

3.2 HERITAGE RESOURCES

Heritage resources are archaeological, historical, paleontological, and Native American items, places, or events considered important to a culture, community, tradition, religion, or science. Archaeological and historic resources are locations where human activity measurably altered the earth or left deposits of physical or biological remains. Examples of prehistoric resources include arrowheads and other stone tools and debris from tool making, fire hearths, hunting and gathering camp locations, Native American trails and rock art sites, whereas examples of historic resources include livestock tending camps, pioneer roads and trails, and homesteads. Paleontological resources include vertebrate, invertebrate, and plant fossils. Places of concern to Native Americans societies include religious ceremonial areas, sacred places, including burial grounds and other places essential for the preservation of Native American traditional cultures.

The planning area is named after Jack Morrow, who had the reputation of being a common thief, swindler, and gunfighter. Although only limited formal cultural resources inventory has been conducted in the planning area, several significant resources and some important patterns of spatial distribution of archaeological resources have been identified (Map 64). Important historical resources and localities important to Native Americans have also been identified.

Legislative mandates require that cultural resources be considered during all undertakings on BLM land and that proposed land uses initiated or authorized by BLM avoid inadvertent damage to federal and nonfederal cultural resources. Authority to protect heritage resource sites is prescribed by numerous legislative mandates (Section 1.6.5), of which the National Historic Preservation Act (NHPA) of 1966, the Antiquities Act of 1906, the National Trails System Act of 1968, the American Indian Religious Freedom Act (AIRFA) of 1978, and the Archaeological Resources Protection Act (ARPA) of 1979 are a few of the key statutes.

Furthermore, Section 110 of the NHPA requires federal agencies to take a proactive role in identifying, evaluating, and nominating historic places for inclusion in the National Register of Historic Places (NRHP). Although funding for Section 110 work has been quite limited, the BLM has taken a number of steps to ensure proactive management such as identification, marking and interpretation of historic trails, designation of ACEC related to historic places including the South Pass National Historic Landscape ACEC and the White Mountain Petroglyphs ACEC, and identification of a number of places of concern to Native Americans and consultation with tribal representatives regarding those resources.

BLM has also strengthened its ongoing partnerships with the Wyoming State Historic Preservation Office (SHPO), and with several Native American tribes, to improve its appreciation of the contextual framework within which historic properties are evaluated. Historic properties are identified by several means including consultations, historical literature review, and on-the-ground inventory. As historic properties are identified, they are integrated into the SHPO data set for future reference and consideration in planning processes.

3.2.1 Historic Trails

The National Park Service administers congressionally designated National Historic Trails found in the planning area (Map 64). However, management of federal lands containing congressionally recognized trails is left to those agencies that have jurisdiction over the lands on which the trails occur (in this case BLM). BLM approved the Oregon/Mormon Pioneer National Historic Trails Management Plan in 1986, which governs management of these resources. BLM is preparing a statewide National Historic Trails context study to help identify and manage significant historic trail resources. BLM is also in the process

of consulting with the SHPO and National Park Service concerning additional guidance for management of these resources.

3.2.1.1 South Pass

Beginning in the winter of 1812–1813, the South Pass, located in the northeastern part of the planning area (Map 64), “became indelibly written in the annals of American history” (Devoto 1943). The gradual ascent of South Pass from the east along the Sweetwater River provided a relatively easy route across the towering Rocky Mountains. South Pass would allow hundreds of thousands of emigrants to move from the nation’s eastern seaboard and central prairies to the fertile farmlands of western coastal valleys and rich hardrock mining bonanzas throughout the west. Historically, South Pass was used first by fur traders for easy entry into the river basins of the central Rocky Mountain region. Eventually over one-half million people and probably five times that many livestock traversed South Pass in their migration to the west coast. In 1959, Congress designated the South Pass National Historic Landmark in recognition of the importance of the pass to the pioneer migrations across the American west.

