

SIERRA NATIONAL FOREST

CHAPTER 13: CULTURAL RESOURCE AND USES

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1.ASSESSING CULTURAL RESOURCE AND USES

Benefits of cultural and historic resources include expanded knowledge and understanding of history, cultural and spiritual connections to our heritage, scientific data about past cultures and climatic conditions, as well as providing tourism that benefits rural economies.

Identify and Evaluate

Forest Service Manual 2300_Recreation Wilderness and Related Resource Management, Chapter 2360_Heritage Resources Program, defines cultural resources as; “An object or definite location of human activity, occupation, or use identifiable through field survey, historical documentation, or oral evidence. Cultural resources are prehistoric, historic, archaeological, or architectural sites, structures, places, or objects and traditional cultural properties”. Recent consultation with Indian Tribes and Native American groups has brought to our attention the need to expand this definition, when consulting with Native Californians, to include categories of resources that have traditionally been viewed as “natural” as opposed to “cultural”. Thus, resources such as plants, animals, and water, which provide major contributions to the economic and social sustainability of their culture, are viewed as “cultural resources” in addition to the artifacts, features and sites that comprise the remains of their aboriginal occupation and use of the land. Incorporating the Native Californian perspective into Sierra National Forest cultural resources management practices and policies is an evolving process that will undoubtedly lead to the identification of additional types and categories of sites and districts, as well as cultural landscapes. The following data represents a rapid assessment of existing conditions and available information regarding cultural resources within the boundaries of the Sierra National Forest.

35 The Cultural/Historical Context of the Plan Area

36 Traditionally, cultural/historical context has been viewed by archaeologists and historians as a
37 framework in which cultural resources can be organized and their significance evaluated. The overriding
38 concern has been to identify what happened and when, therefore, the system has been structured to
39 emphasize events and chronology. Within this system, the paradigm has been that Native American
40 cultural resources belong in the prehistoric period, and European, Asian, and African American cultural
41 resources belong in the historic period. This paradigm has proven to be false, and has unfortunately led to
42 the exclusion of Native American contributions to the broad scale of events that have shaped this
43 country during the historic period. Perhaps nowhere else in the region has the Native Californian
44 presence and contributions continued, uninterrupted from the Late Pleistocene to the present, as is
45 evident on the Sierra National Forest. The combination of distance from the coastal missions of the
46 Spanish, and the relatively small amount of gold yield during the Gold Rush, insulated the indigenous
47 population to some degree from total cultural annihilation and diaspora from their aboriginal lands.
48 Many of the indigenous peoples whose aboriginal territories were subsequently incorporated within the
49 Sierra National Forest, continued to live and work, within and adjacent to, their ancestral territories. The
50 following cultural/historical context for the Sierra National Forest has been developed to more accurately
51 portray the contributions of all Americans to the rich and diverse cultural history that is found in this
52 unique and beautiful landscape.

53 Native Californian Resources

54 Native Californian resources represent those cultural resources that are specific to Native Californian
55 occupation of the Sierra National Forest and include the prehistoric (pre-Columbian) and protohistoric
56 (post-Columbian) periods, as well as those contexts within the historic period that are directly
57 attributable to the Native Californian experience. Presently, Native Californian contributions to historic
58 contexts that are common to or shared by multiple ethnicities (e.g. Mining, Logging, Ranching, etc.), are
59 incorporated into those broad Historic Resources contexts and themes, and are not evaluated separately.
60 This is likely to change in the future as research and tribal consultation continue.

61 Paleo-Indian Period (14,000 – 10,000 years ago)

62 The Sierra National Forest has been home to Native Californian people for at least 13,500 years. This date
63 is based on obsidian hydration analysis of a Clovis point that was discovered in the upper reaches of the
64 King's River watershed a little above 8000 feet in elevation. "Clovis" refers to a projectile point type, as
65 well as the culture that produced them, and they are generally believed to be the first identifiable culture
66 in North America. These early inhabitants are commonly referred to as Paleoindian, a term which simply
67 means "early Indian", and encompasses a period of time from 14,000 – 10,000 years ago. These little
68 understood people are noted primarily for a nomadic life style that was characterized by a subsistence
69 strategy that concentrated on the procurement of now extinct megafauna, an extensive trade network in
70 lithic raw material resources, and a high degree of artistic achievement in the manufacture of stone
71 hunting tools. Paleoindian period spear points are rare on the Sierra National Forest, with only one
72 verifiable occurrence of a Clovis point.

73 Archaic Periods (10,000 – 1,500 years ago)

74 Following the Paleoindian period, the next major temporal phase is referred to as the Archaic period
75 which covers the span of time from approximately 10,000 –1,500 years ago. This temporal phase has been
76 further subdivided into three sub phases referred to as the Early 10,000 – 7,500, Middle 7,500 – 5,000, and
77 Late 5,000 – 1,500. It is generally accepted that a shift in climatic conditions from a cooler and wetter to a
78 warmer and dryer environment occurred at the middle to end of the Paleoindian period. This period of
79 environmental change brought about a conversion of existing vegetation communities from conifer
80 forests and grasslands to deciduous forests and an advance of brush species more suited to a xeric
81 environment (such as chenopodium and amaranth). This shift in the climate had a marked effect on both
82 plant and animal species, identifiable by the extinction of almost all of the larger mammalian species.
83 Human adaptation to these changing conditions is recognizable in the archaeological record as a shift in
84 weaponry from the larger lanceolate points associated with thrusting spears to the somewhat smaller
85 dart points associated with the more technologically advanced atlatl. Another notable change in the
86 archaeological record for this period is a dramatic increase in the number of ground stone tools,
87 suggesting an increased dependence on plant resources. Archaic period dart points have been discovered
88 on sites across the forest. Typical projectile point styles include Humboldt, Pinto, and Elko.

89 Transitional Period (3,000 – 1,500 years ago)

90 Some researchers believe that another change in cultural adaptations occurred between 3,000 – 1,500
91 years ago, signifying a transitional period between the Archaic and Late Prehistoric periods in portions of
92 California. Similar phenomena have been identified at approximately the same time in other culture areas
93 of North America and are referred to by various titles such as Intermediate period, and Woodland period.
94 In California, the term Intermediate period is frequently used; although there is some disagreement over
95 dates. Current evidence suggests that the coastal and Sierra Nevada cultures experienced this
96 phenomenon, while their basin and desert dwelling neighbors retained the cultural attributes of the Late
97 Archaic period. The Intermediate period is characterized by a more focused subsistence strategy,
98 increasingly complex social organization, and larger, more permanent settlements as compared to their
99 Archaic period antecedents and neighbors. Typical projectile points of this period include the Elko
100 Corner-Notched, Rose Springs Corner Notched, and Eastgate Expanding Stem.

101 Late Prehistoric Period (1,500 –500 years ago)

102 Around 1,500 years ago, another technological change occurred that is readily identifiable in the
103 archaeological record. Diminutive projectile points associated with bow and arrow weaponry begin to
104 appear in archaeological deposits. The arrival of this change in weaponry is generally accepted as the
105 horizon marker for the advent of the next major temporal phase known as the Late Prehistoric period
106 (1,500 – 500 years ago). Typical Late Prehistoric period arrowpoints in the Sierra National Forest, are
107 Cottonwood Triangular and Desert Side Notched.

108 Protohistoric Period (500 – 250 years ago)

109 The protohistoric period represents the period of time between when the first Europeans arrived in
110 North America and when Europeans actually made contact with the local indigenous peoples. It is more
111 accurate to label this period as post-Columbian, since it is based on the assumption that Columbus
112 represents the first European interaction with the indigenous peoples of North America. It is now known

113 that Icelandic colonies in Newfoundland predate Spanish discovery and exploration of North America by
114 approximately 500 years.

115 This is a time of contrast and change, but still predates historic writings about the local people. The
116 material culture will begin to show evidence of limited amounts of European trade goods (i.e. cork, glass,
117 and metal objects), and typical arrowpoints styles are Sierra Side Notched, Delta Side Notched and
118 Gunther Barbed. Serrated blade edges are a common morphological attribute of many of the arrowpoints
119 regardless of type. Additionally, the direct and indirect effects of contact with European diseases and
120 displacement of coastal indigenous populations may begin to show up in Sierran archaeological deposits
121 during this period.

