

human remains represent both juvenile/young adult and adult persons. No known individuals were identified. The four associated funerary items are one piece of unidentified tubular organic material, one piece of twisted fibers, one piece of plant fiber wrapped with bird feather stem, and circular shell or stone beads on twine.

#### Determinations Made by The Field Museum of Natural History

Officials of The Field Museum have determined that:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice are Native American based on Field Museum records and a physical inventory of the collection.

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of a minimum of nine individuals of Native American ancestry.

- Pursuant to 25 U.S.C. 3001(3)(A), the four objects described in this notice 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.

- Pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and associated funerary objects and any present-day Indian tribe.

- Pursuant to 25 U.S.C. 3001 (15), the land from which the Native American human remains and associated funerary objects were removed is the tribal land of the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona.

- Pursuant to 43 CFR 10.11(c)(1), the disposition of the human remains and associated funerary objects may be to the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona.

#### Additional Requestors and Disposition

Representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to Helen Robbins, Repatriation Director, Field Museum of Natural History, 1400 S. Lake Shore Drive, Chicago, IL 60605, telephone (312) 665-7317, email [hrobbins@fieldmuseum.org](mailto:hrobbins@fieldmuseum.org), by January 11, 2016. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to the White Mountain Apache Tribe of the Fort Apache Reservation, Arizona may proceed.

The Field Museum is responsible for notifying the Ak Chin Indian Community of the Maricopa (Ak Chin) Indian Reservation, Arizona; Cocopah Tribe of Arizona; Cocopah Tribe of Arizona; Confederated Tribes of the Goshute Reservation, Nevada and Utah; Fort McDowell Yavapai Nation, Arizona; Fort Mojave Indian Tribe of Arizona, California & Nevada; Fort Sill Apache Tribe of Oklahoma; Gila River Indian Community of the Gila River Indian Reservation, Arizona; Havasupai Tribe of the Havasupai Reservation, Arizona; Hopi Tribe of Arizona; Hualapai Indian Tribe of the Hualapai Indian Reservation, Arizona; Isleta del Sur Pueblo of Texas; Jicarilla Apache Nation, New Mexico; Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona; Kewa Pueblo (formerly Pueblo of Santo Domingo, New Mexico); Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Nevada; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Nevada; Navajo Nation, Arizona, New Mexico & Utah; Northwestern Band of Shoshoni Nation of Utah (Washakie); Ohkay Owingeh (formerly Pueblo of San Juan, New Mexico); Paiute Indian Tribe of Utah; Pascua Yaqui Tribe of Arizona; Pueblo of Acoma, 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 Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Ramah Navajo Chapter; Salt River Pima-Maricopa Indian Community of the Salt River Reservation, Arizona; San Carlos Apache Tribe of the San Carlos Reservation, Arizona; San Juan Southern Paiute Tribe of Arizona; Southern Ute Indian Tribe of the Southern Ute Reservation, Colorado; Tohono O'odham Nation of Arizona; Tonto Apache Tribe of Arizona; Ute Indian Tribe of the Uintah & Ouray Reservation, Utah; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona; Yavapai-Prescott Tribe of the Yavapai Reservation, Arizona; and the Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: November 17, 2015.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2015-31303 Filed 12-10-15; 8:45 am]

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-19684;  
PPWOCRADNO-PCU00RP14.R50000]

#### Notice of Inventory Completion: U.S. Department of the Interior, National Park Service, Montezuma Castle National Monument, Camp Verde, AZ; Correction

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

**ACTION:** Notice; correction.

**SUMMARY:** The U.S. Department of the Interior, National Park Service, Montezuma Castle National Monument has corrected an inventory of human remains and associated funerary objects, published in a Notice of Inventory Completion in the **Federal Register** on April 1, 2015. This notice corrects the minimum number of individuals and number of associated funerary objects. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request to Montezuma Castle National Monument. If no additional requestors come forward, transfer of control of the human remains and associated funerary objects to the lineal descendants, Indian tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to Montezuma Castle National Monument at the address in this notice by January 11, 2016.

**ADDRESSES:** Dorothy FireCloud, Superintendent, Montezuma Castle National Monument, P.O. Box 219, Camp Verde, AZ 86322, telephone (928) 567-5276, email [dorothy\\_firecloud@nps.gov](mailto:dorothy_firecloud@nps.gov).

**SUPPLEMENTARY INFORMATION:** Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the correction of an inventory of human remains and associated

funerary objects under the control of the U.S. Department of the Interior, National Park Service, Montezuma Castle National Monument, Camp Verde, AZ. The human remains and associated funerary objects were removed from Montezuma Castle National Monument, Yavapai County, AZ.

