

DOCKETED

| | |
|-------------------------|---|
| Docket Number: | 09-AFC-07C |
| Project Title: | Palen Solar Power Project - Compliance |
| TN #: | 200226 |
| Document Title: | Alfred Figueroa email providing Factual Info by La Cuna Aztlan Sacred Sites Protection Circle ISO Opposition to Project |
| Description: | N/A |
| Filer: | Tiffani Winter |
| Organization: | Californians for Renewable Energy |
| Submitter Role: | Intervener |
| Submission Date: | 8/20/2013 10:51:33 AM |
| Docketed Date: | 8/20/2013 |

Stora, Christine@Energy

From: Alfredo A. Figueroa [lacunadeaztlan@aol.com]
Sent: Monday, August 19, 2013 3:09 PM
To: Stora, Christine@Energy
Cc: paticuna@msn.com; lacunadeaztlan@aol.com; cory@briggslawcorp.com; boyd.michaele@gmail.com
Subject: Opposition to Proposed Palen Solar Electric Generating System Project Amendment
Attachments: Attachments to Letter to Christine Stora.doc

Follow Up Flag: Follow up
Flag Status: Flagged

RE: Preliminary Staff Assessment for Cultural Resources for the Proposed Palen Solar Electric Generating System Project Amendment-Public Workshop July 22, 2013 UCR Extension, Palm Desert Campus

Dear Ms. Stora:

My name is Alfredo Acosta Figueroa and I am one of the Chemehuevi Tribal Monitors of the sacred sites. I am the Elder/Historian/Coordinator of La Cuna de Aztlán Sacred Sites Protection Circle and a member of Californians for Renewable Energy (CARE).

La Cuna de Aztlán Sacred Sites Protection Circle is comprised of 13 indigenous and culturally aware individuals including an anthropologist and archaeologist who mostly reside along the Colorado River from Needles down to Yuma and are dedicated to protecting these sacred sites.

During the public workshop meeting of July 22, 2013, I made a power point presentation that revealed the sacred sites that are surrounding the Chuckawalla Valley where the Palen project is proposed to be built.

We are sending you factual information by La Cuna de Aztlán Sacred Sites Protection Circle to support why we are in opposition of the proposed Palen amendment project.

In 2008, La Cuna de Aztlán Sacred Sites Protection Circle entered into a Memorandum of Understanding (MOU) with the Bureau of Land Management to be guardians of the sacred sites. The MOU specifies the formation of partnership of Bureau of Land Management, Southern Low Desert Resource Conservation and Development, La Cuna de Aztlán Sacred Sites Protection Circle and Blythe Chamber of Commerce and Tourist Information Center for the protection of cultural resources including the world famous Blythe Giant Intaglios, as well as over 300 geoglyphs (intaglio), thousands of petroglyphs, hundreds of pictographs, surrounding mountain images and several hundred sacred sites that are located along the Colorado River extending from Needles, California down to Yuma, Arizona.

The Chuckawalla Valley is the major prehistoric and ethnographic transportation corridor in the Western Hemisphere. This is where the Palen Solar Power Site is proposed.

For the past 58 years, we have been studying the place of origin of the Azteca/Mexica, which is Aztlán/Chicomoztoc/Huehuetlapallan/Tamoanchan in the surrounding Palo Verde/Parker Valleys. The following is a brief history of where these sacred sites are located and what they mean to the creation story of the local indigenous tribes and Azteca/Mexica history.

The majority of these Sacred Sites and pictures relate to the surrounding area of the Chuckawalla Valley I-10 corridor. The I-10 Highway in Eastern Riverside County parallels some of the most sacred trails that connect many of the sacred sites that are located within the area. These trails lead from the Colorado River Mule Mountains to Eagle Mountain range (at the Joshua Tree National Park) and from the Creator's Throne on Black Rock Peak (10 miles west of Blythe, CA) that leads to Corn Springs (Tulla) in the Chuckawalla Mountains.

The lower Colorado River Basin Valleys have been the home of many different indigenous linguistic families which at one time or another left and returned to the area. They went on their journey to the four directions. Their migration is symbolized by the Nahui-Ollin meaning four directions in the Nahuatl language. Some of the nations settled permanently in the area and others such as the Athapaskans left the Colorado River. Some went north to Alaska before the last Ice Age according to Chief Gary Harrison of the Athapaskan tribe. Other nations such as the Olmeca went south thousands of years ago. The Chichimeca followed afterwards, then the Tolteca, Yaqui, and finally the Mexica in the 12th century, approximately 1160 AD. Some of the nations have gone full circle returning to the Colorado River (Krober 1976).

There are five native reservations in the Lower Colorado River Basin Valleys which include Fort Mojave near Needles, California to the North; Chemehuevi; Colorado River Indian Tribes; Quechan; and Cocopah, south of Yuma. Of these five, the Mojave and Chemehuevi are most prominent in the Palo Verde/Parker Valleys.

Each Native Tribe has a unique identity and interpretation of the creation given to them by the Creator. Yet, all the tribes relate to the same cosmic tradition of the Creator. The oral cosmic cultural traditional knowledge is still in tack despite the years of the policy of "*Kill the Indian, Save the Man*," by the United States Government.

Thanks to the Native Mexica cultural tradition, the Uto-Aztecan still has a few Pre-Hispanic codexes that relate to the Creation Story on the lower Colorado River Basin Valleys. We have been able to compare them with the surrounding mountains, geoglyphs, petroglyphs, pictographs, the cosmic events of equinoxes and solstices in the Palo Verde/Parker Valleys and the local indigenous oral history.

For the Mexica, there would not be any authentic history if it wasn't backed up by the cosmic archetype. The visible part and the invisible of reality correspond mutually.

The majority of these sacred sites extend west to the San Jacinto Mountains; east to Tonopah/Aguila, Arizona; north to the Avi-Kwamé Spirit Mountain, northwest of Laughlin NV; and south to the Gulf of California.

The Aztec sunstone calendar is the monolith relic that has the most documented history of the world. The major glyphs on the Sunstone are geographically located in the surrounding mountains of the Palo Verde/Parker Valleys. The Five Suns depicted in the Aztec sunstone calendar all have a beginning and an ending and are inter-related with Tamoanchan (Granite Peak), approximately 45 miles northwest of Blythe and approximately 30 miles north of the Palen Project proposed site. Granite Peak is where the cosmos meet Earth. When you see Granite Peak from West Blythe, it looks exactly like a pyramid that is between the Little Maria and Big Maria Mountains on the right and the McCoy Mountains on the left. This is where cosmos meet Earth. In the Nahuatl language, it is called Tamoanchan. "Ta" relates to Tata which means grandfather and it represents the cosmos. "Moan" means merging and "chan" relates to chante which means house. In other words, Tamoanchan relates to the spirit descending down to Mother Earth which is manifested in the geoglyphs that are in the McCoy wash where the Blythe Solar Millennium and McCoy Solar Power projects are proposed.

