

3001 (9–10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Federal Bureau of Investigation, San Francisco, CA, also have determined that, pursuant to 25 U.S.C. 3001 (2), there is insufficient evidence to reasonably trace a shared group identity between the human remains and an Indian tribe. Officials of the Federal Bureau of Investigation, San Francisco, CA, also have determined that, pursuant to 25 U.S.C. 3001 (3)(C), the 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. Finally, officials of the Federal Bureau of Investigation, San Francisco, CA, 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 sacred object and the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Sioux Indian Community in the State of Minnesota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; and Santee Sioux Tribe of the Santee Reservation of Nebraska.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object should contact Special Agent Brian J. Guy, Federal Bureau of Investigation, 450 Golden Gate Avenue, San Francisco, CA 94102, telephone (415) 553–7400, before January 9, 2004. Repatriation of the sacred object to the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Flandreau Santee Sioux Tribe of South Dakota; Lower Sioux Indian Community in the State of Minnesota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Rosebud Sioux Tribe of the Rosebud Indian Reservation, South Dakota; and Santee Sioux Tribe of the Santee Reservation of Nebraska may proceed after that date if no additional claimants come forward.

The Federal Bureau of Investigation, San Francisco, CA, is responsible for notifying the Cheyenne River Sioux Tribe of the Cheyenne River Reservation, South Dakota; Crow Tribe of Montana; Flandreau Santee Sioux Tribe of South Dakota; Lower Sioux Indian Community in the State of Minnesota; Oglala Sioux Tribe of the Pine Ridge Reservation, South Dakota; Pawnee Nation of Oklahoma; Rosebud Sioux Tribe of the Rosebud Indian

Reservation, South Dakota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Standing Rock Sioux Tribe of North & South Dakota; and Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota that this notice has been published.

Dated: November 5, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 03–30569 Filed 12–9–03; 8:45 am]

BILLING CODE 4310–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.8 (f), of the intent to repatriate cultural items in the possession of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA, that meet the definition of unassociated funerary objects under 25 U.S.C. 3001.

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 within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations within this notice.

The two cultural items are one bag of bark fragments and one box of brass kettle fragments.

The cultural items were collected from West Warwick, Kent County, RI, by Dave Straight in 1957 and were donated to the Peabody Museum of Archaeology and Ethnology by the Massachusetts Archaeological Society through Maurice Robbins in the same year. Museum documentation indicates that the cultural items were recovered with human remains, which are not in the possession of the Peabody Museum of Archaeology and Ethnology.

The interment from which the cultural items derive most likely dates to the postcontact period or later (post-A.D. 1500). Copper and brass kettles were European trade items, and therefore support a postcontact temporal context for the burial. In addition, the

cultural items were described in museum documentation as “Narragansett,” and such a specific attribution suggests that the burial dates to the Historic period. The burial context indicates that the burial was of a Native American. Oral tradition and historical documentation indicate that West Warwick, RI, is within the aboriginal and historic homeland of the Narragansett people during the Contact period. The present-day tribe representing the Narragansett people is the Narragansett Indian Tribe of Rhode Island.

Officials of the Peabody Museum of Archaeology and Ethnology have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the cultural items 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 and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of a Native American individual. Officials of the Peabody Museum of Archaeology and Ethnology also 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 unassociated funerary objects and the Narragansett Indian Tribe of Rhode Island.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Patricia Capone, Repatriation Coordinator, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496–3702, before January 9, 2004. Repatriation of the unassociated funerary objects to the Narragansett Indian Tribe of Rhode Island may proceed after that date if no additional claimants come forward.

The Peabody Museum of Archaeology and Ethnology is responsible for notifying the Narragansett Indian Tribe of Rhode Island that this notice has been published.

Dated: October 29, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 03–30567 Filed 12–9–03; 8:45 am]

BILLING CODE 4310–50–S

DEPARTMENT OF THE INTERIOR**National Park Service****Notice of Inventory Completion:
University of Denver Department of
Anthropology and Museum of
Anthropology, Denver, CO, and U.S.
Department of Agriculture, San Juan
National Forest, Durango, CO;
Correction****AGENCY:** National Park Service, Interior.**ACTION:** Notice; correction.

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 associated funerary objects in the possession and control of the University of Denver Department of Anthropology and Museum of Anthropology, Denver, CO. The human remains and associated funerary objects were removed from a pithouse on Stollsteimer Mesa, at the junction of the Piedra River and Stollsteimer Creek, Archuleta County, CO.

