

# **Lake Powell Pipeline Project Draft Environmental Impact Statement**

## **Supplement Number 2 Visual Resources: New Data and Analysis**

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## **Southern Paiute Visual Resources**

This analysis focuses on Southern Paiute visual resources. The proposed pipeline stands to have adverse impacts on important Paiute viewsapes throughout the APE. This section notes that there are four ceremonial viewsapes that potentially could be affected directly, and these are: (1) The pilgrimage trail to Milk Mountain, (2) the Pioneer Gap ceremonial landscape, (3) Pipe Springs ceremonial landscape, and (4) Elephant Foot and Indian Knoll located within the Kanab Creek Traditional Cultural District.

All landforms within the LPP APE have high levels of cultural sensitivity for Southern Paiute people. The ability to see the land without the distraction and the disruption of construction activities and later revegetation efforts from cultural vista vantage points is essential for the spiritual interactions between Paiute people and their traditional lands. The cultural vista vantage points are special high points found within a ceremonial landscape such as a mountain peak at the end of a pilgrimage trail, a lunar/solar observatory atop a knoll overlooking an open plain, or a high butte used in power and knowledge acquisition. Cultural vista vantage points are unique powerful Southern Paiute places.

Views from cultural vista vantage points contribute to the meaning of a given location and to ceremonial activity. Views combine with other cultural resources to produce special places where power is sought for pilgrimage, medicine, and other types of ceremonies. Views can be of any landscape but more central viewsapes are experienced from high places such as mountain tops, buttes, and on the edges of mesas. Southern Paiute viewsapes tend to be panoramic and are made special when they contain a highly diverse topography. The viewsapes are tied with songscapes and storyscapes especially when the vantage point has a panorama composed of multiple locations from either a song or a story. Key in the Southern Paiute experience is not only solitude but also unobstructed views. Successful ceremonies involve sending prayers from one land feature across the landscape to other physical and spiritual places.

### **The Milk Mountain Pilgrimage Trail and Visual Resources**

The pilgrimage to Milk Mountain (also known as Molly's Nipple or *Kavaicmwaac* in Southern Paiute) is a large integrated cultural resource that is located within the LPP APE. This pilgrimage trail originates along the Paria River near traditional Southern Paiute agricultural communities. Once pilgrims prepared themselves spiritually and physically for their journey, they headed west towards Catstair Canyon and as they exit this narrow canyon, they travel northward up Five Mile Valley until they reach the trail's first major water source, Five Mile Spring. From Five Mile Spring, the pilgrims are able to see Milk Mountain for the first time and as a result they leave offerings and send prayers across the landscape towards the mountain peak. After conducting ritual activities at Five Mile Spring, the pilgrims followed the hydrological system towards Kitchen Coral Wash and then ultimately towards the top of Milk Mountain.

The viewscape from the cultural vista vantage point from the top of Milk Mountain is a critical component of the pilgrimage trail ceremony. From the mountain top, pilgrims can see major nearby landforms such as Mount Trumbull, Kaibab Plateau, and the Vermillion Cliffs. Additionally, from the cultural vista vantage point, pilgrims are able to see places located along the pilgrimage trail such as portions of Five Mile Valley and Five Mile Spring. Pilgrims would send prayers not only to the regionally prominent landscape features but also to back to the places previously visited during their

journey to the top. Any development activity such as pipeline construction and later revegetation activities within the APE would cause a disruption in the sanctity of the landscape and in the flow of prayers.

### **Pioneer Gap/Ipa Cultural Landscape and Visual Resources**

The Pioneer Gap/Ipa Cultural Landscape contains three main components, (1) Ipa (Navajo Well), (2) Puha'gant Kanihype (the Shaman's House), and (3) Cliff Rim Panels – rich in rock peckings and paintings, ceremonially deposited items, medicinal items, ceremonial minerals and rocks (white paint source, and petrified wood), and critical viewsapes. The SPAC believes that these places are connected through *Puha'gants'* (shamans or medicine men) use activities such as the acquirement of spirit helpers, ceremonial activities, and healing.

This landscape has two cultural vista vantage points that contribute to cultural use. These vantage points are located at the Puha'gant Kanihype and the Cliff Rim panels. During ceremony, Puha'gants send their prayers out from these two areas south across the landscape from Pioneer Gap and out into the APE. Even after a Puha'gant has passed on their prayers continue flow across the landscape thus the ceremonial activities continue. Therefore, it is necessary to minimize impacts to the viewscape.

### **The Kanab Creek Traditional Cultural District and Visual Resources**

The Kanab Creek Traditional Cultural District (TCD) extends from Jacob Canyon in the east, Yellowstone Mesa in the west, to Hack Canyon to the south, and at the start of Kanab Creek Canyon in the north (Figure 1). The TCD includes places for ceremony, practicing medicine, living, and farming. There are also natural resource use areas, places where notable historic events occurred, and places of spiritual importance. Viewsapes are vital resources for this cultural district, especially for ceremonial activities conducted at Indian Knoll and on top of Elephant Foot.