3.2.1.2 Oregon and California Trails

The drive to settle the Pacific Northwest and California would eventually give the United States an upper hand in control of territory claimed by the British Empire and the newly independent nation of Mexico. Beginning in 1838, people moved into Oregon to claim fertile farmlands in the Willamette Valley. Meddling in local political affairs by American citizens living in Mexico’s territory of Alta California soon resulted in California’s fall under the influence and eventual political domination of the United States. The discovery of gold near Sutter’s Fort in northern California and the resulting swarm of settlers during the gold rush of 1849 for all intents and purposes cemented California’s future as an American possession. The Oregon Trail and California Trail, which are located in the same corridor over South Pass and pass through about 20 miles of the planning area, were designated by Congress as National Historic Trails in 1978 and 1992, respectively.

3.2.1.3 Mormon Pioneer Trail

In 1847, pioneers of the Church of Jesus Christ of Latter-Day Saints, better known as Mormons, traveled over South Pass to settle in the valley of the Great Salt Lake in present-day Utah. This was the beginning of the migration of more than 70,000 Mormons and the colonization of the vast area that was to be known as Deseret. Eventually Mormons came to dominate the economy and politics of what would eventually become the states of Utah and Nevada, as well as significant portions of present-day Idaho, Wyoming, Arizona, and even California. The pioneer route of the Mormon Trail, used by Brigham Young’s initial party in 1847, was designated a National Historic Trail by Congress in 1978. Within the planning area, the Mormon Pioneer Trail is located in the corridor over South Pass.

3.2.1.4 Pony Express Trail

The Pony Express route was designated a National Historic Trail in 1992 in recognition of its significance, but more so because of the romance of this short-lived operation that carried the United States mail from settlements in the East to the west coast during the Civil War. This helped to preserve political control over western regions by the United States Government. Within the planning area, the Pony Express Trail is located in the corridor over South Pass.

3.2.2 Native American Sites

University of Wyoming professor emeritus George Frison (1971) postulates that pottery recovered from the Eden-Farson site (Section 3.2.4.3) was made by Shoshone people. It is known that several Native American tribes, in addition to the Shoshone, were also present in the region in the late 18th and early 19th centuries, including the Ute, Bannock, Crow, Blackfoot, and to a degree the Arapaho. Tribes from the Northern Plains, Great Basin, and Columbia Plateau, as well as European Americans participated in fur trade rendezvous held along the Green River, located within 100 miles of the planning area. It is also likely that other groups, including Athapaskan-speaking ancestors of the modern-day Navajo and Apache people of the Southwest, passed through this region only a few hundred years before Europeans arrived in North America.

The White Mountain Petroglyphs site, located in the southwest corner of the planning area, contains historic and prehistoric images carved into rock. Images of human figures in several different styles may indicate some time depth to the site, although all the rock art is thought to have been drawn in the past 500 or so years (Tanner and Vlcek 1995) during what archaeologists call the Firehole Phase. Native American traditional elders have expressed interest in the White Mountain site and several other rock art locations in the greater Killpecker Creek area. At the request of tribal elders, the exact locations of sensitive Native American sites and the religious practices they may represent are kept confidential to protect them.

Several times during consultations, both tribal councils and elders pointed out the importance of wildlife, especially elk in the Jack Morrow Hills area. The time depth of Native American appreciation of the Steamboat elk herd seems evident at White Mountain Petroglyphs. A number of renditions of elk are depicted in an amplified scale compared to warriors on horseback, bison, tipis and other features. The fact that these drawings of elk are very detailed, and that they are roughly five times larger than people and other animals depicted at the site, reinforces the contention by modern Native Americans that the Steamboat elk herd has long been important to Native American people of the area.

The unique setting of mountain vistas, volcanic cones, and flat top mesas against a backdrop of white drifting sand dunes provides a spiritual experience for Native Americans. Several areas are identified as having landscape characteristics that typically are associated with respected sites. Although these areas have been roughly delineated, no attempt has been made to identify specific sites that may be of concern to traditional Native American peoples. Traditional elders have expressed interest in several landforms, including Killpecker Sand Dunes, Steamboat Mountain, Steamboat Rim, White Mountain Rim, Essex Mountain, Monument Ridge, and Boars Tusk within the planning area; the North and South Table Mountains and the Leucite Hills immediately to the south of the planning area; and Pilot Butte west of the planning area. Consultation visits with traditional elders indicate that these landmarks and the landscape vista of which they are a part are associated with the physical remains of a number of respected places associated with Native American religious practices.

