

Pavillion Key (8MO107). There are no associated funerary objects. There is no information relating to the excavation of this burial, although the geographic region is generally associated with the Glades Period (1000 B.C.–A.D. 1700). The Ancestor was presented to the FLMNH in January 1953 by Mr. Orin G. Fogle from Pavillion Key. There are no known hazardous or potentially hazardous substances.

Cultural Affiliation

Based on the information available and the results of consultation, cultural affiliation is reasonably identified by the geographical location or acquisition history of the human remains and associated funerary objects described in this notice.

Determinations

The FLMNH has determined that:

- The human remains described in this notice represent the physical remains of two individuals of Native American ancestry.
- The 940 objects described in this notice are reasonably believed to have been placed intentionally with or near individual human remains at the time of death or later as part of the death rite or ceremony.
- There is a connection between the human remains and associated funerary objects described in this notice and the Miccosukee Tribe of Indians; Seminole Tribe of Florida; and The Seminole Nation of Oklahoma.

Requests for Repatriation

Written requests for repatriation of the human remains and associated funerary objects in this notice must be sent to the authorized representative identified in this notice under **ADDRESSES**. Requests for repatriation may be submitted by:

1. Any one or more of the Indian Tribes or Native Hawaiian organizations identified in this notice.
2. Any lineal descendant, Indian Tribe, or Native Hawaiian organization not identified in this notice who shows, by a preponderance of the evidence, that the requestor is a lineal descendant or an Indian Tribe or Native Hawaiian organization with cultural affiliation.

Repatriation of the human remains and associated funerary objects described in this notice to a requestor may occur on or after February 26, 2026. If competing requests for repatriation are received, the FLMNH must determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the human remains and associated funerary objects are considered a single request and not competing requests. The FLMNH is

responsible for sending a copy of this notice to the Indian Tribes and Native Hawaiian organizations identified in this notice.

Authority: Native American Graves Protection and Repatriation Act, 25 U.S.C. 3003, and the implementing regulations, 43 CFR 10.10.

Dated: January 15, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2026–01537 Filed 1–26–26; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

[N6893; NPS–WASO–NAGPRA–NPS0041891; PPWOCRADNO–PCU00RP14.R50000]

Notice of Intended Repatriation: Indianapolis Museum of Art, Inc. D.B.A. Newfields, Indianapolis, IN

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Indianapolis Museum of Art, Inc. D.B.A. Newfields intends to repatriate certain cultural items that meet the definition of sacred objects and that have a cultural affiliation with the Indian Tribes or Native Hawaiian organizations in this notice.

DATES: Repatriation of the cultural items in this notice may occur on or after February 26, 2026.

ADDRESSES: Send additional, written requests for repatriation of the cultural items in this notice to Jennifer Gallatin Rigsby, Indianapolis Museum of Art, Inc. D.B.A. Newfields, 4000 Michigan Road, Indianapolis, IN 46208, email jrigsby@discovernewfields.org.

SUPPLEMENTARY INFORMATION: This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA. The determinations in this notice are the sole responsibility of the Indianapolis Museum of Art, Inc. D.B.A. Newfields, and additional information on the determinations in this notice, including the results of consultation, can be found in the summary or related records. The National Park Service is not responsible for the determinations in this notice.

Abstract of Information Available

A total of two cultural items have been requested for repatriation. The two sacred objects are 'umele' or wood bowls. Both bowls were obtained by

Vice Admiral Albery Parker Niblack who served in the United States Navy for 47 years in many different capacities: explorer, scientist, Naval Attaché to various European and South American countries, sea commander, and as post-WWI Director of Naval Intelligence. It is unknown when he obtained them, they were passed down to his wife, Mary Augusta Niblack and his sister, Eliza Maria Niblack, who donated them to the museum in 1930 and 1948.

Determinations

The Indianapolis Museum of Art, Inc. D.B.A. Newfields, has determined that:

- The two sacred objects described in this notice are, according to the Native American traditional knowledge of an Indian Tribe or Native Hawaiian organization, specific ceremonial objects needed by a traditional Native American religious leader for present-day adherents to practice traditional Native American religion, and have ongoing historical, traditional, or cultural importance central to the Native American group, including any constituent sub-group (such as a band, clan, lineage, ceremonial society, or other subdivision). These two wood bowls are needed by a traditional religious leader for present-day adherents to renew the traditional Native Hawaiian religious ceremony of 'ike pāpālua', which involves spiritual communication with their ancestors.
- There is a connection between the cultural items described in this notice and the Hui Iwi Kuamo'o.

Requests for Repatriation

Additional, written requests for repatriation of the cultural items in this notice must be sent to the authorized representative identified in this notice under **ADDRESSES**. Requests for repatriation may be submitted by any lineal descendant, Indian Tribe, or Native Hawaiian organization not identified in this notice who shows, by a preponderance of the evidence, that the requestor is a lineal descendant or a culturally affiliated Indian Tribe or Native Hawaiian organization.

Repatriation of the cultural items in this notice to a requestor may occur on or after February 26, 2026. If competing requests for repatriation are received, the Indianapolis Museum of Art, Inc. D.B.A. Newfields, must determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the cultural items are considered a single request and not competing requests. The Indianapolis Museum of Art, Inc. D.B.A. Newfields is responsible for sending a copy of this

notice to the Indian Tribes and Native Hawaiian organizations identified in this notice and to any other consulting parties.

