identified both as a Chickasaw village, and as the Natchez village of Falatchao that was occupied after the Natchez fled their lands following defeat by the French in 1729.

The Chickasaw Nation of Oklahoma is descended from the earlier, historically recognized Chickasaw Tribe. The Chitimacha Tribe of Louisiana is the only federally recognized tribe that shares cultural attributes with the late prehistoric Delta-Natchezan cultural complex from which both the historically known Natchez and Chitimacha tribes are descended. On the basis of linguistic and sociocultural evidence, the Chitimacha Tribe of Louisiana is considered to be the most closely related of the federally recognized Native American groups to the historic Natchez.

Officials of the Louisiana State University Museum of Natural Science have determined that, pursuant to 25 U.S.C. 3001, Sec. 2 (3)(B), the 12,510 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 an Native American individual. Officials of the Louisiana State University Museum of Natural Science also have determined that, pursuant to 25 U.S.C. 3001, Sec. 2 (2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Chickasaw Nation of Oklahoma and the Chitimacha Tribe of Louisiana.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the Chickasaw Nation of Oklahoma and the Chitimacha Tribe of Louisiana should contact Dr. Rebecca Saunders, Assistant Curator of Anthropology, Louisiana State Museum of Natural Science, 119 Foster Hall, Baton Rouge, LA 70803, telephone (225) 578–6562, before February 5, 2004. Repatriation of the unassociated funerary objects to the Chickasaw Nation of Oklahoma and the Chitimacha Tribe of Louisiana may proceed after that date if no additional claimants come forward.

The Louisiana State University Museum of Natural Science is responsible for notifying the Chickasaw Nation of Oklahoma and the Chitimacha Tribe of Louisiana that this notice has been published.

Dated: November 13, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 04–142 Filed 1–5–04; 8:45 am]

BILLING CODE 4310–50–S

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Minnesota Indian Affairs Council, Bemidji, MN, and U.S. Department of the Interior, Bureau of Indian Affairs, Washington, DC

AGENCY: National Park Service.

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 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. The human remains and associated funerary objects were removed from sites in Cass and Beltrami Counties, MN.

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 Minnesota Indian Affairs Council professional staff in consultation with representatives of the Flandreau Santee Sioux Tribe of South Dakota; Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota; Lower Sioux Indian Community in the State of Minnesota; Prairie Island Indian Community in the State of Minnesota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; and Upper Sioux Community, Minnesota.

During the late 19th century, human remains representing one individual were removed by T.H. Lewis from site 21–BL–18, Beltrami County, MN. The human remains were subsequently acquired by a Reverend Mitchell and donated to the Minnesota Historical Society in 1905. No known individual was identified. No associated funerary objects are present.

In 1934, human remains representing a minimum of four individuals were removed by L.A. Wilford from the Mud Lake Mounds site (21–CA–2), Cass County, MN. No known individuals were identified. The three associated funerary objects are two Blackduck Culture pottery sherds and one animal bone.

Before 1938, human remains representing one individual were removed by Louis Kruschle from the shore of Leech Lake, Cass County, MN. The human remains were subsequently acquired by William Schlecht and donated to the University of Minnesota in 1938. No known individual was identified. No associated funerary objects are present.

In 1958, human remains representing one individual were recovered by T.V. Grandy at the Episcopal Mission site (21–BL–8/9), Beltrami County, MN. No known individual was identified. No associated funerary objects are present.

In 1987, the human remains and associated funerary objects described above were transferred to the Minnesota Indian Affairs Council pursuant to provisions of Minnesota statute 307.08.

Archeological evidence indicates that the human remains and associated funerary objects are representative of the Woodland Tradition, a broad archeological classification that in northern Minnesota is related to present-day Siouan tribes. The Mud Lake Mound site (21–CA–2), sites 21–BL–8/9 and 21–BL–18, and the shores of Leech Lake are all located on land held in trust by the United States for the Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota.

Officials of the Minnesota Indians Affairs Council and Bureau of Indian Affairs have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of seven individuals of Native American ancestry. Officials of the Minnesota Indian Affairs Council and Bureau of Indian Affairs also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the three 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 Minnesota Indian Affairs Council and Bureau of Indian Affairs 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 Flandreau Santee Sioux Tribe of South Dakota; Lower Sioux Indian Community in the State of Minnesota; Prairie Island Indian Community in the State of Minnesota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; and Upper Sioux Community, Minnesota.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Joseph Day, Minnesota Indian Affairs Council, 3801 Bemidji Avenue, Bemidji, MN 56601, telephone (218) 755–3825, before February 5, 2004. Repatriation of the human remains and associated funerary objects to the Flandreau Santee Sioux Tribe of South Dakota; Lower Sioux Indian Community in the State of Minnesota; Prairie Island Indian Community in the State of Minnesota; Santee Sioux Tribe of the Santee Reservation, Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, South Dakota; and Upper Sioux Community, Minnesota may proceed after that date if no additional claimants come forward.