The term “respected places” was first used by a Shoshone source to describe places that are of interest to individual tribal members and should be respected by them. These places are not high profile places but rather are often simply a few rocks in a pile on a ridge, or something similar. The term can also encompass a broad range of physical features including stone cairns, alignments such as medicine wheels, and rock art sites. For some Shoshone, the term “respected place” would apply to any place with any evidence of ancient habitation. A respected place may indicate where a single Native American, at some time in the distant past, may have made a prayer or an offering, or it may mark the place of a significant event in this individual’s life. Respected places, therefore, are not always significant to the entire tribe; however, upon seeing the feature, tribal members would respect the place because it was important to the individual who created it. Some relationship of these features to natural landscapes such as mesas is

recognized by Native American sources but the precise nature of this association is presently not well understood. Research is continuing into these connections between culture and landscape.

Many respected places known to the BLM are not identified in the JMH CAP because they are often very small, inconspicuous features and are extremely vulnerable to destruction. These places are therefore identified by BLM specialists only on a need-to-know basis when they are near a proposed BLM action. In these cases, BLM consults with tribal representatives and often takes steps to protect these locations even though they often would not qualify for the NRHP under any of the criteria in NRHP guidelines, as sacred sites under the AIRFA, or under the provisions of the much less defined terms in E.O. 13007.

Consultation with the Wyoming State Historic Preservation Officer indicates that there is not enough information to determine which of these respected places may be NRHP eligible Traditional Cultural Places (TCP) or sacred sites as defined under AIRFA and E.O. 13007. TCPs are properties associated with cultural practices or beliefs of a living community that are rooted in that community's history and are important in maintaining the continuing cultural identity of the community (USDI, 1998c). Even though some of these sites may not qualify as TCPs, BLM believes they do qualify for the National Register under Criteria A, because their apparent antiquity and complexity indicate a level of "association with events, activities, or patterns" important in American history. These sites also often contain huge amounts of information regarding Native American cultures, and therefore BLM believes they also qualify for the NRHP under Criteria D. The BLM has conducted considerable research into these issues over the past 15 years, and this historical information has been presented in several forums including academic publications and conference papers.

Sacred sites are specific, discrete, narrowly delineated locations on federal land that are identified by a Native American tribe, or Native American individual determined to be an appropriately authoritative representative of a Native American religion, as sacred by virtue of their established religious significance to, or ceremonial use by, a Native American religion. E.O. 13007 requires that the tribe, or the authoritative tribal representative, inform the federal agency of the importance of the site. This guidance generally requires a location to have some degree of ongoing use over time by more than a few Native peoples; therefore, the identification of a feature as having possibly been used by an individual or even a family at some time in the past probably does not qualify the place as a sacred site. Nearly all of the sites described in this section, and otherwise known in the planning area, were identified first by BLM archaeologists or consulting archaeologists who made Native Americans aware of them. The net effect has been that tribal authorities are now aware of specific places that associate with places known only vaguely from tribal traditions and oral history and most important tribes are now using these places in their attempts to revitalize their culture and religions and to increase the self-esteem of tribal young people.

3.2.2.1 Indian Gap

A site of concern to traditional Native American elders is the historic Native American Trail between the Ute Reservation in Utah and the Eastern Shoshone Reservation in the Wind River Basin. The name "Indian Gap Trail" was derived from the gap between Essex Mountain and Steamboat Mountain through which the trail passes. The precise antiquity of the trail is unknown, but historical records show the trail on the 1884 General Land Office plat for the area known as Indian Gap, and it is mentioned by a Native American historian as having been used until about 1906. Another source advised that Shoshone traveled the trail to haul coal from Rock Springs to their reservation at Fort Washakie in the early years of the 20th century. The Indian Gap Trail is a significant historic resource and may or may not also be a Traditional Cultural Property. To date, aerial reconnaissance has revealed a potential route of the trail; however, the route has not been verified on the ground, nor has it been mapped.

