

and not competing requests. The Fernbank 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.

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

Dated: October 15, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2026–21553 Filed 10–21–26; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

**[N7581; NPS–WASO–NAGPRA–
NPS0044032; PPWOCRADN0–
PCU00RP14.R50000]**

Notice of Inventory Completion: Yale Peabody Museum, Yale University, New Haven, CT

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Yale Peabody 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 in this notice.

DATES: Repatriation of the human remains and associated funerary objects in this notice may occur on or after November 23, 2026.

ADDRESSES: Send written requests for repatriation of the human remains and associated funerary objects in this notice to Professor David Skelly, Director, Yale Peabody Museum, P.O. Box 208118, New Haven, CT 06520–8118, email david.skelly@yale.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 Yale Peabody 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, five individuals have been identified.

No associated funerary objects are present. The collection was removed from a Pueblo burying ground near Abiquiu in Rio Arriba County, in the immediate vicinity of Poshuouinge Pueblo by David Baldwin, Yale University graduate, in 1878. The collection was received at the Yale Peabody Museum over the course of three donations on January 16, 1878, March 21, 1878, and June 5, 1878.

Human remains representing, at least, one individual have been identified. The three associated funerary objects are one lot of fabric burial wrappings, one basketry fragment, and one rabbit stick. The collection was removed from Salmon Ruins, a Chacoan Ancestral Pueblo site in San Juan County, by Christian Snyder on January 1, 1879. David Baldwin assisted Snyder in donating the collection to the Yale Peabody Museum, where it was received on March 29, 1879.

Human remains representing, at least, two individuals have been identified. No associated funerary objects are present. The collection was removed from an unknown location in an unknown county within the San Juan Watershed, by Theophil Mitchell Prudden, Yale University graduate, sometime between 1873 and 1906. The collection was received at the Yale Peabody Museum on April 21, 1906.

Human remains representing, at least, one individual have been identified. No associated funerary objects are present. Based on a letter received from the collectors, the collection was removed from near Fort Bayard in Grant County by Harvey B. McClure and Major A.B. Smith some time prior to November 13, 1919. The collection was received at the Yale Peabody Museum on February 24, 1920.

Human remains representing, at least, 14 individuals have been identified. No associated funerary objects are present. The collection was removed from the C–F ranch site in the Mangas Valley in Grant County in 1938 by John Rodman Paul, professor at the Yale School of Medicine. An exact location for this provenience is not known. The collection was received at the Yale Peabody Museum in January 1940.

Human remains representing, at least, one individual have been identified. No associated funerary objects are present. The collection was removed from the Thompson Ruin in the Mangas Valley in Grant County in 1938 by John Rodman Paul, professor at the Yale School of Medicine. The collection was received at the Yale Peabody Museum in January 1940.

Human remains representing, at least, one individual have been identified. No

associated funerary objects are present. The collection was removed from the Corral Ruin within proximity to Tyrone in Grant County in 1938 by John Rodman Paul, professor at the Yale School of Medicine. The collection was received at the Yale Peabody Museum in January 1940.

Human remains representing, at least, seven individuals have been identified. No associated funerary objects are present. The collection was removed from the region of the Mangas Valley in Grant County in 1938 by John Rodman Paul, professor at the Yale School of Medicine. The collection was received at the Yale Peabody Museum in January 1940.

Human remains representing, at least, one individual have been identified. No associated funerary objects are present. The collection was removed from Saddle Rock Ruin in 1938 by John Rodman Paul, professor at the Yale School of Medicine. The collection was received at the Yale Peabody Museum in January 1940.

Human remains representing, at least, two individuals have been identified. The seven associated funerary objects are one ceramic ladle, four ceramic sherds, one lot of ceramic sherds, and one partially mended ceramic vessel. The collection was removed by Carmen Pagano in 1956 from a locale referred to as Canyon Sita, near Albuquerque. An exact provenience is unknown but is likely to be a Bernalillo County location of either Cañoncito, in the East Mountain area, or the land of the To'hajiilee Navajo Chapter, formerly named the Cañoncito Band of Navajos. The collection was received at the Yale Peabody Museum on June 19, 1956.

Human remains representing, at least, one individual have been identified. The 10 associated funerary objects are nine lots of ceramic sherds and one fragment of oxidized iron. The collection was removed by Carmen Pagano in 1956 from Golden, a census-designated locale in Santa Fe County. The collection was received at the Yale Peabody Museum on June 19, 1956.

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 Yale Peabody Museum has determined that:

- The human remains described in this notice represent the physical

remains of 36 individuals of Native American ancestry.

- The 20 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 Hopi Tribe of Arizona; Navajo Nation, Arizona, New Mexico, & Utah; Ohkay Owingeh, New Mexico; Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; Santo Domingo Pueblo; Ysleta del Sur Pueblo; and the Zuni Tribe of the Zuni Reservation, New Mexico.

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 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 November 23, 2026. If competing requests for repatriation are received, the Yale Peabody Museum 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 Yale Peabody Museum 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: October 15, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[N7575; NPS–WASO–NAGPRA–NPS0044027; PPWOCRADNO–PCU00RP14.R50000]

Notice of Intended Repatriation: Field Museum, Chicago, IL

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Field 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 November 23, 2026.

ADDRESSES: Send additional, written requests for repatriation of the cultural items in this notice to June Carpenter, Field Museum, 1400 S Lake Shore Drive, Chicago, IL 60605, email jcarpenter@fieldmuseum.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 Field 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 96 cultural items have been requested for repatriation. The four unassociated funerary objects are a bowl, a knapper, a chisel, and a basket. The eight sacred objects are four mortars and pestles, two bowls, one medicine, and one feather headband. The 84 objects of cultural patrimony are 47 baskets, 16 basket caps, eight lots of basket materials, three water containers, two meal brushes, two arrow planes, one bow and arrows, one mortar and

pestle, one knapper set, one cradle frame, one ball, and one tray. All of the cultural items were removed from various sites in Kern County, California. In 1894, Edward E. Ayer donated three of the baskets to the Field Museum. In 1901, 1902, and 1904, on behalf of the Field Museum, Dr. John Hudson collected 66 of the cultural items on expeditions among the Native populations of California. The Museum accessioned those items during the same years they were collected. In 1920, 1921, 1929, and 1937, Homer E. Sargent donated 27 of the cultural items from his personal collection to the Museum.

Determinations

The Field Museum has determined that:

- The four unassociated funerary objects described in this notice are reasonably believed to have been placed intentionally with or near human remains, and is 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 eight 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 84 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 Tejon Indian Tribe.

Requests for Repatriation

Additional, written requests for repatriation of the cultural items in this notice must be sent to the authorized