122 **Historic Native Californian/Ethnographic Period (1769-present)**

123 The indigenous people of the Sierra National Forest were never entirely removed from their traditional
124 homeland. Although they were forced to move to the Rancherias and allotments that were established by
125 the US government, most of these relocated settlements are still within the aboriginal lands of their
126 ancestors. Today, the descendants of the early inhabitants continue to live, work, and perform traditional
127 cultural and religious practices within their aboriginal lands. There are Native Californian communities
128 in the Plan area near the small towns of Coarsegold, Oakhurst, Mariposa, Auberry, Friant, North Fork,
129 Prather, Tollhouse, and Dunlap. These communities represent a testimonial to a continuous indigenous
130 presence that stretches back for almost 14,000 years, and demonstrates the remarkably adaptive
131 character of these proud people who have witnessed unprecedented climatic, political, and cultural
132 change.

133 The Historic Native Californian/Ethnographic Period is a new context within the cultural history of the
134 Sierra National Forest, and is presented here for the first time to recognize the significance of the Native
135 Californian experience within the broad patterns of North American history, and to provide a contextual
136 framework in which the significance of those contributions can be demonstrated. Much of the basic
137 outline of this context is taken from McCarthy et al. 2011, and the Sierra National Forest wishes to
138 recognize their contributions. The period begins in 1769 with the advent of Spanish occupation of
139 California, and terminates at a point in time 45 years before the present. The 45-year date is chosen to
140 reflect compliance with current regulatory direction from the California Office of Historic Preservation.
141 Within this context, the term present refers to a date 45 years before the current calendar year (i.e. 1967
142 at the time of this writing).

143 **Pre-Removal Period (1769-1850)**

144 This period represents the time between the advent of Spanish colonization of California and the formal
145 removal of the indigenous population from their ancestral territories. During this period, many of the
146 traditional cultural practices and material cultural items continue to be used. Bedrock milling features
147 are a central part of the economy and the crafting of tools from obsidian endures. Projectile points
148 continue to be manufactured in the Sierra Side Notched, Delta Side Notched and Gunther Barbed styles.
149 European trade items show a marked increase in the archaeological record, and the direct effects of
150 disease, displacement, and conflict are evident.

151 **Spanish Period (1769-1823)**

152 The Spanish Period represents when California was under active occupation and colonization by the
153 Spanish. This period is marked by the Spanish construction of missions and presidios along the coast
154 between San Diego and Sonoma, and the forced enslavement of indigenous peoples as laborers and
155 religious converts. This period terminated shortly after Mexico won its independence from Spain,
156 effectively ending Spanish political adventures in California.

157 **Mexican Period (1821-1848)**

158 The Mexican Period in California begins with the post-independence transfer of political authority from
159 Spain to Mexico, and ends with the transfer of California to the United States in the Treaty of Guadalupe
160 Hidalgo in 1848. During this period, active colonization of indigenous lands increased under a liberal
161 policy of land grants to non-native people (McCarthy et al. 2011, p. 22). Forced subjugation of indigenous
162 people for labor increases; consequently, armed resistance by the Native Californians escalates.

163 **Reservation/Rancheria Period (1848-present)**

164 The Reservation/Rancheria period (aka. The American Period) begins about 1848 and continues into the
165 modern era. Beginning in conflict and warfare, this period includes the executive branch of the US
166 governments attempts to negotiate treaties with the Native Californians, and the legislative branches
167 refusal to ratify those treaties. The ensuing decades are marked by displacement, political and social
168 discrimination, and institutionalized attempts to erase the Native Californian cultural identity. This
169 historic period is very much a work in progress, and needs more research and consultation to effectively
170 identify significant events, individuals, and themes.

171 **HISTORIC RESOURCES**

172 **Mining**

173 The history of mining on the Sierra National Forest has never been synthesized. Currently, what is
174 known is relevant to individual sites or districts, and does not fully capture the contextual complexity
175 and significance at the local or regional level. Nevertheless, it is safe to say that the Gold Rush of 1849
176 affected the area and its inhabitants in similar ways to the rest of California. With a few notable
177 exceptions like Hite's Cove, the gold soon played out. In addition to gold, other minerals such as
178 tungsten played a major role in the economic and social development of the region.

179 **Logging**

180 Perhaps no other industry played a larger role in the economic and social development of the region than
181 logging. From the late 1880s into the 1930s, logging was the lifeblood of the towns and communities of
182 the foothills and mountains of Mariposa, Madera, and Fresno counties. Before the 1880s, small operations
183 set up small mills, and the milled lumber was hauled to mining camps and local communities. By the
184 1880s, larger companies began to set up permanent steam-driven saw mills. North of the San Joaquin
185 River, railroad logging companies like the Madera Sugar Pine Company, and the Sugar Pine Company,
186 constructed 100s of miles of railroad grade to harvest the dense sugar pine stands along the western

187 flanks of the Sierra Nevadas. In addition to the railroads, an extensive system of flumes was constructed
188 to bring the cut logs from the mountains to the mills in the valley. Meanwhile, south of the San Joaquin
189 River, logs were still hauled by wagon, but the milled lumber was taken all the way down to Fresno.
190 Charles B. Shaver, a timber man from Michigan, determined to modernize the timber industry in the
191 Sierras. He constructed a dam over Stevenson Creek creating Shaver Lake. He built a forty-mile flume
192 that carried milled lumber into the central valley, and took over many of the smaller local mills. By 1887
193 his mill ran day and night.

194 **Ranching**

195 One of the earliest commercial enterprises in the Sierra was that of sheep raising, which grew
196 exponentially in California from the 1870s through the 1890s. As herds increased, the foothill ranges
197 became too small and overused. A severe drought in 1877 forced the herds into the green high Sierran
198 mountain meadows. Herdsmen first drove their flocks up existing Native American trails; many of these,
199 as well as new trails, were enlarged into wagon roads over time. By the early 1880s, a crude road system
200 through the Sierras connected settlements and allowed delivery of supplies and postal service. Stockmen
201 built bridges over larger streams and small cabins for short-term use. By the 1890s the western slope of
202 the Sierra was divided into informal ranges recognized by stock companies.

203 **Hydro-Power**

204 The river systems of the Sierra National Forest were first recognized as having great hydroelectric
205 potential in the 1890s. By the early 1900s, financial syndicates and power companies had been established
206 to harness this resource, and to provide energy to the growing need of the American public. By 1911, a
207 massive construction effort took place, with the building some of the world's most powerful
208 hydroelectric generating plants, reservoirs, railroads, and huge industrialization of the San Joaquin River
209 and Kings River watersheds. This great expansion continued into the 1960s, and can be seen in the
210 reservoirs at Bass Lake, Mammoth Pool, Huntington Lake, Florence Lake, Lake Edison, Courtright Lake,
211 and Wishon Reservoir.

212 **Forest Service**

213 Although the U.S. government began to directly regulate the use of the Sierra in the 1860s, neither the
214 logging nor the sheep industry had developed with any real planning and the effects on the watershed
215 were ruinous. In 1889, distressed farmers and others with an interest in the expanding Fresno County
216 agricultural industry petitioned Congress to act in protection of the upper San Joaquin watershed.

217 These concerns received official recognition in the Forest Reserves Act of 1891. This Act authorized the
218 president to establish forest reservations with the goal of conserving the nation's timber and water
219 resources. Following passage of this Act, in 1891-1892 President Benjamin Harrison created the first six
220 forest reservations that encompassed more than three million acres. On February 14, 1893, the Sierra
221 Forest Reserve was created.

222 From 1891 to 1905 responsibility for administering Forest Reserves resided with the Department of the
223 Interior. On February 1, 1905, President Theodore Roosevelt approved the formal transfer of the
224 responsibility for the forest reserves to the Department of Agriculture. Six months later, Gifford Pinchot
225 was appointed to head the newly christened United States Forest Service. The Sierra National Forest was

226 the second National Forest created in California and the largest at the time. It covered over six million
227 acres of the Sierra Nevada and was about four times the average area of typical California National
228 Forests.

229 Forest Recreation

230 By the late 19th century, tourists and adventurers were coming to the Sierra National Forest to fish at in
231 the lakes, relax at tourist ranches, and hike and camp in the beautiful Sierra Nevada mountains. The area
232 was gaining popularity from the explorations of the Sierra Club and the writings of philosopher-
233 naturalists, such as John Muir. Interest in conserving the nation's natural resources, and particularly its
234 timber resources, mushroomed in the last quarter of the 19th century.

235 Part of Gifford Pinchot's forest management philosophy included allowing for expanded public use of
236 forest reserve lands. In 1905, Forest Service recreation policy consisted of little more than fish and game
237 regulations, trail marking, and road building to enhance access for a public. Pinchot realized that
238 expanding the opportunities for public use of Forest Service lands would not only contribute to the
239 common good, it would also be a way of generating additional revenue. One of the ways in which Pinchot
240 hoped to generate this revenue was through the issuance of use permits.

