

Archaeology and Ethnology, Harvard University, 11 Divinity Avenue, Cambridge, MA 02138, telephone (617) 496-3702, before November 5, 2001. Repatriation of this unassociated funerary object to the Seneca Nation of New York, Seneca-Cayuga Tribe of Oklahoma, and the Tonawanda Band of Seneca Indians of New York may begin after that date if no additional claimants come forward.

Dated: July 3, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 01-24967 Filed 10-4-01 ; 8:45 am]

BILLING CODE 4310-70-F

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate a Cultural Item in the Possession of the Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.10 (a)(3), of the intent to repatriate a cultural item in the possession of the Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM, that meets the definition of "sacred object" and "object of cultural patrimony" under Section 2 of the Act.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determinations within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural item. The National Park Service is not responsible for the determinations within this notice.

The cultural item is a Na' at' oye Jish ceremonial bundle of faunal materials, minerals, leather, and cloth.

In 1967, this cultural item was purchased by the Maxwell Museum of Anthropology, University of New Mexico from Fred Hughes of Kirtland, NM. The museum has no information regarding the circumstances of the collection of this cultural item by Mr. Hughes.

Documentation associated with the Na' at' oye Jish ceremonial bundle and information provided by representatives of the Navajo Nation, Arizona, New Mexico & Utah confirm that a relationship of shared group identity

exists between the original makers of the ceremonial bundle and the Navajo Nation, Arizona, New Mexico & Utah. Representatives of the Navajo Nation, Arizona, New Mexico & Utah also have indicated that 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. Representatives of the Navajo Nation, Arizona, New Mexico & Utah provided evidence that this cultural item has ongoing historical, traditional, and cultural importance central to the tribe itself, and is of such central importance that it may not be alienated, appropriated, or conveyed, by any individual tribal or organization member.

Based on the above-mentioned information, officials of the Maxwell Museum of Anthropology, University of New Mexico 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 Maxwell Museum of Anthropology, University of New Mexico also have determined that, pursuant to 43 CFR 10.2 (d)(4), this cultural item has ongoing historical, traditional, and cultural importance central to the tribe itself, and is of such central importance that it may not be alienated, appropriated, or conveyed, by any individual tribal or organization member. Lastly, officials of the Maxwell Museum of Anthropology, University of New Mexico have determined that, pursuant to 43 CFR 10.2 (e), there is a relationship of shared group identity that can be reasonably traced between this sacred object/object of cultural patrimony and the Navajo Nation, Arizona, New Mexico & Utah.

This notice has been sent to officials of the Navajo Nation, Arizona, New Mexico & Utah. Representatives of any other Indian tribe that believes itself to be culturally affiliated with this sacred object/object of cultural patrimony should contact Dr. Michael A. Lewis, Curator of Archaeology, Maxwell Museum of Anthropology, University of New Mexico, Albuquerque, NM, 87131, telephone (505) 277-1548, facsimile (505) 277-1547, before November 5, 2001. Repatriation of this sacred object/object of cultural patrimony to the Navajo Nation, Arizona, New Mexico & Utah may begin after that date if no additional claimants come forward.

Dated: July 17, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items in the Possession of the Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is hereby given under the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.10 (a)(3), of the intent to repatriate cultural items in the possession of the Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA, that meet the definition of "sacred objects;" under Section 2 of the Act.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 43 CFR 10.2 (c). The determination within this notice are the sole responsibility of the museum, institution, or Federal agency that has control of these cultural items. The National Park Service is not responsible for the determinations within this notice.

The cultural items are two bird rattles, an eagle feather headdress, a cedar bark headband, a bottle of red paint, a beaded otter-skin sash, a carved wooden staff, and a drum and drumstick.

A bird rattle painted blue and red (catalog number 78) was collected by the Reverend Myron Eells for the Washington World's Fair Commission in 1893. Museum documentation provides a description by Rev. Eells of the rattle: "Black Tamahnous rattle used in religious ceremonies. Obtained from Billy Hall, a Quinaielt." The rattle was a gift to the Thomas Burke Memorial Washington State Museum from the Washington World's Fair Commission after the fair in 1893. Consultation evidence provided by representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, indicates that this bird rattle is essential to the Klookwalli religious practices of the tribe.

