

groups (Teton, Yankton, and Yanktonai), occupied the headwaters area of the Mississippi into the contact period. Archeological evidence, Dakota oral tradition, and the continuities of material culture, together with the well-established and historically documented presence of these Eastern Dakota bands, particularly the Mdewakanton and Wahpeton, in the Gull Lake area during the early contact period indicates the Eastern Dakota are affiliated with the burials in this particular mound group.

Based on the above mentioned information, officials of the U.S. Army Corps of Engineers, St. Paul District have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of a minimum of 35 individuals of Native American ancestry. Officials of the U.S. Army Corps of Engineers, St. Paul District have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 1,060 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 U.S. Army Corps of Engineers, St. Paul District have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, the Upper Sioux Indian Community of the Upper Sioux Reservation, the Crow Creek Sioux Tribe of the Crow Creek Reservation, Lower Sioux Mdewakanton Community, Shakopee Mdewakanton Sioux community, Prairie Island Community, Flandreau Santee Sioux Tribe, and Santee Sioux Tribe of the Santee Reservation of Nebraska.

This notice has been sent to officials of the Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, the Upper Sioux Indian Community of the Upper Sioux Reservation, the Crow Creek Sioux Tribe of the Crow Creek Reservation, Lower Sioux Mdewakanton Community, Shakopee Mdewakanton Sioux community, Prairie Island Community, Flandreau Santee Sioux Tribe, and Santee Sioux Tribe of the Santee Reservation of Nebraska. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Ms. Sissel Johannessen, Environmental Resources Section, St. Paul District, Corps of Engineers, 190-5th Street East, St. Paul, MN 55101; telephone: (612) 290-5263 before May 20, 1998. Repatriation of the human

remains and associated funerary objects to the Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, the Upper Sioux Indian Community of the Upper Sioux Reservation, the Crow Creek Sioux Tribe of the Crow Creek Reservation, Lower Sioux Mdewakanton Community, Shakopee Mdewakanton Sioux community, Prairie Island Community, Flandreau Santee Sioux Tribe, and Santee Sioux Tribe of the Santee Reservation of Nebraska may begin after that date if no additional claimants come forward.

Dated: April 14, 1998.

Francis P. McManamon,
*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

[FR Doc. 98-10355 Filed 4-17-98; 8:45 am]

BILLING CODE 4310-70-F

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

AGENCY: National Park Service

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 Minnesota Indian Affairs Council, Bemidji, MN.

A detailed assessment of the human remains was made by Hamline University professional staff in consultation with representatives of the Flandreau Santee Sioux Tribe of South Dakota, Santee Sioux Tribe of Nebraska, Sisseton-Wahpeton Sioux Tribe of South Dakota, Lower Sioux Indian Community of Minnesota, Spirit Lake Sioux Tribe of North Dakota, Prairie Island Mdewakanton Sioux Community of Minnesota, Yankton Sioux Tribe of South Dakota, Shakopee Dakota Community of Minnesota, and the Upper Sioux Indian Community of the Upper Sioux Reservation.

In 1938, human remains representing one individual were removed from a Spirit Lake Sioux cemetery overlooking the river near Tokio, ND by unknown person(s) and "dropped off" at the University of Minnesota. No known individual was identified. The one associated funerary object is a celluloid pin.

Based on the cemetery location and use, these human remains have been identified as Native American. Based on the associated funerary object, these human remains are also estimated to date from the late nineteenth century. This cemetery is known to have been exclusively used by the Spirit Lake Sioux Tribe during this time.

In 1946, human remains representing four individuals were recovered from the Saienga Mound, Chippewa County, MN during excavations conducted by L.A. Wilford of the University of Minnesota. No known individuals were identified. The eight associated funerary objects include a catlinite elbow pipe, iron nails, gunflints, a striking steel, a coiled spring, a ring, a broken knife, and a "washer" ornament.

Based on the associated funerary objects, these individuals have been identified as Native American. These burials are from the post contact period, and represent intrusive burials into a precontact mound. Based on the trade goods present and manner of interment, these individuals have been identified as Sisseton-Wahpeton.

In 1963, human remains representing one individual were recovered from the Kemnitz site, Renville County, MN during excavations conducted by Anderson and Norquist of the University of Minnesota. No known individual was identified. The ten associated funerary objects include metal earrings, a coffin nail, a bone comb, glass beads, human hair, a feather, iron scissors, fabric, fabric with feathers, and coffin wood fragments.