241 The founding piece of legislation concerning the private use of public forest reserve lands was the
242 Organic Administration Act of 1897. This Act established permits as the means by which forest resources
243 were to be allocated and used by private parties. In return for an annual fee the Forest Reserve officers
244 would issue permits to prospective users, be they recreationists, hoteliers, or resort builders. In 1905,
245 Pinchot issued The Use Book, as it came to be known, which was small enough to fit in a ranger's pocket
246 and addressed the issues of summer homes on forest reserve lands. Regulation 42 permitted hotels,
247 stores, mills, summer residences and similar establishments on reserve lands wherever the demand was in
248 the best interests of the reserve.

249 The Great Depression and WWII

250 A hallmark of the Depression era in California was use of Civilian Conservation Corps (CCC) labor on
251 the National Forests. Because of the Great Depression, President Franklin Roosevelt's philosophy of
252 government, his embrace of conservation, the Forest Service's pivotal 1933 Copeland Report argued that
253 forestry could be a solution to the raft of national social problems, particularly massive unemployment.
254 On the heels of this report, the CCC was established by executive order in April 1933 and quickly became
255 one of the most popular and effective of President Roosevelt's New Deal programs. The CCC was a
256 public works program that put over three million young men and adults to work during the Great
257 Depression of the 1930's and 1940's in the United States, and the Forest Service found itself with a labor
258 force. California had about 100 CCC camps, serving over 160,000 men; roughly half of these were on the
259 National Forests. In 1941, a newspaper from the town of North Fork (the headquarters of the SNF at the
260 time) reported on CCC accomplishments:

261 Since the establishment of the [CCC] camps in 1933, many improvements have been made in the Sierra
262 National Forest in the development of its natural resources. In eight years, more than a million man days
263 have been worked by the enrollees in the many CCC camps throughout the forest. Sixteen bridges have
264 been constructed; 240 miles of roads made; 20 miles of new trail; 90 miles of fire line added; 62 buildings

265 and lookout towers finished; 145 miles of telephone lines strung; and improvements made on 70 different
266 campgrounds.

267 The SNF retains many administrative buildings that were built by Civilian Conservation Corps crews
268 during the Depression years. Many of the Forest's roads, trails, and campgrounds were built during this
269 era. Their other principal tasks included stringing telephone lines, building roads and bridges, preventing
270 and suppressing fires, planting trees, and eradicating forest pests and diseases. By the time the CCC
271 program ended in 1942, they had transformed the image of the entire region, including the Sierra National
272 Forest.

273 The Modern Era

274 Although foot travel into the high Sierra as a pastime began with the earliest explorers and tourists in the
275 nineteenth century, it was at this time in the mid-twentieth century that this form of recreation exploded
276 in popularity. The thousands of WWII soldiers who had bivouacked in tents and gained mountaineering
277 experience in the war theaters found equipment available as war surplus for recreational packing. So did
278 many others in the American economic boom that followed the war. The hiking traditions of Europeans
279 found their way into American markets. The slow stream of backpackers in the Sierra Nevada after the
280 war and throughout the 1950s became a popular sport in the 1960s when lightweight equipment such as
281 nylon tents, down sleeping bags, and external backpack frames of light aluminum became available.
282 Backpacking increased in popularity in the 1960s and 1970s.

283 At the same time as interest in the high Sierra grew for its recreational opportunities, national
284 recognition of the undeveloped character of the high Sierra grew, and the 1964 Wilderness Act was
285 enacted. It stated the purpose of the designated wilderness areas was for the use and enjoyment of the
286 American people in such a manner as to preserve their wilderness character. In 1964, the Ansel Adams
287 and John Muir Wildernesses were established on the Sierra National Forest.

288 Today the Sierra National Forest is recognized for over a century of providing for the public needs of
289 wood, water, electricity, and recreation.

290 CULTURAL AND HISTORIC RESOURCES PRESENT 291 IN THE SIERRA NATIONAL FOREST PLAN AREA

292 The following section is a summary of the current condition of cultural resources within the Sierra
293 National Forest. The information provided is based primarily on a data pull retrieved from INFRA on
294 11/05/2012. This information has been augmented where appropriate with recent data from the forest
295 Heritage Resources Program records. There will be some minor quantitative discrepancies between the
296 information in the INFRA database and the more accurate data housed on the forest due to the lag time
297 between data collection and INFRA entry. This is a normal phenomenon, since cultural resource
298 management is an on-going process there is always a quantitative and qualitative update occurring.
299 Nevertheless, the information provided is accurate and reflective of the general condition of the
300 resources.

301 Inventory of Known Cultural Resources

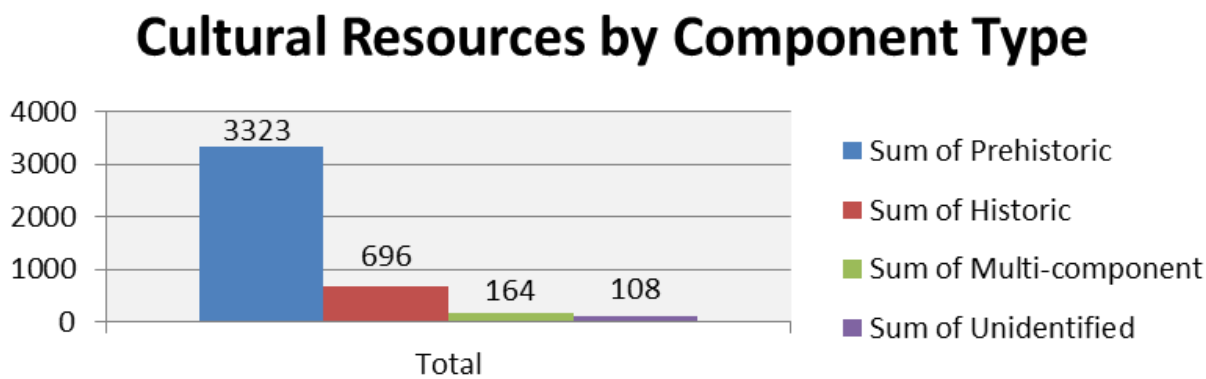
302 Presently, the Sierra National Forest has 4,291 cultural resources that it manages. In order to better
 303 understand and manage these resources, the forest categorizes them based on chronology, significance,
 304 and condition. Chronology is loosely based on the culture history identified above in section 13.1.1, with
 305 the notable caveat that all Native Californian resources are classified as prehistoric, while historic refers
 306 to those resources typically associated with the historic contexts of Mining, Logging, Ranching,
 307 Hydroelectric, and the Forest Service. Multi-component refers to resources with both Native Californian
 308 and historic period cultural material and features.

309 Prehistoric Resources

310 There are 3,323 prehistoric resources identified in the Sierra National Forest. Prehistoric resources
 311 comprise the overwhelming majority of all resources, accounting for approximately 78% of the total.

312 Historic Resources

313 There are 696 historic resources on the forest. Currently, 25 of the 27 identified districts belong to this
 314 period. The quantitative dichotomy between the two periods is clearly represented in the following
 315 graph:



316
 317 Figure 13.1—Cultural Resources by Component Type

318 Ethnographic Resources

319 Ethnographic resources are cultural resources that the forest has not been tracking in INFRA. These
 320 resources represent places that manifest one or more attributes of natural resource extraction, spiritual
 321 significance, or social and religious ceremonial activity. Their locations are frequently guarded secrets of
 322 the tribal community and considered confidential. The forest manages these cultural resources for the
 323 benefit of the Native Californians as part of our trust responsibility for the tribes. Following are examples
 324 of types of ethnographic resources:

325 Traditional Cultural Properties (TCPs)

326 Traditional Cultural Properties or TCPs, are place-based resources that achieve their significance more
 327 by their importance to the affected community than by their association with historic events or persons.

328 Contrary to popular belief, TCPs are not only Native Californian sacred places; however, all of the TCPs
329 that are currently identified on the forest are Native Californian resources. Currently, one TCP has been
330 formally evaluated for National Register eligibility and found to be eligible for listing. The forest is in the
331 process of nominating the property for listing with the Keeper of the Register. One additional TCP was
332 recently identified within the Merced Wild and Scenic River corridor, and is associated with the
333 Southern Sierra Miwuk Nation tribal community. Two additional resources have been identified for
334 consideration as TCPs through tribal consultation with the Chukchansi, and Holkoma Mono tribal
335 communities. Additionally, a recent ethnographic study of cultural resources in a Federal Energy
336 Regulatory Commission (FERC) license area, within the Sierra National Forest, has identified 6 new
337 TCPs for the Chukchansi, and Nuim Mono tribal communities. The majority of the areal extent of all 6 of
338 these resources is on Sierra National Forest lands. Thus, although only one TCP is recorded in INFRA,
339 the forest currently has knowledge of 8 additional ones, for a total of 9 TCPs.

