

Cultural Resources Specialist Report

Motorized Travel Plan
Dixie National Forest

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Affected Environment

Archaeological, Historic, and Paleontological Resources

Overview

The cultural resources of the Dixie National Forest represent a wide diversity of site types, cultural groups, time periods, and even resources (e.g., paleontological resources). A limited number of sites have been identified for public use but are currently in various stages of formal designation. These include the Spanish Trail, designated by Congress as a National Historic Trail in 2002, Lion's Mouth Shelter, and Hell's Backbone Bridge. Several administrative sites such as Podunk, Cowpuncher, and Aquarius have been designated for use under the USDA Forest Service Rustic Cabin Rental program. Lower and Upper Enterprise Reservoir Dams, Leeds Creek Kiln, and several other sites are in the process of being designated.

Two sites on the Forest and one adjacent with features on the Forest have been listed on the National Register of Historic Places (NRHP): Long Flat Archaeological Site in 1978, the Mountain Meadows Massacre District in 1975, and Historic Iron Town in 1978. Many other sites on the Forest are potentially eligible for nomination to the NRHP.

By 2006, less than 8 percent of the Forest had been inventoried for cultural resources. Approximately 2,000 cultural resource sites have been recorded and evaluated. Only a very few of these have been investigated scientifically, including excavation at numerous sites along the Kern River Pipeline in 1995 and in 2005, Boulder Land Exchange (three sites in 1987), and Omar's Site excavated during the 2005 Kern River Pipeline Project. Because most of the cultural resources on the Dixie National Forest have not been inventoried or evaluated and very few have been scientifically investigated, the knowledge of past cultures occupations is inferred from other better-studied regions adjacent to the Forest. A majority of the sites are in fair to good condition because of their current isolation, but this isolation is becoming reduced as increased access to these isolated areas grows.

Archaeological sites, historical sites, and paleontological resources are valuable for scientific, public interpretive, and educational uses. American Indian groups consider sites and areas to be sacred and important to the ongoing existence of their culture. Cultural resource site locations are not disclosed in this document. In order to protect and preserve cultural resources, detailed descriptions and locations are exempt from disclosure under the Freedom of Information Act as stated in the Forest Service Policy (FSH 6209.13, section 11.12) in accordance with the Archaeological Resource Protection Act (ARPA of 1979 (16 USC 170hh) and the National Historic Preservation Act (NHPA) of 1966 (16 USC 470w-3). Identification and records are supplied to the Utah State Historic Preservation Officer to concur with the Forest Service's Determination of Eligibility and Effects.

Cultural resources, including paleontological resources, are nonrenewable resources. As such, federal regulations have been passed which prohibit destruction of these resources and obligate the federal land managing agencies (including the Forest Service) to protect and manage these resources. The Antiquities Act of 1906, the Historic Sites Act of 1935, the National Historic Preservation Act of 1966 (amended in 1992), the Archaeological Resource Protection Act

(ARPA) of 1979, and the Native American Graves Protection and Repatriation Act (NAGPRA) of 1990 are the most important regulations concerning the protection of the cultural resources on federal land.

The primary threats to cultural resources on the forest are vandalism, collection of surface artifacts and fossils, OHV use, erosion, and livestock use. Intentional vandalism occurring on the Forest includes sites damaged or destroyed by illegal excavations, collection of artifacts and fossils off the surface, destruction of sites by people using metal detectors then digging to remove artifacts, and destruction or removal of rock art. Unintentional vandalism to the resources occurs from driving off-road across sites; touching, chalking, paint balling, or marking rock art sites; creating both non-motorized and motorized trails across or near sites with fragile features, removal of features or objects that are part of sites, and dispersed camping on sites. The Dixie National Forest will continue to aggressively investigate and prosecute all intentional vandalism and continue to provide education to the public about the protection and preservation of heritage resources on the Forest.

For over 10,000 years various cultural groups have occupied the area within and adjacent to the Dixie National Forest. The density of sites is tied directly to elevation and environmental zones within the Forest. The highest site potential is found in the pinion-juniper zone and decreases as one goes up in elevation. A brief discussion of the cultural groups follows.