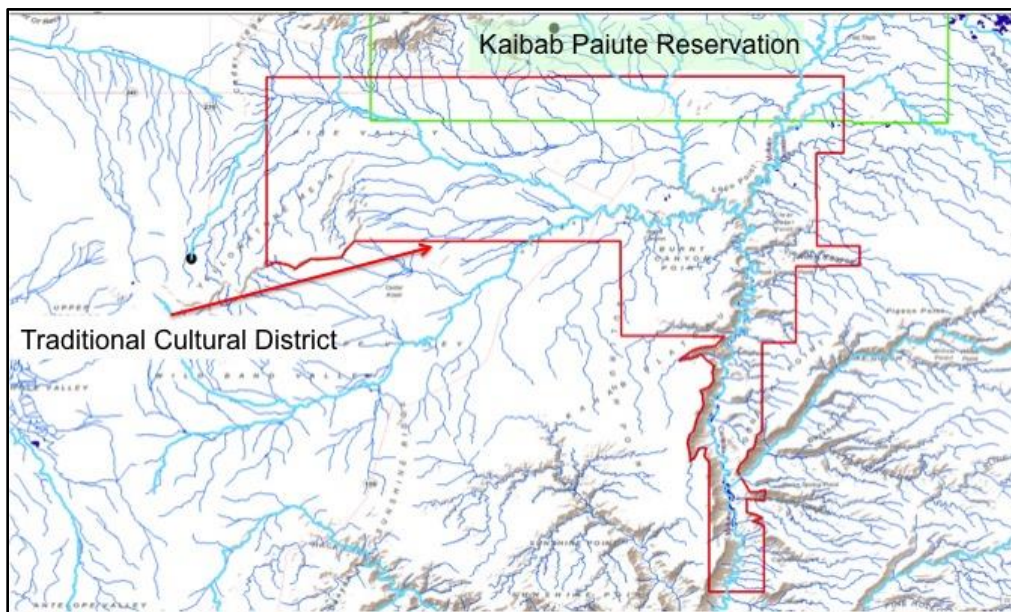


Figure 1 Map of the TCD

The Southern Paiute Advisory Committee believed that the astronomical markers are clear indicators of ceremonial activities associated with the movement of celestial bodies, time keeping, and spiritual learning. These astronomical alignment peckings were used during certain times of the year, such as the solstices.

Committee members also commented on the connection between this area and nearby Kanab Creek (*Kanav'uipi*) in that the Indian Knoll peckings are similar to ones found near the Ghost Dance Site, which is part of the Kanav'uipi landscape. Kanav'uipi was visited by Southern Paiute elders and Dr. Stoffle in the mid-1970s. During this time, they visited the site during the Summer Solstice in which they observed sunlight shining on the peckings at a specific angle.

At Indian Knoll, Southern Paiute astronomers used the astronomical markers as their ceremonial vista vantage points as they would track the position of the sun and other celestial bodies by using the horizon as a guide in their measurements. The view from Indian Knoll looking south across Pipe Valley is a necessary component to time keeping ceremonies.

Elephant Foot, also known as *Wutiviungkunt* in Southern Paiute, is one of the most prominent features within the TCD. It has been a destination place for those seeking power and knowledge associated with time keeping and astronomical movements since time immemorial. It is believed that Wutiviungkunt is a place for learning and acquiring knowledge of the sky and time keeping. From Elephant Foot, Puha'gants are able to view places like Kanab Creek, Pipe Springs, and Indian Knoll. If the viewscape is altered, this action will hinder the effectiveness of the prayers and it will cause disruptions.

### **Pipe Spring Cultural Landscape**

Pipe Spring National Monument (Pipe Spring NM) has long been a culturally significant landscape to the Kaibab Southern Paiutes. This landscape incorporates the Vermillion Cliffs, including an important ceremonial high point and a deep canyon. When aboriginally used by Paiute people, four large artesian springs emerged from just below the cliffs and flowed east, south, and west for significant distances. Today, this area is best understood through Kaibab Paiute oral history and the presence of extensive archaeological remains. The latter includes a canyon (Muupits Canyon) with walls covered by complex peckings and paintings, a series of multistory mounded masonry structures, subterranean pit houses, a large underground earthen kiva-like structure, and an extensive array of farming field houses with associated stone materials and pottery. This place is clearly bounded although it is physically and spiritually related to other areas, most of which can be seen from this location.

Traditionally, prayer fires were lit and used in ritual activities at the ceremonial high point which is near the Powell Marker at the top of the mesa. Fire was used to communicate information about ceremonies, especially coordinating the timing of activities. A Puha'gant would also send prayers across the landscape to other culturally important places within the APE such as Elephant Foot, Indian Knoll, and Kanab Creek and to places beyond the APE such as Mount Trumbull. These viewscales were and continue to be a critical dimension of this culturally significant area.

### **Impacts-Highway Alternative vs. Southern Alternative**

Based on ethnographic data, impacts to visual resources will be greater along the Southern Alternative than along the Highway Alternative. The Southern Alternative has largely been undisturbed and the viewscape has been minimally obstructed. Potential pipeline construction would adversely impact the important visual resources and cultural places. If the Highway Alternative is chosen, there will be less impacts to the visual resources located within the APE. Revegetation, if completely successful, would partially mitigate visual impacts.