

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 October 30, 2026.

**ADDRESSES:** Send additional, written requests for repatriation of the cultural items in this notice to Anna Bunting, Oakland Museum of California, 1000 Oak Street, Oakland, CA 94607, email [nagpra@museumca.org](mailto:nagpra@museumca.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 Oakland Museum of California, 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 seven cultural items have been requested for repatriation. The seven objects of cultural patrimony are baskets.

One of the baskets was collected in 1911 by Charles Wilcomb from an 'Old Woman at Rancheria near Auburn, Placer Co.' and was acquired by the Oakland Public Museum (OPM) in 1911. Six of the baskets were collected by Charles Wilcomb on May 24, 1912 from 'Maidu Tribe near Auburn, Placer Co.' They were acquired by OPM in 1914. OPM and its collections were incorporated into the Oakland Museum of California in 1969.

Institutional records reference treatment of baskets with mercuric chloride and gasoline. Requested XRF analysis indicated the presence of lead, mercury and zinc on all items. Subsequent requested wipe sampling of the surfaces and analysis with ICP-AES (for arsenic, lead and zinc) and CV-AAS (for mercury) indicated transferable lead on H16.1784, H16.2145, H16.2146, and H16.2147, transferable mercury on H16.1784, and transferable zinc on H16.1784 and H16.2136.

#### Determinations

The Oakland Museum of California has determined that:

- The seven objects 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.

- There is a connection between the cultural items described in this notice and the United Auburn Indian Community of the Auburn Rancheria of California.

#### 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 October 30, 2026. If competing requests for repatriation are received, the Oakland Museum of California 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 Oakland Museum of California 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: September 24, 2026.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2026-19994 Filed 9-29-26; 8:45 am]

**BILLING CODE 4312-52-P**

#### DEPARTMENT OF THE INTERIOR

##### National Park Service

**[N7533; NPS-WASO-NAGPRA-NPS0043896; PPWOCRADNO-PCU00RP14.R50000]**

#### Notice of Intended Repatriation: Autry Museum of the American West, Los Angeles, CA

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

**SUMMARY:** In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Autry Museum of the American West

(Southwest Museum of the American Indian Collection) 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 October 30, 2026.

**ADDRESSES:** Send additional, written requests for repatriation of the cultural items in this notice to Karimah Richardson, M.Phil., RPA, Associate Curator of Anthropology and Repatriation Supervisor, Autry Museum of the American West, 4700 Western Heritage Way, Los Angeles, CA 90027, email [krichardson@theautry.org](mailto:krichardson@theautry.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 Autry Museum of the American West, 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 one cultural item has been requested for repatriation. The one unassociated funerary object is a necklace. In 1924, the Southwest Museum of the American Indian (now part of the Autry Museum of the American West) was donated cultural material by Mr. F. A. Insley. The *S'eit* (necklace) (348.G.10) was collected in Southeast Alaska at an unknown date, most likely collected by the donor himself. Through consultation with the Central Council of the Tlingit and Haida Indian Tribes of Alaska, the cultural material has been identified as an unassociated funerary object. Cultural material like this one, are shaman's personal items and therefore would have only been collected from a burial.

A total of two cultural items has been requested for repatriation. The two sacred objects/objects of cultural patrimony are one button shirt and one beaded shirt. In 1956, the Southwest Museum purchased the cultural material from Mr. Robert Stolper. Mr. Stolper purchased the cultural material on unknown dates from unknown locations. The *Yooka.oot Kudás'* (button shirt) (491.P.3327) and *Kudás'* (beaded shirt) (491.P.3328), were identified as being both objects of cultural patrimony

and sacred objects through consultation with the Central Council of the Tlingit and Haida Indian Tribes of Alaska. The Central Council of the Tlingit and Haida Indian Tribes of Alaska have stated that crest objects, such as these, are sacred objects and are, therefore, essential to the ongoing practice of traditional ceremonial rites.

A total of one cultural item has been requested for repatriation. The one sacred object/object of cultural patrimony is one Chilkat blanket. In 1958, the Southwest Museum purchased one *Naaxein* (Chilkat blanket) (491.P.3440) from Mrs. Nettie Clare Lewis. Her husband, Mr. Earl Warren Lewis collected the cultural object circa 18900 from Alaska. Through consultation with Central Council of the Tlingit and Haida Indian Tribes of Alaska, the cultural material has been identified as both objects of cultural patrimony and as sacred objects. Chilkat blankets are among the most valued ceremonial clothing for the Tlingit and are necessary for the ongoing practice of ceremonial rites. They are also crest objects and, therefore, sacred.