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 within 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 objects. The National Park Service is not responsible for the determinations within this notice.

This notice corrects which museum or Federal agency has control of the human remains and associated funerary objects per 43 CFR 10.2 (a)(3)(ii). Review of the published and unpublished field records and maps associated with the excavation of the site, and review of the land ownership records of San Juan National Forest, indicate that the site is not located on Federal lands that are administered by San Juan National Forest. Therefore, San Juan National Forest does not have control of the human remains and associated funerary objects.

In the **Federal Register** of October 9, 2001, FR Doc. 01-25157, pages 51474 to 51475, the title of the notice and paragraph numbers 1, 5, and 7 are corrected by deleting all reference to U.S. Department of Agriculture, San Juan National Forest, Durango, CO, San Juan National Forest, and to San Juan National Forest, Forest Supervisor.

The title is corrected by substituting the following title: "Notice of Inventory Completion: University of Denver

Department of Anthropology and Museum of Anthropology, Denver, CO."

Paragraph 1 is corrected by substituting the following paragraph:

Notice is here given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains and associated funerary objects in the possession of the University of Denver Department of Anthropology and Museum of Anthropology, Denver, CO. The human remains and associated funerary objects were removed from a pithouse on Stollsteimer Mesa, at the junction of the Piedra River and Stollsteimer Creek, Archuleta County, CO.

Paragraph 5 is corrected by substituting the following paragraph:

The human remains were found in the jar, which had been placed in a cist in a pithouse on Stollsteimer Mesa, at the junction of the Piedra River and Stollsteimer Creek. The pithouse was on the western side of the mesa, above the river. The site is near the Chimney Rock site (5AA245) which dates to the Pueblo II period (A.D. 800-1125). The research of Jeancon, Roberts, and recent investigators has firmly established that the ceramic/architectural sites in the Piedra River drainage in the vicinity of Chimney Rock are Ancestral Puebloan (Anasazi) in nature and are generally contemporaneous with the occupations at Chimney Rock.

Paragraph 7 is corrected by substituting the following paragraph:

Officials of the University of Denver Department of Anthropology and Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of a minimum of two individuals of Native American ancestry. Officials of the University of Denver Department of Anthropology and Museum of Anthropology also have determined that, pursuant to 25 U.S.C. 3001 (3) (A), the nine objects described 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 University of Denver Department of Anthropology and Museum of Anthropology 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 objects and the Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of

Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Skull Valley Band of Goshute Indians of Utah; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any Indian tribe that wishes to comment on the information published in this notice should contact Dr. Frank E. Wozniak, NAGPRA Coordinator, USDA Forest Service, 333 Broadway Boulevard SE, Albuquerque, NM, telephone (505) 842-3238, e-mail fwozniak@fs.fed.us before January 9, 2004.

The U.S. Department of Agriculture, San Juan National Forest is responsible for notifying the Colorado River Indian Tribes of the Colorado River Indian Reservation, Arizona and California; Hopi Tribe of Arizona; Jicarilla Apache Nation, New Mexico; Navajo Nation, Arizona, New Mexico & Utah; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of San Juan, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Skull Valley Band of Goshute Indians of Utah; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; Ute Mountain Tribe of the Ute Mountain Reservation, Colorado, New Mexico & Utah; Ysleta Del Sur Pueblo of Texas; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: October 30, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 03-30568 Filed 12-9-03; 8:45 am]

BILLING CODE 4310-50-S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: University of Idaho, Alfred W. Bowers Laboratory of Anthropology, Moscow, ID; and Washington State University, Museum of Anthropology, Pullman, WA

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 associated funerary objects. The human remains are in the control of the University of Idaho, Alfred W. Bowers Laboratory of Anthropology, Moscow, ID. The associated funerary objects are in the possession of the Washington State University, Museum of Anthropology, Pullman, WA. The human remains and associated funerary objects were removed from the Asotin cemetery site (45-AS-9) in Asotin County, WA.

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 within 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 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 professional staffs of the University of Idaho, Alfred W. Bowers Laboratory of Anthropology in consultation with representatives of the Nez Perce Tribe of Idaho. A detailed assessment of the associated funerary objects was made by the professional staff of Washington State University, Museum of Anthropology in consultation with representatives of the Confederated Tribes of the Colville Reservation of Washington and Nez Perce Tribe of Idaho.