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 in this notice are the sole responsibility of the Superintendent, Montezuma Castle National Monument.

This notice corrects the minimum number of individuals and number of associated funerary objects published in a Notice of Inventory Completion in the **Federal Register** (80 FR 17477, April 1, 2015). The human remains and associated funerary object were inadvertently omitted from the published notice. Transfer of control of the items in this correction notice has not occurred.

#### Correction

In the **Federal Register** (80 FR 17477, April 1, 2015), the following paragraph is inserted immediately before paragraph 18:

In 1936, human remains representing, at minimum, one individual were removed from the Montezuma Well area in Yavapai County, AZ by the William Back family. The human remains and associated funerary object were donated to Montezuma Castle National Monument in 2014 by a Back family descendant. No known individuals were identified. The one associated funerary object is an obsidian projectile point.

In the **Federal Register** (80 FR 17477, April 1, 2015), paragraph numbers 28 and 29 are corrected by substituting the following paragraphs:

- Pursuant to 25 U.S.C. 3001(9), the human remains described in this notice represent the physical remains of 129 individuals of Native American ancestry.
- Pursuant to 25 U.S.C. 3001(3)(A), the 84 objects described in this notice 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.

#### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to request transfer of control of these human remains and associated funerary objects should submit a written request with information in support of the request to Dorothy FireCloud, Superintendent, Montezuma Castle National Monument, P.O. Box 219,

Camp Verde, AZ 86322, telephone (928) 567-5276, email [dorothy\\_firecloud@nps.gov](mailto:dorothy_firecloud@nps.gov), by January 11, 2016. After that date, if no additional requestors have come forward, transfer of control of the human remains and associated funerary objects to The Consulted and Invited Tribes may proceed.

Montezuma Castle National Monument is responsible for notifying The Consulted and Invited Tribes that this notice has been published.

Dated: October 28, 2015.

**Melanie O'Brien**,

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

**[NPS-WASO-NAGPRA-19665;  
PPWOCRADNO-PCU00RP14.R50000]**

#### Notice of Intent To Repatriate Cultural Items: New York State Museum, Albany, NY

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

**SUMMARY:** The New York State Museum, in consultation with the appropriate Indian tribes or Native Hawaiian organizations, has determined that the cultural items listed in this notice meet the definition of sacred objects. Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request to the New York State Museum. If no additional claimants come forward, transfer of control of the cultural items to the lineal descendants, Indian tribes, or Native Hawaiian organizations stated in this notice may proceed.

**DATES:** Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to the New York State Museum at the address in this notice by January 11, 2016.

**ADDRESSES:** Lisa Anderson, New York State Museum, 3049 Cultural Education Center, Albany, NY 12230, telephone (518) 486-2020, email [lisa.anderson@nysed.gov](mailto:lisa.anderson@nysed.gov).

**SUPPLEMENTARY INFORMATION:** Notice is here given in accordance with the Native American Graves Protection and

Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items under the control of the New York State Museum, Albany, NY, that meet the definition of sacred 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 in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American cultural items. The National Park Service is not responsible for the determinations in this notice.

#### History and Description of the Cultural Item(s)

In 1898, the New York State Museum acquired three cultural items from members of the Seneca-Cayuga Tribe of Oklahoma. The three sacred objects are medicine masks donated by Harriet Maxwell Converse of New York City, NY (E-37012, E-37030, E-37621). Museum records indicate the masks are culturally affiliated with the Seneca-Cayuga Tribe of Oklahoma.

Consultation with members of the Haudenosaunee Standing Committee on Burial Rules and Regulations has identified the medicine masks as being needed for the practice of traditional Native American religions by present-day adherents. Museum documentation supported by consultation with the Seneca-Cayuga Tribe of Oklahoma indicates that these medicine faces are culturally affiliated with the Seneca-Cayuga Tribe of Oklahoma.

#### Determinations Made by the New York State Museum

Officials of the New York State Museum have determined that:

- Pursuant to 25 U.S.C. 3001(3)(C), the three cultural items described above are specific ceremonial objects needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents.

- Pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity that can be reasonably traced between the sacred objects and the Seneca-Cayuga Tribe of Oklahoma.

#### Additional Requestors and Disposition

Lineal descendants or representatives of any Indian tribe or Native Hawaiian organization not identified in this notice that wish to claim these cultural items should submit a written request with information in support of the claim to Lisa Anderson, New York State Museum, 3049 Cultural Education Center, Albany, NY 12230 telephone