Paleo Indian (10,000-8,000 BC): Hunters and gatherers associated with the mega fauna of the Pleistocene era have been identified within the Forest boundaries from lithic (stone) tools associated with this time period. No habitation sites have been identified from this cultural period within the Forest boundaries.

Archaic (7,000- 600 BC): Identified from projectile points associated with open artifact scatters and rock shelters found within the Forest. The Archaic hunters and gatherers are best identified from numerous recorded high-altitude sites across the Forest.

Fremont (600 BC-1300 BC): An early farming culture identified from most geographical areas within the Forest, the Fremont Culture sites include open sites, petroglyphs and pictographs, habitation and camping sites, hunting and butchering sites, tool manufacturing, and farming sites.

Ancestral Puebloan (Anasazi) (600 BC-1300 AD): The earliest desert farmers identified as the Ancestral Puebloan Culture is found on three districts of the Forest throughout the pinion-juniper zone. The eastern area of the Forest contains Kayenta Anasazi and the western area contains Virgin or Western Anasazi. Most of all the sites identified that represent this cultural group represent the later Puebloan village farmers. These are identified as small villages, granaries, reservoirs, rock art, trails, ditches, artifact scatters, and field houses. The Kayenta peoples migrated into the area around 1050 AD, bringing with them a distinct pottery and architecture. In the western area the much less well-known Virgin Anasazi are found. Most of the sites of this group are identified within the St. George Basin to the south of the Forest. The types of sites from this culture found within the Forest include field houses, small village outliers, pictographs and petroglyphs, ceramic and lithic scatters, and isolated limited use sites. Trails and mineral resources and rock quarries have also been identified within the environmental zone.

Southern Paiute (1300 AD-Present): Identified from within the Forest as small villages, rock art sites, and lithic and ceramic scatters. This cultural group has been associated with the

linguistic group identified as the Numic Speakers. They are believed to have migrated into the region of the Forest around 1300 AD from California and Nevada. By the time of contact with the Spanish explorers in 1776 and later Mormon colonists in 1847, this group was found throughout all areas of the Forest. Within the boundaries of the Forest the Southern Paiute, Kaibab Paiute, and the Northern Ute have places where they traditionally collected water, cultural plants for medicinal and other purposes, animals, and minerals. There are also ceremonial sites on the Forest, some of which are still in use.

Spanish (1776 AD-1859 AD): The Dominguez-Escalante Expedition, which came out of Santa Fe, New Mexico, in 1776, is the earliest recorded European entry onto the Forest. The expedition crossed near the Forest, though it is unknown if the group sent out explorers into the areas within the Forest. The Old Spanish Trail crosses the Forest in two locations and was used extensively by Mexican/Spanish traders and explorers, American traders, and immigrants between 1829 and 1859.

European (1847 AD- Present): Settlement of the Great Salt Lake Valley in 1847 by members of the Church of Jesus Christ of Latter-day Saints (Mormons) initiated the first permanent settlement of Utah by those people of Northern European origins. Brigham Young, leader of the Mormons soon after the people arrived in Utah, sent them to colonize the southern reaches of the state. Parowan was settled in 1849 and Cedar City in 1851. St George, known then as the Santa Clara Mission, was settled in 1854. These early settlers needed wood, minerals, rock, animals, and pasture, beginning the use of the adjacent Forest. Logging with independently-owned sawmills dotted the landscape and livestock grazing with associated dairies were utilized during the summer months. Early trails and later wagon roads allowed for access of the higher mountain areas of the Forest. No settlements of this group are found within the Forest.

National Historic Trails

The National Historic Trails System was established to identify and protect historic routes and their remnants for public use and enjoyment. These are extended trails that follow as closely as possible original routes of travel that are of national historical significance. National historic trails are authorized and designated only by an act of Congress.

