

Pittsfield, MA 01201, email jvivor@berkshireremuseum.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 Berkshire 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

The 50 sacred objects/objects of cultural patrimony are four Kūpe'e Niho 'Ilio (Dog Tooth Leg Ornaments), five 'I'e Kūkū (Kapa Beaters), 21 Kapa (Bark Cloths), one 'Umeke (Wood Bowls in 3 Large Pieces), three Moena (Mats), one 'Ohe Kāpala (Kapa Stamp), two Hale (House) Models of Thatched House, one 'A'a (Lava sample in fragments—Large Grey Piece, with five Small Black Glassy Pieces), one Pūniu (Knee Drum), one Puke Kapa (Kapa Book) Square Book Bound in Folded Pieces of Kapa Cloth, one Ipu Pawehe (Decorated Water Gourd), one Pōhaku Ku'i 'Ai (Stone Food Pounder), one Wa'a (Model Canoe), one 'Umeke (Gourd Calabash), two Nā Hulu (Feathers—Brown Fragments from a cape of Kamehameha, as well as Red, Yellow, and Black feather fragments from a bundle, including Olonā), three Pāpale (Hats) and one Kapa Dress.

Five items (1906.7.2.6a,6b,6c,18) were transferred to the Berkshire Museum in 1906 from the Berkshire Athenaeum collection, having been gifted to the Athenaeum in the 1870s from the collections of several missionaries. Of note, 1906.7.18, a kapa fragment given by JEA Smith in 1871, is missing. However, it may be one of several Found in Collection objects listed here. Additionally, C1988.7, a kapa tablecloth from the collection of Mercy Patridge Whitney that was noted to be in poor condition in a conservation report in 1989, is also missing. Three Kapa cloths (1931.81.9,18,19) were given in 1931 by Mrs. George B. Kirkbride, as part of a collection of twenty Polynesian objects. Four items were given in 1932 (1932.41.1–3,5) by Mrs. Dwight M. Collins of Pittsfield. This includes a Kapa cloth (1932.41.1), two Moena Mats (1932.41.3,5), and an Umeke Bowl (1932.41.2). One Kapa cloth (1967.18) was given by Mr. Edwin. E. Wood of Pittsfield. It was a given to Mrs. Florence Wood in 1937 by her brother John Foster Wood. Six items were given

by Janice Greer in 1990 as part of a donation of ten items from Dr. Charles H. Wetmore collection. Upon his arrival in 1849, Wetmore served as a health officer for the Hawaiian Kingdom's Board of Health and oversaw the United States Hospital for Seamen. All remaining items have been listed as Found in Collection. The museum lacks sufficient documentation regarding the acquisition of these items to establish right of ownership or to establish lineal descent.

Determinations

The Berkshire Museum has determined that:

- The 50 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 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 17, 2026. If competing requests for repatriation are received, the Berkshire Museum 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 Berkshire Museum 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 9, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2026–00857 Filed 1–15–26; 8:45 am]

BILLING CODE 4312–52–P

DEPARTMENT OF THE INTERIOR

National Park Service

[N6877; NPS–WASO–NAGPRA–NPS0041858; PPWOCRADNO–PCU00RP14.R50000]

Notice of Inventory Completion: University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia, PA

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the University of Pennsylvania Museum of Archaeology and Anthropology (Penn Museum) has completed an inventory of human remains and has determined that there is a cultural affiliation between the human remains and Indian Tribes or Native Hawaiian organizations in this notice.

DATES: Repatriation of the human remains in this notice may occur on or after February 17, 2026.

ADDRESSES: Send written requests for repatriation of the human remains in this notice to Dr. Christopher Woods, Williams Director, University of Pennsylvania Museum of Archaeology and Anthropology, 3260 South Street, Philadelphia, PA 19104–6324, email director@pennmuseum.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 Penn 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, four individuals have been identified. No associated funerary objects are present.

One individual (PM# 97–606–441) is identified as an adult male and is represented by a cranium and mandible. Published information and museum

records identify this individual as Muscogee and a “Creek Warrior of Alabama.” At an unknown date, before 1839, the human remains were obtained by Dr. Joseph Pancoast. Pancoast most likely obtained the remains from an unknown third party since he could not be placed in Alabama during the 1820s or 1830s. By 1839, the remains were sent to Dr. Samuel G. Morton and stored at the Academy of Natural Sciences of Philadelphia (ANSP) (now the Academy of Natural Sciences of Drexel University).