340 Traditional Gathering Areas

341 Traditional gathering areas are a type of cultural resource that is primarily associated with native plant
342 resources, although fresh water mussels and fish are notable exceptions to this rule. Gathering areas are
343 specific locations on the landscape that are used by Native Californians to collect traditional foods, fuel,
344 medicines, and arts and crafts material. The benefits to the tribal individual from these gathering
345 activities is social, economic, educational, familial, and religious, and their specific locations are jealously
346 guarded secrets, including from other tribal members. This is another type of cultural resource that falls
347 under the forest's trust responsibilities to Native Californians, and their rights to collect are guaranteed
348 under law and policy. Due in part to the tribal community's reluctance to reveal the location of these
349 gathering areas, very few are formally identified and managed by the forest. Although traditional
350 gathering activities occur at most places across the forest, only 7 traditional gathering areas have been
351 formally identified for management purposes.

352 Spiritual Places

353 Spiritual places are a category of ethnographic resource which is even more closely guarded than
354 traditional gathering areas. By nature, the Native Californian community is reluctant to speak about this
355 cultural resource. This reluctance is primarily an issue driven by equal parts of lack of trust and socio-
356 religious taboo, which is unfortunately based on past and current events. There are no other resources
357 that are so quintessential to the Native Californian identity and experience; consequently, there is
358 nothing of higher importance for the tribal community than the impact-free maintenance of these
359 locations.

360 Native Californians view all things as imbued with spiritual identity, so at the broadest level, the scope of
361 spiritual/sacred places would include just about everything. However, for the purpose of this assessment,
362 it is helpful to define spiritual places as those locations that achieve their sacredness by association with
363 a spiritual entity, or those places where activities occur that are themselves sacred/religious. This in no
364 way is meant to disregard the belief that all things and all activities are spiritual, but rather to identify
365 locations that are of paramount importance to the tribes. Through consultation with the tribal
366 community, the forest has identified that spiritual places include, but are not limited to, water courses,
367 hot springs, geologic features, burial grounds, rock art sites, specific archaeological sites associated with
368 creation stories, and places of past and current important religious ceremonies. The forest manages these

369 resources under a combination of strategies that include special uses permits, priority heritage assets,
370 and collaborative activities.

371 **Traditional Trails**

372 Long before the first European colonists set foot in North America, there was a system of trails that
373 connected every Native American settlement. This aboriginal trail system not only connected the Native
374 Californian communities of the Sierra Nevada with each other, but also connected them with coastal
375 tribes to the west, and the Great Basin tribes to the east. Items such as acorns and baskets were traded
376 eastward across the mountains for pine nuts and obsidian. The trails meant more to the Native
377 Californians than just trade; they were the lifeblood of the communities, the highways of Native America
378 if you will. Goods, people, and ideas flowed back and forth constantly, similar to, but at a slower pass
379 than modern highways. The traditional trails represent the aboriginal transportation system of
380 California, and are very important to cultural identity.

381 The Sierra National Forest is crisscrossed with a spider web of aboriginal trails, and although the trails
382 are very important to the Native peoples, only a small amount of the total system has been identified and
383 recorded. Presently, the Mono Trail Corridor Traditional Cultural Property is the only one that has been
384 recorded and evaluated. Many more trails have been discussed during tribal consultation, and the general
385 consensus in the tribal community is that they would like to see more of the trails relocated and brought
386 into the forest trail system.

387 **Historic Districts**

388 A historic district is a type of cultural resource that is comprised of multiple properties that are usually
389 thematically and spatially associated. The forest will combine multiple sites, buildings, structures, or
390 objects, into a historic district in order to more effectively manage them. Examples are; recreation
391 residence tracts, Forest Service administrative sites, clusters of Native Californian habitation sites, and
392 abandoned historic railroad logging systems, to name a few. To date, the Sierra National Forest has
393 identified 27 historic districts, but this number is increasing as management strategies evolve.

394 **Cultural Landscapes**

395 Cultural landscapes are similar to historic districts in that they combine multiple resources into one
396 amalgamated unit. National Park Service Preservation Brief 36 defines cultural landscape as, “a
397 geographic area, including both cultural and natural resources and the wildlife or domestic animals
398 therein, associated with a historic event, activity, or person or exhibiting other cultural or aesthetic
399 values.” Cultural landscapes as cultural resources is a relatively new concept for the forest, thus, only one
400 cultural landscape has been identified. The Merced River Cultural Landscape is located within the
401 boundaries of the Merced Wild and Scenic River, between El Portal and Briceburg, CA. The Merced
402 River Cultural Landscape is comprised of both a historic vernacular and an ethnographic landscape. The
403 historic vernacular landscape comprises the built environment which is representative of the many late
404 19th to early 20th century resources. The ethnographic landscape encompasses the Native Californian
405 resources.

406 Table 13.1—Sierra National Forest Cultural Resources Types

Resource Information	Resource Type				
	Total Number of Cultural Resources	Prehistoric	Historic	Multi-component	Unidentified
Sites	4259	3319	671	163	106
Districts	27	2	25	0	0
Cultural Landscapes	1			1	
Isolate	0	0	0	0	0
Unidentified	4	2	0	0	2

407 **Projected Total Number of Cultural Resources**

408 Any discussion of the number of cultural resources on the forest needs to recognize that many areas of
 409 the Sierra National Forest have not been inventoried for cultural resources. These areas are primarily
 410 located in the more remote areas, like the wilderness, where historically there have been few
 411 undertakings. Although it is difficult to predict what the final number will be, it is anticipated that
 412 approximately 7,000 – 10,000 cultural resources reside within the lands administered by the forest.

413 **CURRENT CONDITION OF KNOWN CULTURAL** 414 **AND HISTORIC RESOURCES**

415 This section addresses the significance and physical condition of known cultural and historic resources
 416 in the plan area, including historic properties identified as eligible or listed in the National Register of
 417 Historic Places (NRHP), and designated traditional cultural properties (TCPs).

418 **Cultural Resource Significance under the National Historic** 419 **Preservation Act of 1966**

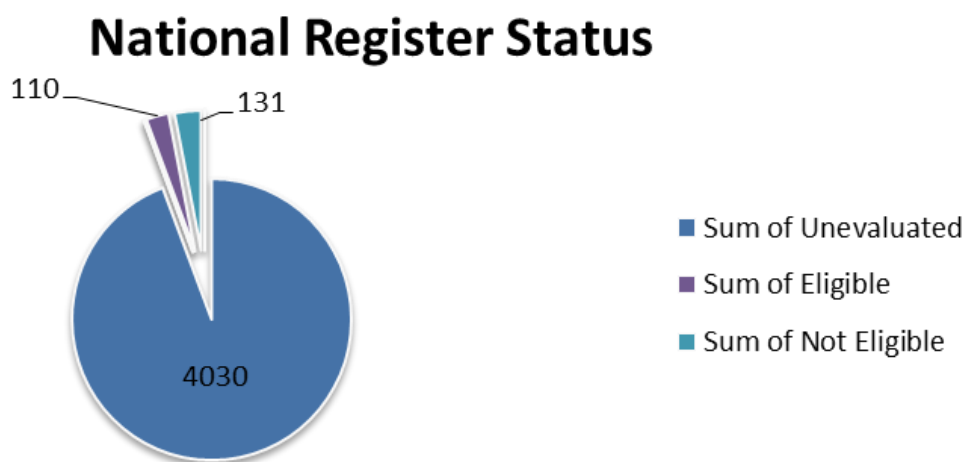
420 The National Historic Preservation Act of 1966, as amended (NHPA), identified the responsibilities of
 421 Federal agencies for historic preservation, and established the process and requirements for evaluating
 422 significance of cultural resources. Additionally, it instituted the Advisory Council on Historic
 423 Preservation (ACHP), and directed the Secretary of the Interior to create a National Register of Historic
 424 Places (NRHP). Under the Act, Federal land management agencies, like the Forest Service, are required
 425 to analyze and consider the effects of their actions on cultural resources, and to ensure that the public,
 426 Indian tribes, and other interested parties are notified and given the opportunity to comment (aka
 427 Section 106 process); and to develop a program to identify, evaluate, and protect cultural resources under
 428 their jurisdiction (aka Section 110). Within the guidelines of the NRHP, cultural resources are either
 429 eligible for listing on the National Register, not eligible for listing, or have not been evaluated. Those
 430 resources that have not been evaluated are treated as if they are eligible for listing until such time as a

431 formal evaluation can be completed. The NHPA provides a degree of legal protection to those properties
432 that are evaluated as eligible for listing on the NRHP. Conversely, cultural resources that are determined
433 to be not eligible for listing are not provided protection under this law.