Public Law 107-325 signed on December 4, 2002 (and amended the National Trails System Act) designated the Old Spanish Trail as a National Historic Trail. This legislation recognizes approximately 3,000 miles of trail routes from Santa Fe, New Mexico, to Los Angeles, California. Approximately 25 miles of a secondary trail route (part of the freight route associated with the primary trail) crosses the Cedar City Ranger District from Highway #20 south through Little Creek area to just north of the community of Paragonah, Utah. Approximately 35 miles of the primary trail route crosses the Pine Valley Ranger District from Newcastle, Utah, to north of Gunlock, Utah.

The majority of these historic trail segments and associated trail resources on the Forest have not yet been inventoried, identified, or evaluated. There are some informational signs put up by local historians on the segments of the freight route and the primary route on the two ranger districts.

The Old Spanish Trail was primarily a mule-pack and horse-pack trade route between the Spanish frontier outposts of Santa Fe, New Mexico, and Mission San Gabriel, California, between 1829 and 1848. During these years Mexican and American traders who traded New

Mexico woolen goods for California bred horses and mules used it extensively. The wild horse population found on the Pine Valley Ranger District originated with escaped animals from this trade. The trail routes resemble stock driveways more than well-worn trails and connected water and forage areas. Each group deviated slightly from the path taken by the last group, so that no single set of tracks developed along the route. The trail trade had a significant impact on the American Indian tribes along the trail. Southern Paiutes in the area of the Forest participated in trade and, on occasion, were enslaved by neighboring tribes to be traded as commodities on the trail and in California (Schlanger and Knox 2004).

Local Historic Trails

Since original occupation of the areas within the Forest, people used and developed routes to get from one area to another and access resources. Prior to the settlement of European cultures in the region, the Native Americans used routes identified now by faint trails and cairns. These routes were used by traders and hunters and gathers. For the most part, these routes are now either nonexistent or only faint traces remain. The majority of these routes have not yet been inventoried, identified, or evaluated within the Forest. Some trail routes that cross the Forest have been identified by the local Southern Paiutes from their elders' memories.

Since 1847 European settlers have utilized the areas within and adjacent to the Forest. In numerous cases original trails developed by the American Indians were utilized to access the Forest resources for development of the adjacent communities. Original foot paths became horse and mule trails, which then developed into wagon trails, and later into roads used by motorized vehicles. Several of these roads on the Forest are still in use and have been altered to the point that the original use route is gone. Others still have remnants of the original route adjacent to the existing road. These route remnants are identified when located and treated as cultural resources. Numerous original route segments located on each ranger district have been abandoned in the past and have not yet been inventoried, identified, or evaluated. Historical diaries and maps are used to aid in the research of these resources. One such route identified would be the Old Sorrel Trail located on the Cedar City Ranger District. This wagon trail has local historical value and has been marked with signs and trail markers as part of a local Eagle Scout project.

Existing roads that have been identified as being part of the historical Forest routes were identified and evaluated for this motorized travel plan project. These routes were only those that have been identified as being in existence and used prior to the designation of the Forests in 1903-1905.

Resources of Traditional Importance to American Indians

American Indian groups, both currently and historically, lived in or adjacent to the Dixie National Forest and have cultural ties to the area. American Indians power places, sacred sites, and many natural resources such to be linked to parts of an ecosystem as Traditional Cultural Properties (TCPs). If a site is within a group's traditional territory, the members of the group often assume it as part of their heritage.

Individuals from adjacent American Indian tribes continue to utilize areas within the Dixie National Forest visiting sites and gathering and using resources from the area. Some have ties to natural features, ancient villages, campsites, rock art, and burial sites that they consider sacred. There are no Treaty Rights within the boundaries of the Forest with any of the Tribal Groups adjacent to the Forest.

Paleontology

Geological layers representing nearly 2 billion years of time are present on the Forest. Many of these layers contain paleontological resources. Paleontological resources are the fossil remains of ancient life forms (both plant and animal). These resources have scientific and educational value because they help us understand the history of life on Earth. Within the Dixie National Forest the potential for a given geologic formation to contain the resources varies by formation age and deposition type. Fossils including bone, teeth, tracks, shells, and leaves are found within the boundaries of the Forest.