Authority: Native American Graves Protection and Repatriation Act, 25 U.S.C. 3004 and the implementing regulations, 43 CFR 10.9.

Dated: January 15, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[N6891; NPS-WASO-NAGPRA-NPS0041889; PPWOCRADNO-PCU00RP14.R50000]

Notice of Inventory Completion: San Bernardino County Museum, Redlands, CA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), San Bernardino County Museum has completed an inventory of human remains and associated funerary objects and has determined that there is a cultural affiliation between the human remains and associated funerary objects and Indian Tribes or Native Hawaiian organizations in this notice.

DATES: Repatriation of the human remains and associated funerary objects in this notice may occur on or after February 26, 2026.

ADDRESSES: Send written requests for repatriation of the human remains and associated funerary objects in this notice to Gabrielle Carpentier, San Bernardino County Museum, 2024 Orange Tree Lane, Redlands, CA 92374, email gabrielle.carpentier@sbcm.sbcounty.gov.

SUPPLEMENTARY INFORMATION: This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA. The determinations in this notice are the sole responsibility of San Bernardino County Museum, and additional information on the determinations in this notice, including the results of consultation, can be found in its inventory or related records. The National Park Service is not responsible for the determinations in this notice.

Abstract of Information Available

Human remains representing, at least, one individual has been identified. The

one associated funerary object is one candle. This collection is from Independence, CA near Owens River and was collected by Benjamin E. McCown.

Statement From Sean Scruggs, Tribal Historic Preservation Officer for the Fort Independence Indian Reservation in Eastern California

Words cannot capture or convey the outrage and sorrow that I and my tribal community feel about this "Notice of Intended Repatriation". Mr. Benjamin E. McCown, with a single action, destroyed the "spiritual and physical integrity" of an ancestors final resting place. There was no thought or regard about the work that would eventually be necessary to complete the child's journey on earth, or about the pain and torment of their parents who are waiting for them in the spiritual world.

As a Tribal Historic Preservation Officer (THPO), I do not receive funding from my grant to perform functions related to the task of repatriation. Rarely, if ever, is any consideration given to the harsh reality of generational trauma that our tribal community feels and experiences through processes like these or to the emotional weight and trauma that this puts upon myself and others who perform these acts of service on what is quickly becoming a daily basis.

If these were the remains of a regular citizen today, the public and media would explode with a call-to-action demanding justice, an immediate stop to the act of collecting and a quick conclusion to this severe and extreme example of racist activity. And yet, the archaeological community (professional and amateur) have and continue to "legally" loot and destroy grave sites of our ancestors who have lived on these lands since the beginning of time according to our Creation and traditional stories in the name of "science"

The archaeological community continues to state that "scientific study" is a reason for collections. The practice and actions need to be deemed "illegal" unless requested by a tribe or tribal community. As a tribal member who grew up on my reservation and as a THPO, I can factually state that "no one at all" has ever come to my reservation or community to "educate me or us" on this so-called premise of "scientific study" or "scientific results". This unethical practice needs to come to an immediate and complete stop. . . now!

No study is necessary, unless ordained or requested by a tribe or tribal community. This should only be conducted when it is specifically

requested and whereby the results and findings belong to that tribal community and not for the gain of professionals who sustain and promote their careers at the expense of our culture and heritage.

Our ancestors and culture did not vanish or mysteriously disappear. . . Our people were murdered, colonized and assimilated. And, in this particular case, we were "stolen" from our rightful resting places and this particular atrocity fully demonstrates that fact with painful and clear empirical evidence.

The act of repatriation is costly! It puts me, as a NAGPRA Specialist, at ". . . emotional, spiritual and physical risk . . ." that is otherwise completely unnecessary. As a result of "this collection" I will drive more than 1,000 miles, spend countless hours coordinating repatriation actions and put myself at continued ". . . emotional, spiritual, and physical risk . . ." to complete work that is critical and now very necessary.

This repatriation is long overdue and reflects shame on the previous versions of NAGPRA that stood in the way of an ancestors' rightful return home and to curators have in the past "held our ancestors' as spiritual prisoners and hostages" in the name of "scientific"!

No apologies can be given or issued. It is now upon me, alone, to care for and bring this child home physically and help them complete their spiritual journey.

I also find it very necessary to point out the fact that the current teams and field of repatriation specialist that I work with are extremely helpful, kind and respectful. While it is critical and necessary to write about and expose the ugliness of the past, it is equally critical and necessary to recognize that many professionals put their full effort into correcting historical wrongs and are instrumental in helping tribal communities heal the past and their actions contribute to "Transforming Archaeology for Tomorrow" from the way we know it today.

Gabrielle Carpentier, Curator of Anthropology of the San Bernardino County Museum is one of those professionals who deserves recognition for being a part of that healing process for my tribal community.

Cultural Affiliation

Based on the information available and the results of consultation, cultural affiliation is reasonably identified by the geographical location or acquisition history of the human remains and associated funerary objects described in this notice.