

ceramics, historic plastic, metal buttons, metal fragments, seeds, shells or shell fragments, shell beads, soil samples, stone abraders, stone axes, unfaces, and unmodified rocks.

The individuals and associated funerary objects described in this notice were removed from sites in Clay, Craighead, Cross, Crittenden, Mississippi, Phillips, Pointsett, and Randolph counties in Arkansas, and includes the following sites: Miller Site (3CY34), Lawhorn Site (3CG1), Nelly's Ferry (3CS24), Vernon Paul Site (3CS25), Rose Mound (3CS27), Beck Site (3CT8), Gant Site (3MS11), Dupree Site (3PH1), Porter Mound/Lepanto Cemetery (3PO2), Lester Hill Place (3RA24), and an unknown location (UNPROV69), likely northeast Arkansas. The Lawhorn Site (3CG1) was excavated from 1956–1960 by John Moselage, Missouri Archaeological Society members, and other individuals. The individuals and funerary objects from Gant Site (3MS11) were removed by Leo Anderson and may have been housed at the Blue Springs Village Museum at some point in time before being donated to the University of Missouri, Museum of Anthropology and accessioned into the collection in 1979. The individuals and funerary objects from Lester Hill Place (3RA24) were removed during the Powers Phase excavations conducted by University of Michigan in the late 1960s and early 1970s. These collections were moved to many different locations (University of Michigan, Smithsonian Museum, Midwest Archaeological Center of the National Park Service) before physical custody and control of collections was transferred to the University of Missouri, Museum of Anthropology. All other collections described in this notice were removed from their respective sites and donated to the University of Missouri, Museum of Anthropology by unknown persons at unknown dates. No known hazardous substances were used to treat the human remains or associated funerary objects.

Cultural Affiliation

Based on the information available and the results of consultation, cultural affiliation is clearly identified by the information available about the human remains and associated funerary objects described in this notice.

Determinations

The University of Missouri, Museum of Anthropology has determined that:

- The human remains described in this notice represent the physical remains of 54 individuals of Native American ancestry.

- The 6,440 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 Quapaw Nation.

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 July 13, 2026. If competing requests for repatriation are received, the University of Missouri, Museum of Anthropology 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 University of Missouri, Museum of Anthropology is responsible for sending a copy of this notice to the Indian Tribes and Native Hawaiian organizations identified in this notice and any other consulting parties.

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

Dated: June 5, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2026–11710 Filed 6–10–26; 8:45 am]

BILLING CODE 4312–52–P

DEPARTMENT OF THE INTERIOR

National Park Service

[N7217; NPS–WASO–NAGPRA–NPS0042961; PPWOCRADN0–PCU00RP14.R50000]

Notice of Inventory Completion: American Museum of Natural History, New York, NY

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

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the American Museum of Natural History 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 July 13, 2026.

ADDRESSES: Send written requests for repatriation of the human remains and associated funerary objects in this notice to Nell Murphy, American Museum of Natural History, 200 Central Park West, New York, NY 10024, email nmurphy@amnh.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 American Museum of Natural History 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 a bone awl. The human remains and awl were removed in 1924 by an unknown collector from Pike County, north of Chambersburg. This site, described in AMNH records as "Thompson Farm" is most likely the Irving Thompson burial site, 11PK9. The AMNH acquired the remains and associated funerary object in 1940 from Frank G. Miller and accessioned them that same year.

While it no longer does so, in the past, the Museum applied potentially hazardous pesticides to items in the collections. Museum records do not list specific objects treated or which of

several chemicals used were applied to a particular item. Therefore, those handling this material should follow the advice of industrial hygienists or medical personnel with specialized training in occupational health or with 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 object described in this notice.

Determinations

The American Museum of Natural History has determined that:

- The human remains described in this notice represent the physical remains of one individual of Native American ancestry.
- The one object described in this notice is 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 Citizen Potawatomi Nation, Oklahoma; Eastern Shawnee Tribe of Oklahoma; Forest County Potawatomi Community, Wisconsin; Iowa Tribe of Kansas and Nebraska; Kaw Nation, Oklahoma; Match-E-Be-Nash-She-Wish Band of Pottawatomi (previously listed as Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians of Michigan); Miami Tribe of Oklahoma; Omaha Tribe of Nebraska; Otoe-Missouria Tribe of Indians, Oklahoma; Peoria Tribe of Indians of Oklahoma; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Ponca Tribe of Indians of Oklahoma; Ponca Tribe of Nebraska; Prairie Band Potawatomi Nation; Quapaw Nation; Sac & Fox Nation, Oklahoma; Sac & Fox Tribe of the Mississippi in Iowa; Shawnee Tribe; The Osage Nation; and the Winnebago Tribe of Nebraska.

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 July 13, 2026. If competing requests for repatriation are received, the American Museum of Natural History 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 American Museum of Natural History is responsible for sending a copy of this notice to the Indian Tribes and Native Hawaiian organizations identified in this notice and any other consulting parties.

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

Dated: June 5, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2026-11700 Filed 6-10-26; 8:45 am]

BILLING CODE 4312-52-P

DEPARTMENT OF THE INTERIOR

National Park Service

[N7219; NPS-WASO-NAGPRA-NPS0042970; PPWOCRADNO-PCU00RP14.R50000]

Notice of Intended Repatriation: Gilcrease Museum, Tulsa, OK

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Gilcrease Museum intends to repatriate certain cultural items that meet the definition of unassociated funerary objects, sacred objects, and/or objects of cultural patrimony 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 July 13, 2026.

ADDRESSES: Send additional, written requests for repatriation of the cultural items in this notice to Laura Bryant, Gilcrease Museum, 1400 N. Gilcrease Museum Road, Tulsa, OK 74127, email laura-bryant@utulsa.edu.

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 Gilcrease Museum, 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 six cultural items have been requested for repatriation.

The five sacred objects are a medicine bundle (catalog number 84.1755), a pipe bowl and stem (catalog number 84.61a-b), a pipe bowl (61.6754), a Ghost Dance gourd rattle (75.11), and a rattle (89.17). Gilcrease Museum acquired the medicine bundle from Brummett Echohawk in 1971. The other items were purchased in 1950 from Emil Lenders, an artist who traveled throughout the Plains region in the early 20th century. Potentially hazardous substances may have been used to treat some of these items.

A total of one cultural item has been requested for repatriation. The one object of cultural patrimony is a War Dance bustle (catalog number 84.238a-d). Gilcrease Museum acquired these items in 1950 from Emil Lenders, an artist who traveled throughout the Plains region in the early 20th century. Potentially hazardous substances may have been used to treat some of these items.

Determinations

The Gilcrease Museum has determined that:

- The five sacred objects described in this notice are specific ceremonial objects needed by a traditional Native American religious leader for present-day adherents to practice traditional Native American religion, according to the Native American traditional knowledge of a lineal descendant, Indian Tribe, or Native Hawaiian organization.

- The one object of cultural patrimony described in this notice 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), according to the Native American traditional knowledge of an Indian Tribe or Native Hawaiian organization.