

abandoned and the survivors were absorbed by the pueblos of Nambe, Pojoaque, San Ildefonso, San Juan, Santa Clara, and Tesuque.

Based on the above mentioned information, officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 38 individuals of Native American ancestry. Officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology have also determined that, pursuant to 43 CFR 10.2 (d)(2), the five objects listed above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the Museum of Indian Arts and Culture/Laboratory of Anthropology have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque.

This notice has been sent to officials of the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Patricia House, Director, Museum of Indian Arts and Culture/Laboratory of Anthropology, P.O. Box 2087, Santa Fe, NM 87504; telephone: (505) 827-6344, before December 28, 1998. Repatriation of the human remains and associated funerary objects to the Pueblo of Nambe, the Pueblo of Pojoaque, the Pueblo of San Ildefonso, the Pueblo of San Juan, the Pueblo of Santa Clara, and the Pueblo of Tesuque may begin after that date if no additional claimants come forward.

Dated: November 17, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy Manager, Archeology and Ethnography Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of the Olmsted County Historical Society, Rochester, MN

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Olmsted County Historical Society, Rochester, MN which meets the definition of "sacred object" under Section 2 of the Act.

The cultural item is a Iroquois Medicine Rattle constructed of a cow's horn with a wooden handle.

In 1966, this item was donated to the Olmsted County Historical Society by the Mayo Clinic, Rochester, MN. The Mayo Clinic had received this item from Dr. S.A. Barrett of the Milwaukee Public Museum. At an earlier unknown date, this item was acquired in western New York State.

Museum records indicate this rattle is a Medicine Rattle. Consultation with representatives of the Cayuga Nation of New York indicate this item is needed by traditional Native American religious leaders for practice of traditional Native American religion by present-day adherents.

Based on the above-mentioned information, officials of the Olmsted County Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(3), this cultural item is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Olmsted County Historical Society have also determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between this item and the Cayuga Nation of New York.

This notice has been sent to officials of the Cayuga Nation of New York, the Tuscarora Nation of New York, the Seneca Nation of New York, the Seneca-Cayuga Tribe of Oklahoma, the St. Regis Band of Mohawk Indians of New York, the Onondaga Nation of New York, the Oneida Nation of New York, and the Oneida Tribe of Wisconsin. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these objects should contact Margot Ballard, Curator, Olmsted County Historical Society,

1195 Cty. Rd. 22 SW, Rochester, MN 55902; telephone (507) 282-9447 before December 28, 1998. Repatriation of these objects to the Cayuga Nation of New York may begin after that date if no additional claimants come forward.

Dated: November 18, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy Manager, Archeology and Ethnography Program.

[FR Doc. 98-31487 Filed 11-24-98; 8:45 am]

BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects from Bernalillo, Cibola, and Socorro Counties, NM in the Control of the Cibola National Forest, United States Forest Service, Albuquerque, NM

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.9, of the completion of an inventory of human remains and associated funerary objects from Bernalillo, Cibola, and Socorro Counties, NM in the control of the Cibola National Forest, United States Forest Service, Albuquerque, NM.

A detailed assessment of the human remains was made by Maxwell Museum (University of New Mexico), the Museum of New Mexico, Northern Arizona University, and U.S. Forest Service professional staff in consultation with representatives of the Pueblo of Acoma, the Hopi Tribe, the Pueblo of Isleta, the Pueblo of Sandia, and the Pueblo of Zuni.

Between 1977 and 1979, human remains representing 28 individuals were recovered from sites NA 21566, NA 23177, and NA 23178 during legally authorized excavations conducted by J. Richard Ambler of Northern Arizona University. No known individuals were identified. The 11 associated funerary objects include ceramic vessels, sherds, and chipped stone.

Based on material culture, architecture, and site organization, sites NA 21566, NA 23177, and NA 23178 have been identified as small Anasazi pueblos occupied between 800-1150 A.D. Continuities of ethnographic materials, technology, and architecture indicate affiliation of Anasazi sites in

west-central New Mexico with historic and present-day Puebloan cultures. Oral traditions presented by representatives of the Pueblo of Acoma, the Hopi Tribe, and the Pueblo of Zuni support cultural affiliation with Anasazi sites in west-central New Mexico.

Based on the above mentioned information, officials of the USDA Forest Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 28 individuals of Native American ancestry. Officials of the USDA Forest Service have also determined that, pursuant to 43 CFR 10.2 (d)(2), the 11 objects listed above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the USDA Forest Service have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects and the Pueblo of Acoma, the Hopi Tribe, and the Pueblo of Zuni.

