

collaborative excavation funded by the United States National Museum, now the Smithsonian Institution, and amateur archeologist, Mr. Gates. On an unknown date, Mr. Gates transferred the human remains into the possession of the California Institute of Technology as part of the larger P.G. Gates Collection. In 1946, the California Institute of Technology loaned the P.G. Gates Collection to the Southwest Museum of the American Indian. In 2006, the California Institute of Technology transferred possession of the P.G. Gates Collection to the Southwest Museum of the American Indian. No known individual was identified. The four associated funerary objects are one olivella shell bracelet, two mats made of rush, and one fragment of a woven textile of unknown use.

Archeological evidence of both material culture and geographic settlement patterns indicate that Tularosa Cave is an Upland Mogollon site that was inhabited between 300 A.D. – 1300 A.D. Abandonment of nearly all Mogollon homeland sites before the protohistoric period suggests a possible population migration into neighboring puebloan territory. Traditional history of the Hopi and Zuni identify the occupants of the territory surrounding Tularosa Cave as the Hopi Motisinom and the Zuni A:lashina:we, ancestors to the present-day Hopi Tribe of Arizona and Zuni Tribe of the Zuni Reservation, New Mexico. The members of the Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico also share a similar history. A cultural continuum can be reasonably traced between the Upper Mogollon and the Hopi Tribe of Arizona; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New

Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

Officials of the Southwest Museum of the American Indian, Autry National Center have determined that, pursuant to 25 U.S.C. 3001 (9–10), the human remains described above represent the physical remains of one individual of Native American ancestry. Officials of the Southwest Museum of the American Indian, Autry National Center also have determined that, pursuant to 25 U.S.C. 3001 (3)(A), the four objects described 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 Southwest Museum of the American Indian, Autry National Center have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native American human remains and associated funerary objects and the Hopi Tribe of Arizona; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambé, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the human remains and associated funerary objects should contact Dr. Duane H. King, Executive Director, or LaLena Lewark, Senior NAGPRA Coordinator, Southwest Museum of the American Indian, 234 Museum Drive, Los Angeles, CA 90065, (323) 221 – 2164, extension 241, before November 30, 2007. Repatriation of the human remains and associated funerary objects to the Hopi Tribe of Arizona;

Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Clara, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico may proceed after that date if no additional claimants come forward.

The Southwest Museum of the American Indian, Autry National Center is responsible for notifying the Hopi Tribe of Arizona; Mescalero Apache Tribe of the Mescalero Reservation, New Mexico; Ohkay Owingeh, New Mexico (formerly the Pueblo of San Juan); Pueblo of Acoma, New Mexico; Pueblo of Cochiti, New Mexico; Pueblo of Jemez, New Mexico; Pueblo of Isleta, New Mexico; Pueblo of Laguna, New Mexico; Pueblo of Nambe, New Mexico; Pueblo of Picuris, New Mexico; Pueblo of Pojoaque, New Mexico; Pueblo of San Felipe, New Mexico; Pueblo of San Ildefonso, New Mexico; Pueblo of Sandia, New Mexico; Pueblo of Santa Ana, New Mexico; Pueblo of Santa Clara, New Mexico; Pueblo of Santo Domingo, New Mexico; Pueblo of Taos, New Mexico; Pueblo of Tesuque, New Mexico; Pueblo of Zia, New Mexico; and Zuni Tribe of the Zuni Reservation, New Mexico that this notice has been published.

Dated: September 7, 2007.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## DEPARTMENT OF THE INTERIOR

**National Park Service**

## Notice of Inventory Completion: The Wistar Institute, Philadelphia, PA and Pu'uhonua o Honaunau National Historical Park, Honaunau, HI

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

**ACTION:** Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the control of The Wistar Institute, Philadelphia, PA and in the physical custody of the Pu'uhonua o Honaunau National Historical Park, Honaunau, HI. The human remains were removed from the Hawaiian Islands.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations

in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by University of Pennsylvania Museum of Archaeology and Anthropology professional staff on behalf of The Wistar Institute in consultation with representatives of the Hawai'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, Kauai/Niihau Island Burial Council, Maui/Lanai Island Burial Council, Molokai Island Burial Council, O'ahu Burial Committee, and Office of Hawaiian Affairs. The Wistar Institute retains ownership of these human remains, but has authorized the University of Pennsylvania Museum of Archaeology and Anthropology to handle the NAGPRA process in collaboration with The Wistar Institute and on its behalf.

At an unknown date, but probably around 1905, human remains representing a minimum of one individual were removed from one of the Hawaiian Islands by an unknown person. At an unknown date, the human remains were accessioned into the collections of The Wistar Institute (accession number: 14347). The human remains were transferred to the University of Pennsylvania Museum of Archaeology and Anthropology on a long term loan in 1956 (catalogue number: L-1011-124). On May 12, 2006, at the request of the Hawai'i Island Burial Council and Hui Malama I Na Kupuna O Hawai'i Nei, the human remains were loaned to Pu'u honua o Honaunau National Historical Park so that the iwi would be on Hawaiian soil pending a determination of its cultural affiliation and completion of the repatriation process. No known individual was identified. No associated funerary objects are present.

