



DOCKET

11-AFC-04

DATE MAY 29 2012

RECD. MAY 30 2012

May 29, 2012

Pierre Martinez
Project Manager
Systems Assessment & Facility Siting Division
California Energy Commission
1516 Ninth Street, MS-15
Sacramento, CA 95814

Subject: Applicant's Supplemental Data Response, Set 1B (#94)
Rio Mesa Solar Electric Generating Facility (11-AFC-04)

Dear Mr. Martinez:

On behalf of Rio Mesa Solar I, LLC, Rio Mesa Solar II, LLC, and Rio Mesa Solar III, collectively the "Applicant" for the Rio Mesa Solar Electric Generating Facility project ("Rio Mesa SEGF"), submit this Supplemental Data Response to CEC Staff Data Request Set 1B (#94), Ethnographic Study Research Design. This data response supplements the information provided in the response to Data Request #94 in the Applicant's Response to Data Requests, Set 1B (#85-154), which was docketed on March 28, 2012.

Sincerely,

Angela Leiba, Vice President
Senior Project Manager/ Environmental Department Manager

Enclosure

cc: POS List
Project File

D R A F T

**ETHNOGRAPHIC STUDY
RESEARCH DESIGN
BRIGHTSOURCE ENERGY, INC:
RIO MESA SOLAR PROJECT
RIVERSIDE COUNTY, CALIFORNIA**

Prepared for

BrightSource Energy, Inc.

URS Project No. 27651004.70010

Lowell Bean, Ph.D.
Principal Investigator

Jim Toenjes
Ethnographer

May 2012

URS

4225 Executive Square, Suite 1600
La Jolla, CA 92027
858.812.9292 Fax: 858.812.9293

TABLE OF CONTENTS

Section 1	Introduction	1-1
	1.1 Project Description	1-1
	1.2 Federal and State Agencies.....	1-2
	1.3 Area of Potential Effect (APE)	1-2
Section 2	Cultural Setting.....	2-1
	2.1 Environmental Setting	2-1
	2.1.1 Physiography and Geology	2-1
	2.1.2 Flora and Fauna.....	2-1
	2.1.3 Current Physical Setting.....	2-2
	2.2 Ethnohistory.....	2-2
Section 3	Background Research	3-1
	3.1 Archival Research.....	3-1
	3.2 Previously Recorded Cultural Resources	3-2
	3.3 Archaeological Field Survey Results.....	3-5
Section 4	Research Design	4-1
	4.1 Research Issues in the Colorado Desert.....	4-2
	4.2 Ethnographic Resource Types	4-3
	4.3 Cultural Landscape	4-5
	4.4 Summary.....	4-6
Section 5	Proposed Work.....	5-1
	5.1 Field Methods	5-1
	5.1.1 Pre-Field Research	5-1
	5.1.2 Ethnographic Survey.....	5-1
	5.1.3 Evaluation	5-2
Section 6	Technical Report	6-1
Section 7	Project Personnel and Management.....	7-1
Section 8	References	8-1

SECTION 1 INTRODUCTION

An Ethnographic Study Research Design (ESRD) has been prepared to guide fieldwork and the documentation of potential impacts upon properties of traditional cultural importance within the BrightSource Energy, Inc. Rio Mesa Solar Project (RM; also referred to as Project) Area of Potential Effect (APE). The proposed work plan consists of project information, ethnographic and environmental setting, records search results, Native American consultation protocols, proposed research design, a proposed work methodology, and technical report guidelines. Information presented in this research design will govern the ethnographic study related to the Project APE. The primary purpose of this ESRD is to disclose the overall approach the Project will take to comply with state and federal regulations regarding the protection of cultural resources, specifically properties of traditional cultural importance. In addition, the ESRD will provide the overarching guidance for identification efforts of ethnographic resources.

The content of this ESRD will include the project description, the definition of the Ethnographic Study APE, the survey methods, and the research design, which is intended to guide the identification and, ultimately, the preliminary evaluation of potentially significant ethnographic resources. The research design is intended to address a range of ethnographic resources that may occur within the Project APE and provide a preliminary basis for determining significance of identified resources.

Upon the completion of the field work, an Ethnographic Technical Report (Technical Report) will be prepared and submitted to the CEC and BLM for review. The primary purpose of the Technical Report will be to provide the results of the study and initial conclusions regarding the significance status of any identified ethnographic resources within the Project APE for review by the CEC and BLM. Once the CEC and BLM review and approve the technical report, URS will use these results to prepare a data response for the CEC. The CEC will be responsible for submitting the data response to the BLM if deemed appropriate.

1.1 PROJECT DESCRIPTION

The project site is located in Riverside County approximately 13 miles southwest of Blythe, California (Figure 1). The Project will consist of two solar plants: the southernmost plant will be known as Rio Mesa I and the northernmost plant will be known as Rio Mesa II. The plants will be constructed in separate phases. Rio Mesa Solar I, LLC and Rio Mesa Solar II, LLC, the owners of the two separate solar plants, are jointly known as the “Applicant.”

Each plant will include a power block area surrounded by an array of approximately 85,000 heliostats, and will require approximately 1,850 acres (or 2.9 square miles) of land to operate. The nominal capacity of each solar plant will be 250 megawatts (MW), for a total Project nominal output of 500 MW. Certain facilities for the Project will be shared by the two plants and located in a common area. These facilities will include a combined administration, control, maintenance, and warehouse building, and mobile equipment maintenance facilities for the maintenance crew and operators. The total area required for both plants, including the common area, is approximately 3,805 acres.

The Project will deliver power at 220 kilovolts (kv) to Southern California Edison's (SCE's) Colorado River Substation (CRS), located approximately 9.7 miles to the northwest. From the plant switchyards, power will be transmitted underground, at 220 kv, to the Project switchyard (located in the common area).

The following terms are used in this section:

- project area refers to the study area, which includes the project site, laydown area, transmission and access road construction rights-of-way (ROWs), as well as the regulatory buffers surveyed both for archaeological and historic period architecture (see archaeological survey area and historic architectural survey area, below),
- project site refers to the area in which the two solar plants will be located,
- laydown refers to the area in which construction equipment and/or vehicles will be stored and/or maintained,
- transmission line construction ROW refers to the area required to construct the transmission line,
- access road construction ROW refers to the area required to construct the roadway improvements,
- archaeological survey area includes the project site, laydown area, transmission and access routes, plus an additional 200 feet around the project site and laydown area, a 650-foot buffer on either side of the transmission line, and a 50-foot buffer on either side of the access routes, and
- historic architecture survey area includes the project site, laydown area, transmission line, access routes, plus an additional one-half mile radius around the project site and transmission line corridors, and an additional 50 feet on either side of access roads.