3.2.2.2 Native American Consultation

The AIRFA and the NHPA are procedural statutes requiring agency officials to take into account concerns of Native Americans regarding management of places of concern for religious, cultural, or historical reasons. These laws encourage a proactive consultation process between agency officials and Native American representatives. However, the legislation also recognizes that agency officials will not always be able to completely accommodate the wishes of Native American peoples.

The intent of consultation efforts is to foster respectful discussion aimed at resolving potential conflicts by avoiding areas of concern or by developing mitigation strategies that will lessen adverse effects to the extent possible. Both the AIRFA and the NHPA recognize that total avoidance of areas of concern will not always be possible; however, the laws and their implementing regulations encourage federal agencies to accommodate the needs of Native American peoples, especially where religious practices are concerned, to the extent possible without violating existing laws, regulations, and other preexisting mandates. While the BLM acknowledges the requirement to consult with tribes, it is also incumbent upon tribal representatives to bring places of concern to the attention of BLM officials.

Native American consultation with tribal elders is appropriate when identifying resources that may be important to tribal people represented by those elders. Consultation efforts have developed between the tribal governments of the Eastern Shoshone Nation, Uintah-Ouray bands of the Northern Ute Tribe, Shoshone-Bannock Tribes, and Northern Arapaho Tribe and the BLM Rock Springs Field Office. In some cases other tribal entities may also be involved in consultation with BLM.

BLM specialists have done extensive historical, ethnographic, and archaeological research into the Native peoples who occupied the Green River Basin in the past 10,000 plus years to identify the appropriate tribes to consult. Naturally, knowledge of more recent (e.g., the protohistoric period) human habitation of the area is far more developed than the understanding of prehistoric times.

This research indicates that three of the four tribes BLM consults with most extensively (e.g., the Ute-Aztec speaking Eastern Shoshone, Shoshone-Bannock, and Ute) have the greatest time depth in this region. The Northern Arapaho are known to have been in the area on a less continual basis for some time but not to have had the high degree of affinity with the area that the Shoshonean groups had.

Since at least the mid-nineteenth century, the Arapaho have been in the area and they are known to have contested to some degree with the Shoshone groups for control of the area. It is expected that Arapaho use of the area increased after they came to the Wind River Reservation in 1878. Before that time there was occasional Arapaho presence in the area often times for the purpose of raiding and warring with the Shoshone. The Arapaho presence in the JMH CAP planning area was likely never as strong or continuous as the Shoshone groups.

The Crow similarly contested for this area to some degree over many years in the past. The Crow also were integral partners in a cursorily documented trade relationship with the Shoshone groups. Indeed, many historians and anthropologists suggest a trading network covering the entire American West. Most believe a central foci of this network was centered in the Green River Basin where Ute (and later Comanche) traders brought horses acquired in the Southwest to trade with their Shoshone cousins who in turn traded them with Crow intermediaries who eventually traded with Mandan, Hidatsa, and other Lakota groups in the Missouri River Basin to the Northeast. At no time is it believed that the Crow had an extensive and permanent presence in the Green River Basin. The Crow, it could be argued, did have a considerably greater affinity with the Wind River-Big Horn Basin regions to the north where they contested for control of the area with the Shoshone and perhaps other groups, including at times the Blackfeet.

Likewise, the Blackfeet were present at times in the Green River Basin, sometimes trading, but more often warring with Shoshone occupants of the region. The Blackfeet presence in the area is probably somewhat earlier than extensive Crow presence. The Blackfeet are known to have been involved in the fur trade early in the eighteenth century, and at times they traded, especially for horses, with Shoshone. At that time and well into the nineteenth century there was much raiding among tribes across the West, mostly in quest for horses and all the power (real and ideological) that horses brought to the Plains Indian and Columbia Plateau cultures, which reached their zenith in the nineteenth century.