Policies governing fossil collection and preservation often give greater protection to vertebrate remains because of their rarity and scientific importance. Some research is currently being undertaken within the Forest by permitted paleontologists from academic institutions and governmental agencies within the state and adjacent states. There are several world class fossil and track sites within the Forest boundary. To protect these resources the specific location is left unidentified to the public until stabilization and research can be undertaken.

Effects Analysis

This section presents the potential impacts of the alternatives on cultural resources, specifically archaeological, historic, TCPs, and paleontological resources as determined through changes in the resources or access to them. The location of most cultural resource sites within the Dixie National Forest is unknown. All proposed road and trail improvement/reclassification or decommissioning projects will be evaluated prior to implementation to assess the effects of the proposed ground disturbing activity or route classification where OHV use will change or will shift, concentrate, or expand travel into areas that are likely to have or have known significant historic and prehistoric resources and TCPs by the Forest Archaeologist in compliance with 36 CFR 800.11.

Considering cultural resources in comprehensive travel management planning is an interdisciplinary process. Cultural resource information from the Forest's inventory maps and reports, the professional judgment of the Forest's Heritage Staff, and other existing cultural resources information were all considered when analyzing the range of possibilities in proposed route designation. This information was included in the interdisciplinary identification effort during the initial route designation process, and is documented in the Route Reports.

All routes on the Forest were evaluated for effects to all resources found on the Forest. This was done through an interdisciplinary review. Some routes were identified to be removed from designation for their effects to wildlife or riparian resources; if there were any cultural resources that were identified in those same areas, that determination contributed to the overall determination of effects, adding to our recommendations to close routes that would affect multiple resources. If a route was closed solely for its potential to effect cultural resources, this

information was not included in the Route Report nor was it released as part of the public information. This is because the route location would potentially identify the specific location of the cultural resources and further impacts could occur.

The Advisory Council on Historic Preservation (ACHP) and the Utah State Historic Preservation Office (UTSHPO) were consulted on this project (letter dated July 31, 2008 signed by Raymond Wallace [ACHP 2008]).

During the resource analysis of the routes and of the potential for effects to unknown sites on the Forest, it was determined that there would be a need for a complete inventory of all new designated routes identified on the Forest, regardless of which alternative or combination of alternatives was selected. These “new designated routes” include routes that are both user-created and routes that were never made part of the forest road system; in either case, these routes were not inventoried for effects to any resources even though all these routes currently exist. It will take approximately five years to inventory all these routes. As the inventory proceeds, we will consult with UTSHPO on sites found and recorded. These new designated routes will be evaluated and then may need to have mitigation conducted on them. This could include monitoring, fencing, rerouting, closure, excavation, or burial of the site. Areas and routes open to OHV use are to be monitored for impacts to resources, especially routes in areas of known Historic Properties. These areas are known from previous inventories conducted during development activities conducted on the Forest. The monitoring program, designed as part of the motorized travel plan, will assess potential effects and make it clear which mitigation actions will be taken, and when they should be taken, in order to minimize additional effects to these properties.

In this effort to identify Historic Properties the Forest utilized maps and the cultural resource reports from projects that have been previously surveyed. These reports and maps, located in the Forest Supervisor’s Office, identify area where there might be the potential for Historic Properties or known Historic Properties.

This travel plan considers only two new developed routes identified for OHV use; these are included in both Alternatives D and E. Construction of these two new routes would require a cultural resource inventory of the proposed route’s Area of Potential Effect (APE), and Section 106 compliance would be conducted and completed prior to each trail’s development.

The archaeological, historic, or TCP settings contribute to a site’s eligibility for listing on the NRHP. Such eligibility can be affected if such settings are altered, disturbed, or destroyed. Effects to sites and resources are identified and evaluated on a case-by-case basis using the guidelines in the laws and regulations.

