

**DEPARTMENT OF HEALTH AND HUMAN SERVICES****National Institutes of Health****National Heart, Lung, and Blood Institute; Cancellation of Meeting**

Notice is hereby given of the cancellation of the National Heart, Lung, and Blood Institute Special Emphasis Panel, April 23, 2025, 1:00 p.m. to April 23, 2025, 5:00 p.m., National Institutes of Health, Rockledge I, 6705 Rockledge Drive, Bethesda, MD, 20892 which was published in the **Federal Register** on March 20, 2025, 90 FR 13179.

National Gene Vector Biorepository contract review meeting is being cancelled due to solicitation not being funded.

Dated: April 15, 2025.

**Bruce A. George,**

*Program Analyst, Office of Federal Advisory Committee Policy.*

[FR Doc. 2025-06694 Filed 4-17-25; 8:45 am]

**BILLING CODE 4140-01-P**

**DEPARTMENT OF HEALTH AND HUMAN SERVICES****National Institutes of Health****National Institute on Aging; Amended Notice of Meeting**

Notice is hereby given of a change in the meeting of the National Advisory Council on Aging, May 13, 2025, 02:00 p.m. to May 14, 2025, 05:00 p.m., National Institutes of Health, Natcher Building, 45 Center Drive, Bethesda, MD 20892 which was published in the **Federal Register** on December 06, 2025, 89 FR 99887.

The following FRN is being amended to change the meeting to virtual and the times from 2 p.m.–5 p.m. to 1 p.m.–3:00 p.m. on 5/13/2025; from 8 a.m.–12:30 p.m. to 10:00 a.m.–1:00 p.m. to on 5/14/2025.

The meeting is partially Closed to the public.

Dated: April 15, 2025.

**Bruce A. George,**

*Program Analyst, Office of Federal Advisory Committee Policy.*

[FR Doc. 2025-06752 Filed 4-17-25; 8:45 am]

**BILLING CODE 4140-01-P**

**DEPARTMENT OF THE INTERIOR****National Park Service**

[NPS-WASO-NAGPRA-NPS0039967; PPWOCRADN0-PCU00RP14.R50000]

**Notice of Intended Repatriation: Shelburne Museum, Shelburne, VT**

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

**ACTION:** Notice.

**SUMMARY:** In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Shelburne 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 May 19, 2025.

**ADDRESSES:** Alexander Kikutis, Shelburne Museum, P.O. Box 10, Shelburne, VT 05482, telephone (802) 985-0871, email [nagpra@shelburnemuseum.org](mailto:nagpra@shelburnemuseum.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 Shelburne 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 seven cultural items have been requested for repatriation. The one associated funerary object is a pair of death moccasins. The six sacred objects are two umbilical cord cases, a war club, a ceremonial shirt, and two whistles. Between 1880 and 1900, Ogden Pleissner collected six of these cultural items from the central plains. In 1961, the Shelburne Museum acquired the cultural items from Pleissner. The ceremonial shirt was acquired from an educational Move Kit in 1989. The cultural items are attributed to the Tsitsitas/Suhtai (Cheyenne). Heavy metals, including arsenic and mercury were documented in pigments when a sample of 99 items was tested in March 2021 with a pXRF (pXRF, or portable x-ray fluorescence, collects data on the chemical composition of items, in a manner that is non-destructive). We

have no record of pesticide use by any of our donors. Museum staff have occasionally used naphthalene and/or para-dichlorobenzene, in the form of mothballs, and dichlorvos (DDVP) in the form of Shell No-Pest Strips, however we have no records of them being used with Native American items.

**Determinations**

The Shelburne Museum has determined that:

- The one unassociated funerary object described in this notice is 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 object has 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 six 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.

- There is a reasonable connection between the cultural items described in this notice and the Cheyenne and Arapaho Tribes, Oklahoma.

**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 May 19, 2025. If competing requests for repatriation are received, the Shelburne 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 Shelburne 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: April 8, 2025.