434 NRHP Eligible Properties

435 Approximately 95% of all cultural resources on the forest have not been formally evaluated for NRHP
436 eligibility. Two hundred and forty-one (241) sites and districts have been formally evaluated. One
437 hundred and ten (110) have been determined to be eligible (n=2.5%), and 131 (n=3%) have been
438 determined to be not eligible for listing.

439



440

441 Figure 13.2—National Register Status

442 National Register of Historic Places (NRHP) listed sites

443 The forest currently has one listed property; however, two additional properties are under evaluation and
444 review. The Dinkey Creek Bridge is listed on the Register; the Mono Trail Corridor Traditional Cultural
445 Property is in the nomination process; and the North Fork Compound Historic District is in the pre-
446 nomination phase of the process.

447 Traditional Cultural properties

448 Currently, one TCP has been formally evaluated for National Register eligibility and found to be eligible
449 for listing. The forest is in the process of nominating the property for listing with the Keeper of the
450 Register. One additional TCP was recently identified within the Merced Wild and Scenic River corridor,
451 and is associated with the Southern Sierra Miwuk Nation tribal community. Two additional resources
452 have been identified for consideration as TCPs through tribal consultation with the Chukchansi, and
453 Holkoma Mono tribal communities. Additionally, a recent ethnographic study of cultural resources in a
454 Federal Energy Regulatory Commission (FERC) license area, within the Sierra National Forest, has
455 identified 6 new TCPs for the Chukchansi, and Nuim Mono tribal communities. The majority of the areal

456 extent of all 6 of these resources is on Sierra National Forest lands. Thus, although only one TCP is
 457 recorded in INFRA, the forest currently has knowledge of 8 additional ones, for a total of 9 TCPs.

458 **Table 13.2—Categories of Cultural Properties on the Sierra National Forest**

Category	Number of Resources
Priority Heritage Asset (PHA)	11
Traditional Cultural Property (TCP) Site	1
TCP District	0
Listed Sites	1
Listed Districts	0
Eligible Sites	108
Eligible Districts	2
Not Eligible Sites	128
Not Eligible Districts	3
Unevaluated	4,030
Monuments	0
Landmarks	0
Landscapes	1

459 **Cultural Resource Significance under Other Authorities**

460 In addition to the NHPA, congress has passed other laws regarding cultural and historic resources that
 461 provide regulatory direction, and in some cases establish punitive criteria for noncompliance. Following
 462 are three additional Acts that the forest is required to comply with, that also, have an impact on our
 463 cultural resources management strategies. Each law deals with an aspect of cultural resource
 464 management; however, they do not rely on NRHP standards to assign significance to cultural resources.

465 **Wild and Scenic River Act of 1968 (WSRA)**

466 The WSRA was passed by congress in 1968 to ensure that certain rivers that possessed scenic,
 467 recreational, geologic, fish and wildlife, as well as historic and cultural outstandingly remarkable values
 468 (ORVs), were preserved in their free-flowing condition, and that they and their immediate environments
 469 would be protected. Within a wild and scenic river, cultural resources attain significance as
 470 outstandingly remarkable values or ORVs, based on their contributions as character defining features to

471 the qualities that the river was designated for originally. There is no requirement that the resource be
472 eligible for the NRHP to be designated as an ORV of any given wild and scenic river. Once a cultural
473 resource is designated as an ORV, then it is protected under the WSRA regardless of whether it is NRHP
474 eligible.

475 Presently, the forest manages cultural resources as ORVs under the WSRA in both the Kings and Merced
476 Wild and Scenic Rivers. The Merced River Cultural Landscape is the cultural and historical ORV of the
477 Merced Wild and Scenic River. The cultural landscape extends from Briceburg to El Portal, CA, and is
478 comprised of numerous historic, prehistoric, and ethnographic cultural resources. Other sections of the
479 Merced Wild and Scenic River have cultural ORVs that are not currently associated with the Merced
480 River Cultural Landscape.

481 **Archaeological Resources Protection Act of 1979 (ARPA)**

482 Congress passed ARPA in 1979 to address the growing concern over the loss of the nation's irreplaceable
483 archaeological resources from vandalism, looting, and destruction. In order to combat this assault on the
484 nation's heritage, the Act established severe criminal and civil penalties for violations. Additionally, the
485 law established guidelines for federal agencies to permit impacts to archaeological deposits from
486 authorized scientific excavation. Violation of ARPA is a felony, and applies to archaeological deposits
487 that are 100 years old or older. It does not matter if the resource is historic or prehistoric, nor does it
488 require that the resource be eligible for or listed on the NRHP. It is very important to understand that the
489 forest has a regulatory requirement to comply with ARPA for all cultural resources that are over 100 years
490 in age. Unlike the NHPA with its criteria of significance, all archaeological sites 100 years or older are
491 significant under ARPA. Therefore, even when a qualified cultural resource is determined to be not
492 eligible for the NRHP, the forest continues to manage it to ensure compliance with ARPA. Any violation
493 of ARPA is treated seriously by the forest. The Heritage Resources Program staff work closely with
494 volunteers from the California Archaeological Site Stewardship Program and the Tribal community to
495 provide information to Law Enforcement Officers and Special Agents who stake out, investigate, and
496 prosecute all reported violations.

497 **Native American Grave Protection and Repatriation Act of 1990 (NAGPRA)**

498 Of all the laws that affect cultural resources, NAGPRA is perhaps the least understood. The Act was
499 passed in 1990 to address growing complaints from the Native American community, that their ancestral
500 human remains, sacred objects, and items that are essential to their cultural identity were being removed
501 from public lands. The Native Americans felt that this removal of their cultural objects and revered
502 ancestors was tantamount to cultural genocide regardless of whether it was the result of illegal looting,
503 or authorized scientific research. Furthermore, they argued that the continued degradation of their
504 cultural identity through the removal of these items violated the trust responsibility that the federal
505 government has to Indian tribes. Congress agreed. Under NAGPRA, the congress of the United States
506 recognized and provided the following direction:

- 507 • That Native American human remains, funerary objects, sacred objects, and objects of cultural
508 patrimony, were tribal property and not property of the United States;
- 509 • That many of these items had been removed from federal lands and were currently housed in
510 collections at museums, universities, and repositories;

- 511 • That an inventory and summary of the existing collections would be undertaken and the results
512 presented to Indian tribes for repatriation;
- 513 • That in the future, whenever these items were discovered on federal lands, they would be
514 returned to the appropriate tribal entity;
- 515 • That the process for repatriation would be that human remains are returned to the lineal
516 descendant and the cultural objects would be returned to the Indian tribe;
- 517 • That all proposed archaeological excavation would require a permit under ARPA, and that a
518 negotiated NAGPRA Plan of Action (POA) was a requirement for each ARPA permit issued;
- 519 • And that the NAGPRA POA would provide the legal framework for the transfer of NAGPRA
520 items out of federal custody and into tribal possession.

521 The vast majority of NAGPRA items are artifacts and features of archaeological deposits; therefore, the
522 Forest Service assigns the duties of NAGPRA compliance to the Heritage Resources Program. Similar to
523 ARPA, significance of cultural resources under NAGPRA is not related to NRHP eligibility, rather it is
524 related to the items meaning to the Indian tribe, and its physical location. NAGPRA items are considered
525 property of specific sovereign Indian nations. Sovereign Indian nations retain a corporate memory of their
526 aboriginal territorial boundaries as they pertain to current Forest system lands; therefore, the physical
527 location of a NAGPRA item is paramount in determining which Indian nation(s) are notified. It is
528 important to understand that even archaeological deposits that have been determined to be not eligible
529 for listing in the NRHP still retain the ability to contain NAGPRA items. Thus, the legal requirement to
530 comply with NAGPRA requires the forest to continue to manage all cultural sites as potentially
531 significant under this law.

532 In compliance with 43 CFR 10, the forest currently consults with 5 sovereign Indian nations, and a larger
533 Native American community, regarding NAGPRA issues. The complexity and enigmatic nature of the
534 law has led the forest to develop an Inadvertent Discovery Plan for NAGPRA items; however, we do not
535 have a forest-wide NAGPRA POA for intentional excavation. It would be helpful in future NAGPRA
536 consultation, if the forest had a MOU with each sovereign Indian nation identifying the protocols for
537 NAGPRA compliance.