1.2 FEDERAL AND STATE AGENCIES

BLM will be the lead agency under the National Environmental Policy Act (NEPA), since the road access and transmission line are proposed on federal lands managed by BLM. The California Energy Commission (CEC) is the lead agency under California Environmental Quality Act (CEQA) and has a certified regulatory program under CEQA. This work plan has been designed to accommodate both the CEC/BLM Memorandum of Understanding (MOU) and the separate permitting requirements of CEC and BLM, should the processes be separated. Per the CEC-BLM MOU, the Technical Report will be reviewed and approved exclusively by the BLM.

1.3 AREA OF POTENTIAL EFFECT (APE)

The ethnographic study APE is currently assumed to be equivalent to the cultural resources APE. The delineation of cultural resources survey areas was determined based on the CEC Rules of Practice and Procedure and Power Plant Site Regulations and Designation of Transmission Corridor Zones, Appendix B (g)(2)(C) (CEC 2008). For the purpose of this Project, the cultural resources survey areas also are equivalent to the cultural resources APE found in the BLM 8100 Manual, and are in compliance with the Section 106 process [36 CFR §800.16 (d)].

SECTION 2 CULTURAL SETTING

2.1 ENVIRONMENTAL SETTING

2.1.1 Physiography and Geology

The project area is bounded to the south and west by the volcanic and plutonic rocks that form the Mule Mountains, to the north by an extension of the Chuckwalla Valley that separates the Mule and McCoy Mountains, and to the east by the broad floodplain of the Colorado River. The immediate project area is characterized by gently sloping alluvial fans that emanate from these mountains. Gullies and washes, running approximately west to east, dissect the site, primarily on the north and south sides. The rock outcrops of the Mule Mountains are heavily eroded and mantled by a Quaternary fan piedmont. Alternatively, the Colorado River floodplain is composed of more recent alluvial material deposited by the river. Between these two areas lies the Palo Verde Mesa, which is primarily composed of inset Pleistocene terraces of the Colorado River. All of these Quaternary landforms are comprised of numerous older remnants and more recent deposits of varying ages.

2.1.2 Flora and Fauna

The dominant vegetation community within the region is creosote scrub with a diverse variety of species that occur along seasonal washes that crosscut the land from west to east. These varieties consist primarily of creosote (*Larrea tridentata*), ocotillo (*Fouquieria splendens*), saltbushes (*Atriplex* spp.), and white bursage (*Ambrosia dumosa*). Within washes and along the eastern face of the Colorado River Terrace, there are stands of mesquite (*Prosopis* spp.) and ironwood (*Olneya tesota*). Nearer to the Colorado River, washes support the palo verdes (*Parkinsonia florida*), from which the mesa derives its name. Based on recent climatic studies conducted in the area, it appears that the plant regime has remained relatively stable throughout the Holocene. This indicates that the resources known in this region today largely represent what was available to prehistoric Native Americans for food, medicine, and raw materials throughout the Holocene.

The fauna in this region consists of numerous small mammals including blacktailed jackrabbit (*Lepus californicus*), desert cottontail (*Sylvilagus auduboni*), kit fox (*Vulpes macrotis*) and a variety of rodents such as round-tailed ground squirrel (*Spermophilus tereticaudus*), white-tailed antelope squirrel (*Ammospermophilus leucurus*), desert kangaroo rats (*Dipodomys deserti*), and desert pocket mouse (*Perognathus penicillatus*), all of which would have made excellent food sources for Native Americans living in this area. Additional animals in this region of the Colorado Desert include a number of bat species, such as the California leaf-nosed bat (*Macrotus californicus*). The region also is home to larger mammals that served as a food and raw material resource to prehistoric Native Americans in this area. The large mammals found in the region include the desert bighorn sheep (*Ovis canadensis*), Sonoran pronghorn antelope (*Antilocapra americana sonorensis*), mountain lion (*Puma concolor*), mule deer (*Odocoileus hemionus*), and coyote (*Canis latrans*). The Sonoran pronghorn and bighorn sheep are extremely scarce to absent in the project area today, although they were likely more common in the past. Reptile species in the region, which are also highly adapted to living in sandy desert environments, include the fringe-toed lizard (*Uma scoparia*), desert horned lizard (*Phrynosoma platyrhinos*), venomous sidewinder (*Crotalus cerastes*), chuckwalla (*Sauromalus obesus*), desert iguana (*Dipsosaurus dorsalis*),

western diamondback (*Crotalus atrox*), and desert tortoise (*Gopherus agassizi*). Commonly identified avian species in the region include horned lark (*Eremophila alpestris*), common raven (*Corvus corax*), mourning dove (*Zenaida macroura*), black-throated sparrow (*Amphispiza bilineata*), verdin (*Auriparus flaviceps*), and greater roadrunner (*Geococcyx californianus*). Migratory birds that have been reported throughout the southern deserts include swallow and warbler species of varying genera. The northern harrier (*Circus cyaneus*), Swainson's hawk (*Buteo swainsoni*), the western burrowing owl (*Athene cunicularia hypugaea*), and the loggerhead shrike (*Lanius ludovicianus*) are also found in this region of the Colorado Desert. Raptors were of particular importance to local Native American groups and their feathers were commonly used in ceremony (Knack 1980).

2.1.3 Current Physical Setting

The project area is predominately in a rural setting with land uses that include agricultural (*e.g.*, grains/hay); historic period military training (*e.g.*, 1942-1944 Desert Training Center or DTC, tank tracks, trenches, and graded areas); dirt roads (*e.g.*, Bradshaw trail, Opal Mine Road, Hodge Mine Road, transmission line road/corridor, and other unnamed unpaved roads); approximately 40 previous ground water test wells and numerous dry well casings; utilities (*e.g.*, four transmission towers and one underground pipeline); and recreational use (*e.g.*, off-highway vehicles [OHVs] and camping). Despite these surficial disturbances, the landscape and topography generally resemble the natural environment.

The following activities are primarily responsible for the previous surface and subsurface disturbance in and adjacent to the project area:

- agriculture,
- historic-period military training (DTC),
- transmission lines and underground gas lines,
- ground water testing,
- recreation use (OHV tracks and camping), and
- road construction, use, and maintenance (*e.g.*, Bradshaw Trail, Opal and Hodge Mine Roads).