Between 1948 and 1976, human remains representing 124 individuals were recovered from Tijeras Pueblo (LA 581) during legally authorized excavations and collections conducted by the University of New Mexico Archeological Field School, the Museum of New Mexico, and the Cibola National Forest. These human remains are currently curated at the Maxwell Museum of Anthropology (University of New Mexico) and the Museum of New Mexico. No known individuals were identified. The approximately 360 associated funerary objects include ceramic vessels, sherds, stone tools and jewelry, bone tools, botanical samples, corn cobs, and projectile points.

Based on material culture, architecture, and site organization, Tijeras Pueblo has been identified as a large masonry pueblo occupied between 1300-1600 A.D.

Between 1974 and 1977, human remains representing 33 individuals were recovered from Gallinas Springs Ruin (LA 1178 and LA 1180) during legally authorized excavations and collections conducted by the Western Michigan University Archeological Field School and the University of New Mexico Archeological Field School. These human remains are currently curated at the Maxwell Museum of Anthropology (University of New Mexico). No known individuals were identified. The approximately 20 associated funerary objects include

ceramic vessels, sherds, stone tools, groundstone, and shell beads.

Based on material culture, architecture, and site organization, Gallinas Springs Ruin has been identified as a large masonry pueblo occupied between 1300-1600 A.D.

Between 1982 and 1983, human remains representing four individuals were recovered from Two Dead Juniper Village (LA 87432) during legally authorized excavations and collections by the Center for Anthropological Studies. These human remains are currently curated at the Maxwell Museum of Anthropology (University of New Mexico). No known individuals were identified. No associated funerary objects were present.

Based on material culture, architecture, and site organization, Two Dead Juniper Village has been identified as an Anasazi pithouse village occupied between 1150-1250 A.D.

In 1987, human remains representing one individual were recovered from the Bear Canyon site (LA 61032) during legally authorized excavations conducted by University of New Mexico personnel. No known individual was identified. No associated funerary objects are present.

Based on material culture, architecture, and site organization, the Bear Canyon site has been identified as a small Anasazi pueblo occupied between 1200-1600 A.D.

Continuities of ethnographic materials, technology, and architecture indicate affiliation of Anasazi sites in portions of central New Mexico with historic and present-day Puebloan cultures. Oral traditions presented by representatives of the Pueblo of Isleta and the Pueblo of Sandia support cultural affiliation with Anasazi sites in the portions of central New Mexico where the preceding sites are located.

Based on the above mentioned information, officials of the USDA Forest Service have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 162 individuals of Native American ancestry. Officials of the USDA Forest Service have also determined that, pursuant to 43 CFR 10.2 (d)(2), the minimum of 380 objects listed above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the USDA Forest Service have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity which can be reasonably traced between these Native American human remains and associated funerary objects

and the Pueblo of Isleta, the Pueblo of Sandia, and Ysleta del Sur Pueblo.

This notice has been sent to officials of the Pueblo of Acoma, the Hopi Tribe, the Pueblo of Zuni, the Pueblo of Isleta, the Pueblo of Sandia, and Ysleta del Sur Pueblo. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Dr. Frank E. Wozniak, NAGPRA Coordinator, Southwestern Region, USDA Forest Service, 517 Gold Ave., SW, Albuquerque, NM 87102; telephone: (505) 842-3238, fax (505) 842-3800, before December 28, 1998. Repatriation of the human remains and associated funerary objects to the Hopi Tribe, the Pueblo of Acoma, the Pueblo of Isleta, the Pueblo of Sandia, the Pueblo of Zuni, and Ysleta del Sur Pueblo may begin after that date if no additional claimants come forward.

Dated: November 18, 1998.

Veletta Canouts,

Acting Departmental Consulting Archeologist,

Deputy Manager, Archeology and Ethnography Program.

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INTERNATIONAL TRADE COMMISSION

[Investigations Nos. 731-TA-794-796 (Final)]

Certain Emulsion Styrene-Butadiene Rubber From Brazil, Korea, and Mexico

AGENCY: United States International Trade Commission.

ACTION: Scheduling of the final phase of antidumping investigations.

SUMMARY: The Commission hereby gives notice of the scheduling of the final phase of antidumping investigations Nos. 731-TA-794-796 (Final) under section 735(b) of the Tariff Act of 1930 (19 U.S.C. 1673d(b)) (the Act) to determine whether an industry in the United States is materially injured or threatened with material injury, or the establishment of an industry in the United States is materially retarded, by reason of less-than-fair-value imports from Brazil, Korea, and Mexico of certain emulsion styrene-butadiene rubber ("ESBR"), provided for in subheading 4002.19.00 of the Harmonized Tariff Schedule of the United States.¹

¹ The imported product subject to these investigations, ESBR, is a synthetic polymer made via free radical cold emulsion copolymerization of