Based on the associated funerary objects, these individuals have been identified as Native American. The location, age of the associated funerary objects, and manner of interment of these individuals indicate affiliation with the Sisseton-Wahpeton Sioux Tribe.

In 1940, human remains representing six individuals were recovered from the Huber Mound site, Scott County, MN during excavations conducted by L.A. Wilford of the University of Minnesota. No known individuals were identified. The one associated funerary object is a scraper.

Based on material culture, the Huber Mound site has been identified at a Late Woodland—Kathio phase (900-1300 A.D.) occupation. Based on continuities of material culture in ceramic styles and construction, archeological evidence indicates long-term occupation of this area by the same cultural group, from the archeologically-defined Brainerd to Kathio-Clam River-Blackduck to Psinomani. The Psinomani, present during the Late Woodland and early

Contact periods, are generally regarded as the ancestors of the Dakota. Manner of interment of these individuals are consistent with known ancestral Dakota practice.

In 1950, human remains representing 28 individuals were recovered from the Brown's Mounds (also known as Eck Mounds), Hennepin County, MN during excavations conducted by L.A. Wilford of the University of Minnesota. No known individuals were identified. The seven associated funerary objects include a potsherd, three canine teeth, a biface/knife face, a broken end scraper, and a snail shell bead.

Based on material culture, the Brown's Mounds site has been identified at a Late Woodland-Kathio phase (900-1300 A.D.) occupation. Based on continuities of material culture in ceramic styles and construction, archeological evidence indicates long-term occupation of this area by the same cultural group, from the archeologically-defined Brainerd to Kathio-Clam River-Blackduck to Psinomani. The Psinomani, present during the Late Woodland and early Contact periods, are generally regarded as the ancestors of the Dakota. Manner of interment of these individuals are consistent with known ancestral Dakota practice.

In 1938, human remains representing 19 individuals were recovered from the Fingerson Mound site, Pope County, MN during excavations conducted by L.A. Wilford of the University of Minnesota. No known individuals were identified. The one associated funerary object is a headless buffalo calf skeleton.

Based on material culture, the Fingerson Mound site has been identified at a Late Woodland-Kathio phase (900-1300 A.D.) occupation. Based on continuities of material culture in ceramic styles and construction, archeological evidence indicates long-term occupation of this area by the same cultural group, from the archeologically-defined Brainerd to Kathio-Clam River-Blackduck to Psinomani. The Psinomani, present during the Late Woodland and early Contact periods, are generally regarded as the ancestors of the Dakota. Manner of interment of these individuals are consistent with known ancestral Dakota practice.

In 1964, human remains representing 54 individuals were recovered from the Steele Mounds (Shakopee Mounds), Scott County, MN during excavations conducted by Elden Johnson of the University of Minnesota. No known individuals were identified. The 54 associated funerary objects include bison teeth, shell, a horse bit, a ring

with stone, tin strip and tinklers, coffin nails, a bell, two pipestone heads, a knife, earrings, a crucifix, brooches, cloth, hair, a shroud, glass beads, shell bead, hawk bells with fabric fragments, spoons, a lock, bracelets, a disk, a pewter medallion, deer tooth, porcelain fragments, metal point, projectile points, piece of pipe tube, German silver breast plate, mound birchbark, brass and copper disk fragments, crockery, nails, iron rings, brass stud, turtle shell, worked bones, metal armband fragments, buckle, metal fragments, gunflints, potsherd, end scrapers, utilized flake, rounded stone, hammerstone, side scraper, 17 bags of charcoal wood, and bark, burned birchbark with sewing holes, burned needle/awl, charred wood and burned bone fragments, woven fabric, shroud fabric, board fragments.

Based on the types of associated funerary objects and manner of interments, these human remains have been determined to be Native American. The apparent age of the associated funerary objects place the date of burial to the late 18th and early 19th century. The apparent age of the burials, associated funerary objects, manner of interment, and location of the burial indicate affiliation with the Mdewakanton Dakota.

In 1938, human remains representing ten individuals were recovered from the Bartke Mound Group, Pope County, MN during excavations conducted by L.A. Wilford of the University of Minnesota. No known individuals were identified. No associated funerary objects are present.

Based on material culture, the Bartke Mound Group has been identified at a Late Woodland-Kathio phase (900-1300 A.D.) occupation. Based on continuities of material culture in ceramic styles and construction, archeological evidence indicates long-term occupation of this area by the same cultural group, from the archeologically-defined Brainerd to Kathio-Clam River-Blackduck to Psinomani. The Psinomani, present during the Late Woodland and early Contact periods, are generally regarded as the ancestors of the Dakota. Manner of interment of these individuals are consistent with known ancestral Dakota practice.

