

associated funerary objects to the Miami Tribe of Oklahoma may proceed.

The Allen County-Fort Wayne Historical Society is responsible for notifying the Miami Tribe of Oklahoma and the Pokagon Band of Potawatomi Indians, Michigan and Indiana, that this notice has been published.

Dated: April 27, 2017.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-23372;  
PPWOCRADN0-PCU00RP14.R50000]

#### Notice of Inventory Completion: Arkansas Archeological Survey, Fayetteville, AR; Correction

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

**ACTION:** Notice; correction.

**SUMMARY:** The Arkansas Archeological Survey has corrected an inventory of human remains published in a Notice of Inventory Completion in the **Federal Register** on February 24, 2017. This notice corrects the minimum number of individuals.

**ADDRESSES:** George Sabo, Director, Arkansas Archeological Survey, 2475 North Hatch Avenue, Fayetteville, AR 72704, telephone (479) 575-3556.

**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 under the control of the Arkansas Archeological Survey, Fayetteville, AR. The human remains were removed from multiple counties in the state of Arkansas.

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 human remains. The National Park Service is not responsible for the determinations in this notice.

This notice corrects the minimum number of individuals published in a Notice of Inventory Completion in the **Federal Register** (82 FR 11620-11624, February 24, 2017) due to a typographical error. Transfer of control of the items in this correction notice has not occurred.

### Correction

In the **Federal Register** (82 FR 11620-11624, February 24, 2017), column 1, paragraph 5, sentence 1, under the heading "Determinations Made by the Arkansas Archeological Survey," is corrected by replacing the number "107" with the number "106."

The Arkansas Archeological Survey is responsible for notifying The Osage Nation (previously listed as the Osage Tribe) that this notice has been published.

Dated: May 8, 2017.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-23321;  
PPWOCRADN0-PCU00RP14.R50000]

#### Notice of Intent to Repatriate Cultural Items: Heard Museum, Phoenix, AZ

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

**ACTION:** Notice.

**SUMMARY:** The Heard 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 and objects of cultural patrimony. 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 Heard 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 Heard Museum at the address in this notice by July 14, 2017.

**ADDRESSES:** David M. Roche, Heard Museum, 2301 North Central Avenue, Phoenix, AZ 85004, telephone (602) 251-0226, email [droche@heard.org](mailto:droche@heard.org).

**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 a

cultural item under the control of the Heard Museum, Phoenix, AZ, that meets the definition of sacred object and object of cultural patrimony 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

In 1907, one cultural item was created by Jack Tonto (a.k.a. Tonto Jack) for Taylor Gabbard, who lived in the Arizona Territory. The cultural item was passed down to his descendants, exhibited at a branch of the Phoenix Public Library for a number of years, and published online. On April 17, 2014, the cultural item was donated to the Heard Museum and accessioned into their collection. The cultural item is a painted hide.

Representatives of the San Carlos Apache Tribe of the San Carlos Reservation, Arizona; Tonto Apache Tribe of Arizona; White Mountain Apache Tribe of the Fort Apache Reservation, Arizona; and Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona, have identified the painted hide as affiliated with the Yavapai-Apache Nation of the Camp Verde Indian Reservation, Arizona. They further identify imagery on the hide as having been made for a specific use in a specific ceremony. The practitioner of this ceremony used this cultural item, along with specific songs and prayers to animate the cultural item with power from the creation and specific products of the creation, for the purpose of blessing. Medicine people today practice this ceremony as it has always been practiced. Due to the nature, the beliefs, and the items integral to this ceremony, the hide has ongoing historical, traditional, and cultural importance central to Western Apache culture.

The last part of the ceremony for which this item was made, following the death of the individual for whom it was made, involves placing the hide in a secure location away from human habitation. Failing to put this hide away properly after its more active use or removing this item from its resting place, thus interrupting the unfolding ritual, poses great danger to those who come in contact with it. Putting the item away properly can only be