One individual (PM# 97–606–579) is identified as an adult male and is represented by a cranium. Published information and museum records identify this individual as “Athlaha-Ficksa, a Muscogee, or Creek Chief” who died in Mobile, Alabama, in 1837 and whose remains were obtained by Dr. Henry S. Rennolds. Dr. Rennolds was commissioned as an Assistant Surgeon of the United States Navy and was stationed at the Naval Hospital in Pensacola at the time. In 1837, Rennolds transferred the human remains to Dr. Morton, and they were stored at the ANSP.

One individual (PM# 97–606–751) is identified as an adult female and is represented by a cranium and mandible. Published information and museum records identify this person as a “Creek woman [from] Georgia.” By 1840, the remains were obtained by Dr. Joseph Walker. Published information indicates that this Creek individual was from Georgia. Available museum documents, archival records, and published information do not reveal the specific circumstances surrounding Walker’s collection of the human remains. Walker likely obtained the human remains sometime between 1838 and 1840 while serving in the U.S. Army as U.S. Assistant Army Surgeon assigned to Fort Leavenworth in the Missouri Territory from 1839–1841, before he was transferred to Florida. By 1840, Walker transferred the human remains to Dr. Morton, and they were stored at the ANSP.

One individual (PM# 97–606–1454) is identified as an adult female and is represented by a cranium. Published information and museum records identify this individual as Creek and indicate they were removed from an unidentified location in western Arkansas by Dr. Samuel W. Woodhouse. From 1849 to 1850, Woodhouse participated in the U.S. Army Corps of Topographical Engineers survey of the Creek-Cherokee boundary as a physician and naturalist at the recommendation of Dr. Samuel G. Morton of the ANSP. In 1849, the survey party left Washington,

DC, for Fort Gibson, traveling to Ohio and through Arkansas between May 1 and June 6. It is possible that Woodhouse obtained the human remains sometime between May 29th and June 5th while traveling through Arkansas by boat on the Arkansas River to Fort Smith. It is also possible that Woodhouse obtained the human remains during the survey expedition that mapped the Creek boundary (in what is today Oklahoma) between June and October 1849. In 1850, Woodhouse transferred the human remains to Morton, and they were stored at the ANSP.

Dr. Morton died in 1851, and in 1853, the ANSP purchased Morton’s collection, including the four human remains discussed in this report, from Morton’s estate. In 1966, Morton’s collection was loaned to the Penn Museum, and in 1997, Morton’s collection, including these human remains, was formally gifted to the Penn Museum. There is no known presence of any potentially hazardous substances.

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 described in this notice.

Determinations

The Penn Museum has determined that:

- The human remains described in this notice represent the physical remains of four individuals of Native American ancestry.
- There is a connection between the human remains described in this notice and the Poarch Band of Creek Indians and The Muscogee (Creek) Nation.

Requests for Repatriation

Written requests for repatriation of the human remains 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 described in this notice to a requestor may occur on or after February 17, 2026. If competing requests for repatriation are received, the Penn Museum must

determine the most appropriate requestor prior to repatriation. Requests for joint repatriation of the human remains are considered a single request and not competing requests. The Penn Museum 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 9, 2026.

Melanie O’Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[N6871; NPS–WASO–NAGPRA–NPS0041861; PPWOCRADN0–PCU00RP14.R50000]

Notice of Intended Repatriation: Arizona State University, School of Human Evolution and Social Change, Tempe, AZ

AGENCY: National Park Service, Interior.

ACTION: Notice.

SUMMARY: In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Center for Archaeology and Society Repository (acting in place of the Arizona State University School of Human Evolution and Social Change) 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 February 17, 2026.

ADDRESSES: Send additional, written requests for repatriation of the cultural items in this notice to Allisen Dahlstedt, Arizona State University, School of Human Evolution and Social Change, P.O. Box 872402, Tempe, AZ 85287–2402, email Allisen.Dahlstedt@asu.edu and Christopher Caseldine, Arizona State University, School of Human Evolution and Social Change, P.O. Box 872402, Tempe, AZ 85287–2402, email Christopher.Caseldine@asu.edu.

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