In 1956, human remains representing a minimum of 25 individuals were removed during archeological excavations at the Asotin cemetery site (45-AS-9). The Asotin cemetery site is

located on private property in Asotin County, WA. The excavations were conducted under the direction of Dr. Richard D. Daughtery. No known individuals were identified. The 921 associated funerary items are 1 lot (0.1 g) of wood fragments; 14 stone flakes; 1 chalcedony geode; 2 projectile points; 1 basalt blade; 1 pestle in 2 pieces; 1 basalt scraper; 19 flat shell beads; 175 whole dentalia shell beads; 1 lot (58.4 g) of dentalia shell bead fragments; 1 lot (3.3 g) of olivella shell fragments, 6 shell pendants; 218 elk tooth beads; 1 lot (62.9 g) of red ochre, 11 coffin nails; 105 brass beads; 1 metal bracelet covered with cotton canvas; 4 brass bracelets; 48 buttons; 2 coiled wire necklaces; 1 brass hook and eye set; 1 brass bead necklace; 1 lot (36.4 g) of hawk bell fragments; 1 brass powder horn cap; 1 powder or snuff can; 1 wire spring-like coil; 1 fragment of an ear or finger ring; 1 leather belt (in pieces) with a small brass buckle; 2 small unidentified metal fragments; 285 glass beads; 1 lot (68.6 g) of very small glass beads; 1 round mirror glass; 1 lot (40.0 g) of beadwork on leather backing; 1 crockery marble; 1 complete necklace of glass, olivella, and metal beads; 1 lot (34.6 g) of leather fragments; 1 lot (50.9 g) of fabric fragments; 1 lot (1.2 g) of ribbon fragments; 1 lot (0.1 g) of cotton string; 1 lot (31.9 g) of elk tooth bead fragments; and 4 hackberry seeds.

The human remains were kept at the Alfred W. Bowers Laboratory of Anthropology until 2000 when they were moved to Nez Perce National Historical Park, Spalding, ID. The Alfred W. Bowers Laboratory of Anthropology has maintained control of the human remains. The National Park Service does not have sufficient legal interest to lawfully treat the human remains as part of its collection.

Burial patterns and artifacts found at the site indicate that the burials removed from the Asotin cemetery site were interred between A.D. 1000 and the mid-19th century. Oral tradition and historical evidence indicate that the cemetery was used by two Nez Perce bands that inhabited the villages of Hasotino and Hesweiwewipu. Descendants of the two bands are known to be members of the Confederated Tribes of the Colville Reservation, Washington and Nez Perce Tribe of Idaho. The Asotin cemetery site is located within the area reserved by the Nez Perce under the Treaty of 1855, but was deleted from tribal lands in the Treaty of 1863. The Indian Claims Commission determined that the area in which the Asotin cemetery site is located was occupied exclusively by the

Nez Perce at least since the mid-19th century.

Officials of the University of Idaho, Alfred W. Bowers Laboratory of Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 25 individuals of Native American ancestry. Officials of the Washington State University, Museum of Anthropology have determined that, pursuant to 25 U.S.C. 3001(3)(A), the 921 objects described 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. Officials of the University of Idaho, Alfred W. Bowers Laboratory of Anthropology and Washington State University, Museums of Anthropology 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 objects and the Confederated Tribes and the Colville Reservation, Washington and Nez Perce Tribe of Idaho.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains should contact Leah Evans-Janke, Alfred W. Bowers Laboratory of Anthropology, University of Idaho, Moscow, ID 83844-1111, telephone (208) 885-3733, before January 9, 2004.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the associated funerary objects should contact Mary Collins, Associate Director, Museum of Anthropology, Washington State University, P.O. Box 62291, Pullman, WA 99164-4910, telephone (509) 335-4314, before January 9, 2004.

Repatriation of the human remains and associated funerary objects to the Confederated Tribes of the Colville Reservation, Washington and Nez Perce Tribe of Idaho may proceed after that date if no additional claimants come forward.

The Museum of Anthropology, Washington State University is responsible for notifying the Confederated Tribes of the Colville Reservation, Washington; Nez Perce Tribe of Idaho; Alfred W. Bowers Laboratory of Anthropology, University of Idaho; and U.S. Department of Interior, National Park Service, Nez Perce National Historical Park that this notice has been published.