Archaeological, historical, TCPs, and paleontological resources are impacted by unauthorized collection, excavation, vandalism, erosion, trampling, OHV use off-road, soil compaction, and mechanized surface disturbance. Indirect impacts cause surface disturbance that allows subsequent soil erosion and the undermining of sites and structural features. These impacts may also allow access or lack of access for vandalism. Visitors to the National Forest can also unintentionally damage sites by camping or driving across them. Studies have shown that damage to sites is mainly concentrated within several hundred yards of roads and trails (Sullivan et al. 2002). Reducing such access by closing roads or restricting travel could thus protect cultural resources.

All OHV use is subject to prohibitions against operation of vehicles on federal lands in a reckless, careless, or negligent manner, and operation in excess of established speeds or in a manner causing or likely to cause undue damage to cultural and other resources. Where an authorized officer determines that OHV use is causing or is likely to cause adverse effects to cultural resources, federal law allows for the immediate closure to the type or types of vehicles causing the adverse effect until those adverse effects are eliminated and measures are implemented to prevent recurrence.

Pothunters and/or vandals tend to select isolated sites in order to work without getting caught. As a result it has been found that those participating in these activities are using OHVs or 4-wheel-drive vehicles to access sites in areas. On the other hand, increased access can allow for the increased presence of law enforcement, cultural resource personnel, and site stewards for purposes of monitoring sites and areas. Increased access can also increase the amount of cultural resource inventories and research as it would decrease the cost of excavation, inventory, or recording. The increase in access also allows increased public presence, which can in some cases deter vandalism.

TCPs can be impacted by unauthorized collection, vandalism, erosion, trampling, OHV use off of roads or trails, fire, mechanized disturbance, and loss of secluded access to sacred or traditional use area. Traditional access to these resources was conducted by foot travel or from horse back. As transportation has changed through the years the tribal groups have used the road systems to access the resource needs in isolated areas. In some cases this is the only location for the needed resource and restricted access would limit the use of the resource by the tribal groups in their cultural activities.

Methods and Assumptions

To analyze the potential of the various alternatives on archaeological and historic resources, information from archaeological surveys both within the Forest and in adjacent areas have been utilized. The analysis is also based on the professional expertise of the Forest Service resource specialist and a review of the relevant scientific literature.

Tribal groups who have interest and have identified traditional lands and ties within the Forest have been contacted and initial consultation has resulted in identification of some resource areas, spiritual locations, and sites important to their cultures.

Under Section 106 of the National Historic Preservation Act of 1966 (36 CFR 800), federal agencies must take into account the affect their actions will have on cultural resources and TCPs. As part of the stipulation outlined in the Programmatic Agreement (PA) with the UTSHPO, before implementing this travel plan areas of high probability within areas proposed for ground disturbance and or reclassification of routes never surveyed will be surveyed and evaluated by an archaeologist in an effort to locate and record any archaeological sites, historical sites, or TCPs. Survey methods will include pedestrian transects and visual assessments of the project Area of Potential Effects (APE) for all site-specific undertakings.

Each site identified is evaluated for inclusion on the NRHP. Those sites found to exhibit the characteristics for inclusion on the Register are identified as Historic Properties and actions undertaken near or adjacent to them must identify what affect they will have. These effects are identified as “no effect,” “no adverse effect,” or “adverse effect.” Mitigation measures must be

undertaken for those actions that will pose a no adverse effect or adverse effect. These mitigations can range from fencing, rerouting, burying the site, and full scale excavation, and are identified on a site-by-site basis. A Programmatic Agreement (PA) between the Advisory Council on Historic Preservation, the Utah State Historical Preservation Office, and the Dixie National Forest will outline how the surveys, evaluations, and mitigations will be implemented.

The following assumptions are made for cultural resources within the Forest under all alternatives:

1. All laws for the management and protection of cultural resources will be followed,
2. Section 106 inventories and mitigation would be conducted for all proposed projects, as required by NHPA, under those alternatives that involve ground disturbing activities,
3. The cultural resources on the Forest will continue to be monitored for vandalism and protected or stabilized, as necessary, and
4. All surface disturbing activities include mitigation to reduce impacts to cultural resources.

