

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 Maxwell Museum of Anthropology, 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 17 cultural items have been requested for repatriation. The 17 sacred objects/objects of cultural patrimony include hide rattles, a ceramic drum, prayer plume holders, basket hats/crowns, a ceremonial bow, a prayer stick, curing dolls, dance equipment, a headdress frame, a ceremonial hide painting, a medicine pouch, and a Yei mask.

A total of two of the hide rattles were purchased from William Beaver from the Sacred Mountain Trading post in 1966. A total of one hide rattle was donated to the museum by Maurice Maisel in 1964. The one ceramic drum was donated by Morton Sachs in 1976, who had purchased the drum in Arizona in the 1960's from the widow of a medicine person who had passed on. A total of two prayer plume holders were collected from the Lukachukai Mountains in Arizona by Charles Kelly and donated to the museum in 1936. A total of two basket hats/crowns, one ceremonial bow, one dance equipment, and one headdress frame were collected from a "cliff hole" in Rio Arriba, New Mexico by Frank Gorham, who donated to the museum in 1953. A total of one prayer stick was donated to the museum by John Cross in 1984 after being confiscated from a trader by U.S. Fish and Wildlife. A total of one curing doll was collected from Canyon del Muerto by Ann Morris sometime after 1877 and was donated to the museum by Gilbert Maxwell in 1963. A total of one curing doll was donated to the museum by Olive Gersbach in 1937. A total of one ceremonial hide painting was collected by Charles E. Faris, a former Bureau of Indian Affairs employee, who gifted it to Ethel Mae Bratton, whose estate donated to the museum in 1973. A total of one medicine pouch was purchased by C.D. Warman in 1975 from the Sotheby Parke-Bernet auction of the C.G. Wallace collection; Warman donated to the museum in 1980. A total of one Yei mask was found in the museum collection in 1975 with no additional information.

Heavy metals, including arsenic and lead, were documented in pigments of the ceremonial hide painting when the objects were tested with a pXRF in June, 2026 (Note: portable x-ray florescence, collects data on the chemical composition of items in a manner that is non-destructive). The Maxwell Museum has no record of pesticide use by any of our donors or past museum staff.

Determinations

The Maxwell Museum of Anthropology has determined that:

- The 17 sacred objects/objects of cultural patrimony 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).
- There is a connection between the cultural items described in this notice and the Navajo Nation, Arizona, New Mexico, & Utah.

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 August 21, 2026. If competing requests for repatriation are received, the Maxwell Museum of Anthropology 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 Maxwell 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 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: July 15, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[N7338; NPS-WASO-NAGPRA-NPS0043278; PPWOCRADNO-PCU00RP14.R50000]

Notice of Inventory Completion: University of Michigan, Ann Arbor MI

AGENCY: National Park Service, Interior.

ACTION: Notice.

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

DATES: Repatriation of the associated funerary object in this notice may occur on or after August 21, 2026.

ADDRESSES: Send written requests for repatriation of the associated funerary object in this notice to Dr. Ben Secunda, NAGPRA Office Managing Director, University of Michigan, Office of the Vice President for Research, Suite G269, Lane Hall, Ann Arbor, MI 48109-1274, email bsecunda@umich.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 University of Michigan, 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

A total of one associated funerary object has been identified. The one associated funerary object is one lot of unidentified thin botanical material. The botanical materials were collected in 1932 by J.E. Pearce, from the Caplen Mound site (41GV1), on the Bolivar Peninsula, in Galveston County, Texas. The botanical materials were donated to the University of Michigan

Ethnobotanical Laboratory for analysis by J.E. Pearce in 1933. Dating for the site is unknown.

The University of Michigan has no record of, nor do its officials have any knowledge of, any treatment of the associated funerary object with pesticides, preservatives, or other substances that represent a potential hazard to the collection or to persons handling the collection.

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 associated funerary object described in this notice.

Determinations

The University of Michigan has determined that:

- The one object described in this notice is reasonably believed to have been placed intentionally with or near individual Ancestral remains at the time of death or later as part of the death rite or ceremony.
- There is a connection between the associated funerary object described in this notice and the Alabama-Coushatta Tribe of Texas; Cheyenne and Arapaho Tribes, Oklahoma; Comanche Nation, Oklahoma; Coushatta Tribe of Louisiana; Kiowa Tribe (previously listed as Kiowa Indian Tribe of Oklahoma); Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; The Seminole Nation of Oklahoma; and the Tonkawa Tribe of Indians of Oklahoma.

Requests for Repatriation

Written requests for repatriation of the associated funerary object 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 associated funerary object described in this notice to a requestor may occur on or after August 21, 2026. If competing requests for repatriation are received, the University of Michigan must determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the associated funerary

object are considered a single request and not competing requests. The University of Michigan 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: July 15, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[N7345; NPS-WASO-NAGPRA-NPS0043285; PPWOCRADNO-PCU00RP14.R50000]

Notice of Inventory Completion: The University of Tennessee, Department of Anthropology, Knoxville, TN, and the Frank H. McClung Museum of Natural History & Culture, Knoxville, TN

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the University of Tennessee, Department of Anthropology and the Frank H. McClung Museum of Natural History & Culture (UTK), have 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 August 21, 2026.

ADDRESSES: Send written requests for repatriation of the human remains and associated funerary objects in this notice to Dr. Ellen Lofaro, University of Tennessee, Office of Repatriation, 5723 Middlebrook Pike, Knoxville, TN 37996, email nagpra@utk.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 UTK, 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, five individuals have been identified along with their belongings. The 10 lots of associated funerary objects include glass, shell and other beads, buttons, crotal bells, copper objects including tinkling cones, and other historic period cultural items.

These Ancestors and their belongings were removed during a 1938 Works Progress Administration project conducted at 40PK1, Ocoee, in Polk County, Tennessee. They were removed from unit 2PK1 which was identified as a Historic Cherokee town, and the Ancestors were identified as Historic Cherokee based on associated site features and cultural material.

UTK records indicate that preservatives, glues and lacquer have been utilized on some of the Ancestors in the laboratory for preservation and reconstruction purposes.

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

UTK has determined that:

- The human remains described in this notice represent the physical remains of five individuals of Native American ancestry.
- The 10 lots of 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 Cherokee Nation; Eastern Band of Cherokee Indians; and the United Keetoowah Band of Cherokee Indians in 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