In 1951, human remains representing 23 individuals were recovered from the McKee site, Washington County, MN during excavations conducted by L.A. Wilford of the University of Minnesota. No known individuals were identified. No associated funerary objects are present.

Based on material culture, the McKee site has been identified at a Woodland-

Mille Lacs focus (900-1300 A.D.) occupation. Based on continuities of material culture in ceramic styles and construction, archeological evidence indicates long-term occupation of this area by the same cultural group, from the archeologically-defined Brainerd to Kathio-Clam River-Blackduck to Psinomani. The Psinomani, present during the Late Woodland and early Contact periods, are generally regarded as the ancestors of the Dakota. Manner of interment of these individuals are consistent with known ancestral Dakota practice.

In 1960, human remains representing 37 individuals were recovered from the Crookston site, Polk County, MN during excavations conducted by Elden Johnson of the University of Minnesota. No known individuals were identified. The three associated funerary objects include aunal remains, a stone flake, a worked shell, and burial soil matrix samples.

Based on material culture, the Crookston site has been identified at a Late Woodland-Kathio phase (900-1300 A.D.) occupation. Based on continuities of material culture in ceramic styles and construction, archeological evidence indicates long-term occupation of this area by the same cultural group, from the archeologically-defined Brainerd to Kathio-Clam River-Blackduck to Psinomani. The Psinomani, present during the Late Woodland and early Contact periods, are generally regarded as the ancestors of the Dakota. Manner of interment of these individuals are consistent with known ancestral Dakota practice.

In 1950, human remains representing one individual were recovered from an unknown location in Crow Wing County, MN by three fishermen (unnamed) and donated to the University of Minnesota. No known individual was identified. The two associated funerary objects include an Ogechie vessel and a bone flesher.

Based on the associated funerary objects, this individual has been determined to be Native American dating to approximately 1000-1750 A.D. Based on continuities of Ogechie ceramic style with ceramics at documented Mdewankanton sites in the Mille Lacs area, this individual has been determined to be affiliated with the Mdewankanton Dakota.

In 1969, human remains representing one individual were recovered from the Cooper site, Mille Lacs County, MN during excavations conducted by Jan Streiff of the University of Minnesota. No known individual was identified. The two associated funerary objects are two mortuary ceramic vessels.

In 1967, human remains representing ten individuals were recovered from the Cooper site by Gordon Lothson and donated to the University of Minnesota. No known individuals were identified. The 102 associated funerary objects include mortuary vessels, projectile points, a harpoon point, iron fragments, an arrowshaft wrench, knives, glass beads, copper jingles, a bird bone whistle, arrowshaft abraders, knife sharpener, bone beads, birch bark, lithic core, hammerstone, knife handle fragments, two beaver incisors, metal fragments, bone tubes, fire-cracked rock, a brass ring, gypsum piece, scrapers, brass jingles, sherds, flake, wood fragments, shell spoons, flotation materials from burial matrix, a green stone pendent, a small catlinite elbow pipe, ochre, bone needles, burial matrix, brass/copper bracelet, fishbone, bone flakes, and shells.

In 1965, human remains representing 11 individuals were recovered from the Cooper site by L.R. Cooper and donated to the University of Minnesota. No known individuals were identified. The two associated funerary objects are mortuary vessels.

At an unknown date, human remains representing four individuals were recovered from the Cooper site under unknown circumstances and accessioned into the University of Minnesota's collections with the accession number UM0636. No known individuals were identified. The two associated funerary objects are a catlinite disc pipe and a mortuary vessel.

At an unknown date, human remains representing six individuals were recovered from the Cooper site under unknown circumstances and accessioned in to the University of Minnesota's collections with the accession number UM0664. No known individuals were identified. The four associated funerary objects are mortuary vessels.

Based on the associated funerary objects and manner of interment, these individuals have been identified as Native American. Based on material culture, manner of interment, and village subsistence practices, the Cooper site has been identified as a Mdewankanton Dakota occupation dating after 1670 A.D.

In 1934, human remains representing three individuals were recovered from the Davis and Findlay Mounds, Hennepin County, MN during excavations conducted by G.F. Ekholm of the University of Minnesota. No known individuals were identified. The five associated funerary objects include

a metal scraper, a metal bracelet, coffin wood, a clam shell, and iron nails.