Between 1824 and 1840, EuroAmerican fur traders connected with the probably already long established trade network, and the famous fur trade rendezvous developed. Much of the fur trade during those years was centered in the Green River Basin attracting members of numerous tribes to the region for varying durations. Participants in the fur trade included individuals from almost every tribe in the American (and indeed Canadian) West. If anything, the tribes of the Columbia Plateau (Nez Perce, Flathead, Cayuse, et al.) were more strongly represented in this process than most of the Plains tribes (e.g., Cheyenne, Arapaho, and Lakota). The Blackfeet, while present, were probably represented somewhat less than the Plateau groups, the Crow, and the resident Shoshone societies.

These many other groups' presence in the Green River Basin was never permanent and each group always maintained stronger affinity with other regions of the West. Based on this knowledge, the BLM offices in the Green River Basin consult most extensively with the Eastern Shoshone, Shoshone-Bannock, Ute, and Arapaho tribes that BLM believes had substantial historic occupancy of the region. According to BLM guidance, tribes that had a "short-term or transitory use of the lands" (i.e., the Green River Basin) are not to be the primary focus of consultation efforts. Nonetheless, efforts have been made to reach out to other groups such as the Medicine Wheel Alliance.

The Comanche have long been recognized as closely related to the Eastern Shoshone, but only recently has the continuity of their presence in the Green River Basin been identified. This recognition resulted from BLM-initiated investigations of a rock art site in the Rock Springs Field Office area, though some 25 miles south of the JMH CAP planning area. When the level of Comanche presence in the area and the potential for Comanche sites in the area were recognized (in 2001), the BLM began to invite them to participate in consultation processes more often. Unfortunately, their present-day location in Oklahoma may somewhat limit their participation in these processes. This is partly because departmental policy does not allow the BLM to financially assist tribal representatives in participating in the consultation process. Efforts are being made, however, to have more ethnographic studies completed in the Green River Basin, and BLM anticipates involving the Comanche in these studies.

3.2.3 Paleontological and Archaeological Resources

The limited inventory of the planning area has identified approximately 1,000 cultural resources localities within the region, estimated to represent 2 percent of potential localities in the region. Despite this, some important patterns of resource distribution are apparent, particularly for archaeological sites.

The BLM manages paleontological resources for their scientific, educational, and recreational values and mitigates adverse impacts to them as necessary. In general, it is permissible to collect reasonable amounts of common invertebrate fossils from the public lands for non-commercial purposes, and to collect limited amounts of petrified wood as outlined in 43 CFR 3622. The Department of the Interior has administratively determined that the collection of vertebrate fossils requires a permit. Paleontological permits are issued under the authority of the Federal Land Policy and Management Act (FLPMA), and such permits are generally issued only to qualified paleontologists. The Tertiary volcanic and the pre-Cambrian igneous rocks have no potential for paleontological resources. The sand dunes and alluvial deposits in the planning area are unlikely to contain fossils because of their recent age. Common

invertebrate fossils (clams, etc.) are known to occur in the Cretaceous rocks of the Rock Springs Uplift, and scattered fragments of dinosaur fossils have been found in the Lance Formation on the Rock Springs Uplift (Breithaupt 1982). These rock formations are found at the southern edge of the JMH CAP planning area and have a similar fossil potential. Vertebrate fossils are known to occur in the Fort Union and the Wasatch formations around Bitter Creek, Wyoming. The American Museum of Natural History, the University of Colorado, and other institutions have collected numerous primate and other small mammal fossils from these formations. The Fort Union Formation has some potential for fossils but is largely buried under the sand dunes within the planning area. The Wasatch Formation composes much of the lower elevations within the planning area; it may have some potential for fossil occurrences. The Tipton Shale Member (Green River Formation) has a persistent layer of freshwater snails at its base (*Goniobasis* and *Viviparus*) and fossils may be present elsewhere in the planning area.