538 **CURRENT CONDITION OF CULTURAL RESOURCES** 539 **ON THE SIERRA NATIONAL FOREST**

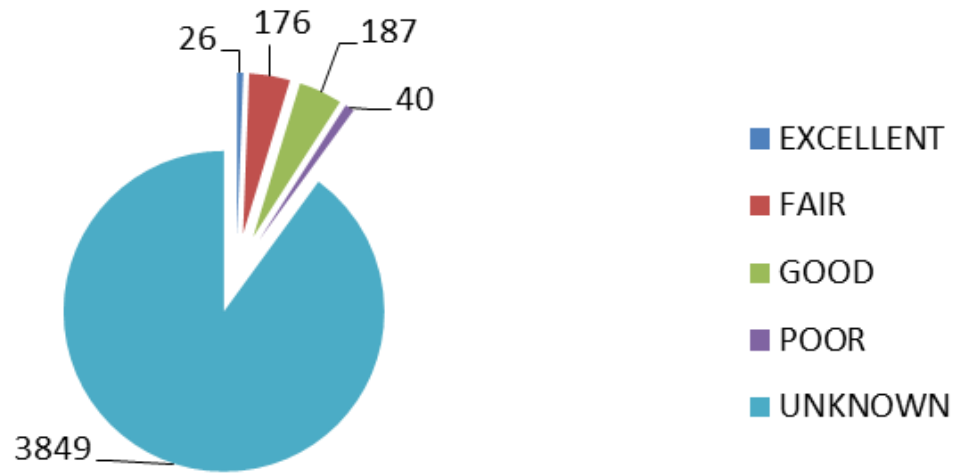
540 An important part of managing cultural resources is identifying their condition. The existing condition of
541 the resource affects its significance under the NHPA, its listing on the NRHP, and identifies what actions
542 need to occur in order to maintain, protect, and interpret it. Section 110 of the NHPA requires that the
543 forest monitor and record the condition of cultural resources in order to ensure their sustainability and
544 identify and report adverse effects.

545 Table 13.3—Cultural Resource Condition

# of Cultural Resources	Disturbance Observed	No Disturbance Documented
4291	583	3715

546

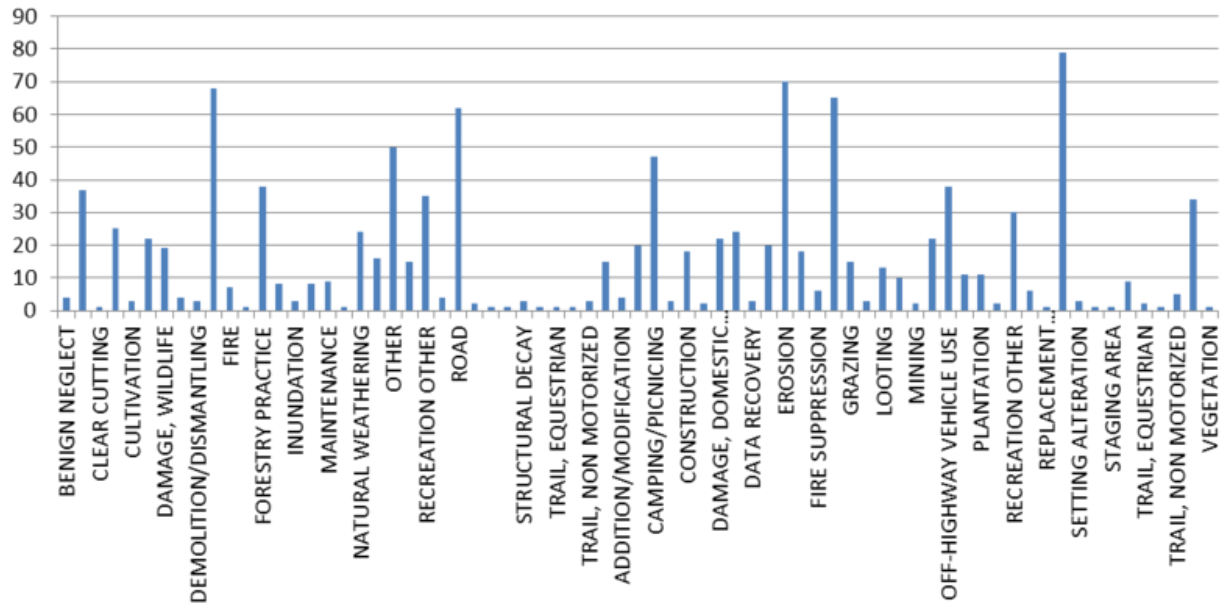
Cultural Resource Condition



547

548 Figure 13.3—Cultural Resource Condition

Disturbance Agents Reported

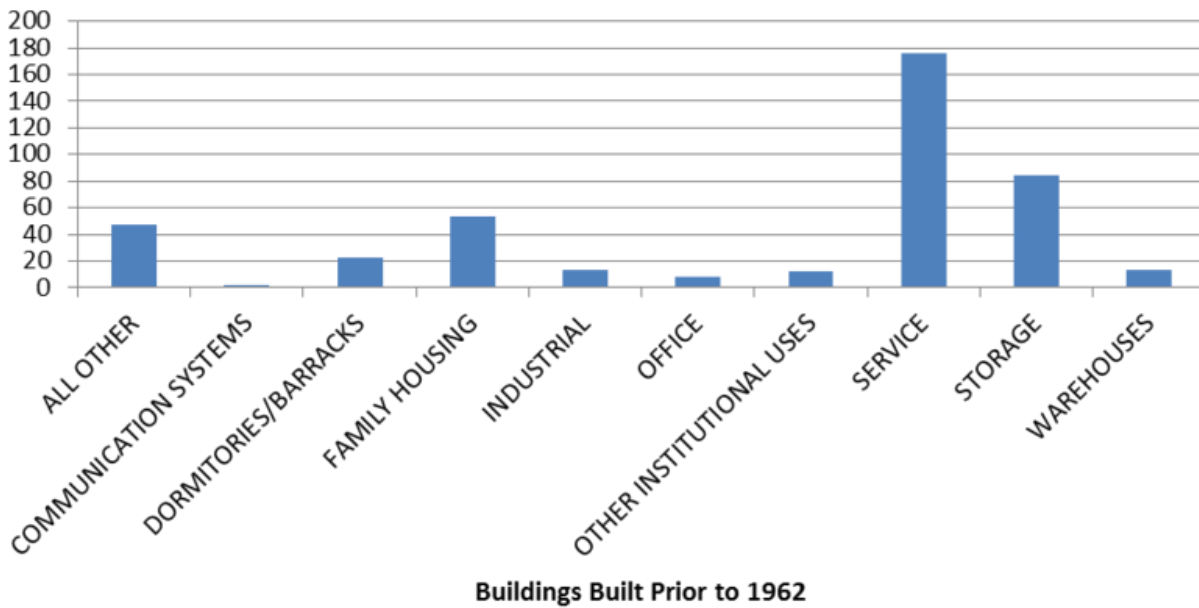


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550 Figure 13.4—Disturbance Agents Reported

551 There are no buildings that are Heritage Assets, but here are 431 Historic administrative buildings that
 552 are classified as multi-use assets.

Historic Buildings by Administrative Type

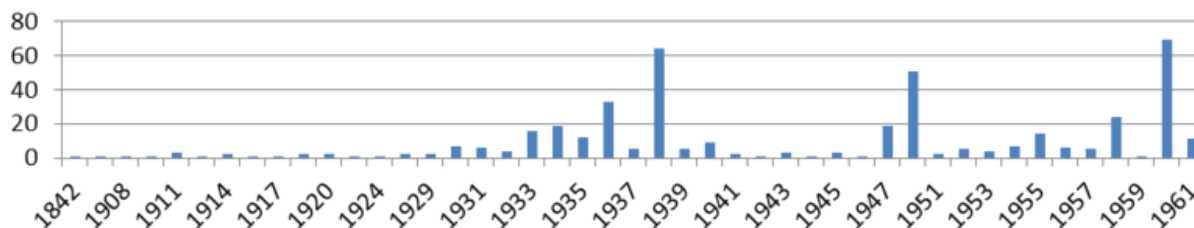


553

554 Figure 13.5—Historic Buildings by Administrative Type

555

Administrative Buildings by Age Group



556

557 Figure 13.6—Administrative Buildings by Age Group

558 Maintenance Needs for Heritage Program Assets from 2012

559 Table 13.4— The trends that affect the condition of or the demand for cultural and historic
560 resources or cultural uses.