A total of one cultural item has been requested for repatriation. The one unassociated funerary object is one Chilkat blanket. In 1933, the Southwest Museum was donated cultural material from Mrs. Louis J. Gillespie. Mrs. Gillespie inherited one *Naaxein* (Chilkat blanket) (611.G.29) from her family, who obtained the cultural material on an unknown date from an unknown location. The cultural material is recorded in the museum files as having come from a chief's grave. Through consultation with the Central Council of the Tlingit and Haida Indian Tribes of Alaska, the cultural material has been identified as an unassociated funerary object.

A total of one cultural item has been requested for repatriation. The one sacred object/object of cultural patrimony is one basket hat. In 1938, the Southwest Museum was donated cultural material from Mr. Homer E. Sargent. Mr. Sargent purchased the cultural material in September 1907 from Mr. F. Matheson. The one *S'aaxw Tlein* (basket hat) (742.G.125) was collected in Lynn Canal and River Valleys, Alaska. Through consultation with the Central Council of the Tlingit and Haida Indian Tribes of Alaska, the cultural material has been identified as being both an object of cultural patrimony and a sacred object. Clan hats are living objects and, therefore, sacred. As such, the Central Council of the Tlingit and Haida Indian Tribes of Alaska have stated that it is essential for

the ongoing practice of traditional ceremonial rites and activities.

A total of one cultural item has been requested for repatriation. The one sacred object/object of cultural patrimony is one Chilkat blanket. In 1943, the Southwest Museum was donated cultural material from Mrs. Edward Laurence Doheny. Mr. and Mrs. Doheny most likely purchased the cultural material. One *Naaxein* (Chilkat blanket) (761.G.33) was collected in Alaska on an unknown date by an unknown collector. Through consultation with the Central Council of the Tlingit and Haida Indian Tribes of Alaska, the cultural material has been identified as being both an object of cultural patrimony and a sacred object. Chilkat blankets are among the most valued ceremonial clothing for the Tlingit and are necessary for the ongoing practice of ceremonial rites. They are also crest objects and, therefore, sacred.

A total of one cultural item has been requested for repatriation. The one sacred object/object of cultural patrimony is one ceremonial crest blanket. In 1945, the Southwest Museum was donated cultural material by Mr. Homer E. Sargent. One *Naaxein* (child sized blanket) (778.G.67) with ceremonial crest symbols, which was made by Mary Ebbetts Hunt (Tlingit) at an unknown year. It is unknown when or where Mr. Homer E. Sargent got ahold of the blanket. Through consultation with the Ketchikan Indian Community and the Central Council of the Tlingit and Haida Indian Tribes of Alaska, the cultural material has been identified as being both an object of cultural patrimony and a sacred object. The Tlingit and Haida Indian Tribes of Alaska have stated the crest objects, such as this blanket, are sacred objects and are, therefore, essential to the ongoing practice of traditional ceremonial rites.

A total of one cultural item has been requested for repatriation. The one unassociated funerary object is one grave board. In 1938, the Southwest Museum was donated cultural material by Mrs. Lucretia Cole Waring. The cultural material first came into the museum as a loan and then became a donation six months later. The cultural material, one *Kaa daakeidi* (grave board) (784.G.1), was collected by the donors deceased brother, Mr. George Townsend, on an unknown date on the Northwest Coast. Museum records already listed this cultural object as an unassociated funerary object. Through consultation with the Central Council of the Tlingit and Haida Indian Tribes of Alaska, the cultural object was

confirmed as being an unassociated funerary object.

