

DOCKETED

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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
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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical tools employed.

3. The third part of the document presents the results of the study, including a comparison of the different methods and a discussion of the implications of the findings. It also includes a section on the limitations of the study and suggestions for future research.

4. The fourth part of the document provides a conclusion and a summary of the key findings. It also includes a list of references and a list of figures and tables.

5. The fifth part of the document is a list of references, which includes a comprehensive list of the sources used in the study. It also includes a list of figures and tables.

6. The sixth part of the document is a list of figures and tables, which includes a detailed description of each figure and table. It also includes a list of references and a list of figures and tables.

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12. The twelfth part of the document is a list of figures and tables, which includes a detailed description of each figure and table. It also includes a list of references and a list of figures and tables.

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.

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- 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.

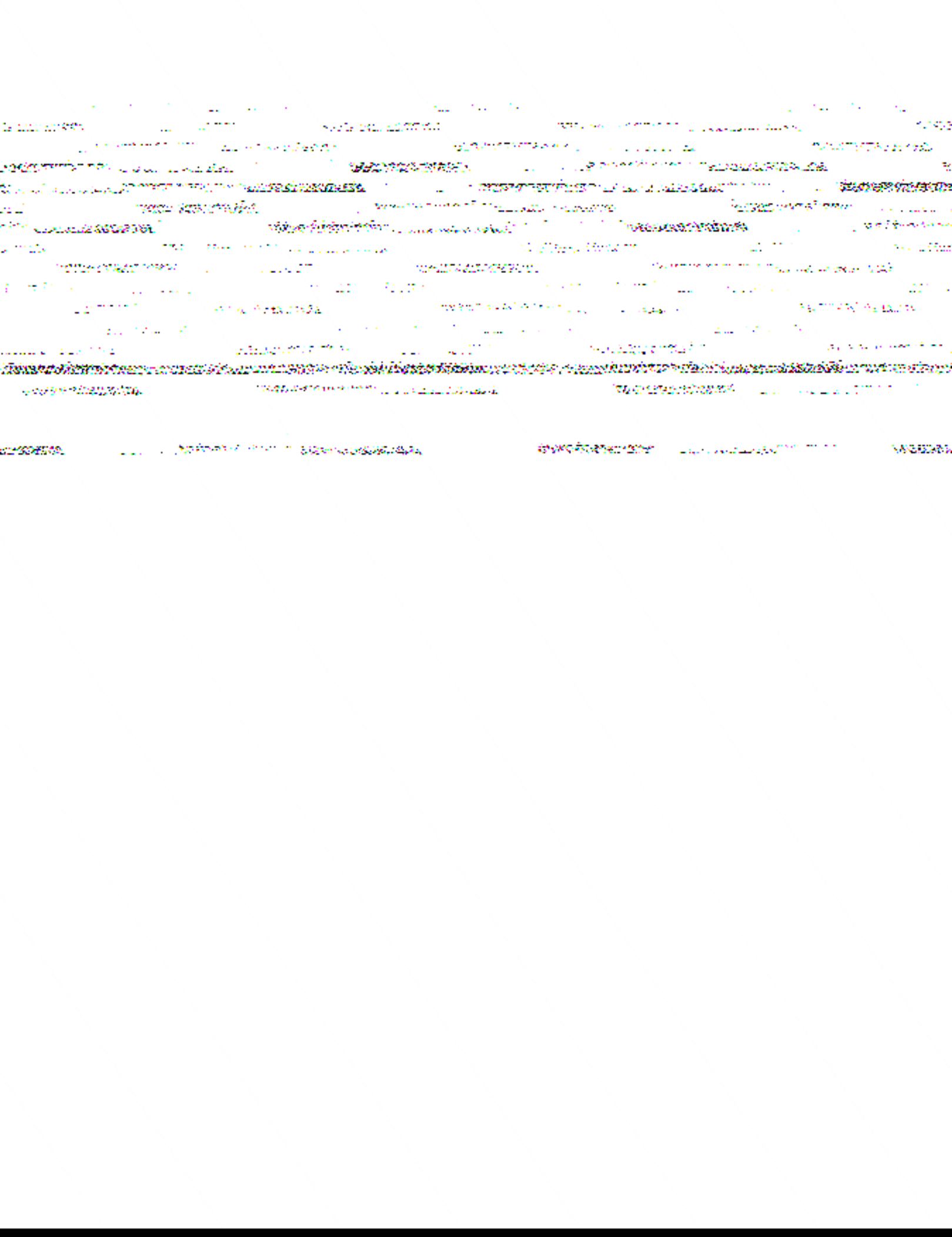
Irreplaceable damage within the I-10 Eastern Riverside corridor has already been done by the current solar power projects especially at the Blythe Solar Millennium Site, Genesis Ivanpah and Desert Harvest. We are determined to continue our struggle to maintain a harmonious balance with Mother Earth and 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

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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.



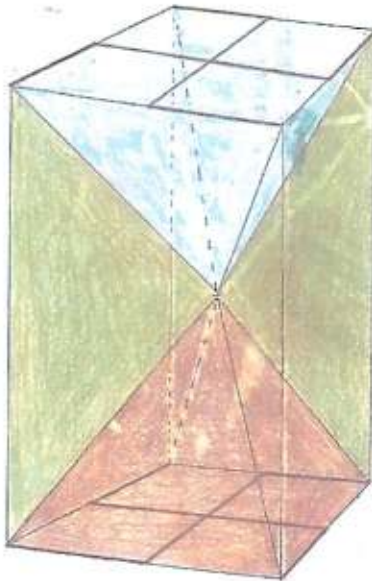
The arrow is pointing the top of the Tamoanchan Peak (Granite Peak).



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

4.

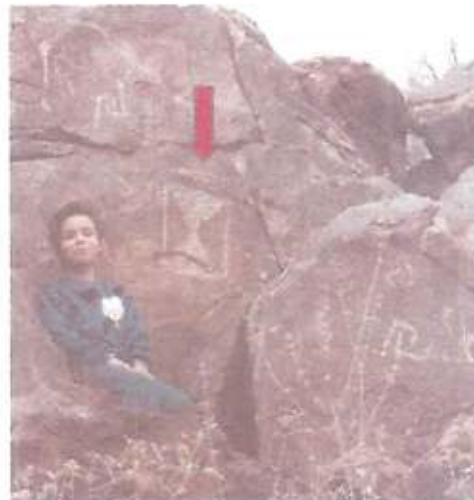
DRAWING OF SKY MEETS EARTH AT GRANITE PEAK "ILHUICATLALPAN"

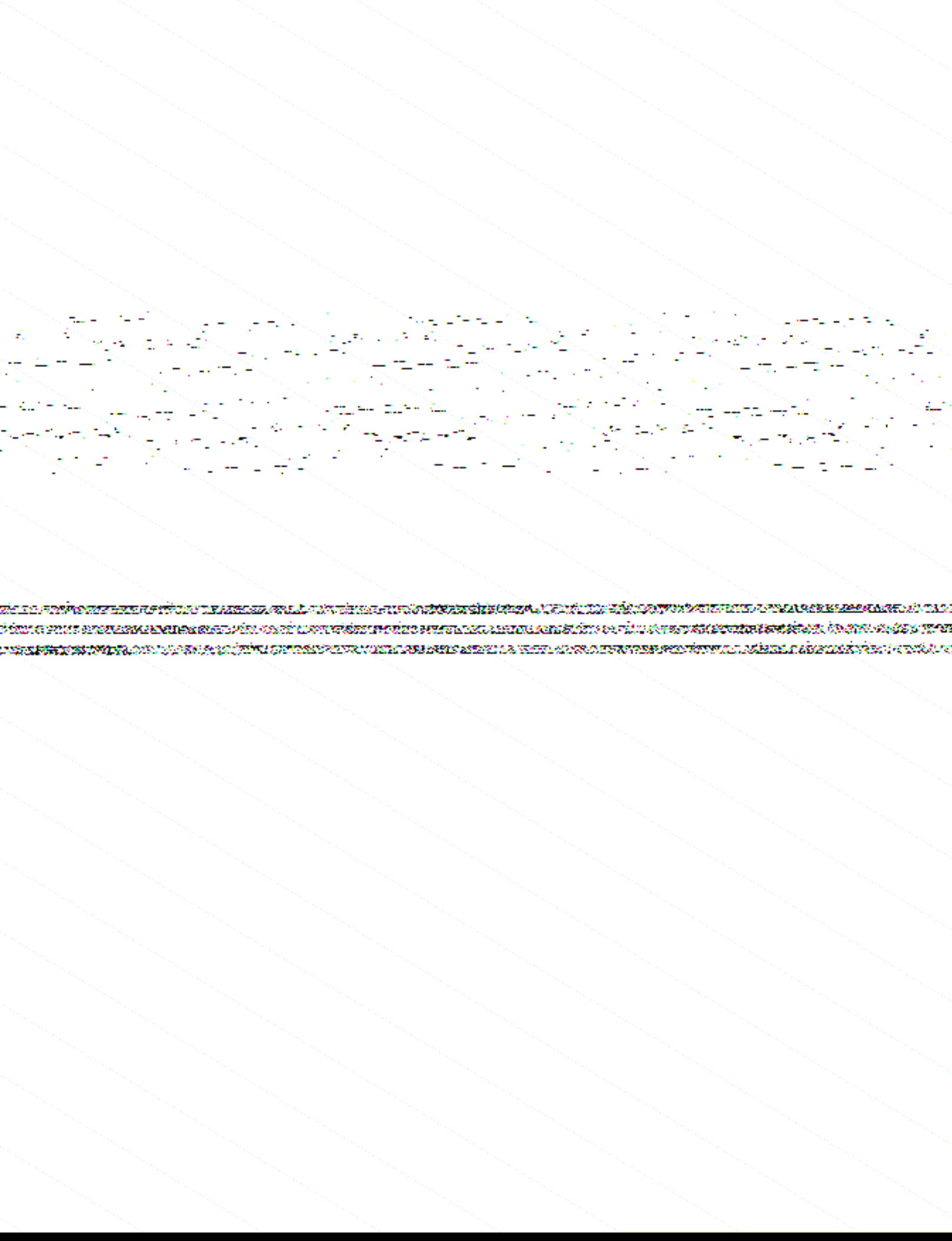


- ▶ Drawing of the Hourglass image where the cosmos meets earth which symbolizes the meeting of the Creator "El Tata" coming to earth.
- ▶ The "Nahua-Ollin" at the bottom turns counter-clockwise and in the cosmos it is clockwise like the symbol on the Chemehuevi gourds.

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*.







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.

Huiyziopoctli: Huitzilin=Hummingbird, Opoctli: 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.

Cuaulehuanitl: 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.

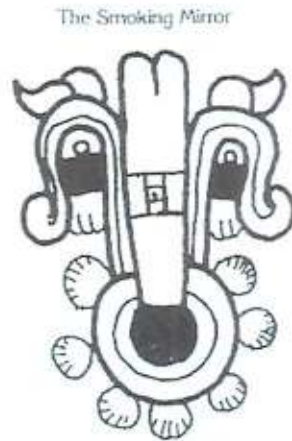
12.

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.

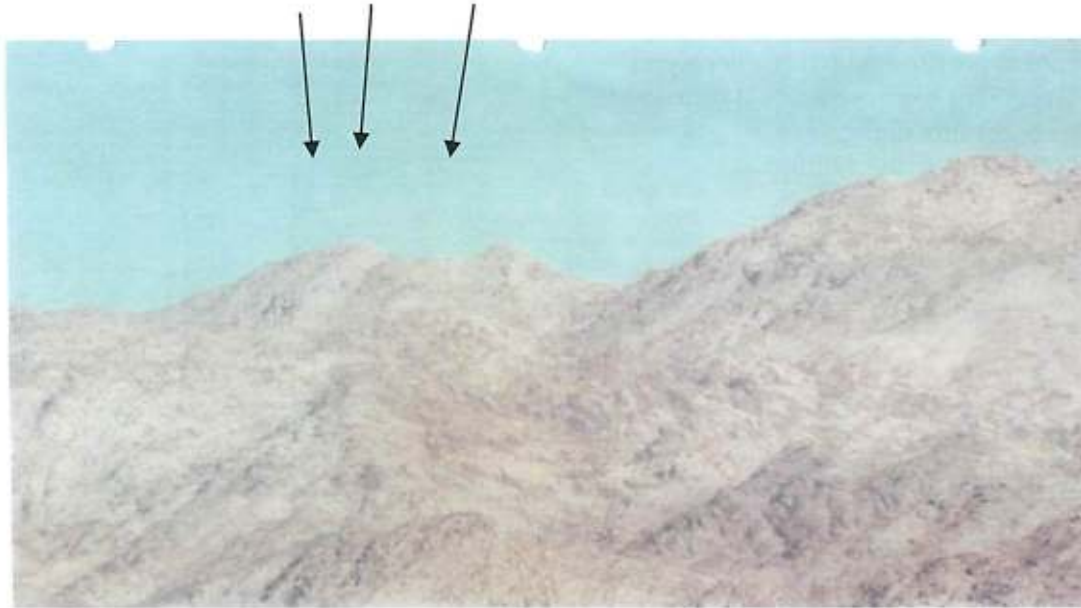
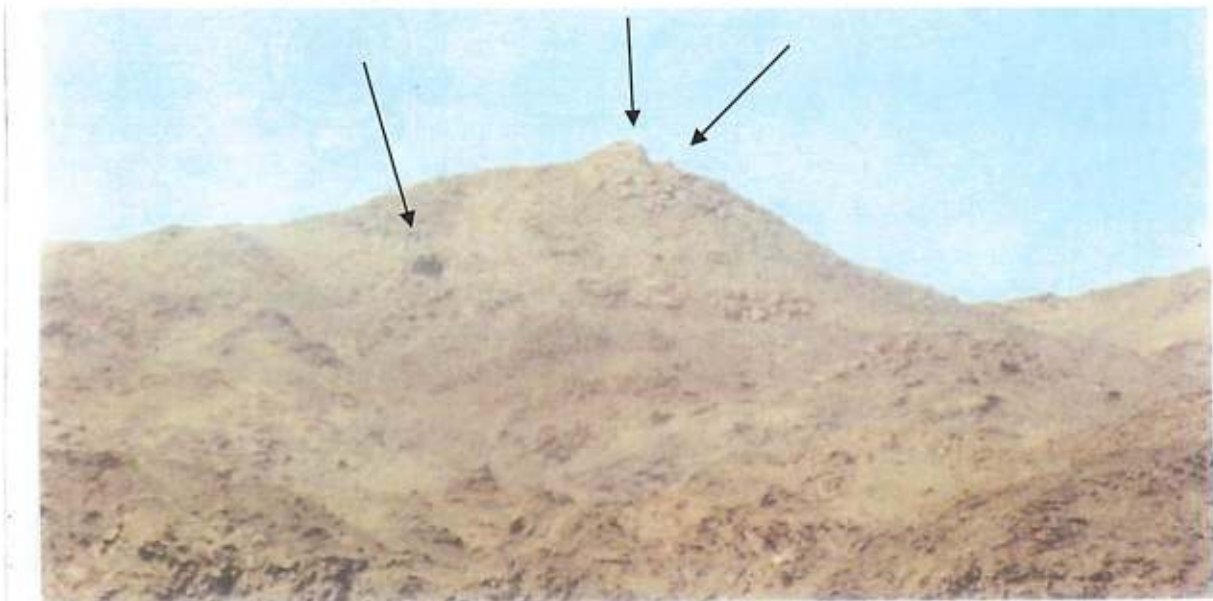


Image of Yohualtecuhtli, is seen sleeping because of the everyday cycle of night and day has caught up with him during the Summer Solstice. This image is just southwest of the "V" on Eagle Mountain. The head is facing northeast. The lines identify the forehead, the eye and the nose of the sleeping Yohualtecuhtli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

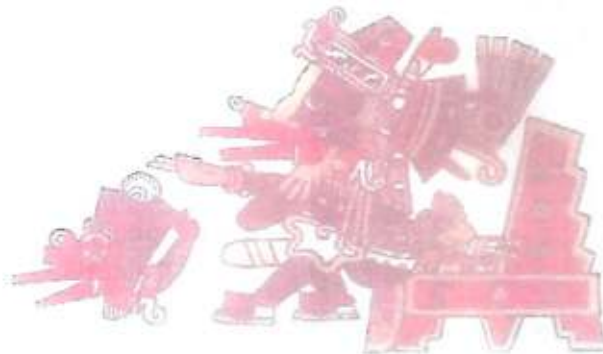


(Before 2002)



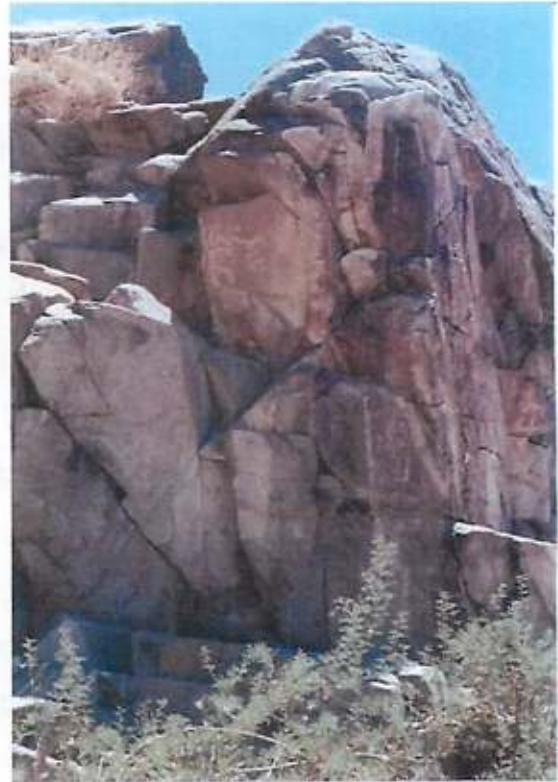
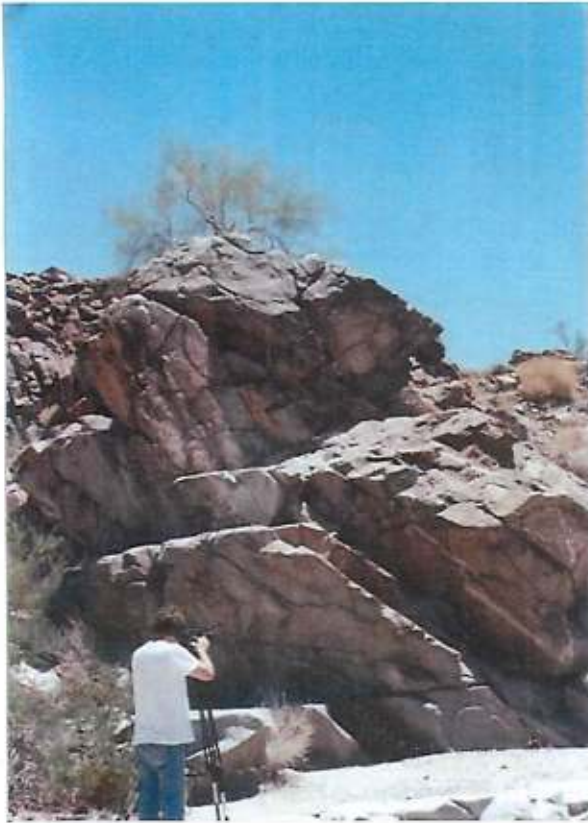
(After May 2011)

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

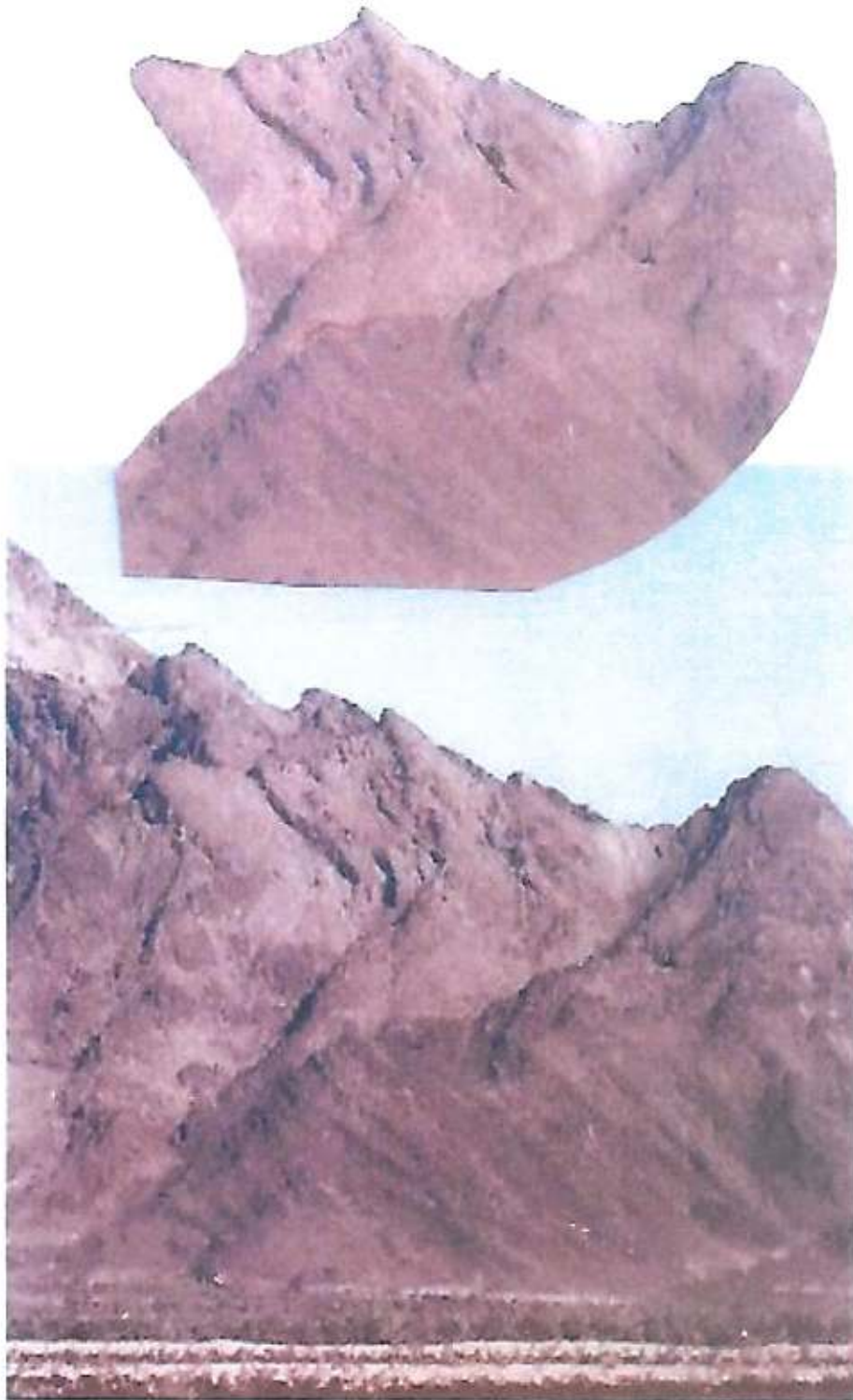


Image of Huemac's face on the Westside of the McCoy Mountains before he offers the drink to Quetzalcoatl. Quetzalcoatl tells Huemac, "I have been waiting for you," this represents the measurement of time which during the termination of the 3rd Sun.

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