2.2 ETHNOHISTORY

The Rio Mesa Project Area is located west of the Colorado River, near the community of Palo Verde, California. This location is near the approximate northern boundary of the Quechan traditional territory. During the historic period, this area was occupied by the Halchidhoma People whose traditional lands extended along the Colorado River north from roughly the Palo Verde Mountains to the Bill Williams River. In 1827, following an offensive by the Mohave, the Halchidhoma left the area to seek refuge with their relatives, the Maricopa along the Gila River in Arizona. Their territory was subsequently occupied by the Mohave for a short time before withdrawing north to Mojave Valley. The Chemehuevi then moved from their desert territory into the vacated area. Thus the vicinity of Palo Verde and the Rio Mesa project area are of direct interest to the Quechan, the Mohave, and the Chemehuevi, and presumably to anyone who claims Halchidhoma ancestry. A brief discussion of each of these groups has been drawn from the Native American Ethnographic Context prepared by Lowell John Bean and James Toenjes in 2010.

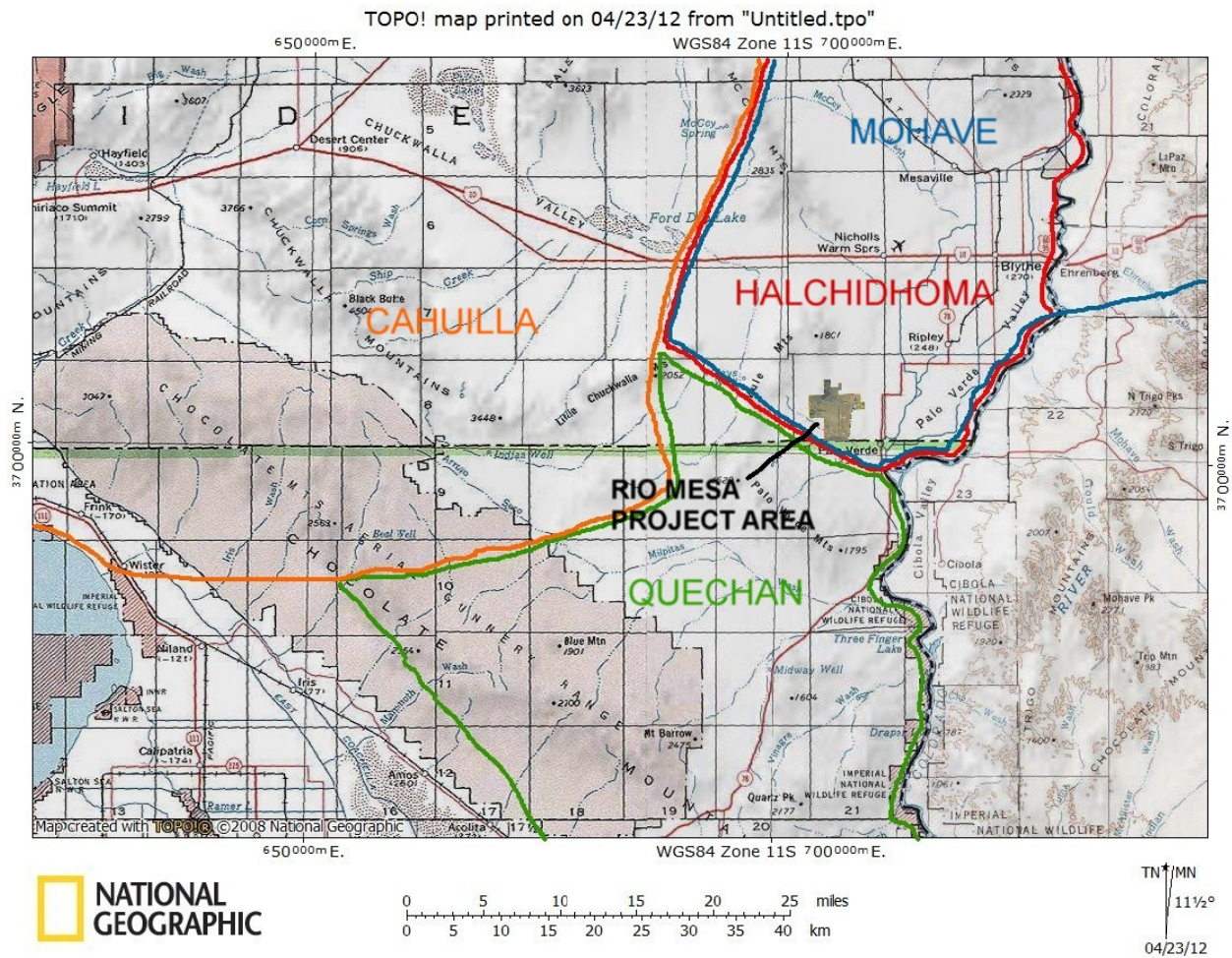


Figure 1. Rio Mesa Project Area

Halchidhoma

A map by Spier indicates the Halchidhoma were occupying lands below the confluence of the Gila and Colorado rivers in 1605 and later (1700 to 1828) along the Colorado River in the vicinity of Blythe, California (1933:5). Population densities prior to tribal conflicts and Spanish contact are uncertain but may have been high. In 1605, Spanish explorer Don Juan de Oñate encountered an estimated 2,000 people living in the northernmost of the Halchidhoma's eight camps (Kroeber 1925). The Halchidhoma and the Quechan were rivals, and the Halchidhoma sustained severe population losses from warfare with the Yumas.

Francisco Garcés, who encountered the Halchidhoma along the "lower Colorado River in 1776, estimated approximately 2,500 people in the entire group. The Halchidhoma were horticulturalists who supplemented their diet with hunting and gathering. Seasonal settlement patterns reflected a changing floodplain environment and consisted of camps located on the river terraces during the winter and spring and dispersed extended family camps located on the river floodplain near their horticultural plots during the summer and fall (Cleland and Apple 2003). Planted crops included maize, squash, and beans. Wild plants such as mesquite pods and screwbean pods remained an important staple (Forbes 1965:136; Ives

1939:108), at least one locally domesticated seed crop, probably tobacco, and perhaps devil's claw. Garcés reported in 1776 that the Halchidhoma raised much cotton, and traded the fiber for Hopi textiles (Coues 1900:II:424). This Franciscan missionary explorer enjoyed green corn the Halchidhoma fed him on August 17, 1776 (Coues 1900:II:427). They relied on the annual spring floods of the lower Colorado and lower Gila Rivers to irrigate and fertilize their fields.

In drought years such as 1749, the Halchidhoma crossed the intervening desert to the east from the Palo Verde Valley to gather mesquite seed-pods and paloverde seed-pods near the key settlement at *Aapap Oidak* (Dunne 1955:56). That was the predecessor of modern Gila Bend.

