Phoebe A. Hearst Museum suggest that a relationship exists between contemporary inhabitants of the Arctic Slope Regional Corporation and these human remains from Point Barrow, AK, and Birnirk, AK.

Based on the above-mentioned information, officials of the Phoebe Hearst Museum of Anthropology 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 Phoebe A. Hearst 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 Native American human remains and the Arctic Slope Regional Corporation.

This notice has been sent to officials of the Arctic Slope Regional Corporation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact C. Richard Hitchcock, NAGPRA Coordinator, Phoebe A. Hearst Museum of Anthropology, University of California, Berkeley, Berkeley CA 94720, telephone (510) 642-6096, before August 12, 2002. Repatriation of the human remains to the Arctic Slope Regional Corporation may begin after that date if no additional claimants come forward.