3.2.3.1 Paleosol Deposition Area

A region of soil deposition, known as the paleosol deposition area, dating back over ten thousand years to the end of the Pleistocene Ice Age occurs in the western portion of the planning area. Indications suggest that this depositional pattern may also extend across the southern edge of the planning area along the flanks of the Killpecker sand dune field, as well as along the Pacific Creek drainage basin in the northern part of the planning area. A number of extremely significant archaeological resources, including the Finley and Krmopotich sites, are located here. Because the soil unit occurs across broad regions of the planning area, similar sites of great antiquity and scientific significance should be expected where this stable soil regime is preserved.

The Finley and Krmopotich archaeological sites are not typical of archaeological sites in this region. They hold cultural evidence from some of the earliest inhabitants of the North American continent and are some of the most intact manifestations of such archaeological evidence known anywhere on the continent (Frison 1998). Many of these sites are deeply buried and have little if any surface manifestation. An array of archaeological methodologies will need to be implemented if resources like Finley and Krmopotich are to be located before they are impacted by development. Unless scientists (geomorphologists and archaeologists) understand the genesis of the Killpecker dune field and the broad ancient soil deposit associated with it, they will never be able to fully understand its significance, much less that of the archaeological material it contains. Predicting the location of archaeological remains within these deposits is beyond the grasp of science at the present time.

The protohistoric Eden-Farson site is another kind of archaeological manifestation observed in the planning area. The site sits on top of the stable soil deposit in the area where the Finley and Krmopotich sites are located, rather than being buried within those soils. The Eden-Farson site contains archaeological evidence of a large hunter-gatherer winter encampment, including remains of winter shelters, pottery, and a wide array of stone tools and bones from antelope that were apparently a major portion of the winter food supply.

Radiocarbon dates from the Eden-Farson site indicate that the site was probably occupied immediately before Euro-Americans first came into direct contact with Native Americans in this region (about 200 to 300 years ago). No Euro-American artifacts were recovered from the Eden-Farson site. It is assumed that direct contact between Native American and Euro-American cultures had not occurred in this region at the time the Eden-Farson site was occupied. However, journals (Morgan 1964) from early Euro-American traders, including William Ashley's men, especially Jedediah Smith, mention the presence of two large Native American encampments in this region. Smith identifies one camp as Crow and the other as Shoshone.

3.2.3.2 Archaic Sites

The planning area also has a number of archaeological sites that are younger than the PaleoIndian-aged Finley and Krmpotich sites. “Archaic” sites ranging from 2,000 to 7,000 years in age are known to occur in the region. The CK Adams site, as an example, contains a series of archaeological manifestations that were located both on the surface and buried in stratigraphic contexts. A limited excavation of the site was undertaken to salvage several hearth features that were rapidly eroding and to test the area for in-place buried materials. Because the effort was undertaken in an emergency situation, BLM has not fully studied and reported the results of the effort. The state archaeologist who conducted part of the salvage reported his results, which are due to be published in the near future (Miller 1998).

Perhaps the most important information gleaned from the CK Adams site is that stratified sites dating from the late prehistoric period through the archaic period should be expected in the Pacific Creek drainage basin. This portion of the planning area contains buried soils that are being crosscut by modern drainage channels, including Pacific Creek, resulting in the exposure of archaeological manifestations.

The stable soil deposit in the Pacific Creek basin seems somehow associated with the Killpecker dune field, but the nature of that association is not fully understood. However, although sites along Pacific Creek do hold archaeological deposits dating back 7,000 years, they do not appear from present evidence to have PaleoIndian deposits (i.e., from 7,000 to 12,000 years before present). Because stratified deposits are the best source of information about changes in human behavior over long periods of time, sites like the CK Adams site are quite significant.

3.2.4 Other Cultural and Historical Resources

3.2.4.1 South Pass National Historic Landmark and South Pass Historic Landscape

The significance of South Pass in the development of the United States as a nation was cause for designation as a National Historic Landmark in 1959. Upon its designation, no attempt was made to designate precise boundaries for the landmark.

In 1984, the National Park Service proposed a boundary encompassing approximately 5,500 acres, of which nearly 1,000 acres were privately owned. Local landowners, fearing the preservation mandate of the National Park Service, protested the proposal, which eventually was not pursued by that agency. It was then up to BLM to develop management prescriptions designed to protect the South Pass National Historic Landmark, which lies within its land management jurisdiction.