**Melanie O'Brien,**

*Manager, National NAGPRA Program.*

[FR Doc. 2025-06655 Filed 4-17-25; 8:45 am]

**BILLING CODE 4312-52-P**

## DEPARTMENT OF THE INTERIOR

### National Park Service

[NPS-WASO-NAGPRA-NPS0039957;  
PPWOCRADN0-PCU00RP14.R50000]

#### Notice of Inventory Completion: Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA

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

**ACTION:** Notice.

**SUMMARY:** In accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), the Peabody Museum of Archaeology and Ethnology, Harvard University (PMAE) 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. The human remains were collected at the Office of Indian Affairs, Field Service, Nome Census Area, AK, an Unknown Location, Northwest Arctic Borough, AK, and the Chemawa (Salem) Indian School, Marion County, OR.

**DATES:** Repatriation of the human remains in this notice may occur on or after May 19, 2025.

**ADDRESSES:** Jane Pickering, Peabody Museum of Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-2374, email [jpickering@fas.harvard.edu](mailto:jpickering@fas.harvard.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 PMAE, and additional information on the determinations in this notice, including the results of consultation, can be found in the inventory or related records. The

National Park Service is not responsible for the determinations in this notice.

#### Abstract of Information Available

Based on the information available, human remains representing, at minimum, 21 individuals were collected at the Office of Indian Affairs, Field Service, Nome Census Area, AK. The human remains are hair clippings collected from two individuals who were recorded as being 60 years old, three individuals who were recorded as being 45 years old, one individual who was recorded as being 42 years old, three individuals who were recorded as being 40 years old, one individual who was recorded as being between 35-40 years old, one individual who was recorded as being 38 years old, three individuals who were recorded as being 35 years old, two individuals who were recorded as being 32 years old, one individual who was recorded as being 31 years old, one individual who was recorded as being 30 years old, one individual who was recorded as being 29 years old, two individuals who were recorded as being 16 years old and identified as "Eskimo." Virgil P. Dickson took the hair clippings at the Office of Indian Affairs, Field Service between 1930 and 1933. Dickson sent the hair clippings to George Woodbury, who donated the hair clippings to the PMAE in 1935. No associated funerary objects are present.

Based on the information available, human remains representing, at minimum, one individual was collected at an Unknown Location, Northwest Arctic Borough, AK. The human remains are hair clippings collected from one individual who was recorded as being between 40-45 years old and identified as "Eskimo." Frank Daugherty took the hair clippings at the Unknown Location between 1930 and 1933. Daugherty sent the hair clippings to George Woodbury, who donated the hair clippings to the PMAE in 1935. No associated funerary objects are present.

Based on the information available, human remains representing, at minimum, one individual was collected at the Chemawa (Salem) Indian School, Marion County, OR. The human remains are hair clippings collected from one individual who was recorded as being 21 years old and identified as "Eskimo." James T. Ryan took the hair clippings at the Chemawa (Salem) Indian School between 1930 and 1933. Ryan sent the hair clippings to George Woodbury, who donated the hair clippings to the PMAE in 1935. No associated funerary objects are present.

#### Cultural Affiliation

Based on the available information and the results of consultation, cultural affiliation is clearly identified by the information available about the human remains described in this notice.

#### Determinations

The PMAE has determined that:

- The human remains described in this notice represent the physical remains of 23 individuals of Native American ancestry.
- There is a reasonable connection between the human remains described in this notice and the Chinik Eskimo Community (Golovin); King Island Native Community; Native Village of Ambler; Native Village of Brevig Mission; Native Village of Buckland; Native Village of Council; Native Village of Deering; Native Village of Diomedea (aka Inalik); Native Village of Elim; Native Village of Gambell; Native Village of Kiana; Native Village of Kobuk; Native Village of Koyuk; Native Village of Mary's Igloo; Native Village of Noatak; Native Village of Saint Michael; Native Village of Savoonga; Native Village of Selawik; Native Village of Shaktoolik; Native Village of Shishmaref; Native Village of Shungnak; Native Village of Teller; Native Village of Wales; Native Village of White Mountain; Nome Eskimo Community; Noorvik Native Community; Stebbins Community Association; and the Village of Solomon.

#### Requests for Repatriation

Written requests for repatriation of the human remains in this notice must be sent to the Responsible Official identified in **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 a culturally affiliated Indian Tribe or Native Hawaiian organization.

Repatriation of the human remains in this notice to a requestor may occur on or after May 19, 2025. If competing requests for repatriation are received, the PMAE 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 PMAE is responsible for sending a copy of this notice to the Indian Tribe identified in this notice.