FY2012	Deferred Maintenance	Annual Maintenance	Operations Needs	Capital Improvement Needs
Outstanding	0	0	0	0
Accomplished	0	875	0	0

561 The contribution of cultural uses or cultural and historic resources to social, economic and
562 ecological sustainability

- 563 • Archaeological deposits serve as archives of scientific data documenting past climatic conditions.
- 564 • Archaeological deposits serve as the only source of scientific data documenting past human
565 adaptations to climate change.
- 566 • Archaeological deposits, historical records, and traditional ecological knowledge provide
567 baseline information for ecological restoration/sustainability projects.
- 568 • Cultural resources provide socio-economic enhancement to rural communities by offering
569 opportunities for employment and income from heritage tourism and recreation.
- 570 • Cultural resources provide socio-economic enhancement to tribal communities by supplying
571 materials for artisans/craftsmen, herbal and medicinal wild craft industries, native foodstuff
572 industries, and opportunities for heritage tourism and recreation.
- 573 • Cultural resources provide religio-political enhancement to tribal communities by providing
574 opportunities for traditional ceremonies and religious practices that strengthen the community’s
575 sense of place and self

- 576 • Cultural resources are a primary component of the SNF’s mandated trust responsibility to Indian
577 tribes

578 **2. EXISTING INFORMATION SOURCES**

579 Relevant existing internal information may be produced by a local archaeologist with access to the Forest
580 Service INFRA database. Internal information sources utilized for this assessment include:

- 581 1. Sierra National Forest, Heritage Resources Program INFRA database
582 2. Sierra National Forest, Heritage Resources Program Heritage GIS layers
583 3. Sierra National Forest, Heritage Resources Program site records
584 4. Sierra National Forest, Heritage Resources Program archaeological reconnaissance report records

585 External information sources utilized for this assessment include:

586 The following Memorandum of Understandings (MOUs) and Programmatic Agreements (PAs) were
587 utilized;

- 588 • MOU between the Sierra National Forest and the North Fork Rancheria of Mono Indians,
589 • MOU between the Kings River Ranger District of the Sierra National Forest and Members of the
590 Holkoma Band of Mono Indians of the Cold Springs Rancheria (aka. Haslett Basin), ++
591 • MOU between the Sierra National Forest and the Mariposa County Historical Society,
592 • MOU between the Sierra National Forest and the Central Sierra Historical Society,
593 • MOU between the Sierra National Forest and the Big Creek Huntington Lake Historical
594 Conservancy
595 • First Amended Regional Programmatic Agreement (PA) among the U.S.D.A. Forest Service,
596 Pacific Southwest Region California State Historic Preservation Officer, and Advisory Council on
597 Historic Preservation regarding the Process for Compliance with Section 106 of the National
598 Historic Preservation Act for Undertakings on the National Forests of the Pacific Southwest
599 Region.

600 SNF Tribal Relations records documenting consultation with:

- 601 • Southern Sierra Miwuk Nation,
602 • Table Mountain Rancheria of Yokuts Indians,
603 • Picayune Rancheria of Chukchansi Indians,
604 • North Fork Rancheria of Mono Indians,
605 • North Fork Mono Tribe,

- 606 • Mono Nation,
- 607 • Sierra Mono Museum,
- 608 • Dumna Wo-wah
- 609 • Big Sandy Rancheria of Mono Indians,
- 610 • Cold Springs Rancheria of Mono Indians,
- 611 • Dunlap Band of Mono Indians
- 612 • SNF Cultural Resources Overview

613 Trends That Affect The Condition of or The Demand for Cultural and Historic Resources or Cultural
614 Uses.

615 Historically, Region 5 and the SNF have viewed cultural resources through the framework of legal
616 compliance with Section 106 of the NHPA. Consequently, agency direction has been focused on avoiding
617 direct physical effects to cultural resources, and ensuring confidentiality of their locations. Under this
618 system, cultural resources were well-defined features and objects that fit reasonably into a material
619 context of stone, bone, metal, and glass, and a prioritized qualification system of “eligible” or “not
620 eligible” for the National Register. Recently, however, agency direction has undergone a tectonic shift in
621 philosophy due greatly to the increased promulgation of law, regulation, and policy by congress, the
622 president, and the agency. Additionally, the United Nations has issued the United Nations Declaration
623 on the Rights of Indigenous People (UNDRIP), and the United States fully endorsed the resolution in
624 2010. Since much of the new laws, regulations, policies, and resolutions, deal with Native American
625 definitions and uses of cultural resources; it is timely that the SNF is revising its current Forest Plan.
626 However, it also means that we are entering uncharted waters for those types of cultural resources that
627 we have heretofore not managed. At the time of this writing, some of these new regulatory directives are
628 literally only days or weeks old; therefore, there is little to no qualitative or quantitative information
629 regarding trends that affect their condition or the demand for their use. Nonetheless, some general trends
630 are recognizable and the effects to the resources from unaltered management direction can be
631 qualitatively described.

632 There are six overarching trends that are driving change over the next 10-20 years and maybe beyond.
633 These trends are:

- 634 1. A warming climate,
- 635 2. A growing population,
- 636 3. A decreasing federal budget,
- 637 4. An increasing demand by California Native American tribes for access to and use of traditional
638 and sacred cultural resources and places,
- 639 5. An increasing interest by the public in their heritage, and a consequent demand for heritage
640 tourism,

641 6. And a decline in the economic viability of rural America.

642 Climate Change

643 According to various lines of research, the climate of North America in general and the southern Sierra
644 Nevada in particular, has been warming since the middle part of the 19th century. It is anticipated that
645 this warming trend will continue for some time. The effects of a warming climate on cultural resources
646 vary with the type of resource. Generally, warmer and drier climatic regimes produce changes in the
647 vegetation community. Noticeably, conifers tend to die off while oaks and chaparral species thrive. With
648 the decrease in moisture, there is an increase in wildfire and subsequent erosional activity.

649 The current management direction to avoid cultural resources during fuels treatments and timber
650 removal activities has led to some unexpected adverse results, namely an unnaturally dense vegetation
651 growth on archaeological sites. The SNF, in an effort to avoid impacting cultural resources, has excluded
652 archaeological sites from fuels and vegetation treatments for approximately 30 years. This policy of
653 protection has allowed vegetation to grow unchecked on the sites, while the surrounding area has been
654 treated; thereby, concentrating fuels on these cultural resources. If this management direction is not
655 altered in the future, these cultural resources are more likely to experience adverse effects due to the
656 following:

- 657 • Higher intensity burns during wildfires,
- 658 • Difficulty in access for traditional gathering and ceremonial activities,
- 659 • And impacts to the integrity of setting of National Register eligible historic properties.

660 Recreational Use

661 Recreational use has both a positive and a negative effect on cultural resources. The negative effects will
662 be addressed here, and the positive effects a little further down at 13.1.4.6 Recreation/Heritage Tourism.

663 Population growth in the central San Joaquin valley has increased sharply over the past 20 years with no
664 indication of a decline in the future. The area's largest city, Fresno, is California's fifth largest
665 metropolitan area; however, according to census results from September 2012, remains its poorest and
666 the nation's second poorest (based on number of people living below the poverty level). Logically, as the
667 population in the gateway communities adjacent to the SNF increases, the demands for recreation,
668 especially local, low-cost recreation, will also increase. Cultural resources are impacted by a variety of
669 recreational activities; however, direct physical damage is generally the most destructive. Many existing
670 recreational facilities are currently located on or near cultural resources, and their impact-free
671 management is problematic. Increased use and demand by a growing population will inevitably require
672 the expansion of existing infrastructure. More people mean more trails, more roads, more campgrounds,
673 and potentially more adverse effects to cultural resources. As demand for recreation increases and agency
674 budgets decrease, the ability of the SNF to meet its legal mandate to protect and preserve these
675 nonrenewable resources will be challenged.

676 Looting/Vandalism

677 Unfortunately, this illegal activity is on the rise. Many members of the public are unaware that removing
678 historic and prehistoric artifacts from the forest is a crime. On the other hand, there are those people who
679 are aware that it is illegal, and it is their intent to steal government property to resale it. While some
680 looting occurs by uninformed and curious members of the public, the others are actively conducting
681 excavations on prehistoric sites, and even dismantling historic mines and mills to sell for scrap. In
682 combination, regardless of whether the intent is benign or malicious, the impacts to cultural resources
683 are cumulative and irreparable. You cannot create an 8,000 year old village, once it is gone, it is gone
684 forever. As the population increases, the number of looting and vandalism incidents is on the rise.
685 Currently, the SNF is stretched to respond appropriately to the reports of looting incidents. Projected
686 budgetary shortfalls and decreased staffing over the next 10-20 years will exacerbate the problem. These
687 types of activities are adverse effects to cultural resources, and they are felonies. If there is no change in
688 management direction in the near future, the SNF will not be able to meet its legal mandate under the
689 law to protect these resources from criminal activity. This is tantamount to benign neglect and is itself an
690 adverse effect to cultural resources.