The following is an excerpt of the book, *Tamoanchan/Tlalocan Places of Mist* written by Alfredo Lopez Austin that relates to Tamoanchan:

"The Earth and the Sky were created, from the body of Cipactli, and with them was also established, along with the great division of the feminine and the masculine of the cosmos, the four posts, represented by trees or gods, or men, were converted into the roads of the gods. They were the roads of the gods because through their hollow trunks flowed the opposite divine essence (man/sun and woman/earth) they flowed between the two halves of Cipactli."

Seeing the falling of the sky over the Earth, all four were ordered to make through its center of Earth, four roads to be able to enter and raise up the sky and to get help. Four men were created. One was called Cuauhtémoc; the other, Itzcoal; Izmalli; and the other, Tenexochilt. Cuauhtémoc is the southeast corner of the Nahui-Ollin for the four directions (swastika image). Cuauhtémoc's Nagualli (your animal spiritual representation) is the eagle during the descending Sun. The translation of Cuauhtli is Eagle and Temoc is descending. Cuauhtémoc means Descending Sun (Eagle) which is manifested by the sun descending on Eagle Mountain.

The Descending Sun when seen from the Ripley Intaglio during the Summer Solstice (June 21) sets on a large V that is on the southeast side of the Eagle Mountain range inside of Joshua Tree National Park. The V is the origin of Dragon Wash (the dragon represents Quetzalcoatl, the Plume Serpent). The Plume Serpent descends down from the V where the sun sets.

At the base on the right hand side of Eagle Mountain where Dragon Wash spreads out into the Chuckawalla Valley are the petroglyphs that depict the story of the Descending Sun (Cuauhtémoc) and on the mountainside to the east and above the petroglyphs you can see the large image of Tezcatlipoca's (night) Big Nose that overtakes day at sunset.

The four corners of the base of the sky falling are shown in the Borgia Codex Plate 72, and its Earth's cosmic duality geographical site is Granite Peak. This is where sky meets earth and gives the image of the X or hourglass appearance. The top V of the X represents the cosmos and the upside down V of the X represents Granite Peak and Mother Earth.

Other mountain ranges in the area have also kept their native names, such as the Chuckawalla Mountain Range located south of Eagle Mountain (Near Desert Center, California). Chuckawalla means "*Cuetzpalin*" in Nahuatl and in Spanish it means "*Lagarto*" or "*Lagatijo*" and in English it means lizard. *Cuetzpalin* is the fourth day on the 20-day Aztec Sun Stone Calendar. There is a small ridge outcropping in Desert Center which represents the lizard Chuckawalla (Hence the name of the mountains) but it is called "*Alligator Ridge*."

Next to Granite Peak are the Palen Mountains and they are very sacred. In the Nahuatl language, they are called "HueHue-Talpallan" which Hue means ancient, Hue again means ancient, and Talpallan means reddish Earth. Altogether this means "the ancient, ancient reddish Earth where the Creator, Quetzalcoatl descends at sun down during one of the ending of the suns.

You can see this image in the center of the Palen Mountains. You can see that it has a large image of a wrinkled reddish face looking towards the west. At the base of the Palen Mountains there is a large arroyo that has a large rectangular 20x40 foot wall which has the petroglyphs and is called the Mural Wash. It is facing west and among the petroglyphs is the image of the Creator descending together with Xolotl "the dog." This is the place where the Creator goes to the underworld.

The trail that leads to and from the petroglyphs of the Palen Arroyo meets with the trail that comes from the petroglyphs of the McCoy Well Springs from the east and they meet somewhere near the proposed

Genesis site. The junction of the two trails lead to Desert Center and 4.7 miles west of Desert Center is where the 13 Monuments are located. They represent "13 Acatl" which is the top section of the Aztec Sunstone calendar.

Throughout the years the Chemehuevi and other native tribes have used the Chuckawalla Mountains as a source of stone for their utensils such as the "molcajete" and "metates" (Mortar grinding stones).

According to Francis J. and Patricia H. Johnston's highly recognized research of the *University of California Berkeley, Archaeological Survey No. 37 dated April 1, 1957* gives excellent reference and general description of the 13 Monuments that are shown on top of the Aztec calendar and its sacred trails that lead all the way from the Blythe Giant Intaglios to the Coachella Valley.

Along with the sacredness of the area, the area is home to the Poorwill Bird which uses the washes and Chuckawalla Mountains to hibernate during the winter. The Poorwill bird is regarded as sacred for the Hopi and other tribes. Dr. Edmund C. Jaeger, Desert Naturalist researched the area and published several books and articles about the Poorwill bird.

The emission control laws in California are currently being met and cities are now proposing to include rooftop solar panels in each new construction within the many cities. Finally, the Federal Reserve Chairman Ben Bernanke said on February 27, 2013 that he wants to end investor perceptions that the largest U.S. financial institutions will be given taxpayer bailouts to prevent a collapse. *"We need to stop too-big-to-fail."*

Supporting our facts of opposition to the solar projects is California Energy Commission's Docket # 09-AFC-8 Cultural Resources report by Elizabeth A. Bagwell & Beverly E. Bastian supporting research stipulates that:

"Staff finds that the GSEP construction impacts, when combined with impacts from past, present, and reasonably foreseeable projects, contribute in a small but significant way to the cumulatively considerable adverse impacts for cultural resources at both local I-10 Corridor and regional levels. This analysis estimates that more than 800 sites within the I-10 Corridor, and 17,000 sites within the Southern California Desert Region, will potentially be destroyed. Mitigation can reduce the impact of this destruction, but not to a less-than-significant level."

For these reasons, and the following Indigenous, State, Federal and United Nation laws we are opposing to the Palen amendment because of their gross violation to the following:

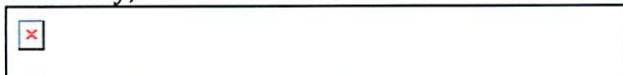
- **Inter-Tribal Council of Arizona: Resolution 0212, opposing the Department of Interior Fast-Track Polices of Renewable Energy Projects on Ancestral Homelands, June 29, 2012.** The Resolution specifies that whereas over 40 proposed solar and wind renewable energy projects are to be undertaken within a 50-mile radius of the Colorado River Indian Tribes Reservation which puts tens of thousands of acres of land within the ancestral territory homelands of CRIT as well as other Yuman tribes, at further risk of destruction.
- **National Congress of American Indians: Resolution #LNK-12-036, opposing the Department of Interior Fast-Track Polices of Renewable Energy Projects on Ancestral Homelands, June 17, 2012.**
- **Colorado River Indian Tribes Resolution and Letter to President Barack Obama: opposing the construction of Solar Power Projects within 50-miles from the CRIT Reservation boundary of February 27, 2012.**

- United Nations Declaration on the Right of Indigenous People Resolution of 2007: was adopted by the General Assembly during the 107th plenary meeting and was signed by President Barack Obama on December 15, 2010.
- Native American Sacred Places, March 6, 2003(S.B. 18)
- Native American Sacred Lands Act, June 11, 2003 (H.R. 2419)
- The Sacred Land Protection Act, July 18, 2002 (H.R. 5155)
- The Native American Sacred Sites Protection Act, February 22, 2002 (S.B. 1828)
- Accommodations of Sacred Sites and Federal Land, Signed by President Bill Clinton on May 24, 1996 (Executive Order 13007)
- Native American Graves Protection & Repatriation Act of 1990
- Archeological Resources Protection Act of 1979
- American Indian Religious Freedom Act, August 11, 1978
- The Civil Right Act of 1968
- Antiquities Act of 1906

The solar companies in their court response to the Colorado River Indian Tribes filing of a Temporary Restraining Order stipulate that there is more public interest to approve the solar sites than supporting the cultural resources. This statement shows the companies' total disregard for the above mentioned laws and discrimination against Native culture and tradition of the indigenous people.

Irreplaceable damage within the I-10 Eastern Riverside corridor has already been done by the current solar power projects especially at the Blythe Solar Millennium Site, Genesis Ivanpah and Desert Harvest. We are determined to continue our struggle to maintain a harmonious balance with Mother Earth and must preserve what has not yet been destroyed by these solar power projects.

Sincerely,



Alfredo Acosta Figueroa
 424 North Carlton Ave.
 Blythe, CA 92225
 (760) 922-6422
lacunadeaztlan@aol.com

Hard copy original to follow via USPS

(Please see included attachments)

Attachments:

1. Tamoanchan (Granite Peak)
2. Tamoanchan where cosmos X meets Earth
3. The sky falls to Earth forming the 4 corners
4. Drawing of sky meets Earth at Granite Peak "Ilhuicatlalpan"
5. Hourglass petroglyph in the Mural of Teotihuacan, the pyramids in Mexico City
6. Palen Mountain Range depicting Huehuepallan
7. Palen Mountain Wash and McCoy Mountain Wash Mural Walls
8. Tamoanchan from the Mexica Codexes
9. Painting of summer solstice on Eagle Mountain
10. Sunset on the "V" at Eagle Mountain
11. Petroglyphs at the base of Dragon Wash
12. Tezcatlipotli Big nose images
12. Image of Yohualtecuhtli Eagle Mountain
14. 1957 Photo of Patricia Johnson at 13 Monuments/2005 Photo of Alfredo Acosta Figueroa at 13 Monuments
15. Aztec Sunstone Calendar depicting 13 Monuments
16. Creator's throne
17. Corn Springs petroglyphs
18. Huemac's face on the Westside, South end of McCoy Mountains

1.



Tamoanchan


"Granite Peak"

By: La Cuna de Aztlán Sacred Sites Protection Circle


2.

Tamoanchan “Where the Cosmos, “X”meets Earth.”

Granite Peak where the spirit of Cicimitl descends from the cosmos.



El Tosco Geoglyph, the spirit of Cicimitl descending to earth.

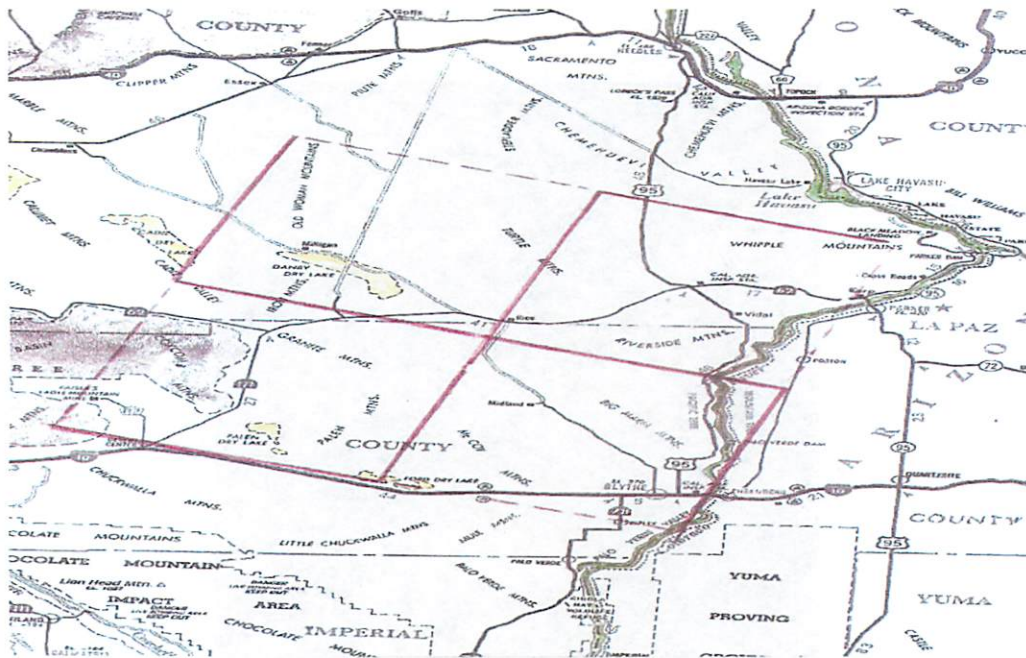
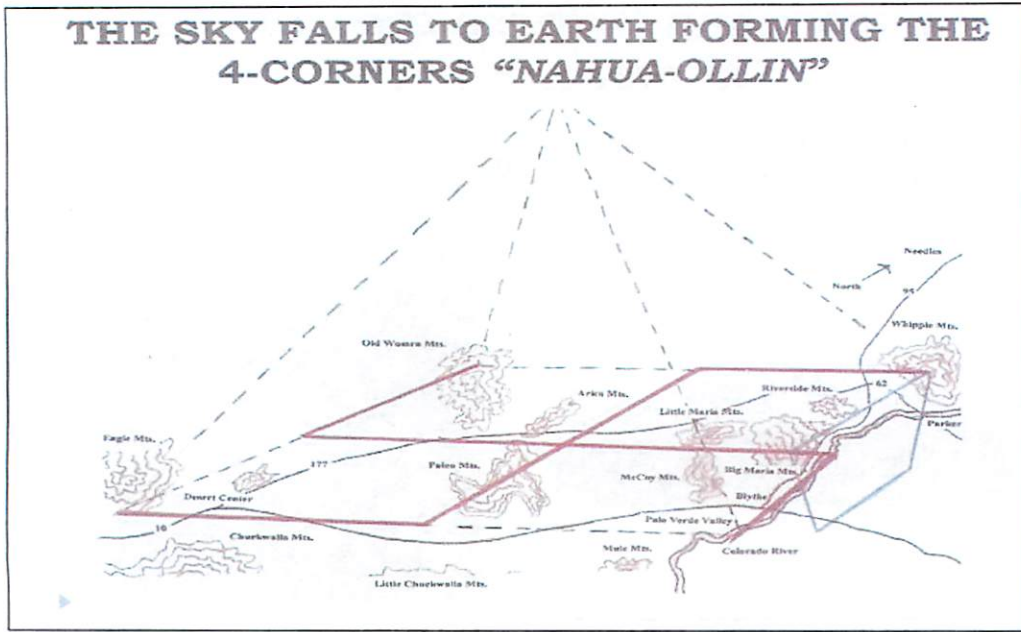


The arrow is pointing the top of the Tamoanchan Peak (Granite Peak).



Aerial photo of "El Tosco" geoglyph which is located within the McCoy Solar Power Project

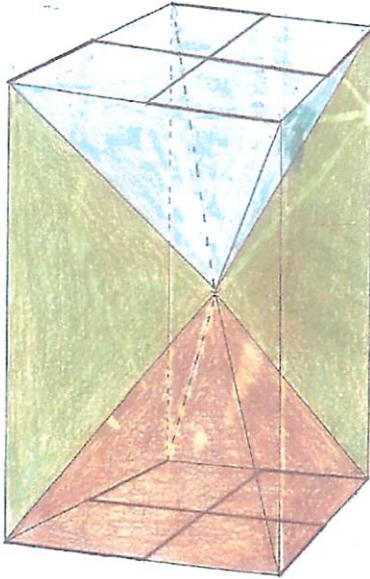
3.



Top Picture- Tamoanchan

Bottom Picture- Geographic landscape of the 4 corners that represent the location of where the sky fell.

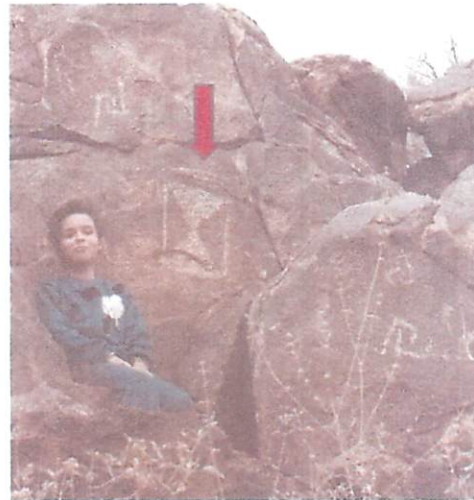
DRAWING OF SKY MEETS EARTH AT GRANITE PEAK "ILHUICATLALPAN"



- ▶ Drawing of the Hourglass image where the cosmos meets earth which symbolizes the meeting of the Creator "El Tata" coming to earth.
- ▶ The "Nahua-Ollin" at the bottom turns counter-clockwise and in the cosmos it is clockwise like the symbol on the Chemehuevi gourds.

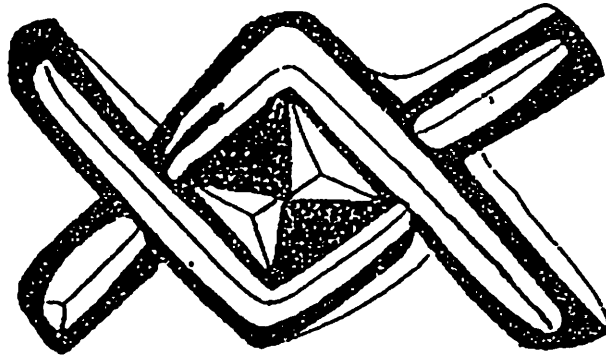
HOURGLASS PETROGLYPH SYMBOLIZING TAMOANCHAN ON THE COLORADO RIVER

- ▶ Hourglass petroglyph near Caborca, Sonora Mexico. The 3rd stop of the Mexica Migration.
- ▶ These petroglyphs are seen all over the southwest beginning in Spirit Mountain (North of Laughlin, NV).
- ▶ This knowledge was taken to all parts of the world including, Iraq where they started to build the *Tower of Babel*.

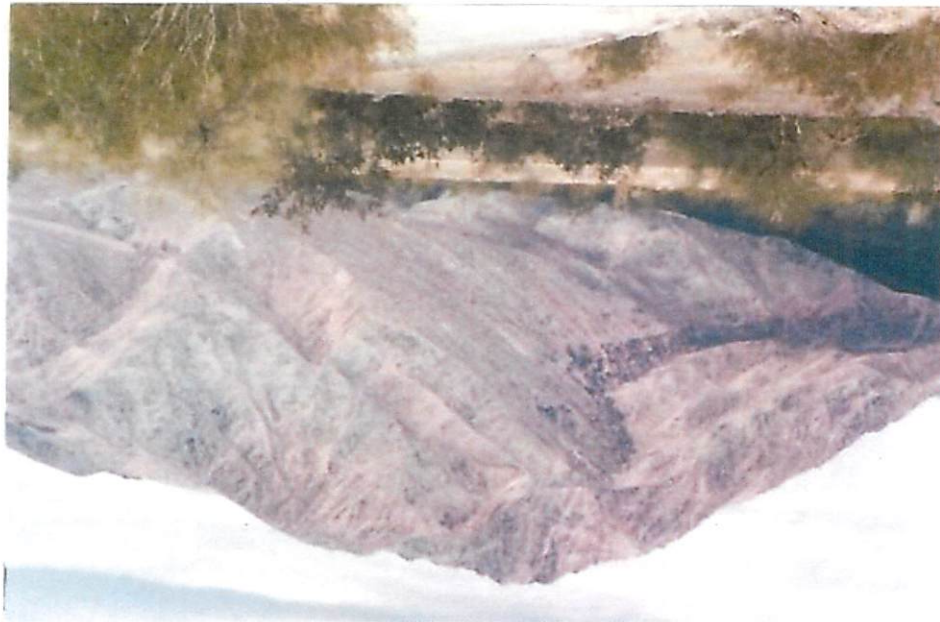


5.

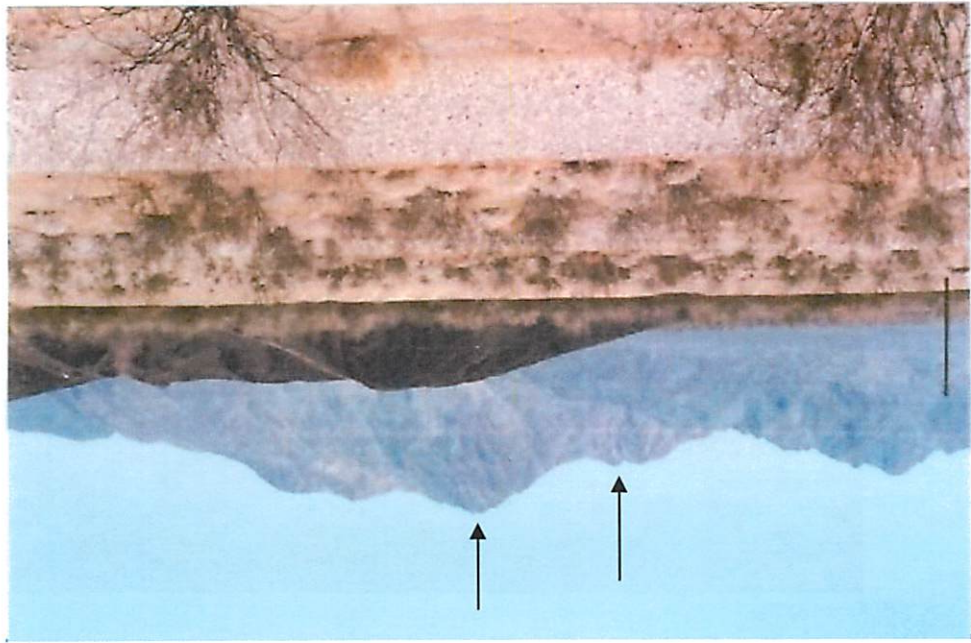
1.12



This is the image of the hourglass that represents the descending of the cosmos down to Mother Earth. This image is on the mural at Teotihuacan, Mexico where the pyramids are which is 30 miles northeast of Mexico City. These same images can be seen all along the migrant trail from Tamoanchan next to the Colorado River to Mexico City.



Palen Mountain Range looking West from the North end of the McCoy Mountains. It represents Huehuetlapallan (place of the ancient Reddish Earth) where Quetzacoatl goes during the ending of one of the suns. The reddish Earth represents the merging of night and day during the sunset.



The Palen Mountain Range as seen North from I-10, 14 miles west of Blythe. The arrows depict Huehuetlapallan big face with his snout pointing west. The Palen Mountain is south of Granite Peak.

7..



Photo of Palen Mountain Wash petroglyph mural. The petroglyphs depict the activity that takes place when the sun is setting during the different eras. The mural is facing west. This wash ends at Ford Dry Lake, the location of the Genesis Solar Project.

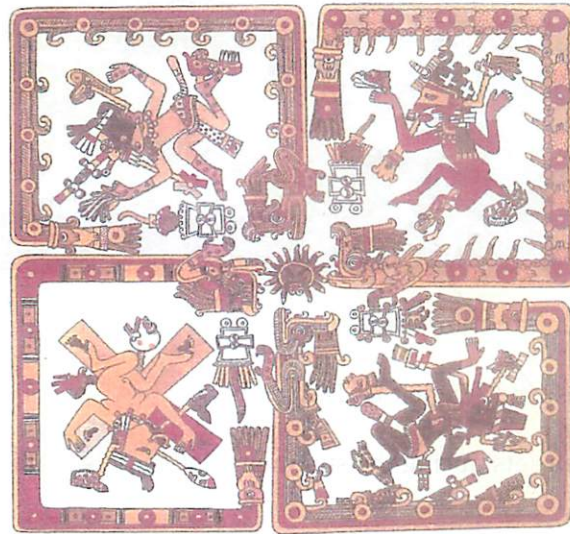


Petroglyph of the McCoy Wash mural depicts the human image Huemac (big hand) descending from Earth being led by Xolotl, the evening star, down to the underworld. The white lines mean descending and the "C" on to his head means house.

TAMOANCHAN FROM THE MEXICA CODEX



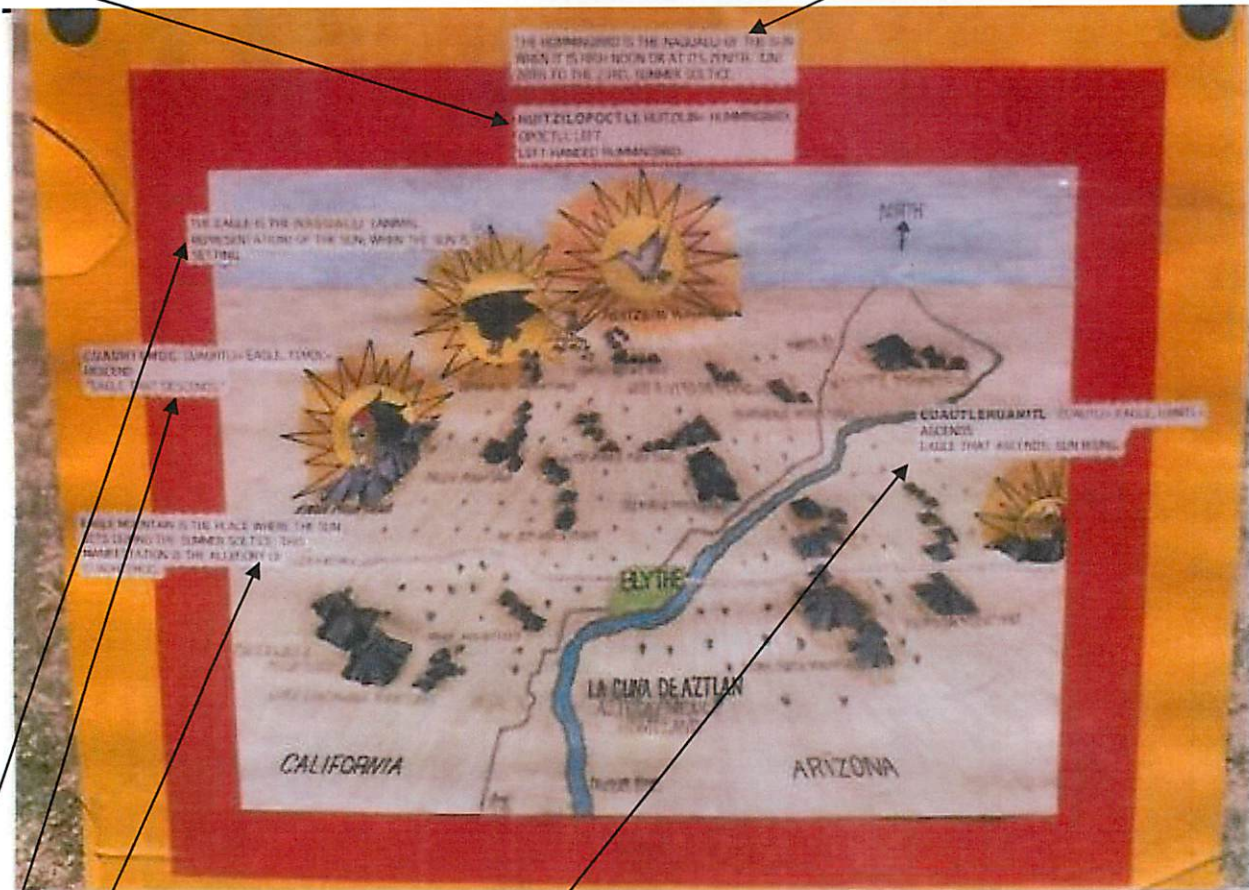
GLYPH OF NAHUA-OLLIN FROM THE BORGIA CODEX



9.

The hummingbird is the Nagualli of the sun when it is high noon or at its zenith, June 20 to the 23rd, summer solstice.

Huizilopochtli: Huitziln=Hummingbird, Opochtli: Left Left-handed Hummingbird



The Eagle is the Nagualli (animal representation) of the sun; when the sun is setting

Cuauhtemoc; Cuauhtli= eagle, temoc= descend "Eagle that Descends"

Eagle Mountain is the place where the sun sets during the summer solstice; this manifestation is the allegory of Cuauhtemoc.

Cuautlehuanitl: cuautu=Eagle, Uanitl=Ascends, .Eagle that Ascends, Sun Rising

Painting that depicts the sun rising during the Summer Solstice and shows its different Naguallis during its day travel to its sunset at Eagle Mountain.

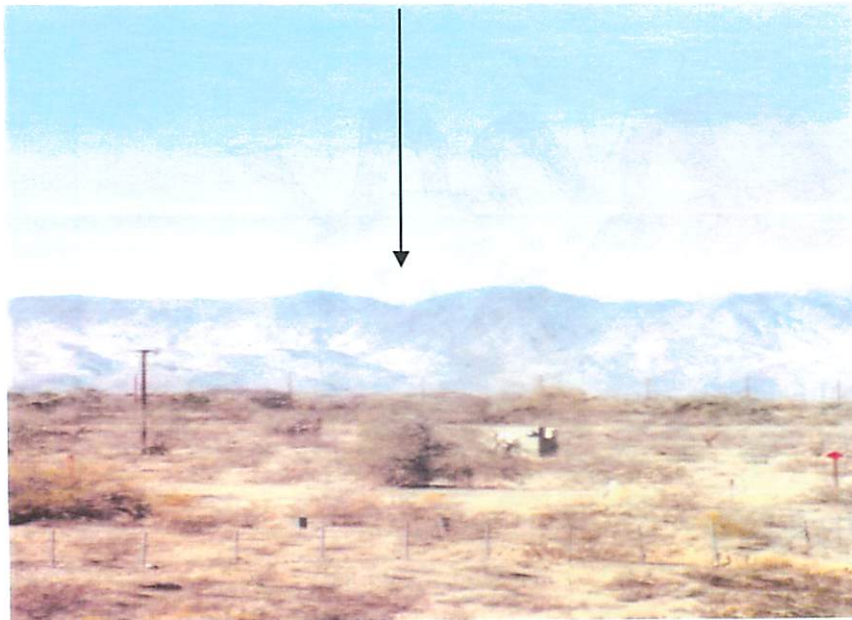
As the captions in the painting are difficult to read we have printed what each caption states with an arrow to that caption.

Painting by Carmela F. Garnica

10.



Sunset on the "V" at Eagle Mountain during the June 21st Summer Solstice as seen west from the Ripley Intaglios on the Colorado River.



Depiction of the "V" on the southeast side of Eagle Mountain where the sun sets during the June 21st Summer Solstice. This picture was taken from I-10, 15 miles east of Desert Center.

11.



Petroglyphs at the base of Dragon Wash where it enters the Chuckawalla Valley.

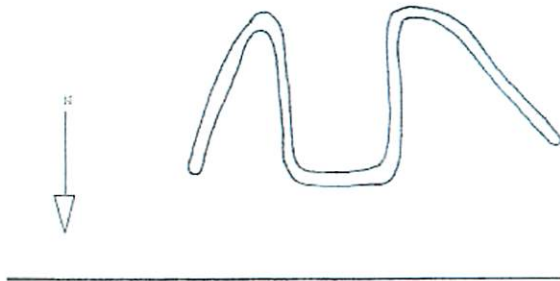


The red human image Quetzalcoatl, is running west. The yellow "Y" above him represents the sun descending. The black long nose represents night (Tezcatlipoca). The brown checker board squares represent Mother Earth. This petroglyph depicts what happens during the sunset on June 21st, Summer Solstice.

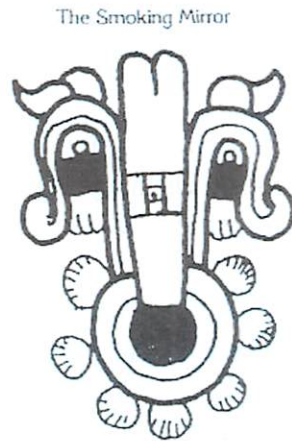
12.

Top Image- Symbol of big nose which is a geoglyph on the Colorado River. This big nose symbol represents Tezcatlipoca who represents night, woman and Earth, etc. This is the symbol Tezcatlipoca is pursuing Quetzalcoatl during the Summer Solstice.

FIGURE # 3
Geoglyph at edge of Mesa
representing TEZCATLIPOCA
Size 3.3x 1.9 m



Middle Image- Borgia Codex glyph of Tezcatlipoca (Big Nose) meaning Smoking Mirror (memory).



Bottom Image- Eagle Mountain image above and just east of the petroglyphs, on the side of the mountain, at the entrance to Dragon Wash as seen from I-10, 5 miles west of Desert Center. It represents Big Nose (Tezcatlipoca)



13.

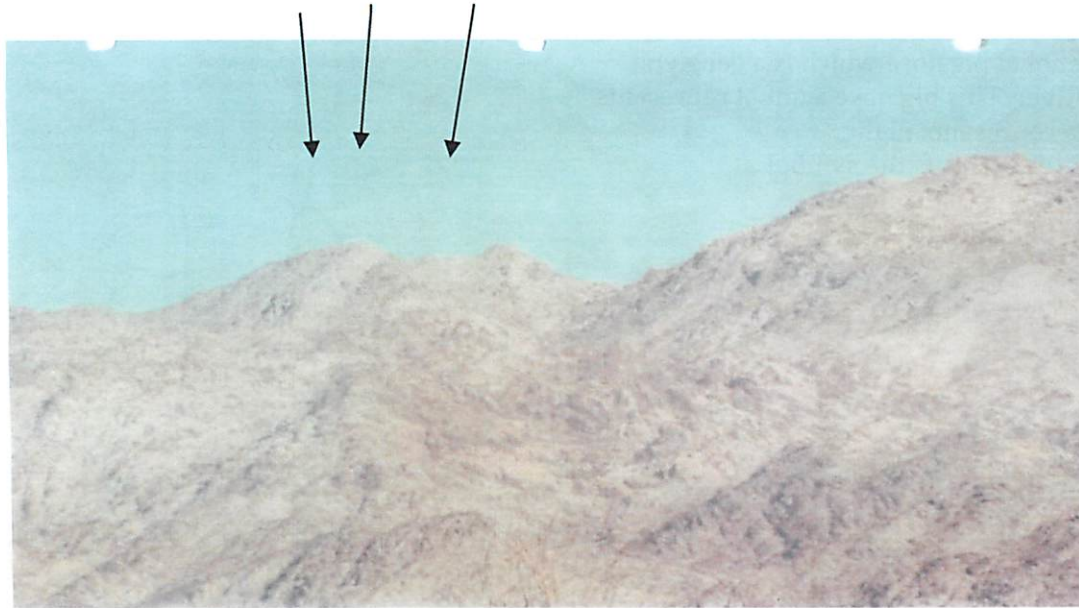
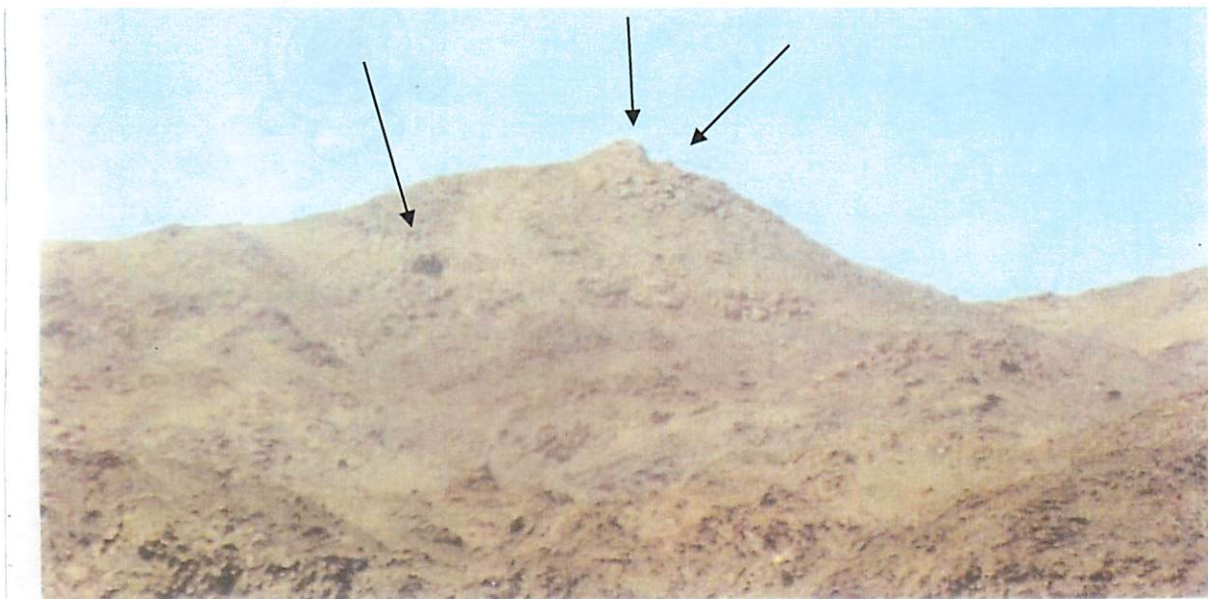


Image of Yohualtecuhtli, is seen sleeping because of the everyday cycle of night and day has caught up with him during the Summer Solstice. This image is just southwest of the "V" on Eagle Mountain. The head is facing northeast. The lines identify the forehead, the eye and the nose of the sleeping Yohualtecuhtli (the warrior).



This image is of Tlazolteotl, Mother Earth, the Creator's image of the woman. This photo depicts the image of the woman's breast. It is right above the Hayfield Pump Aqueduct approx 4 miles west of Yohualtecuhtli.. Yohualtecuhtli goes to sleep on his mother's breast, Tlazolteotl. The mountain image also represents the dolphin. The dolphin represents Mother Earth, but in the ocean when the Earth was covered with water. The left arrow points to the eye of the dolphin. The middle arrow points to the nipple of the breast and the right arrow points to the mouth of the dolphin.. Photo was taken from Red Cloud Overpass just north of I-10

14.



This 1957 photo is of Patricia Johnston standing next to the main stone monument of 13 monuments that are on the Cocomaricopa trail. Both Patricia and her husband, Francis were archaeologists at the University of California, Riverside. Together, during their archaeological survey and research, mapped the Sacred Sites and Trails that traverse the Chuckwalla Valley. This monument is 4.7 miles west of Desert Center.. This photo and information of the monument was given to Figueroa by Francis in 2002



This 2005 photo is of Alfredo Acosta Figueroa standing approx 20 feet from where Patricia was standing at the same monument in 1957. In the background are Figueroa's grandsons. These 13 monuments are approx 2 miles south of the petroglyphs on Dragon Wash and represent the 13 Acatl which are depicted at the top of the Aztec Sunstone calendar.

15.



The above illustration is the Aztec Sunstone calendar Tonal Machiotl meaning the footprints of the history of the world and cosmos. Translated, Tonal is Sun energy, and Machiotl is impressions/prints. This monolith relic is at the INAH museum in Mexico City. It was buried by the 2nd Archbishop of Mexico in 1559 to cover up the Mexica cultural tradition. On August 13, 1790 it was found when the Spanish were digging the corner of the Cathedral's towers in the Plaza Mayor. It has, according to the Mexica interpreters of the Tonal Machiot, 104,000 years of recorded human history. This relic was made in Mexico City but all its information had been taken from the area of the lower Colorado River Valleys by the Nahuatl families that migrated south from the Colorado River Valleys thousands of years ago. One of the major sites are the 13 Acatl monuments that are at the base of Eagle Mountain and are shown at the top of the calendar as the arrow indicates.

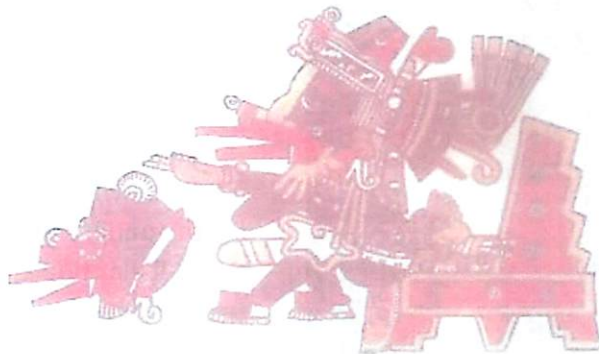


(Before 2002)



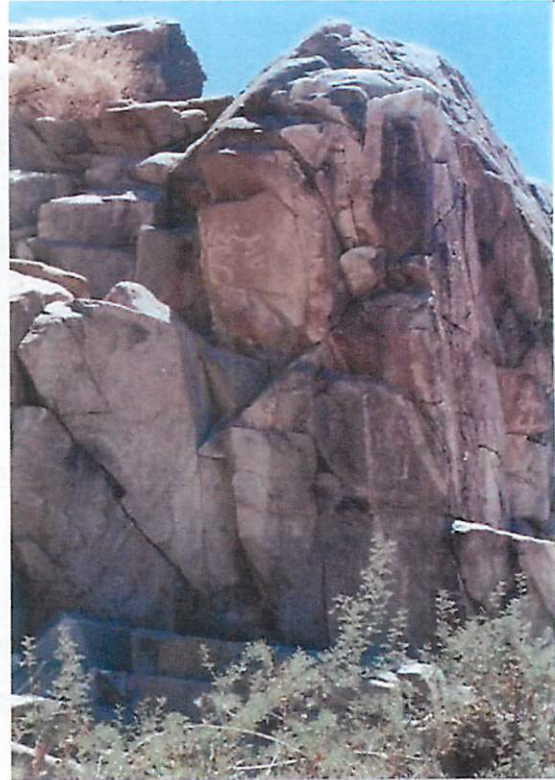
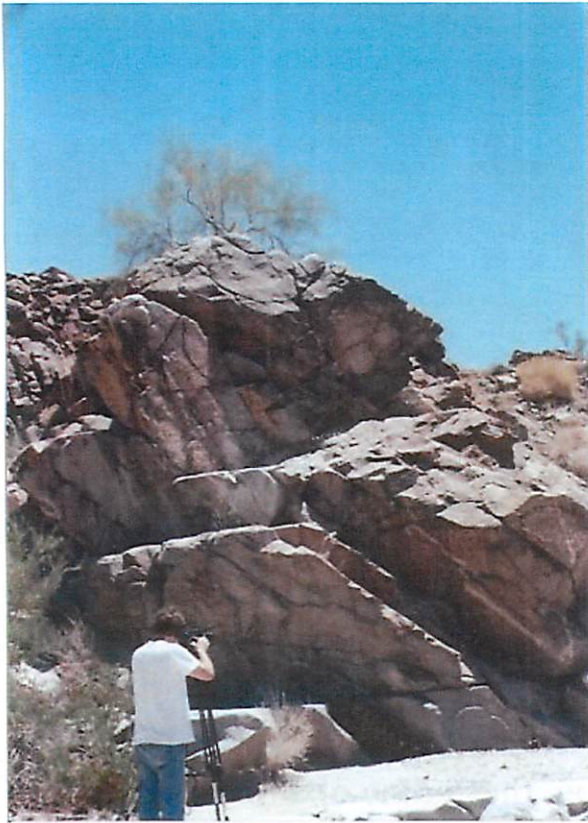
(After May 2011)

The Creators Throne on Black Rock Peak where Quetzalcoatl sat & said *"I have to go and serve my father the Sun,"* and went towards the sunset at Corn Springs which marked the ending of a Sun. Members of the Quechan Nation and banner with Glyph from Borgia Codex. (Picture shows destruction of the Throne) Proposed transmission line and Southern California substation (south of I-10) will pass over the Throne.



Quetzalcoatl is sitting on his chair. His Nagualli is represented by the woodpecker. His head is being removed and his eyes are sticking out because he is leaving at the height of the Summer solstice. The woodpecker image represents Ehecatl (the wind). The woodpecker creates the wind when he is pecking. The image on page 30 is seen on the Eagle Mountain petroglyph illustrating when he is leaving during the Summer Solstice. The woodpecker is one of the most sacred birds there is among the indigenous people.

17.



The top photos are giant boulders at the entrance to the Chuckwalla Mountains next to Corn Springs. On the giant boulders on each side of the Corn Springs Wash are the petroglyphs that depict the story of when Quetzalcoatl leaves from the Creator's throne on Black Rock Peak ending one of the suns.

The bottom image is what are called the Giants of Tulla which are defending the area that represents the underworld. These are the giant statues that are in Tulla Hidalgo, Mexico. The giants represent the boulders at Corn Springs. The information was taken to Mexico and the images duplicated by the Nahua families that migrated from the Colorado River Valleys

18.



Image of Huemac's face on the Westside of the McCoy Mountains before he offers the drink to Quetzalcoatl. Quetzalcoatl tells Huemac, "I have been waiting for you," this represents the measurement of time which during the termination of the 3rd Sun.

(As shown in the Florentine Codex chapter 12, of the 3rd book)