Quechan

The territory of the Quechan (also referred to as the Yuma) encompassed both sides of the Colorado River and “according to Quechan oral tradition, extended along the Colorado River from Blythe in the north to Mexico in the south. At the time of European contact in the seventeenth century, the Quechan people numbered in the thousands. The largest concentration of Quechan traditionally lived at the confluence of the Colorado and Gila rivers, although they were not reported in that area in 1540, when the Alarcon expedition reached the confluence¹ (Forbes 1965; Forde 1931).

Quechan subsistence was based on horticultural practices, fishing, hunting, and gathering. During the winter and spring, Quechan groups lived in seasonal village settlements located on terraces above the river floodplain. After the spring floods receded, small family groups would disperse to their agricultural plots along the river to plant crops. Planted crops included maize, beans, pumpkins watermelons, muskmelons, and wheat. Deer, rabbit, and birds were hunted. Mesquite pods and screwbeans were important gathered wild staples (Wullenjohn 1998).

After the harvest in the fall, the Quechan would gather again in the large villages on the terraces, where stored agricultural foods, fishing, and limited gathering allowed them to live together through the winter (Bee 1983; Forde 1931). In all times but high flood, fishing in the Colorado River provided an important source of protein.

Numerous named villages were located along the terraces above the lower Colorado River flood zone. The village known as *Avi Kwotapai* was located on the west side of the Colorado River south of Blythe in the Palo Verde Valley, and *Xenu mala vax* was on the east side of the river near present-day Ehrenberg (Bee 1983). Quechan and other Yuman-speaking groups report well-traveled trails that extend along the Colorado River as well as trail networks between peaks and other significant landscape features (see discussions in Altschul and Ezzo 1994; Cleland and Apple 2003).

The next Spanish contact came in 1699 (Spicer 1962:263) when Father Kino personally made contact with two Quechan villages on the Gila River (near the Colorado) which he designated "San Pablo" and "San Pedro." He found Quechan living on the Colorado River as well. He noted that the Quechan were raising various kinds of crops and fishing with nets and tackle. (Forbes 1965:118-119). Moreover, in the time between the Oñate and Kino expeditions, the Spanish slave trade began to alter patterns of warfare along the Colorado River (Dobyns et al. 1957; Forbes 1965:118).

¹ Of the reportedly numerous groups that Alarcón encountered on the river, he only mentioned two by name (probably identifiable as the Kahwan and the Halyikwamai)

Mohave

A number of important passes and routes of travel, including the well-known Mohave trail connecting the high deserts with the southern California coastal valleys, were developed or frequented by the Mohave. The endurance and speed of Mohave travelers was legendary at the time of European contact. According to one hyperbolic account, groups of Mohave men, running only at night, were said to be capable of traveling from the Colorado River to the Pacific coast in only three days time, although the typical duration of such a trip was 15 to 16 days (McCawley 1996:112; see also Bean and Vane 1978a:5-25). The Mohave were allied with their neighbors, the Quechan, who were in an enmity relationship with the Halchidhoma, Maricopa, and Cocopa.

During much of the year, the Mohave lived in villages on terraces above the Colorado River, only moving down onto the floodplain in the the early summer to plant crops after the seasonal floods. Settlements were typically small and dwellings were scattered. Known named Mohave rancherias included Passion, San Pedro, and Santa Isabel.

Agriculture contributed significantly to Mohave subsistence. Crops planted on the bottomlands of the Colorado River matured quickly, primarily because of the warm climate. The principal crops grown historically by the Mohaves were corn, beans, pumpkins, wheat, watermelons, and cantaloupes (Kroeber 1925:735). They did not practice artificial irrigation, but relied on the inundation of the bottom lands from the annual floods. The agricultural labor was done by both men and women, with the important planting season in May and June before the peak flood. Several native herbs and grasses were also planted on the floodplains, and the seeds of these were gathered. Their granaries were upright cylindrical structures with flat roofs.

Fish, another important food resource for the Mohave, “were taken with seines or driven up shallow sloughs into scoops” (Kroeber 1925:737). The fish were broiled on charcoal or put in a stew.

Although game was not plentiful in the valleys, the Mohave hunted the available game animals. Mohave hunters considered spring the best time to hunt, when they could lie in wait next to springs where the young grass would attract deer. Rabbits and other small game were also targeted, although they were more often taken in traps, snares, and communal drives.

Mohave religious life centered on the concept that all reality is based upon dreaming. All shamanistic power, good fortune, economic success, military success, and abilities are dreamed. Consequently, these things are not thought to be learned. All people were capable of meaningful dreaming, and most individuals came to their chosen roles in life as a result of their dreams. In dreams, the Mohave travel in a mythical place and time when the world was first formed and the important places, such as mountains and springs, came into being. Dreams also inform public rituals, and the many complicated “song series” that singers perform from memory are said to be dreamed as much as learned. The songs of the Mohave are remarkably specific geographically, noting “the exact spot at which each character journeyed or slept or stood or looked about” (Kroeber 1925:755). Thus, Mohave songs seem to act as a means of storing and transferring important landscape knowledge: they are, among other things, a collection of meaningfully constituted mental maps of the Mohave territory and beyond (Stoffle et al. 1997:235). Many nearby groups, including the Chemehuevi, borrowed extensively from the Mohave song series repertoire.

Time is compressed in Mohave oral literature--the events of years occurring within instants--and is closely related to space. Cycles of traditional songs sung on public occasions relate the precise time and place of events *in illo tempore* (creation time). The specific geographical places where events take place are not limited to Mohave territory but extend well into surrounding land. There are at least 30 such song cycles, each designated by name and having many variations (Kroeber 1925:755).

The cycles, which are "enormously long," usually begin with the creation of either one person or a pair of brothers (who may or may not have a following), and end with their transformation into animals or landmarks. What is important in the cycles is not the plot, but the journeys of the heroes; these are sometimes described as having taken two or three days, but are actually timeless life-histories. Localities on the river, in the desert, or among distant mountains are named, and some are described in detail.

Chemehuevi

The Chemehuevi and Southern Paiutes came from the north about A.D. 1500 or some time thereafter (Rogers 1945, cited by King 1976:18), apparently replacing the Desert Mohave as occupants of the eastern part of the Mojave Desert (Sutton 1994:138-139; 2005).² The Mohave retained the right to travel through the area, however, and their trails were paralleled in many places (particularly across valleys) by the trails of the Chemehuevi/Paiutes. These trails were placed just far enough apart so that those who used them would not directly encounter each other. Describing the Chemehuevi territory, Alfred Kroeber observed that it was "the largest in California occupied by a people of uniform dialect" (Kroeber 1925:595).