Direct and Indirect Effects

Alternative A (No Action)

Under Alternative A, the transportation system of the Forest would remain the same as it is now. System roads would continue to be utilized and unauthorized roads and trails would continue to be developed by the public in the 61 percent of the Forest open to cross-country travel. Only Alternative E designates more miles of motorized routes open to the public to the system; however, there are currently 1,111 miles of unauthorized routes in the 61 percent of the Forest open to cross-country travel; use of these routes will not be prohibited. Use of motorized routes and areas open to cross-country travel in this alternative would result in continued and increasing impacts to cultural resources. Sites and paleontological resources would continue to be impacted intentionally or unintentionally by visitors and natural process. TCPs would still be accessible by Tribal members and groups, but this alternative would also allow for continued access damage and vandalism to these TCPs by other visitors using motorized and mechanized vehicles. Access for research would be easier and more cost-effective under this alternative.

Alternative B

Under this alternative fewer roads would be open for use as the alternative emphasizes protection for natural, paleontological, and cultural resources. Cross-country travel would be prohibited forest-wide. Sites would continue to be impacted intentionally or unintentionally by visitors and natural processes. Most TCPs would still be accessible by Tribal members and groups, though this alternative would also allow for continued access damage and vandalism to these TCPs and sites by other visitors using motorized and mechanized vehicles using existing roads.

Alternative C

The types of impacts under this alternative would be the same as those described under Alternative A. Impacts would be more intense than under Alternatives B due to the increase of miles of roads that would be open to motorized public travel under this alternative. Impacts would be less intense than under Alternatives A, D, and E due to fewer miles of roads that would be open. Cross-country travel would be prohibited forest-wide. More unauthorized routes, including routes that must remain open for access to private property permitted use and administrative access, would be added to the system. Sites and paleontological resources would continue to be impacted intentionally or unintentionally by visitors and natural processes. Most TCPs would still be accessible by Tribal members and groups, but this alternative would also allow for continued access damage and vandalism to these TCPs by other visitors using motorized and mechanized vehicles on existing routes.

Alternative D

With the exception of Alternatives A and E, the greatest access for all motorized and mechanized vehicles users, including the OHV community, would be provided under Alternative D. Sites would continue to be impacted intentionally or unintentionally by all ranges of visitors and natural processes. TCPs would still be accessible by Tribal members and groups, but this alternative would also allow for continued access damage and vandalism to these TCPs by other visitors using motorized and mechanized vehicles. Access for research would be easier and more cost-effective under this alternative. Cross-country travel would be closed across the entire Forest which would provide more protection than under Alternative A. Two proposed trails for motorized vehicles would be developed and built as part of this alternative. Cultural Resource Surveys and review and concurrence from the Utah SHPO would be conducted on these routes prior to construction.

Alternative E

This alternative provides for the most motorized access on designated routes. Under this alternative all non-system or unauthorized routes would be added to the system unless addressed otherwise under previous and pending decisions. These additions would be designated as open to public motorized travel. Cross-country travel would be prohibited forest-wide. Sites and paleontological resources would continue to be impacted intentionally or unintentionally by visitors and natural processes. TCPs would still be accessible by Tribal members and groups, but this alternative would also allow for continued access damage and vandalism to these TCPs by other visitors using motorized and mechanized vehicles. Access for research would be easier and more cost-effective under this alternative. Two new motorized routes would be proposed for construction. Cultural Resource Surveys and review and concurrence from the Utah SHPO would be conducted on these routes prior to construction.

Cumulative Impacts

The increase in regional population and popularity of the Dixie National Forest resulting in increased visitation is correlated to an increase in damage to archaeological and historical resources, including that caused by vandalism. As the popularity of off road vehicles and

recreation activities has increased, the increase of impacts to all cultural resources on the Forest is now at a critical stage. As cultural resources are nonrenewable, it is critical that we preserve and protect those remaining resources. Public education and information is vital in efforts to preserving the past. Education must be expanded beyond the local level to those areas within the regional urban areas where the majority of those who recreate come from.