Based on material culture, the Davis and Findlay Mounds, described as being located "on the south end of Third Avenue, Minneapolis", have been identified as Multicomponent Woodland with intrusive historic period burials. Based on the associated funerary objects and manner of interment, these individuals have been identified as Native American from the historic period. During the historic period, the area of the Davis and Findlay mounds were heavily used by the Mdewankanton Dakota.

Prior to 1905, human remains representing one individual were recovered from a mound on Phelps Island by Alfred J. Hill, who donated his collections to the University of Minnesota in 1905. No known individual was identified. No associated funerary objects are present.

Based on material culture, the Phelps Island site has been identified at a Late Woodland-Kathio phase (900-1300 A.D.) occupation. Based on continuities of material culture in ceramic styles and construction, archeological evidence indicates long-term occupation of this area by the same cultural group, from the archeologically-defined Brainerd to Kathio-Clam River-Blackduck to Psinomani. The Psinomani, present during the Late Woodland and early Contact periods, are generally regarded as the ancestors of the Dakota. Manner of interment of these individuals are consistent with known ancestral Dakota practice.

In 1934, human remains representing 18 individuals were recovered from the Round Mound, Traverse County, MN during excavations conducted by A.E. Jenks of the University of Minnesota. No known individuals were identified. The nine associated funerary objects include bone armbands, a bone awl, a platform pipe, a quartzite knife, an atlatl weight, a soil matrix cor, and ochre.

Based on material culture, the Round Mound site has been identified at a Late Woodland-Kathio phase (900-1300 A.D.) occupation. Based on continuities of material culture in ceramic styles and construction, archeological evidence indicates long-term occupation of this area by the same cultural group, from the archeologically-defined Brainerd to Kathio-Clam River-Blackduck to Psinomani. The Psinomani, present during the Late Woodland and early Contact periods, are generally regarded as the ancestors of the Dakota. Manner of interment of these individuals are consistent with known ancestral Dakota practice.

Based on the above mentioned information, officials of the Minnesota Indian Affairs Council have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 238 individuals of Native American ancestry. Officials of the Minnesota Indian Affairs Council have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 213 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 Minnesota Indian Affairs Council have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Flandreau Santee Sioux Tribe of South Dakota, Santee Sioux Tribe of Nebraska, Sisseton-Wahpeton Sioux Tribe of South Dakota, Lower Sioux Indian Community of Minnesota, Spirit Lake Sioux Tribe of North Dakota, Prairie Island Mdewakanton Sioux Community of Minnesota, Yankton Sioux Tribe of South Dakota, Shakopee Dakota Community of Minnesota, and the Upper Sioux Indian Community of the Upper Sioux Reservation.

This notice has been sent to officials of the Flandreau Santee Sioux Tribe of South Dakota, Santee Sioux Tribe of Nebraska, Sisseton-Wahpeton Sioux Tribe of South Dakota, Lower Sioux Indian Community of Minnesota, Spirit Lake Sioux Tribe of North Dakota, Prairie Island Mdewakanton Sioux Community of Minnesota, Yankton Sioux Tribe of South Dakota, Shakopee Dakota Community of Minnesota, and the Upper Sioux Indian Community of the Upper Sioux Reservation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact James L. (Jim) Jones, Cultural Resource Specialist, Minnesota Indian Affairs Council, 1819 Bemidji Ave. Bemidji, MN 56601; telephone: (218) 755-3825, before May 20, 1998. Repatriation of the human remains and associated funerary objects to the Flandreau Santee Sioux Tribe of South Dakota, Santee Sioux Tribe of Nebraska, Sisseton-Wahpeton Sioux Tribe of South Dakota, Lower Sioux Indian Community of Minnesota, Spirit Lake Sioux Tribe of North Dakota, Prairie Island Mdewakanton Sioux Community of Minnesota, Yankton Sioux Tribe of South Dakota, Shakopee Dakota Community of Minnesota, and the Upper Sioux Indian Community of the

Upper Sioux Reservation may begin after that date if no additional claimants come forward.

Dated: April 14, 1998.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography
Program.*

[FR Doc. 98-10326 Filed 4-17-98; 8:45 am]

BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains from Chugachik Island and Togiak, AK in the Possession of the Pratt Museum, Homer, AK

AGENCY: National Park Service

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 in the possession of the Pratt Museum, Homer, AK.

A detailed assessment of the human remains was made by Pratt Museum, University of Alaska-Anchorage, and Alaska State Office of History and Archaeology professional staff in consultation with representatives of the Chugach Alaska Corporation, Nanwalek Village Council, Port Graham Village Council, Seldovia Village Tribe, Cook Inlet Region, Inc., Ninilchik Village Traditional Council, Kenaitze Indian Tribe, Salamatof Tribal Council, Bristol Bay Native Corporation, and the Traditional Council of Togiak.