"Chemehuevi" is the Mohave word for the Southern Paiutes; hence the early explorers who met Mohaves before they met Southern Paiutes called the latter Chemehuevi. In 1776, Father Garcés observed a group of Chemehuevis located near the Whipple Mountains at a spot no more than 30 km west of the Colorado River. It has been generally assumed in the literature that the Chemehuevis were not on the Colorado River itself at this time, but were utilizing the territory west of the river. It was not until after the Halchidhoma left the valley in 1827 that the Chemehuevis settled on the Colorado River (Kroeber 1925:593-595). Roth (1976:81) presents evidence, however, of the existence of a mixed Halchidhoma-Chemehuevi village located in the Palo Verde Valley sometime between 1776, when Garcés recorded their presence near the Whipple Mountains and the 1827 abandonment by the Halchidhoma.

Kroeber (1925:594) has quoted Mohaves as saying that they were the ones who brought the Chemehuevis to Chemehuevi Valley and Cottonwood Island, now covered by Lake Mohave, where they apparently lived side by side. Both of these areas are on the Colorado River within traditional Mohave territory as defined by Kroeber. Chemehuevi Valley was occupied by the Chemehuevi sometime after 1830, and Cottonwood Island, located even further to the north, was occupied in the 1850s. Laird (1976:123), writing from a Chemehuevi point of view, states that both of these spots were traditionally Chemehuevi. If these areas were formerly under the control of the Mohaves, it is not clear why the Mohaves did not keep the Chemehuevi out. It apparently was not until after 1859, when the Mohaves had the defensive support of the U.S. Army, that any attempts to drive the Chemehuevi away from these areas were made (Roth 1976:109). These attempts were largely unsuccessful.

² The traditional territory of the Chemehuevi was an extensive area southwest of Las Vegas, including portions of the eastern Mohave Desert of California.

To the west, the Chemehuevi were expanding into Serrano territory by the time of early Euro-American encroachment. Euler (1966:39) believes that the Chemehuevi began to displace the Serranos west of Soda Lake by 1850. An earlier work by Van Valkenburg (1934:2) places them further west, on the Mojave River near Barstow, at about the same time. Laird (1976:7) states that the territory from the Colorado River to the San Bernardino Mountains was also traditionally Chemehuevi.

In the late 1860s, hostilities broke out between the Mohave and Chemehuevi. Several years of fighting resulted in the western migration of a portion of the Chemehuevi population to Cahuilla villages in Banning and Cabezon and to a Serrano village in the Twentynine Palms area (Bean and Vane 1978a:5-20; Kroeber 1925:594). Many of those displaced at that time did not return, but chose to stay among their new allies and kinsmen. In 1874, the Office of Indian Affairs set aside a portion of the Mohave-occupied Colorado River Reservation (now known as the Colorado River Indian Tribes Reservation) for the Chemehuevi. Understandably, most Chemehuevi “preferred to remain in their historical locations near Blythe, Needles, Beaver Lake, and Chemehuevi Valley” rather than live so close to their estranged friends, the Mohave (Kelly and Fowler 1986:388). Ultimately, in 1907, a separate reservation was established along the Colorado River north of Parker for the Chemehuevi living in Chemehuevi Valley (Kelly and Fowler 1986:388).

Although there was some variation in the life styles of Southern Paiutes, depending on the natural and social environments in which they found themselves, a number of common patterns were shared. For the most part, these people were hunters and gatherers whose diet included wild game-mammals such as antelope, deer, mountain sheep, rabbits, squirrels, wood rats, and desert chipmunks; reptiles such as lizards, chuckwallas, rattlesnakes, and desert tortoises; birds and bird eggs; and insects. Many groups planted gardens near springs, left them to grow, and came back to harvest their crops (Fowler and Fowler 1971:47-49). Several foods, including dried meats, dried melon and squash, agave hearts, and various seeds, were stored in specially prepared baskets, earth pits, and caves. Chemehuevi groups did not live permanently with their food caches, though, and the stealing of cached food was apparently a grave issue—one which could incite war and inflict spiritual harm (Laird 1976:6).

Full use was also made of the plant resources of the desert. The Southern Paiutes harvested agave, yucca, sage, arrowweed, rule, mesquite and screwbean pods and seeds, nuts from pinyon and oak, grass seeds, wild grapes, and berries. The creosote bush was used for medicine; jimsonweed, for medicine and hallucination. Bears and foxes, as well as eagles, bluejays, crows, owls, and buzzards, were sacred. These animals and birds peopled sacred stories and songs. The feathers of birds were used ceremonially (Laird 1976:5, 6).

The Chemehuevi/Paiute had hereditary songs that conveyed territorial hunting rights. In the late nineteenth century there were two important hereditary song groups (probably clans), one owning the Mountain Sheep Song and the other, the Deer Song. There was also a Salt Song, which covered some of the same territory as the Deer Song. Various locations where the owner of the song had the right to hunt were described in the song. The Quail Song and the Day Owl Song also had to do with territorial hunting rights, and the Skunk Song may have had similar associations (Laird 1976:9-19). Laird (1976:7), who uses the term Chemehuevi for all Chemehuevi/Paiute groups, says the Chemehuevi had use rights to territory extending into California, with boundaries west of the Tehachapis and north to Mount Whitney, as well as parts of Nevada and Arizona. Ownership was established and recorded in songs that belonged to specific individuals; the songs named the places the singers owned.

Shamans acquired song powers, usually in dreams, after long meditation. They had spirit-familiars as helpers. The task of shamans was to heal, and this was accomplished by night-long ritual singing and dancing, culminating in the revelation of the particular evil intent or thought that had caused the illness (Laird 1976:35-36). Sacred caves, where supernatural beings were visited and ritual paraphernalia was stored, were important (Laird 1976:38-39).

Water, earth, and sky comprised the world. Numerous stories about the creation of the world and the beings in it were told. Times and seasons were correlated with astronomical phenomena and with seasonal changes. Spring began the year, and winter was recognized with a name. The solstices were significant. Directions were mentioned in pairs: north and south, east and west. Close track was kept of meteorological phenomena.