A total of 14 cultural items has been requested for repatriation. The 14 unassociated funerary objects are one dance apron, one dance poncho, one basket hats, two basket wallets, two masks, one dance club, one rattle, one dance sash, one headdress, one spoon, one faunal tooth, and one club. In 1945, the Southwest Museum, Executive Committee of the Board of Trustees member Mr. Harvey S. Mudd, purchased cultural objects from Mr. C. Colcock Jones. Mr. Jones, an engineer, purchased the cultural objects in 1909 from a Native American elder who had gotten it from a chief who had died at a salmon cannery in a fiord just after passing through Icy Straits, Alaska. The cultural materials are unassociated funerary objects as they are personal objects collected from the deceased chief: one *K'ideit* (dance apron) (981.G.3/3.C.4), one *Kudás'* (dance poncho) (981.G.4), one basket hat (981.G.5), two basket wallets (981.G.6; 981.G.7), two masks (981.G.8; 981.G.9/3.C.4), one dance club (981.G.10), one rattle (981.G.11), one *Koogina* (dance sash) (981.G.15), one *Shádaa kees* (headdress) (981.G.16), one spoon (981.G.19), one faunal tooth (981.G.28), and one club (981.G.29). The cultural objects are recorded in museum files as having come from a chief's grave. Through consultation with the Central Council of the Tlingit and Haida Tribes of Alaska, these 14 cultural materials have been identified as unassociated funerary objects.

A total of one cultural item has been requested for repatriation. The one sacred object/object of cultural patrimony is one Chilkat blanket. In 1964, the Southwest Museum was donated cultural material from Mrs. Gladys K. Irvine. Her mother, Sylvia Knowlton, was the daughter of Sarah Elizabeth Hunt and Abaelino D. Hunt. Mr. Hunt was a distant relative of Mary Ebbetts Hunt, who made the *Naaxein* (Chilkat blanket) (1919.G.1) on an unknown date. Mrs. Irvine oversaw her mother's estate when she died in 1964 and donated the cultural material to the museum in the same year. Through consultation with the Ketchikan Indian Community and the Central Council of the Tlingit and Haida Indian Tribes of Alaska, this cultural material has been identified as being both an object of cultural patrimony and a sacred object. Chilkat blankets are among the most valued ceremonial clothing for the Tlingit and are necessary for the ongoing practice of ceremonial rites. There are also crest objects and, therefore, sacred.

A total of two cultural items has been requested for repatriation. The two sacred objects/objects of cultural patrimony are one beaded shirt and one belt. In 1968, the Southwest Museum was donated cultural material by Mrs. Helen H. Pierce. It is unknown who collected or where the one *Kudás* (beaded shirt) (1931.G.22A) and belt (1931.G.22B) were collected from. The Central Council of the Tlingit and Haida Indian Tribes of Alaska have stated that crest objects, such as these, are sacred objects and are, therefore, essential to the ongoing practice of traditional ceremonial rites. Through consultation with the Central Council of the Tlingit and Haida Indian Tribes of Alaska, these cultural objects have been identified as being both objects of cultural patrimony and sacred objects.

A total of four cultural items has been requested for repatriation. The three sacred objects/objects of cultural patrimony are one headdress frontlet, one dagger, and one "Slave Killer" club; and the one unassociated funerary object is an oyster catcher rattle. In 1983, the Southwest Museum purchased cultural materials from Mr. George Terasaki of Sotheby Parke Bernet Auction House in New York City. The cultural materials are one *Shákee.át* (headdress frontlet) (1983.P.10.1) and one *Gwálaa* (dagger) (1983.P.10.3A). Both cultural materials were collected from Sitka, Baranof Island, Alexander Archipelago in Alaska at an unknown date by an unknown collector. The Tlingit and Haida Tribes of Alaska have stated that they are essential for the ongoing practice of traditional ceremonial rites and activities. Additionally, one *Sheishoox* (oyster catcher rattle) (1983.P.16.3) was collected by an unknown person at an unknown date, probably Alaska or Pacific Northwest Coast. Furthermore, one *Goox Du Een* ("Slave Killer" club) (1983.P.16.1A) was collected in Alaska by an unknown person at an unknown date. This cultural object has been purchased multiple times, with the earliest known recorded collector being Mr. Jones, an antique dealer in Bath. He bought the object circa 1895 at the Philadelphia Exhibition. It was then found in his cellar in Bath by Alban Head Esq. at Easter in 1925, who bought the cultural object. It then somehow made its way to Mr. H.G. Beasley of England, and then to Ms. Katherine White of Seattle, Washington. Through consultation with the Central Council of the Tlingit and Haida Indian Tribes of Alaska, the *Shákee.át* (headdress frontlet) (1983.P.10.1), *Gwálaa* (dagger) (1983.P.10.3A), and *Goox Du Een*