In 1938, the Thomas Burke Memorial Washington State Museum purchased an unpainted bird rattle identified as Quinault (catalog number 1-7) from Glenn Gwin. Consultation evidence

provided by representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, indicates that this bird rattle is essential to the Klookwalli religious practices of the tribe.

An eagle feather headdress (catalog number 69) was collected by the Reverend Myron Eells on the Quinault Reservation for the Washington World's Fair Commission in 1893. Museum documentation provides a description by Rev. Eells of the headdress: "Tamahnous head dress obtained by James Kohta, an Indian of the reservation, worn during religious ceremonies." The headdress was a gift to the Thomas Burke Memorial Washington State Museum from the Washington World's Fair Commission after the fair in 1893. Consultation evidence provided by representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, indicates that this headdress is essential to the Klookwalli religious practices of the tribe.

A cedar bark headband (catalog number 170) was collected by the Reverend Myron Eells on the Quinault Reservation for the Washington World's Fair Commission in 1893. Museum documentation provides a description by Rev. Eells of the headband: "Tamahnous head band of cedar bark used in religious ceremonies, obtained from Bob Pope, a Quinaielt." The headdress was a gift to the Thomas Burke Memorial Washington State Museum from the Washington World's Fair Commission after the fair in 1893. Consultation evidence provided by representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, indicates that this headdress is essential to the Klookwalli religious practices of the tribe.

A bottle of red paint (catalog number 180) was collected by the Reverend Myron Eells on the Quinault Reservation for the Washington World's Fair Commission in 1893. Museum documentation provides a description by Rev. Eells of the item: "red paint." The paint was a gift to the Thomas Burke Memorial Washington State Museum from the Washington World's Fair Commission after the fair in 1893. Consultation evidence provided by representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, indicates that red paint is essential to the Klookwalli religious practices of the tribe.

A beaded otter-skin sash with attached deer-hoof rattles (catalog number 5) was collected by the Reverend Myron Eells on the Quinault Reservation for the Washington World's

Fair Commission in 1893. Museum documentation provides a description by Rev. Eells of the sash: "Otter Tamahnous or beaded work on an otter skin used in religious ceremonies. Obtained from John Clip an Indian of the reservation. The last of a suit of the kind." John Clipp was a known Quinault speaker and leader of ceremony, which is a sacred appointment. The sash was a gift to the Thomas Burke Memorial Washington State Museum from the Washington World's Fair Commission after the fair in 1893. The beaded otter-skin sash has been identified as river otter by zoologists at the Thomas Burke Memorial Washington State Museum and Rev. Eells' notes further identify the sash as having come to Mr. Clipp from the Yakama or Klickitat in trade. The style of beadwork on the sash supports this evidence, though some Quinault women are known to have done beadwork as early as 1890. Consultation evidence provided by representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, indicates that this sash is essential to religious practices of the tribe. The addition of deer hoof rattles to the sash is consistent with its use as a religious object by the Quinault, and indicates the sacred use of the sash.

A wooden staff carved in the form of a human figure with inlaid glass beads at the eyes and a button inlaid at the chest (catalog number 79) was collected by the Reverend Myron Eells on the Quinault Reservation for the Washington World's Fair Commission in 1893. Museum documentation provides a description by Rev. Eells of the staff: "Tamahnous stick for carrying in the hand used in religious ceremonies." The staff was a gift to the Thomas Burke Memorial Washington State Museum from the Washington World's Fair Commission after the fair in 1893. Consultation evidence provided by representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, indicates that this type of staff is used for personal spirit power and functions to expel malicious spirits that may be upon a person. At the current time, there are a number of individuals in the Quinault Tribe of the Quinault Indian Reservation, Washington, that are undergoing training in the use of this type of power staff and, therefore, this object is essential to religious healing practices of the tribe.