Traditional religious practice among the peoples whose ancestors occupied and used the PTNCL area survives principally in mortuary rites. At such rites, traditional songs that describe journeys and treks that took place in “creation time” are sung. These journeys and treks involve places in the PTNCL area for both the Chemehuevi/Paiute and Mohave. When the songs are sung, participants in the rites revisualize the places that are mentioned, and this recreation of the sacred past, respondents explained, involves a memory of what they have actually seen when they have traveled through the desert. Some of the sacred places are mountains; some are stands of plants like pinyons that they, like people in the sacred past, harvest with due ritual; some are the habitats of animals like mountain sheep that have religious significance for Native Americans; and some are places that may be marked by petroglyphs or rock features. Some respondents purposely make trips into the PTNCL area to seek religious power.#

SECTION 3 BACKGROUND RESEARCH

The following paragraphs describe the background research conducted for the cultural resources assessment. Background research included archival record searches of the CHRIS system, NAHC correspondence, as well as correspondence with historic societies, museums, and other local agencies, and supplemental record searches and historic research. Please note that the background research summarized below reflects the final results for the project area as of February 2012 when the *Addendum to the Cultural Resources Technical Report for the Rio Mesa Solar Electric Generating Facility, Riverside County, California* was submitted to the CEC in response to a data adequacy request and have not been updated to reflect the current project description included in this document.

3.1 ARCHIVAL RESEARCH

URS requested a records search from the EIC of the CHRIS located in the Department of Anthropology at the University of California, Riverside, in Riverside, California on December 22, 2010, prior to initiation of the field investigations. Locations for the proposed SCE CRS expansion area, and the alternative substation had not yet been defined at the time of this initial record search. Therefore, on February 22, 2011, URS submitted a supplemental record search request to the EIC for additional acreage to cover the above-mentioned areas and facilities. Also in February, URS submitted a separate record search request to the SCIC to include portions of the record search radius that are within Imperial County; specifically, CEC regulatory buffers (200-foot buffer for archaeology and one-half-mile buffer for architectural history). In April 2011, a third supplemental record search request for the proposed access routes was submitted to the EIC.

Each record search request submitted called for a review of the CHRIS cultural resources database and other available sources for all previously recorded cultural resources and previous investigations completed within the Project area, as well as within the defined search radii. The established search radii consisted of a one-mile radius from the boundary of the Project site, and a one-quarter-mile radius from the centerline of the proposed transmission line.

Results received from both the EIC and the SCIC contained specific information regarding all previously recorded prehistoric and historic sites and isolates with trinomial or primary numbers; site record forms and updates for all cultural resources previously identified; and previous investigation boundaries and National Archaeological Database citations for associated reports, historic maps, and historic addresses. Also reviewed were the properties listed on the California Points of Historical Interest (CPHI), California Historical Landmarks (CHL), California Historical Resources Inventory, local registries of historic properties, CRHR, and NRHP (See Confidential Appendix F in Nixon et al. 2011). The locations of archaeological sites are considered confidential and dissemination of those data is restricted under California Government Code 625.

Previously Conducted Cultural Resources Investigations

Results from the original and supplemental record searches at the EIC revealed that 32 cultural surveys had been previously conducted within the portion of project area that is in Riverside County, including the project site and associated one-mile search radius, and the transmission line and the associated one-

quarter-mile search radius (See Figure 2.8-1 in Nixon et al. 2011). Of these, 20 previous investigations appear to have been conducted within the boundaries of the project area (project site or the transmission line corridor). The EIC also included with their record search results three reports that provide an overview of the region but do not fall within the project area or one-mile search radius. The SCIC record search identified a total of eight previously conducted cultural investigations, four of which appear to cross the southern boundary of, and hence into, the project area.

In addition, three investigations were found to have been previously conducted within the project area that are not yet available at the Information Centers. These three investigations were conducted by Applied Earthworks, AECOM and ASM Affiliates, Inc., respectively. Cumulatively, including the results of all record searches, 46 investigations were previously conducted within the project area and the associated one-mile search radius, and the transmission line and the associated one-quarter-mile radius. Of the 46 investigations, 27 were conducted within the project area, 4 were conducted within one-quarter mile of the project area, and 3 were conducted within one-mile of the project area. An additional three reports do not fall within the project area, and the remaining nine investigations did not have locational data available (See Table 2.8-1 in Nixon et al. 2011).

3.2 PREVIOUSLY RECORDED CULTURAL RESOURCES

The results received from EIC for the three records search requests identified 148 previously recorded cultural resources within an area encompassing the Project footprint, transmission line, a one-mile radius from the boundary of the Project footprint and a one-quarter-mile radius from the transmission centerline. Of the 148 previously recorded cultural resources, 98 cultural resources occur within the project area (project site and transmission line corridor). Of the 98 cultural resources in the project area, the search found that six were previously determined, through the Section 106 process, as eligible for listing on the National Register (five lithic scatter sites and the Historic Bradshaw Trail); 12 have been previously determined, also through the Section 106 process, as ineligible for listing on the National Register (ten lithic scatter sites, one prehistoric trail and one historic road). The CRHR or NRHP eligibility status for the remaining resources identified within the Project area has not been evaluated.

Results received from the SCIC in response to the URS record search request identified a total of 20 previously recorded cultural resources within portions of the project area and record search radius that enter Imperial County. Of this total, 1 resource occurs within the project area and the remaining 19 are within the defined record search radius; the CRHR or NRHP eligibility status for the single resource located within the Project area has not been evaluated.

In addition, it was determined that 112 cultural resources identified by Applied Earthworks, Inc. in its Class III Survey for the Colorado River Project (Applied Earthworks, 2011) are located within both the project area and one-mile search radius (23 in the project area and 90 in the one-mile search radius). The eligibility status for the 23 cultural resources identified within the project area has not been evaluated.

Cumulatively, there are 280 identified cultural resources within the project area and respective record search radii as a result of all record search requests (See Figure 2.8-2 in Nixon et al. 2011). This value includes resources within Riverside and Imperial County. Of this total, 122 are within the project area (project site and/or transmission line corridor) and 158 occur within the record search radius (See Table 2.8-2 in Nixon et al. 2011).

Chuckwalla Valley Prehistoric Trails Network Cultural Landscape

Except for minimal editorial contributions, the following paragraphs in this subsection were adapted from the document titled *Draft Chuckwalla Valley Prehistoric Trails Network Cultural Landscape: Historic Context, Research Questions, and Research Evaluation Criteria* by Don Laylander and Jerry Schaefer (December 2010). Previous work within the vicinity of the project area has resulted in the formation the PTNCL, which was largely created to provide a wider regional perspective from which to evaluate and treat prehistoric cultural resources within delimited alternative energy project areas in the Chuckwalla Valley vicinity. This PTNCL has been developed for projects that are under the regulatory purview of the CEC and the BLM, respectively.