("Slave Killer" club) (1983.P.16.1A) have been identified as being both objects of cultural patrimony and sacred objects, while the *Sheishoox* (oyster catcher rattle) (1983.P.16.3) has been identified as an unassociated funerary object. Cultural objects, such as the *Shákee.át* (headdress frontlet) (1983.P.10.1), *Gwálaa* (dagger) (1983.P.10.3A), and *Goox Du Een* ("Slave Killer" club) (1983.P.16.1A) are living objects and, therefore, sacred. The Tlingit and Haida Tribes of Alaska have stated that they are essential for the ongoing practice of traditional ceremonial rites and activities. The *Sheishoox* (oyster catcher rattle) (1983.P.16.3) has been identified by Tlingit representatives as a shaman's object, which is a personal object that would have only been collected from a burial.

A total of one cultural item has been requested for repatriation. The one sacred object/object of cultural patrimony is one button blanket. The cultural material was found in collections with no object number or label to provenience. Efforts have been made to determine the original accession number, but staff have been unsuccessful. No information is known about the collector, place collected, or how it entered the Southwest Museum. Through consultation with the Central Council of the Tlingit and Haida Indian Tribes of Alaska, one *Yooka oot X'ooow* (button blanket) (8.C.3) has been identified as both an object of cultural patrimony and a sacred object. The Central Council of the Tlingit and Haida Indian Tribes of Alaska have stated that crest objects, such as button blankets, are sacred objects and are, therefore, essential to the ongoing practice of traditional ceremonial rites.

There is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and sacred objects/objects of cultural patrimony through oral tradition and historic evidence to the Tlingit and Haida people. Through consultation, objects were identified as both sacred objects and objects of cultural patrimony. The Central Council of the Tlingit and Haida Indian Tribes of Alaska have stated that "Crest objects such as the objects claimed in this claim are recognized by Tlingit as sacred objects." These sacred objects are essential to the practice of ceremonial rites and have ongoing historical, traditional, and cultural importance central to the Tlingit society and culture. Objects were also identified as unassociated funerary objects, either through museum records or there were identified as personal items by the

Central Council of the Tlingit and Haida Indian Tribes of Alaska. Objects are currently being tested for potentially hazardous substances. Through consultation, the Central Council of the Tlingit and Haida Indian Tribes of Alaska stated cultural affiliation to the cultural materials.

### Determinations

The Autry Museum of the American West has determined that:

- The 18 unassociated funerary objects described in this notice are reasonably believed to have been placed intentionally with or near human remains, and are connected, either at the time of death or later as part of the death rite or ceremony of a Native American culture according to the Native American traditional knowledge of a lineal descendant, Indian Tribe, or Native Hawaiian organization. The unassociated funerary objects have been identified by a preponderance of the evidence as related to human remains, specific individuals, or families, or removed from a specific burial site or burial area of an individual or individuals with cultural affiliation to an Indian Tribe or Native Hawaiian organization.

- The 13 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 Central Council of the Tlingit & Haida Indian Tribes; Ketchikan Indian Community; and the Sitka Tribe of Alaska.

### 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 October 30, 2026. If competing requests for repatriation are received, the Autry Museum of the American West 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 Autry Museum of the American West 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: September 24, 2026.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2026-19997 Filed 9-29-26; 8:45 am]

**BILLING CODE 4312-52-P**

## OFFICE OF MANAGEMENT AND BUDGET

### Rescissions Proposals Pursuant to the Congressional Budget and Impoundment Control Act of 1974

**AGENCY:** Executive Office of the President, Office of Management and Budget.

**ACTION:** Notice of rescissions proposed pursuant to the Congressional Budget and Impoundment Control Act of 1974.

**SUMMARY:** Pursuant to section 1014(d) of the Congressional Budget and Impoundment Control Act of 1974, enclosed for publication in the **Federal Register** is a special message from the President reflecting the proposals for rescission under section 1012 of that Act that were transmitted to the Congress for consideration on September 25, 2026. In total, these proposals would rescind \$810 million in budget authority. These proposed rescissions affect programs of the Department of Commerce, Education, Health and Human Services, Homeland Security, Housing and Urban Development, and Justice, as well as for International Assistance Programs. If enacted, these rescissions would decrease Federal outlays in the affected accounts by the same amount; this would have a commensurate effect on the Federal budget deficit and the national economy, and would result in less borrowing by the Federal Government.