An unpainted round skin drum and drumstick (catalog number 91) was collected by the Reverend Myron Eells on the Quinault Reservation for the Washington World's Fair Commission

in 1893. The drum was a gift to the Thomas Burke Memorial Washington State Museum from the Washington World's Fair Commission after the fair in 1893. Museum documentation provides a description by Rev. Eells of the item: "Drum obtained from Willie Mason a Quinaielt but bought by him at Neah Bay. Covered with skin of sea lion." Consultation evidence provided by representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, indicates that this drum and drumstick are essential to ongoing religious practices of the tribe. The drum in Quinault society is used in many arenas, but its use is sacred within each setting, and is used to accompany ritual singing and dancing during ongoing religious practices.

Documentation associated with these cultural items and information provided by representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, indicates that these cultural items are specific ceremonial objects needed by traditional Quinault religious leaders for the practice of traditional Native American religion by present-day adherents. Representatives of the Quinault Tribe of the Quinault Indian Reservation, Washington, also confirmed that there is a relationship of shared group identity between these sacred objects and the Quinault Tribe of the Quinault Indian Reservation, Washington.

Based on the above-mentioned information, officials of the Thomas Burke Memorial Washington State Museum have determined that, pursuant to 43 CFR 10.2 (d)(3), these eight cultural items are specific ceremonial items needed by traditional Native American religious leaders of the Quinault Tribe of the Quinault Indian Reservation, Washington, for the practice of traditional Native American religion by present-day adherents. Officials of the Thomas Burke Memorial Washington State Museum also have determined that there is a relationship of shared group identity that can be reasonably traced between these sacred objects and the Quinault Tribe of the Quinault Indian Reservation, Washington.

This notice has been sent to officials of the Quinault Tribe of the Quinault Indian Reservation, Washington. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these sacred objects should contact Robin K. Wright, Curator of Native American Art, Burke Museum, Box 353010, University of Washington, Seattle, WA 98195-3010, telephone (206) 543-5595, before November 5, 2001. Repatriation of these eight sacred

objects to the Quinault Tribe of the Quinault Indian Reservation, Washington, may begin after that date if no additional claimants come forward.

Dated: July 18, 2001.

John Robbins,

Assistant Director, Cultural Resources Stewardship and Partnerships.

[FR Doc. 01-24960 Filed 10-4-01; 8:45 am]

BILLING CODE 4310-70-M

INTERNATIONAL TRADE COMMISSION

[Investigations Nos. 701-TA-522-425 and 731-TA-964-983 (Preliminary)]

Certain Cold-Rolled Steel Products From Argentina, Australia, Belgium, Brazil, China, France, Germany, India, Japan, Korea, Netherlands, New Zealand, Russia, South Africa, Spain, Sweden, Taiwan, Thailand, Turkey, and Venezuela

AGENCY: United States International Trade Commission.

ACTION: Institution of countervailing duty and antidumping investigations and scheduling of preliminary phase investigations.

SUMMARY: The Commission hereby gives notice of the institution of investigations and commencement of preliminary phase countervailing duty investigations Nos. 701-TA-422-525 and antidumping investigations Nos. 731-TA-964-983 (Preliminary) under sections 703(a) of the Tariff Act of 1930 (19 U.S.C. 1671b(a)) and 733(a) of the Tariff Act of 1930 (19 U.S.C. 1673b(a)) (the Act) to determine whether there is reasonable indication that 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 imports from Argentina, Brazil, France, and Korea of certain cold-rolled steel products that are alleged to be subsidized by the Government of Argentina, Brazil, France, and Korea; and by reason of imports of certain cold-rolled steel products from Argentina, Australia, Belgium, Brazil, China, France, Germany, India, Japan, Korea, Netherlands, New Zealand, Russia, South Africa, Spain, Sweden, Taiwan, Thailand, Turkey, and Venezuela that are alleged to be sold in the United States at less than fair value. Unless the Department of Commerce extends the time for initiation pursuant to sections 702(c)(1)(B) or 732(c)(1)(B) of the Act (19 U.S.C. 1671a(c)(1)(B) or 1673a(c)(1)(B)), the Commission must

reach a preliminary determination in countervailing duty and antidumping investigations in 45 days, or in this case by November 13, 2001. The Commission's views are due at Commerce within five business days thereafter, or by November 20, 2001.

For further information concerning the conduct of these investigations and rules of general application, consult the Commission's Rules of Practice and Procedure, part 201, subparts A through E (19 CFR part 201), and part 207, subparts A and B (19 CFR part 207).
EFFECTIVE DATE: September 28, 2001.

FOR FURTHER INFORMATION CONTACT: Diane J. Mazur (202-205-3184), Office of Investigations, U.S. International Trade Commission, 500 E Street SW, Washington, DC 20436. Hearing-impaired persons are obtain information on this matter by contacting the Commission's TDD terminal on 202-205-1810. Persons with mobility impairments who will need special assistance in gaining access to the Commission should contact the Office of the Secretary at 202-205-2000. General information concerning the Commission may also be obtained by accessing its internet server (<http://www.usitc.gov>). The public record for these investigations may be viewed on the Commission's electronic docket (EDIS-ON-LINE) at <http://dockets.usitc.gov/eol/public>.

SUPPLEMENTARY INFORMATION:

Background.—These investigations are being instituted in response to a petition filed on September 28, 2001, by Bethlehem Steel Corporation (Bethlehem, PA); LTV Steel Co., Inc. (Cleveland, OH); National Steel Corporation (Mishawaka, IN),¹ Nucor Corporation (Charlotte, NC); Steel Dynamics Inc. (Butler, IN); United States Steel LLC (Pittsburgh, PA); WCI Steel, Inc. (Warren, OH); and Weirton Steel Corporation (Weirton, WV).²

Participation in the investigations and public service list.—Persons (other than petitioners) wishing to participate in the investigations as parties must file an entry of appearance with the Secretary to the Commission, as provided in sections 201.11 and 207.10 of the Commission's rules, not later than seven days after publication of this notice in the **Federal Register**. Industrial users and (if the merchandise under investigations is sold at the retail level) representative consumer organizations have the right to appear as parties in Commission countervailing duty and

antidumping investigations. The Secretary will prepare a public service list containing the names and addresses of all persons, or their representatives, who are parties to these investigations upon the expiration of the period for filing entries of appearance.

Limited disclosure of business proprietary information (BPI) under an administrative protective order (APO) and BPI service list.—Pursuant to section 207.7(a) of the Commission's rules, the Secretary will make BPI gathered in these investigations available to authorized applicants representing interested parties (as defined in 19 U.S.C. 1677(9)) who are parties to the investigations under the APO issued in the investigations, provided that the application is made not later than seven days after the publication of this notice in the **Federal Register**. A separate service list will be maintained by the Secretary for those parties authorized to receive BPI under the APO.

Conference.—The Commission's Director of Operations has scheduled a conference in connection with these investigations for 9:30 a.m. on October 19, 2001, at the U.S. International Trade Commission Building, 500 E Street SW, Washington, DC. Parties wishing to participate in the conference should contact Diane Mazur (202-205-3184) not later than October 16, 2001, to arrange for their appearance. Parties in support of the imposition of countervailing and antidumping duties in these investigations and parties in opposition to the imposition of such duties will each be collectively allocated one hour within which to make an oral presentation at the conference. A nonparty who has testimony that may aid the Commission's deliberations may request permission to present a short statement at the conference.

Written submissions.—As provided in sections 201.8 and 207.15 of the Commission's rules, any person may submit to the Commission on or before October 24, 2001, a written brief containing information and arguments pertinent to the subject matter of the investigations. Parties may file written testimony in connection with their presentation at the conference no later than three days before the conference. If briefs or written testimony contain BPI, they must conform with the requirements of sections 201.6, 207.3 and 207.7 of the Commission's rules. The Commission's rules do not authorize filing of submissions with the Secretary by facsimile or electronic means.

¹ National is not a petitioner with respect to Japan.

² Weirton is not a petitioner with respect to the Netherlands.