

of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; Shawnee Tribe, Oklahoma; and Thlopthlocco Tribal Town, Oklahoma. The archival and archeological evidence, however, indicate that the human remains and associated funerary objects are culturally affiliated with the Mississippi Band of Choctaw Indians, Mississippi. Determination of cultural affiliation was based on a variety of types of evidence including linguistics, historic maps, continuity of pottery traditions, and tribal oral tradition. CSS Panama City and Brockington and Associates, Inc., consulted with the Indian tribes listed above regarding repatriation of the human remains and associated funerary objects from the Sowell Mound site. All of the Indian tribes have agreed that the Mississippi Band of Choctaw Indians, Mississippi are the culturally affiliated Indian tribe and the Indian tribe that will serve as the representative Indian tribe for repatriation.

Officials of CSS Panama City have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of 171 individuals of Native American ancestry. Officials of CSS Panama City also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 3,098 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 ceremony. Lastly, officials of CSS Panama City 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 Mississippi Band of Choctaw Indians, Mississippi.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Jim Sartain, Cultural and Natural Resources Manager, Naval Surface Warfare Center, Dahlgren Division, Coastal Systems Station Code WPE, 6703 West Highway 98, Panama City, FL 32407–7001, telephone (850) 235–5739, before December 31, 2003. Repatriation of the human remains and associated funerary objects to the Mississippi Band of Choctaw Indians, Mississippi may proceed after that date if no additional claimants come forward.

CSS Panama City is responsible for notifying the Absentee-Shawnee Tribe of Indians of Oklahoma; Alabama-

Coushatta Tribes of Texas; Alabama-Quassarte Tribal Town, Oklahoma; Chickasaw Nation, Oklahoma; Choctaw Nation of Oklahoma; Eastern Shawnee Tribe of Oklahoma; Jena Band of Choctaw Indians, Louisiana; Kialegee Tribal Town, Oklahoma; Miccosukee Tribe of Indians of Florida; Mississippi Band of Choctaw Indians, Mississippi; Muscogee (Creek) Nation, Oklahoma; Poarch Band of Creek Indians of Alabama; Seminole Nation of Oklahoma; Seminole Tribe of Florida, Dania, Big Cypress, Brighton, Hollywood & Tampa Reservations; Shawnee Tribe, Oklahoma; Thlopthlocco Tribal Town, Oklahoma; and United Keetoowah Band of Cherokee Indians in Oklahoma that this notice has been published.

Dated: September 29, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 03–29777 Filed 11–28–03; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln, NE

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 in the possession of the University of Nebraska State Museum, University of Nebraska-Lincoln, Lincoln NE. The human remains were removed from Sand Creek, Kiowa 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. The National Park Service is not responsible for the determinations within this notice.

A detailed assessment of the human remains was made by University of Nebraska State Museum professional staff in consultation with representatives of the Cheyenne-Arapaho Tribes of Oklahoma, Northern Cheyenne Tribe of the Northern Cheyenne Reservation, and Arapaho Tribe of the Wind River Reservation.

At an unknown date, human remains representing a minimum of one individual were removed from the area of Sand Creek, Kiowa County, CO. In 1927, a fragment of a human cranium was donated to the University of Nebraska State Museum by Mrs. J.B. Wright of Lincoln, NE. A label on the cranium fragment states "part of Indian's skull killed in fight with Col. Shivington [sic] at Sand Creek Col in 1868." No known individual was identified. No associated funerary objects are present.

Consultation with representatives of the Cheyenne-Arapaho Tribes of Oklahoma, Northern Cheyenne Tribe of the Northern Cheyenne Reservation, and Arapaho Tribe of the Wind River Reservation indicates that persons affiliated with these tribes were slain at Sand Creek, CO, on November 29, 1864, when Col. John Chivington led a regiment of the Colorado Volunteers in an attack on the Sand Creek Indian Reservation. Based on geographic and historical information provided by tribal representatives during consultation and the information on the label associated with the remains, officials of the University of Nebraska State Museum have determined that the human remains are those of a Native American killed in the Sand Creek Massacre at Sand Creek, CO, in 1864.