To ensure that the intent of the Congressional National Historic Landmark designation was not compromised, BLM developed the South Pass Historic Landscape within the Green River Resource Management Plan (GRRMP) (USDI 1997). The management objective for the South Pass Historic Landscape is to protect the visual and historical integrity of the historic trails and surrounding viewscape. Management prescriptions for the South Pass Historic Landscape ACEC prohibit development that would be visible within 3 miles of the historic trails corridor. A Geographic Information System (GIS) analysis of the vista indicates that within an arbitrary 3-mile distance from the main National Historic Trail corridor, about 23,000 acres are visible from the trails, while about 29,000 acres are shielded from view by topography.

It is anticipated that refinements in viewshed modeling technology, and additional knowledge regarding historic trail locations may change the configuration and acreage of the South Pass Historic Landscape somewhat. As these refinements are identified, the information would be included in the GRRMP through maintenance actions. Boundary adjustments other than refinements or minor adjustments would

require further analysis and if necessary an amendment of the ACEC boundary and management plan (for example, a net change of more than 10 percent [e.g., 5,000 acres]).

3.2.4.2 South Pass Historic Mining Region

Immediately following the Civil War, a rather significant discovery of gold was made in the South Pass region. By 1869, hundreds of prospectors had converged on the area and several small communities had been developed. The most important of the settlements was South Pass City, which today is a State Historical Park. Because the transcontinental railroad had just been completed between Omaha, Nebraska, and Sacramento, California, commerce with the new gold fields could be linked with the larger national economy much more easily than for the earlier historic trails network. This certainly did not mean, however, that wagon roads were obsolete. A network of roads soon developed to connect railheads on the Union Pacific Railroad in southern Wyoming within the South Pass region. South Pass City is located a few miles east of the planning area, but some historic resources associated with mining activity and community development, such as roads, are located in the JMH CAP planning area.

3.2.4.3 Expansion Era Roads

By 1870, roads to the gold fields had been started from three railheads on the Union Pacific: Point of Rocks, Green River, and Bryan. These became known as Expansion Era roads, linking communities along the railroad with newly developing mining, agricultural, and military settlements in the central Rocky Mountains (Map 64). Remnants of the three Expansion Era roads to the South Pass region cross the planning area, as do roads to ranching communities (such as New Fork in the upper Green River Basin). Expansion Era roads also run through the planning area from Rock Springs to military posts established to administer the Wind River Indian Reservation. Several stage stations and freighter's camp locations associated with these Expansion Era roads are known, including Freighters' Gap, Fourteen Mile, and The Wells within the planning area. Although the general routes of the Expansion Era roads are known, and some are marked on General Land Office plats, the physical integrity and historical significance of these resources have generally not been evaluated.

3.2.4.4 Ranching-Related Historic Sites

Soon after the Expansion Era road network began to develop, cattle and sheep ranching became important to the region's economy. Several early ranching-related historic sites are located within the planning area. The best-preserved ranching-related site on BLM-administered public lands is the Crookston Ranch, which includes several historic structures. The Green River RMP designates this site for special management for the interpretation of the region's ranching history. Numerous other less impressive sites related to the history of pastoral agriculture, including small, mostly unsuccessful homesteaders sites; shepherd camps and shearing corrals; horse trapping facilities; and irrigation systems to support production of wild grass hay, are represented in the planning area. However, the most ubiquitous agricultural-related site is the common shepherd or cowboy campsite, which today consists of only a small scattering of historic artifacts across the landscape.

3.2.4.5 The Tri-Territory Marker

The Tri-Territory Marker is located on the northeast side of Steamboat Mountain within the core area of the JMH CAP planning area. This monument marks the site where the Oregon Territory, Mexican Territory, and the Louisiana Purchase had a common boundary in the nineteenth century. A modern structure marks the site, commemorating its important national historical geographical location within Wyoming. The marker was placed and is maintained by the Rock Springs Kiwanis Club in cooperation with BLM. BLM has received a number of requests for information about this location, and it should be