The central organizing theme for the PTNCL is the aboriginal trail system that spanned this segment of the California desert. The PTNCL embraces not only the paths themselves but also the aboriginal features and artifact scatters that were associated with the trails and the more substantial destination locations that the trails served to connect. Evidence concerning trail systems comes from archaeological traces on the ground, from early historical records concerning trail use, and from the ethnographically documented traditional knowledge of local Native Americans.

The PTNCL boundary is geographically defined in a somewhat of an arbitrary manner and allows for modifications based on additional data that may result from future projects in this same general area. For example, the Rio Mesa SEGF Project boundary only partially occurs within the current PTNCL boundary. Specifically, the PTNCL landscape encompasses the entirety of the BLM Riverside East Solar Energy Study Area. It also includes the estimated routes followed by variants of the Chuckwalla Valley trail, a major aboriginal east-west travel route that paralleled modern Interstate 10. On the east, the PTNCL area terminates at the eastern margin of Palo Verde Mesa and the Big Maria Mountains, on the edge of the Colorado River's floodplain in the vicinity of Blythe. The western limit arbitrarily truncates the major east-west trail at the western end of Chuckwalla Valley, east of Chiriaco Summit, but it includes Hayfield Dry Lake and the junction with a branch trail that runs southwest along Salt Creek to the Salton Basin and the shoreline of ancient Lake Cahuilla. To the north, west, and south, the boundary follows section lines of the township-and-range system. As defined, the PTNCL area includes most of Chuckwalla Valley, Palo Verde Mesa including McCoy Wash, and Palen Valley, and portions of the adjoining mountain ranges that contain known elements of the trails system.

Native American Heritage Commission Results

The NAHC was contacted on February 22, 2011 to request a search of the Native American Sacred Lands File (SLF) to aid in determining the presence of Native American sacred sites within the Project area. A list of Native American contacts that may have knowledge of known cultural resources or sacred sites within the project area was also requested. The NAHC initially responded on March 4, 2011, indicating that the records search of the SLF identified the presence of Native American cultural resources in the immediate project area. A revised response that provided additional information was received from the NAHC on March 15, 2011. The results of the NAHC SLF search indicated that Native American Sacred Lands were present within five map sections of the project area and a one-half-mile radius (two sections are within the project area and the other three are adjacent to the project area).

In addition to the response letter, the NAHC also provided a Native American contact list. Each of the 22 contacts on the list was sent a notification of the proposed undertaking by mail on April 11, 2011, with a request that they respond with information regarding any known cultural resources or sacred sites within the Project area. Follow-up phone calls were made and documented on April 21 and 26, and July 19, 2011. Table 2.8-3 summarizes the tribal contacts.

URS had received seven responses as of July 2011. Of those, three were written responses, and four were telephone solicitations. The following provides a summary of the responses received.

A letter response was received from the Augustine Band of Cahuilla Mission Indians on April 26, 2011. The letter encouraged URS to contact other tribes in the area, and requested that a Native American monitor be contracted and on-site full time during pre-construction and construction activities. A request was made for immediate notification if cultural resources were identified during pre-construction and construction activities.

An email response was received from Ms. Bridget Nash-Chrabascz of the Quechan Indian Nation on May 10, 2011, Ms. Nash-Chrabascz requested that copies of both the cultural and biological reports be sent to her office for review.

On June 15, 2011, a letter response was received from the Director of the Agua Caliente Band of Cahuilla Indians Tribal Historic Preservation Office (THPO), Ms. Patricia Garcia-Tuck. Ms. Garcia-Tuck indicated that the proposed project location is not within the Agua Caliente Reservation boundaries, but that it is within the Tribe's Traditional Use Area. This letter likewise noted that a check of the Agua Caliente Register indicated the presence of multiple previously recorded sites within or near the project area, and Agua Caliente requested, for review and comment, copies of any cultural resource reports prepared in association with the proposed Project. It also stated that an approved cultural resource monitor(s) must be present during any archaeological survey and any ground disturbing activities conducted by the developer. According to the letter, if buried cultural deposits are encountered, the monitor can request that destructive construction be halted, will notify a Qualified Archaeologist to investigate and, if necessary, prepare a mitigation plan to be submitted to the Agua Caliente THPO. If human remains are encountered during grading and/or other construction excavation, the letter notes that work in the immediate vicinity must cease and the County Coroner must be contacted in accordance with State Health and Safety Code §7050.5.

The telephone solicitations with the tribes (summarized in Table 2.8-3 in Nixon et al. 2011) included a range of responses from one that confirmed receipt of the URS letter and indicated that further contact would be made if necessary (Mr. John Gomez, Ramona Band of Cahuilla Mission Indians), to another that stated ecological changes resulting from the project would be permanent and the land should be left alone (Mr. Preston J. Arrow-weed, April 21, 2011).

Conditions encountered during the intensive pedestrian survey resulted in the need for additional coordination. URS contacted the NAHC-assigned Most-Likely Descendant, the Cultural Coordinator for the Colorado River Indian Tribe, Mr. George Ray, on May 11, 2011. A field site visit with Mr. Ray and Ms. Lisa Swik of the Colorado River Indian Tribe occurred on May 18, 2011. Coordination with these individuals is presently ongoing. Correspondence letters between URS, on behalf of Rio Mesa SEGF and the NAHC, and a list of Native Americans contacted are included in Appendix C in Nixon et al. (2011).

Supplementary Record Searches and Historic Research

Research consisting of reviewing the CPHI, CHL, CRHR, and the NRHP databases was conducted to supplement the EIC and SCIC record search results. In addition, local registers, such as the County of Riverside listing, were reviewed. No resources listed in these databases are situated within the Project or a one-mile radius.

The California Department of Transportation (Caltrans) publication titled *Statewide Bridge Inventory of Local Agency and State Agency Bridges for Riverside and Imperial County* was reviewed. None of the bridges listed in this document that are located within a one-mile radius of the Project has been assigned a NRHP status designation indicating it is listed on the NRHP (status designation 1), eligible for NRHP listing (status designation 2), may be eligible for NRHP listing (status designation 3), or unevaluated (status designation 4).