The human remains have been identified as Native Hawaiian based on the specific cultural and geographic attribution identified in the museum records. Museum documentation identifies the human remains as those of a male "Hawaiian" whose approximate age is 50 years old and also attributes the human remains to "Sandwich Island." Scholarly publications and consultation information indicate the term "Sandwich Island" or "Sandwich Islands" refers to the Hawaiian Islands. The term was bestowed upon the Hawaiian Islands by Captain James Cook upon his arrival in the Hawaiian archipelago on January 18, 1778. Subsequently, the indigenous people of

the Hawaiian Islands were often referred to as "Sandwich Islanders." The term "Sandwich Island" fell into disuse in the late 19th century, however, the use of the term supports the identification of this individual as a Native Hawaiian. The morphology of this individual is not inconsistent with its identification as a Native Hawaiian.

Officials of The Wistar Institute and University of Pennsylvania Museum of Archaeology and Anthropology have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of one individual of Native Hawaiian ancestry. Officials of The Wistar Institute and University of Pennsylvania Museum of Archaeology and Anthropology have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the Native Hawaiian human remains and the Hawai'i Island Burial Council, Hui Malama I Na Kupuna 'O Hawaii Nei, Kauai/Niihau Island Burial Council, Maui/Lani Island Burial Council, Molokai Island Burial Council, O'ahu Island Burial Council, and Office of Hawaiian Affairs.

Representatives of any other Native Hawaiian Organization or Indian tribe that believes itself to be culturally affiliated with the human remains should contact Dr. Gerald Margolis, Interim Director, University of Pennsylvania Museum of Archaeology and Anthropology, 3260 South Street, Philadelphia, PA 19104-6324, telephone (215) 898-4050, before November 30, 2007. Repatriation of the Native Hawaiian human remains to the Hawai'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, Kauai/Niihau Island Burial Council, Maui/Lani Island Burial Council, Molokai Island Burial Council, O'ahu Island Burial Council, and the Office of Hawaiian Affairs may proceed after that date if no additional claimants come forward.

The University of Pennsylvania Museum of Archaeology and Anthropology is responsible for notifying the Hawai'i Island Burial Council, Hui Malama I Na Kupuna O Hawai'i Nei, Kauai/Niihau Island Burial Council, Maui/Lani Island Burial Council, Molokai Island Burial Council, O'ahu Island Burial Council, and Office of Hawaiian Affairs that this notice has been published.

Dated: September 10, 2007.

**Sherry Hutt,**

*Manager, National NAGPRA Program.*

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## INTERNATIONAL TRADE COMMISSION

[Investigation Nos. 701-TA-404-408 and 731-TA-898-902 and 904-908 (Review)]

**Hot-Rolled Steel Products From Argentina, China, India, Indonesia, Kazakhstan, Romania, South Africa, Taiwan, Thailand, and Ukraine**

### Determinations

On the basis of the record <sup>1</sup> developed in the subject five-year reviews, the United States International Trade Commission (Commission) determines, pursuant to section 751(c) of the Tariff Act of 1930 (19 U.S.C. 1675(c)), that revocation of the countervailing duty orders on hot-rolled steel products from India, Indonesia, and Thailand and the antidumping duty orders on hot-rolled steel products from China, India, Indonesia, Taiwan, Thailand, and Ukraine would be likely to lead to continuation or recurrence of material injury to an industry in the United States within a reasonably foreseeable time. The Commission also determines that revocation of the countervailing duty orders on hot-rolled steel products from Argentina and South Africa and the antidumping duty orders on hot-rolled steel products from Argentina, Kazakhstan, Romania, and South Africa would not be likely to lead to continuation or recurrence of material injury to an industry in the United States within a reasonably foreseeable time.<sup>2</sup>

### Background

The Commission instituted these reviews on August 1, 2006 (71 FR 43521) and determined on November 6, 2006 that it would conduct full reviews (71 FR 37366, November 21, 2006). Notice of the scheduling of the Commission's reviews and of a public hearing to be held in connection therewith was given by posting copies of the notice in the Office of the Secretary, U.S. International Trade Commission, Washington, DC, and by publishing the notice in the **Federal Register** on January 29, 2007 (72 FR 2556)(as revised, 72 FR 13123, March 20, 2007). The hearing was held in Washington, DC, on July 31 and August 1, 2007, and all persons who requested the opportunity were permitted to appear in person or by counsel.

<sup>1</sup> The record is defined in sec. 207.2(f) of the Commission's Rules of Practice and Procedure (19 CFR § 207.2(f)).

<sup>2</sup> Commissioner Charlotte R. Lane dissenting with respect to Argentina, Kazakhstan, Romania, and South Africa. Commissioner Dean A. Pinkert dissenting with respect to Kazakhstan, Romania, and South Africa.