

clan, lineage, ceremonial society, or other subdivision).

- There is a connection between the cultural items described in this notice and the 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 April 15, 2026. If competing requests for repatriation are received, the CMNH 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 CMNH 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: March 5, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

[N6983; NPS-WASO-NAGPRA-NPS0042304; 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 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 April 15, 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.

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 eight cultural items have been requested for repatriation. The eight sacred objects are two cornhusk medicine masks, two dance rattles, and four tobacco offering baskets. On an unknown date, Mr. Mark Raymond Harrington collected the medicine masks and dance rattles (195.L.23, 24, 35, and 49) from unknown locations in New York. In 1930, Mr. Harrington loaned and then later donated the cultural materials to the Southwest Museum (now part of the Autry Museum of the American West) after he started working for the museum as curator of archaeology. The tobacco offering baskets (900.G.91, 900.G.92, 900.G.93, 1719.G.6) were collected from unknown locations in New York around 1908 and later donated to the Southwest Museum by Mr. Harrington in 1942 using funds from the Charles Avery Amsden Memorial Collection.

A total of one cultural item has been requested for repatriation. The one sacred object is one dance mask. On an unknown date, Mr. Irvin S. Cobb collected the dance mask (491.G.1399) from an unknown location in western New York. The Southwest Museum purchased this cultural item in 1945 using funds from the General Charles McCree fund. It was purchased from Mr. Cobb, who most likely bought it from Mr. Jay Fern Snively, a dealer in Native American artifacts.

A total of one cultural item has been requested for repatriation. The one

object of cultural patrimony is one pipe tomahawk. The pipe tomahawk (517.G.2) was collected by the relative of Major FR Burnham before 1830 from unknown location in Western New York. It once belonged to Seneca Chief Red Jacket and went to the Burnham family before the Chief's death in 1830. The cultural item then went to Admiral DeChair, who carried it to China, India, the Mediterranean countries, and England. Eventually, it was returned to the Burnham family. The pipe tomahawk was donated to the Southwest Museum in 1940 by Major FR Burnham.

A total of two cultural items have been requested for repatriation. The two unassociated funerary objects are two lots of trade beads. On an unknown date, Mr. Edward Butts collected trade beads (964.G.251A/B) from Livingston County, near Avon in New York. Mr. J.G. Braecklein an amateur archaeologist who also purchased archaeological material from other collectors, acquired part of the Butts collection, which he later donated to the Southwest Museum.

A total of 27 cultural items have been requested for repatriation. The 25 sacred objects are nine medicine masks, one written prayer, two tobacco offerings, five rattles, one flute, five wampum strings, one necklace, and one string of shell beads. The two sacred objects/objects of cultural patrimony are one medicine mask and one wampum stick. The cultural items (1409.G Collection) were collected by Mr. Joseph Keppler, an avid collector of Native American objects, between 1890-1935 from an unknown location in New York and were donated to the Southwest Museum by Mrs. Vera Keppler, Mr. Joseph Keppler's wife, in 1959.

A total of one cultural item has been requested for repatriation. The one sacred object is one medicine mask. On an unknown date, an unknown collector collected a medicine mask (1582.G.46) from an unknown location in New York. The cultural item was donated to the Southwest Museum by Mrs. Clyde Porter in 1959.

Determinations

The Autry Museum of the American West has determined that:

- The two 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 35 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.

- The two 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.

- There is a connection between the cultural items described in this notice and the Seneca Nation of Indians and the Tonawanda Band of Seneca.

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 April 15, 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: March 5, 2026.

Melanie O'Brien,

Manager, National NAGPRA Program.

[FR Doc. 2026-05042 Filed 3-13-26; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

[N6980; NPS-WASO-NAGPRA-NPS0042301; PPWOCRADNO-PCU00RP14.R50000]

Notice of Inventory Completion: 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 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 April 15, 2026.

ADDRESSES: Send written requests for repatriation of the human remains and associated funerary objects in this notice to Laura Bryant, Gilcrease Museum, 1400 N Gilcrease Museum Road, Tulsa, OK 74127, email laura-bryant@tulsa.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 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. No associated funerary objects are present. The human remains were removed from Poinsett County, Arkansas by Frank Soday, an avocational archaeologist, on an unknown date. Frank Soday's collection was purchased by the Thomas Gilcrease Association in 1982 and then gifted to Gilcrease Museum that same year.

Human remains representing, at least, one individual has been identified. The one associated funerary object is one vessel containing shell beads. These were removed by an unknown individual at an unknown date from likely a site in Arkansas.

Human remains representing, at least, one individual has been identified. No associated funerary objects are present. In 1934, Harry J. Lemley and S. Dorris Dickinson sponsored excavations, headed by Dickinson, on archaeological sites on Bayou Macon and Bartholomew in Desha and Chicot counties, Arkansas. The Lemley collection was purchased by the Gilcrease Foundation in 1955 and transferred to the City of Tulsa in 1963-64.

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 Gilcrease Museum has determined that:

- The human remains described in this notice represent the physical remains of three individuals 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 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: