

The cultural item is a ball-headed, wooden "war club" (Catalog number 37.5.5370) with a carved diamond pattern and red and green paint on the handle.

In 1937, this war club was donated to the Dartmouth College Museum, now the Hood Museum of Art, by Charles Bethune.

The exact circumstances of the war club's collection are not known. Donor information states that this war club was collected from a grave in an unknown location. Donor information also identifies this war club as "Seneca". The Hood Museum of Art is not in possession or control of any human remains from this burial. Officials of the Seneca Nation of New York and the Tonawanda Band of Seneca Indians of New York have indicated that this club is stylistically consistent with other known Seneca war clubs, and that the placement of funerary objects with an individual's remains was a common Seneca practice during the historic era. As a highly prized, personal object of power, a war club would have been a type of object traditionally placed with its deceased owner. Representatives of the Seneca-Cayuga Tribe of Oklahoma were consulted and agreed that the object should be repatriated to the Seneca Nation of New York and the Tonawanda Band of Seneca Indians of New York.

Based on the above-mentioned information, officials of the Hood Museum of Art have determined that, pursuant to 43 CFR 10.2 (d)(2)(ii), this cultural item 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 and is believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Officials of the Hood Museum of Art 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 this unassociated funerary object and the Seneca Nation of New York and the Tonawanda Band of Seneca Indians of New York.

This notice has been sent to officials of the Cayuga Nation of New York, Oneida Nation of New York, Oneida Tribe of Indians of Wisconsin, Onondaga Nation of New York, St. Regis Band of Mohawk Indians of New York, Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, Tonawanda Band of Seneca Indians of New York, and Tuscarora Nation of New York. Representatives of any other Indian tribe that believes itself to be culturally

affiliated with this unassociated funerary object should contact Kellen G. Haak, Collections Manager/Registrar and Repatriation Coordinator, Hood Museum of Art, Dartmouth College, Hanover, NH 03755, telephone (603) 646-3109, before September 30, 2002. Repatriation of this unassociated funerary object to the Seneca Nation of New York and the Tonawanda Band of Seneca Indians of New York may begin after that date if no additional claimants come forward.

Dated: July 22, 2002.

**Robert Stearns,**

*Manager, National NAGPRA Program.*

[FR Doc. 02-21993 Filed 8-28-02; 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 Houston Museum of Natural Science, Houston, TX**

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

**ACTION:** Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Houston Museum of Natural Science, Houston, TX, that meets the definition of Asacred object@ 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 paho, or prayer stick. The paho is made from two sticks, painted green, approximately 22 centimeters long, four feathers (three turkey feathers and one buteo hawk feather), and the twine that holds the sticks and feathers together.

In the 1950s, Eleanor Searle McCullum was given the paho by a member of the Porter Timeche family. In November 1991, Mrs. McCullum donated the paho to the Houston Museum of Natural Science.

Museum records indicate that this item was given to the donor by a Hopi person and that it is a Hopi object, which is consistent with its style and construction. Consultation with representatives of the Hopi tribe confirm

that this is a Hopi object. During consultations, the Hopi tribal representatives stated that this paho is needed by traditional Native American religious leaders for the practice of their traditional Native American religion by their present-day adherents.

Authorities of the United States Fish and Wildlife Service in Albuquerque, NM, have been contacted regarding applicability of the Migratory Bird Treaty Act to this transfer and concur that the transfer may take place without a permit.

Based on the above-mentioned information, officials of the Houston Museum of Natural Science have determined that, pursuant to 43 CFR 10.2 (d)(3), this cultural item is a specific 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 Houston Museum of Natural Science 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 this item 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 Dirk Van Turenhout, Curator of Anthropology, Houston Museum of Natural Science, One Hermann Circle Drive, Houston, TX 77030-1799, telephone (713) 639-4674 before September 30, 2002. Repatriation of these objects to the Hopi Tribe of Arizona may begin after that date if no additional claimants come forward.

Dated: July 30, 2002

**Robert Stearns,**

*Manager, National NAGPRA Program.*

[FR Doc. 02-21994 Filed 8-28-02; 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 Minnesota Indian Affairs Council, Bemidji, MN, and in the Control of the U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC**

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

**ACTION:** Notice.

Notice is hereby given in accordance with provisions of the Native American