Officials of the University of Nebraska State Museum have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the University of Nebraska State Museum 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 Native American human remains and the Cheyenne-Arapaho Tribes of Oklahoma, Northern Cheyenne Tribe of the Northern Cheyenne Reservation, and Arapaho Tribe of the Wind River Reservation.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Priscilla Grew, NAGPRA Coordinator, University of Nebraska-Lincoln, 301 Bessey Hall, Lincoln, NE 68588–0381, telephone (402) 472–7854, before December 31, 2003. Repatriation of the human remains to the Cheyenne-Arapaho Tribes of Oklahoma, Northern Cheyenne Tribe of the Northern Cheyenne Reservation, and Arapaho Tribe of the Wind River Reservation may proceed after that date if no additional claimants come forward.

The University of Nebraska-Lincoln is responsible for notifying the Cheyenne-

Arapaho Tribes of Oklahoma, Northern Cheyenne Tribe of the Northern Cheyenne Reservation, and Arapaho Tribe of the Wind River Reservation that this notice has been published.

Dated: September 17, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 03-29778 Filed 11-28-03; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Completion of Inventory of Native American Human Remains and Associated Funerary Objects from Washington County, Rhode Island, in the Possession of the Peabody Museum of Archaeology and Ethnology; 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 of the Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA.

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 the number of associated funerary objects reported in a notice of inventory completion published in the **Federal Register** on May 7, 1993 (FR Doc. 93-10848, page 27309). A review of museum records resulted in the identification of three additional associated funerary objects from Ninigret Burial Hill, also called the Indian Burial Hill, in Charlestown, RI.

Paragraph 4 of the May 7, 1993, notice is corrected by substituting the following paragraph:

From the first grave came an adult female human cranium (PM 23-6-10/90374/471), a silver chain in two pieces, two fragments of brass soles and one leather sole, fragments of kettle bales, the remnant of a knife, two circle pins, one oval-shaped metal ring, a fragment of glass, a hollow glass stem containing

liquid, a silver or pewter vessel with handles and a link chain, a corroded brass container (PM 23-6-10/94193-94200), and three silver brooches. From the second grave came an adult male human femur (PM 23-6-10/60375). There are no associated funerary objects with the femur.

Paragraph 7 of the May 7, 1993, notice is corrected by substituting the following three paragraphs:

Officials of the Peabody Museum of Archaeology and Ethnology have determined that pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of two individuals of Native American ancestry. Officials of the Peabody Museum of Archaeology and Ethnology also have determined that pursuant to 25 U.S.C. 3001 (3)(A), the 24 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 Peabody Museum of Archaeology and Ethnology 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 human remains and associated 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 human remains and associated 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 December 31, 2003. Repatriation of the human remains and associated funerary objects to the Narragansett Indian Tribe of Rhode Island may begin 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 27, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 03-29767 Filed 11-28-03; 8:45 am]

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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 three cultural items are two brass tubes and one string of shell beads.

The two brass tubes were collected by J.V.C. Smith in 1831 from Fall River, Bristol County, MA, and were donated to the Peabody Museum of Archaeology and Ethnology by F. Kneeland in 1886. Museum documentation indicates that the brass tubes were recovered from a grave. The Peabody Museum of Archaeology and Ethnology is not in possession of the human remains from this burial.

The interment most likely dates to the Historic/Contact period (post-A.D. 1500). According to the Peabody Museum Annual Report of 1887, the human remains from this grave site were wrapped in several layers of braided or woven bark-cloth with an outer layer of cedar bark. Woven mats and bark were commonly used in Wampanoag burials during the Late Woodland period and later (post-A.D. 1000). Sheet brass and brass objects were European trade items, and therefore indicate a postcontact temporal context.

At an unknown date, a string of shell beads was recovered from a grave site in Bridgewater, Plymouth County, MA. The string of shell beads was donated to the Peabody Museum of Archaeology and Ethnology in 1899 by H.W. Hatch. The Peabody Museum of Archaeology and Ethnology is not in possession of the human remains from this burial.