Between 1966-1976, human remains representing three individuals were recovered from non-federal lands on Chugachik Island in Kachemak Bay, AK by N. Holt, A.C. Holt, and/or Sam Pratt and donated to the Pratt Museum by Sam Pratt. No known individuals were identified. No associated funerary objects are present.

Based on the apparent age of the remains (c. 300 BC to 300 AD), these individuals have been determined to be Alutiiq. Based on material culture and manner of interment, the site from which these remains were recovered has been identified as Kachemak Tradition. Based on continuities of material culture and technologies, the Kachemak Tradition has been identified as an antecedent of the modern Alutiiq peoples, including Chugach Alaska Corporation, Nanwalek Village Council, Port Graham Village Council, Seldovia

Village Tribe, Native Village of Tatitlek, Native Village of Chenega, and Eyak Native Village.

In 1981, human remains representing one individual were recovered from non-federal lands at Togiak, AK by Patrick and Dianne Audette who donated them to the Pratt Museum. No known individuals were identified. No associated funerary objects are present.

Based on statistical tests of cranial measurements, this individual has been determined to be Yup'ik. The location where the remains were reportedly recovered has been identified as an area of Yup'ik occupation dating back 2,500 years based on continuities of material culture.

Based on the above mentioned information, officials of the Pratt Museum have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of four individuals of Native American ancestry. Officials of the Pratt Museum have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and the Chugach Alaska Corporation, Nanwalek Village Council, Port Graham Village Council, Seldovia Village Tribe, Native Village of Tatitlek, Native Village of Chenega, Eyak Native Village, Bristol Bay Native Corporation, and Traditional Council of Togiak.

This notice has been sent to officials of the Chugach Alaska Corporation, Nanwalek Village Council, Port Graham Village Council, Seldovia Village Tribe, Cook Inlet Region, Inc., Ninilchik Village Traditional Council, Kenaitze Indian Tribe, Salamatof Tribal Council, Bristol Bay Native Corporation, and the Traditional Council of Togiak. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains should contact Betsy Webb, Curator of Collections, Pratt Museum, 3779 Bartlett Street, Homer, AK 99603; telephone: (907) 235-8635, fax: (907) 235-2764; or email: pratt@alaska.net, before May 20, 1998. Repatriation of the human remains to the Chugach Alaska Corporation, Nanwalek Village Council, Port Graham Village Council, Seldovia Village Tribe, Native Village of Tatitlek, Native Village of Chenega, Eyak Native Village, Bristol Bay Native Corporation, and the Traditional Council of Togiak

may begin after that date if no additional claimants come forward.

Dated: April 13, 1998.

Francis P. McManamon,

*Departmental Consulting Archeologist,
Manager, Archeology and Ethnography.*

[FR Doc. 98-10356 Filed 4-17-98; 8:45 am]

BILLING CODE 4310-70-F

DEPARTMENT OF JUSTICE

Office of Special Counsel for Immigration Related Unfair Employment Practices

Immigration Related Employment Discrimination Public Education Grants

AGENCY: Office of Special Counsel for Immigration Related Unfair Employment Practices, Civil Rights Division, U.S. Department of Justice.

ACTION: Notice of availability of funds and solicitation for grant applications.

SUMMARY: The Office of Special Counsel for Immigration Related Unfair Employment Practices (OSC) announces the availability of funds for grants to conduct public education programs about the rights afforded potential victims of employment discrimination and the responsibilities of employers under the antidiscrimination provisions of the Immigration and Nationality Act (INA), 8 U.S.C. 1324b.

It is anticipated that a number of grants will be competitively awarded to applicants who can demonstrate a capacity to design and successfully implement public education campaigns to combat immigration-related employment discrimination. Grants will range in size from \$50,000 to \$150,000.

OSC will accept proposals from applicants who have access to potential victims of discrimination or whose experience qualifies them to educate employers about the antidiscrimination provisions of INA. OSC welcomes proposals from diverse nonprofit organizations such as local, regional or national ethnic and immigrants' rights advocacy organizations, trade associations, industry groups, professional organizations, or other nonprofit entities providing information services to potential victims of discrimination and/or employers, including state and local government agencies.

APPLICATION DUE DATE: 6. p.m., edt, June 4, 1998.

FOR FURTHER INFORMATION CONTACT: Patita McEvoy, Public Affairs Specialist, Office of Special Counsel for