The Minnesota Indian Affairs Council is responsible for notifying the Flandreau Santee Sioux Tribe of South Dakota; Leech Lake Band of the Minnesota Chippewa Tribe, Minnesota; Lower Sioux Indian Community in the State of Minnesota; Prairie Island Indian Community in the State of Minnesota; Santee Sioux Tribe of the Santee Reservation of Nebraska; Shakopee Mdewakanton Sioux Community of Minnesota; Sisseton-Wahpeton Sioux Tribe of Lake Traverse Reservation, South Dakota; and Upper Sioux Community, Minnesota that this notice has been published.

Dated: November 25, 2003.

John Robbins,

Assistant Director, Cultural Resources.

[FR Doc. 04–148 Filed 1–5–04; 8:45 am]

BILLING CODE 4310–50–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 Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA; 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. The human remains and associated funerary objects were removed from New York and Pennsylvania.

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 October 5, 2001 (FR Doc. 01–24963, pages 51060–62). A review of museum records resulted in the identification of eight additional associated funerary objects from the Silverheels site in Brant, NY, and 50 associated funerary objects from a site located between the Susquehanna and Chemung Rivers in Athens, PA.

Paragraphs 12 and 13 of the October 5, 2001, notice are corrected by substituting the following two paragraphs:

In 1903, human remains representing 122 individuals were recovered from Brant, NY, during a Peabody Museum of Archaeology and Ethnology expedition led by M.R. Harrington and A.C. Parker. No known individuals were identified. The 1,486 associated funerary objects include charred corn and acorns; potter's stones, polishing stones, nutting stones and other worked stones; broken celts; flaked chert and debitage; a piece of chipped quartz or red jasper; ceramic sherds, vessels and pipes; iron knives, scissors, awls, and an axe; pigment; glass, shell, catlinite, copper, and brass beads; bracelets of copper and brass beads; bracelets of iron, brass, and wire; brass jingles, brass earrings, and a brass point; sheet brass; broken and charred wooden objects; shells; animal bones, hide and teeth, including fish teeth; worked turtle shell, fragments that are probably part of a rattle, and small pebbles from a rattle; bone tubes and an awl; antler arrow flakers; charcoal; bark; an organic concretion; fragments of a brass bracelet; wood fragments; a ceramic pipe elbow; buckskin fragments with glass beads; leather fragments with glass beads; and a brass spoon fragment.

Museum records indicate that the human remains and associated funerary objects were recovered from the Silverheels site. This site is located within the town of Brant, 1.5 miles east of the village of Irving, on the Cattaraugus Indian Reservation, approximately 2.5 miles upstream of Lake Erie on Cattaraugus Creek. The interments most likely date to the Contact period (A.D. 1500–1700). Artifacts recovered from the site which support this date include iron and early colonial artifacts, Levanna- and Madison-style projectile points; ceramic vessels with globular bodies, constricted, zoned incised necks, and castellated rims; and a variety of terra cotta pipes, including pipes with trumpet-shaped bowls and bowls with representations of human faces and animals. In addition, multivariate attribute analysis of the ceramic artifacts indicates that the site dates to the early 17th century. In addition to the 1,486 associated funerary objects, a projectile point embedded in a vertebra of an individual is included for repatriation in this notice, although not specifically required under NAGPRA.

Paragraphs 20 and 21 of the October 5, 2001, notice are corrected by substituting the following two paragraphs:

In 1921, human remains representing two individuals were recovered from Athens, PA, during a Peabody Museum of Archaeology and Ethnology expedition led by Paul F. Scott. No known individuals were identified. The 50 associated funerary objects are sherds from a single vessel.

Museum documentation indicates that the site was discovered by workmen digging a gas pipeline trench in Athens. The site is described as located in the narrowest portion of land between the Susquehanna and Chemung Rivers. The interment most likely dates to the Late Woodland period (A.D. 1000–1600). Ceramic fragments recovered from the site include body sherds with a smooth finish and a collar