Archaeological sites, historical sites, and paleontological resources within the Forest will continue to be impacted by natural process. The agency and other development projects conducted by non-agency groups will continue to be conducted in the foreseeable future. These activities can be grouped into the following eight categories:

1. Utilities,
2. Oil and gas and other mineral developments,
3. Transportation,
4. Recreation
5. Vegetation treatments,
6. Land exchanges and easements,
7. Special use permits, and
8. Livestock grazing.

As outlined by law, cultural resource surveys will be conducted prior to the implementation of any ground-disturbing activities conducted by either the Forest Service or an outside group operating under special use permit.

Irreversible or Irrecoverable Commitment of Resources

The implementation of actions in accordance with all of the alternatives may result in impacts that might be considered irreversible or irretrievable. Implementing any of the alternatives would result in some small scale disruption, some of which may become long-term or permanent. Potential irreversible or irretrievable losses are described below.

Irreversible commitment of resources refers to the loss of future options and applies primarily to the effects of the use of nonrenewable resources such as cultural, paleontological, and traditional ceremonial areas. An irretrievable commitment of resources involves the loss of use of these resources over a period of time due to actions in the areas of these resources such as in the case of traditional ceremonial sites used by the Native Americans. As the population gets older, access to an area where they currently are gathering or have gathered resources in the past for traditional use or access to ceremonial areas is important to them. Total closure of roads accessing these resources would constitute an irreversible commitment.

Traditional access has changed over the years as people began to have access to motorized vehicles. Loss of access to these areas of traditional gathering of natural resources is irretrievable, but the locations of new natural resources would make it reversible. As ceremonial locations are tied to specific sites and actions associated with these ceremonies cannot, for the most part, be moved to a new location, loss of access to these locations would make it irreversible.

Authorized mitigation of cultural sites prior to disturbance and unauthorized collecting and vandalism would result in an irreversible commitment of the resource. Authorized and unauthorized collection of fossils would result in an irreversible commitment of the resource.

Erosion of the soil in the immediate area of these resources caused by unauthorized OHV use would cause irretrievable commitment of the resources. Restoration of unauthorized OHV use near these resources would reverse the commitment to these resources.

Glossary

Cultural Plants: Plants traditionally used by Native Americans for subsistence, economic, or ceremonial purposes.

Cultural Resources: Nonrenewable elements of the physical and human environment including archaeological remains (evidence of prehistoric or historic human activities) and sociocultural values traditionally held by ethnic groups (sacred places, traditionally used raw materials, etc.).

Cultural Site: Any location that includes prehistoric and/or historic evidence of human use, or that has important sociocultural value.

Historic: Period of human occupation defined when the written record appeared (usually at the time of Euroamerican colonization or expansion in the Western Hemisphere), based primarily upon European roots.

Historic Property: Historic or archaeological site that qualifies for listing on the National Register of Historic Places.

Indian Tribe: Any American Indian group in the United States that the Secretary of the Interior recognizes as possessing tribal status (listed periodically in the Federal Register).

National Register of Historic Places (NRHP): A register of districts, sites, buildings, structures, and objects significant in American history, architecture, archaeology, and culture, established by the National Historic Preservation Act of 1966 and maintained by the Secretary of the Interior.

Petroglyph: A figure, design, or indentation carved, abraded, or pecked into a rock.

Pictograph: A figure or design painted onto a rock.

Prehistoric: Refers to the period wherein human activities took place before written records and they were not yet influenced by contact with nonnative cultures.

Rock Art: Petroglyphs and pictographs; rock incisions, carvings, or paintings placed on rocks.

Rockshelter: Naturally-formed recess in a rock formation that provided shelter to human occupants.

Section 106 Compliance: The requirement of Section 106 of the National Historic Preservation Act that requires that any project funded, licensed, permitted, or assisted by the federal government be reviewed for impacts to historic properties and that the State Historic Preservation Officer and the Advisory Council of Historic Preservations be allowed to comment on a project.

Traditional Cultural Property (TCP): A tangible place important to a community today and that has been important to that community for at least 50 years. It had integrity of location, design, setting, materials, workmanship, feeling, and association, and has definable boundaries. Not all TCPs are eligible or listed on the National Register of Historic Places.

References Cited

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