691 Unauthorized Marijuana Cultivation

692 Currently there is little data regarding effects from this illegal activity on cultural resources. Primarily,
693 these activities are conducted in secret both by the growers and the law enforcement officers that combat
694 them. The eradication of illegal plantations, their subsequent clean up and restoration, are exempt
695 undertakings under the R5 Programmatic Agreement and not subject to Heritage Program review. What
696 is certain is that marijuana cultivation on NFS lands is increasing. Law enforcement activities tend to
697 concentrate on a few forests at a time. This strategy is successful in temporarily limiting the activity on
698 the targeted forests; however, as the law enforcement focus shifts to other forests, the growers return to
699 their old plantations.

700 Impacts to cultural resources are three-fold. First, there is the direct impact of ground disturbing
701 activities, such as the excavation of holding tanks and small ponds; second, the impacts to plant and
702 animal species that are important cultural resources for Native Californians; and third, the presence of
703 armed felons in the forest is both dangerous and intimidating, effectively blocking access to gathering
704 areas and ceremonial places. Native Californians frequently will pull traditional plant cultural resources
705 through their mouths during processing. Excessive use of rodenticides, chemical fertilizers, and
706 pesticides by the growers, pollute the ground and water systems making the traditional gathering of
707 certain plants hazardous. The illegal hunting and killing of totemic and sacred animals (e.g. bears,
708 coyotes, eagles, and hawks) further degrades important cultural resources and limits essential social and
709 religious elements from the environment that the Native Californians require for the continuation of their
710 culture.

711 As illegal marijuana cultivation increases the likelihood that significant cultural resources are being
712 adversely affected increases. Under current management direction, impacts to cultural resources are not
713 being inventoried, analyzed, and reported; therefore, there is no accountability for compliance with
714 NEPA, NHPA, ARPA, or NAGPRA. If this management direction continues for another 10-20 years,
715 irreparable damage may be occurring with no documentation or mitigative actions in place. The cultural
716 resources will simply be allowed to be damaged or possibly destroyed with no accountability under the
717 law.

718 Native Californian Traditional Use

719 For decades the SNF has had an exemplary relationship with the local Native Californian tribal
720 governments and community, holding regularly scheduled information sharing and consultation
721 meetings, as well as having an “open door” policy to them for issues and concerns. Tribal people actively
722 gather traditional resources, conduct religious ceremonies, and consult with the SNF over our planned
723 activities and projects. In support of traditional gathering activities and religious practices, the SNF
724 annually issues 100s of tribal gathering cards, and has for many years issued special uses permits for the
725 biannual Haslett Basin Bear Dance, and the annual Mono Trail Walk. Recently, with the addition of the
726 Dinkey and Willow Creek Collaborative Forest Landscape Restoration projects, the local tribes have
727 begun to take a more active role in assisting forest management with the addition of their traditional
728 ecological knowledge (TEK). Traditional knowledge about prescribed burning to enhance forest health,
729 and meadow restoration to improve watersheds, are two areas of TEK that the SNF is currently using in
730 demonstration projects.

731 The relationship between the California Native American tribes and the SNF is based in Constitutional
732 law, and is part of our trust responsibility to them. Therefore, our management direction is determined
733 more by the promulgation of new regulation and policy than it is by a new land management plan.
734 Looking forward to the next 10-20 years, the SNF will still redeem its trust responsibility to the
735 California Native American tribes, regardless of whether there is a new forest plan or not. However, what
736 needs to be recognized is the changing political and social landscape that places traditional use on a
737 collision course with other uses, and the consequences for forest management. Namely, the increasing
738 population in general will be placing higher demands on forest resources regardless of whether its
739 recreation, forest products, or facilities and infrastructure. For example, plant species that are critical
740 components of Native Californian culture are also highly prized by other members of the public; and
741 traditional religious practices require solitude and secrecy, increasingly hard items to provide on a forest
742 where the size and scope of activities is increasing, but the land is not.

743 Based on local, regional, and national interest in traditional aboriginal land use by Native Americans, it is
744 projected that Native Californian traditional use of SNF lands will intensify over the next decade or two.
745 Without a clearly thought out, comprehensive, and flexible land management plan, the outlook for the
746 next 10-20 years will likely see increased conflicts between Native California traditional uses and the
747 Forest Service land management policy of multiple uses.

748 Recreation/Heritage Tourism

749 This is the section where we look at the positive aspects of recreation and its effect on cultural resources.
750 As the population in the area increases, so has the interest that the public and the tribes have in the
751 management and interpretation of their heritage. One of the more obvious avenues of public interest has
752 been in the area of volunteerism. Over the last 3 years, heritage volunteerism has witnessed an
753 exponential leap from around 100 hours to approximately 8,000. This increase is due in part to excellent
754 programs like the California Archaeological Site Stewardship Program (CASSP), and Passport-in-Time
755 (PIT), as well as active engagement by the SNF Heritage Resources Staff with the public and tribes.
756 Looking at the overarching trends listed earlier, it is apparent that the population in the plan area is
757 growing, and the demand by them for local and low-cost recreation activities is increasing. What may
758 not be as apparent is the critical role that management direction of the Heritage Resources program can

759 have on the socio-economic enhancement of our local communities and the benefits this will have for our
760 tribal, state, and local governmental partners.

761 When the NHPA was first passed in 1966, one of the driving forces was the concept of public
762 archaeology. Public archaeology has come to mean different things to different people; however, the
763 enduring belief that there should be a tangible, educational and recreational benefit to the public for the
764 expenditure of public funds on cultural resource management, is the most common characterization. In
765 the ensuing years since the passage of the NHPA, cultural resource management has focused primarily on
766 protection and the interpretive/recreational benefit has subsided. More recently, the concepts of heritage
767 tourism or cultural heritage tourism have developed in response to the recognition that people like to
768 visit heritage sites, and experience different cultures while vacationing. While there is no generally
769 accepted definition of heritage tourism, it basically refers to the activity of focusing travel on places
770 where you can experience the people and events of the past. According to the Community Heritage
771 Group website, national studies indicate that 40% of all people visit historic sites when they travel.
772 Demographic data indicate that the aging population is contributing to this trend. Over the last decade
773 most countries and many states in the US have developed some program to attract heritage tourism into
774 their area. For example, within the current plan area, the Mariposa County Plan recognizes the need to
775 identify historic districts, and develop them for tourism. This, in essence, is heritage tourism. The
776 benefits of heritage tourism on local economies, especially, economically depressed rural communities,
777 can be significant, since it is reported that the heritage tourist stays longer, spends more, and is more
778 respectful of the local community.

779 Current management direction does not address the need to engage in public archaeology or assist our
780 local tribal and governmental partners with heritage tourism. If there is no change in management
781 direction for the next 10-20 years, then the increasing public demand for these experiences will not be
782 met. Additionally, the ability to assist our local partners with the economic revitalization of rural
783 American communities in the plan area will be diminished.

784 Wildland Fire Suppression

785 The effects of wildland fire suppression on cultural resources are different from the effects of wildfire.
786 Suppression activities have two components that adversely affect cultural resources. The first
787 component, physical ground disturbance associated with dozer lines, safety zones, drop points and
788 heliports, directly impacts cultural resources by removal and alteration of the physical integrity of design,
789 materials, and setting. These impacts are potentially destructive to all categories of cultural resources.
790 The second component, the application of aerial retardant, introduces potentially toxic chemicals and
791 dyes into the environment. This type of suppression activity primarily impacts plant and water cultural
792 resources, as well as petroglyph/pictograph and sacred sites. Fortunately, the Sierra National Forest has
793 not experienced the number of catastrophic wildfires that other forests in the region have; however, with
794 the climate warming up, this is likely to change. Trend analysis for the next 10-20 years indicates an
795 increase in the frequency and severity of wildfire in the Sierras. Current management direction deals with
796 impacts to cultural resources from suppression activities through an effective system that documents
797 those impacts and mitigates their effect. What is missing is the recognition of many of the Native
798 Californian resources as cultural resources, and an agreement document with our tribal partners for what
799 mitigative measures would be acceptable. If management direction remains unchanged for the next 10-20
800 years, then there is an increased likelihood that significant Native Californian cultural resources will be
801 adversely affected with little to no documentation and mitigation.

802 **3. REFERENCES**

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