**DATES:** *Release Date:* September 25, 2026.

**ADDRESSES:** The rescissions proposal package is available on-line on the OMB home page at: <https://www.whitehouse.gov/omb/information-resources/legislative/supplementals-amendments-and-releases/>.

#### FOR FURTHER INFORMATION CONTACT:

Jason Hoffman, 252 Eisenhower Executive Office Building, Washington, DC 20503, Email address: [Jason.M.Hoffman@omb.eop.gov](mailto:Jason.M.Hoffman@omb.eop.gov), telephone number: (202) 456-1414. Because of delays in the receipt of regular mail related to security screening, respondents are encouraged to use electronic communications.

**Russell T. Vought,**  
*Director.*

September 25, 2026

Dear Mr. Speaker:

In accordance with section 1012(a) of the Congressional Budget and Impoundment Control Act of 1974 (2 U.S.C. 683(a)), I herewith report 11 rescissions of budget authority, totaling \$810 million.

The proposed rescissions affect programs of the Departments of Commerce, Education, Health and Human Services, Homeland Security, Housing and Urban Development, and Justice, as well as for International Assistance Programs.

The details of these rescissions are set forth in the attached enclosure.

Sincerely,

The Honorable Mike Johnson,  
Speaker of the House of Representatives,  
Washington, DC 20515.  
September 25, 2026

Dear Mr. President:

In accordance with section 1012(a) of the Congressional Budget and Impoundment Control Act of 1974 (2 U.S.C. 683(a)), I herewith report 11 rescissions of budget authority, totaling \$810 million.

The proposed rescissions affect programs of the Departments of Commerce, Education, Health and Human Services, Homeland Security, Housing and Urban Development, and Justice, as well as for International Assistance Programs.

The details of these rescissions are set forth in the attached enclosure.

Sincerely,

The Honorable JD Vance,  
President of the Senate,  
Washington, DC 20510.

## PROPOSED RESCISSION OF BUDGET AUTHORITY

### Report Pursuant to Section 1012 of the Congressional Budget and Impoundment Control Act of 1974 (2 U.S.C. 683)

Rescission proposal no. R26-1

*Agency:* Department of Health and Human Services

*Bureau:* Administration for Children and Families

*Account:* Refugee and Entrant Assistance (075-1503 2024/2026)

*Amount proposed for rescission:*  
\$567,401,904

*Justification:*

This proposal would rescind a total of \$567 million of the \$6.3 billion appropriated in FY 2024 for the Refugee and Entrant Assistance account, which funds the Department of Health and Human Service's Office of Refugee Resettlement programs and is overfunded due to the Administration's successful border policies. These programs, operated by pro-illegal immigration non-profits, provide services to refugees, asylees, and other eligible non-citizens, and put unaccompanied alien children in harm's way. Administration actions, including Executive Order 14165, "Securing Our Borders," and Executive Order 14163, "Realigning the United States Refugee Admissions Program," have dramatically curtailed arrivals. Enacting the rescission would address excess funds in the account and be consistent with the Administration's goal of ending the use of Federal taxpayer dollars to support non-citizens, putting Americans first.

Rescission proposal no. R26-2

*Agency:* Department of Homeland Security  
*Bureau:* Federal Emergency Management Agency

*Account:* Federal Assistance (070-0413 2025/2026)

*Amount proposed for rescission:* \$15,000,000  
*Justification:*

This proposal would rescind \$15 million, the full amount appropriated in FY 2025 for the Alternatives to Detention-Case Management Pilot Program (ATD-CMPP). The ATD-CMPP grant program provided funding to nonprofits to provide mental health services, social services, legal orientation, and cultural orientation for immigrants and asylees. These funds would be used for illegal aliens residing in the United States counter to Executive Order 14159, "Protecting the American People Against Invasion." Enacting the rescission would eliminate unnecessary and wasteful spending.

Rescission proposal no. R26-3

*Agency:* Department of Homeland Security  
*Bureau:* Citizenship and Immigration Services

*Account:* Federal Assistance (070-0408 2025/2026)

*Amount proposed for rescission:* \$10,000,000  
*Justification:*

This proposal would rescind \$10 million, the full amount appropriated in FY 2025 for the U.S. Citizenship and Immigration Services Citizenship and Integration grant