Site-specific and general primary and secondary research was conducted at or with the Palo Verde Historical Museum, Palo Verde Public Library, Black History Museum, Fort Gaston Historical Society, Irrigation District, Imperial Irrigation District, General Patton Memorial Museum, Palm Springs Air Museum, Palm Springs Historical Society, Quartzite Museum, Pioneer Museum, BLM, University of California Riverside, University of California San Diego, University of San Diego, San Diego Public Library History Room, and numerous online resources (e.g., *Calisphere – A World of Digital Resources*, *Online Archive of California*, *California Historic Topographic Map Collection*). In addition, URS obtained historic-period aerial photographs of the project area from Environmental Data Resources, Inc. for selected years between 1948 and 1975. The research provided insight into the historic contexts and themes of the area and specific information concerning the properties within the project area (e.g., date of construction, architect/builder, and historic landownership). As part of this research, URS reviewed historic maps (e.g., USGS maps) and photographs, newspaper articles, general histories, journal articles, master theses, and other relevant data. Copies of historic maps and aerial images are included in Appendix D in Nixon et al. (2011).

3.3 ARCHAEOLOGICAL FIELD SURVEY RESULTS

The intensive pedestrian archaeological survey was conducted between March 14 and May 31, 2011 (Nixon et al. 2011), and in January 2012 (Nixon et al. 2012). The following information is extracted from Attachment A of Nixon et al. (2012) and combines the 2011 and 2012 survey results to generate totals and tables that include cultural resources finding for 100 percent of the project area. In summary, there are a grand total of 2,290 cultural resources within the project area that were identified between March 14 and May 3, 2011 (2,237 cultural resources) and January 2012 (2,237 cultural resources). Of these there are a total of 549 archaeological sites [275 prehistoric, 219 historic, 54 multicomponent (include both prehistoric and historic elements) and one modern intaglio] and 1,727 isolated finds. Of the 549 archaeological sites a total of 225 sites are recommended eligible for listing in the NRHP and CRHR. The remaining 2,065 archaeological resources (338 sites and 1,727 isolates) are recommended not eligible under any criteria of the NRHP and CRHR. The results of the architectural history survey did not change as a result of the 2012 additional work. For a list of all newly recorded and updated archaeological resources and a list of newly recorded and updated historic-period architecture resources (from the 2011 report) identified within the project area, see Tables 1, 2 and 3 in Nixon et al. (2012)..

SECTION 4 RESEARCH DESIGN

The research design provides a framework and theoretical context for project goals, field methods, discussion and interpretations of past human behaviors, and recommendations for future studies (and data needs). The research design provided herein is for an ethnographic study conducted through archival research and interviews.

Once the ethnographic study APE is approved by the CEC and BLM, URS will complete a survey of archival records from previous research for data pertinent to ethnohistory of the Project environs in the archives of Cultural Systems Research, Inc. and Dr. Lowell Bean as the basis for the Setting section of the report. The survey will be conducted using the following BLM guidelines:

Locating Properties of Traditional Cultural Importance. As per BLM Manual Section 8110, properties of traditional cultural or religious importance to Native Americans (including "traditional cultural properties" as discussed in National Register Bulletin No. 38) can be found to meet National Register criteria and thus should be located, described, and evaluated at the same stage in the Section 106 compliance process as the field inventory for historic properties. Properties of traditional cultural or religious importance must meet one or more National Register criteria (i.e., must be historically significant) in order to be determined eligible for the National Register. The following three points are BLM guidance as to how to locate properties of traditional cultural or religious importance to Native Americans.

1. **Specific, Definite Places.** Properties of traditional cultural or religious importance are specific, definite places that figure directly and prominently in a particular group's cultural practices, beliefs, or values, when those practices, beliefs, or values (i) are widely shared within the group, (ii) have been passed down through the generations, and (iii) have served a recognized role in maintaining the group's cultural identity for at least 50 years. While an individual member of a group may attach importance to a place that does not meet this definition, e.g., a personally important place, such places should not be considered to be properties of traditional cultural or religious importance.
2. **Identified by Consultation, Not Field Survey.** Specific properties or categories of properties, of traditional cultural or religious importance should be known to the group that ascribes traditional value to them. Accordingly, such properties are not identified using survey methods analogous to archaeological survey. Instead, they are identified by consulting with the cultural groups known to have traditional interests in the target area. Consultation gives interested persons an opportunity to reveal areas of concerns that are known to them and that they want the agencies to consider during decision making. Consultation with Native Americans to locate properties of traditional importance is carried out in conformance with BLM Handbook H-8120-1.
3. **Inventory Reports are Generally Not a Subject for Consultation.** As per BLM guidance, appropriate planning documents pertaining to the nature and location of a proposed undertaking should be shared with Indian tribes as part of consultation about the undertaking. The BLM Manual states that there is no general need routinely to provide Indian tribes or other cultural groups with inventory reports and other cultural resource documentation, or to consult with them about survey results, unless additional consultation is needed because a proposed undertaking

would potentially affect properties of traditional cultural or religious importance, which a tribe or group identified to the BLM or CEC in consultation preceding the survey.

However, it is noted that under CEC Rules of Practice and Procedure and Power Plant Site Regulations and Designation of Transmission Corridor Zones § 1714 (c) and (d), the CEC is required to provide a copy of the AFC to "Local agencies," meaning any local or regional governmental authority within the state, including any Native American government having an interest in matters relevant to the site and related facilities proposed in the notice or application provided the Native American government has a governing body recognized by the Secretary of the Interior of the United States or the Native American government has otherwise requested in writing to receive a copy of the notice or application. The CEC requests that Native American governments make comments and recommendations regarding the design, operation, and location of the facilities proposed in relation to the environmental quality, public health and safety, and other factors on which they may have expertise. To the extent that the Native American government has land use and related jurisdiction in the area of the proposed sites and related facilities, the CEC requests that Native American governments review and comment upon the land use and related aspects of the proposed sites and related facilities.

This research design is intended to provide a framework for guiding the interviews to be conducted with Tribal representatives identified by the NAHC as having knowledge of properties of traditional cultural or religious importance to Native Americans of the Project APE and region immediately surrounding. Acquisition of baseline data such as site types, chronologies, and feature and artifact typologies within the overarching framework of the research design are necessary in order to relate the cultural resources within the Project APE to the ethnohistory of the region. When evaluating resources within a given area, principal questions must be addressed, chronology and cultural tradition of a resource should be proposed, and site/resource types must be identified and clearly described with respect to ethnohistoric context.

Among the fundamental goals of a Class III inventory are the identification and documentation of previously unrecorded properties of traditional cultural or religious importance to Native Americans in an attempt to confirm or elaborate upon our current understanding of the ethnohistoric period Colorado Desert Region. From a management perspective, the ability of specific resources to address research questions provides data necessary to evaluate National Register of Historic Places (NRHP) and California Register of Historic Resources (CRHR) eligibility. Elements of the research design provided below include ethnohistoric era research domains, and discussions and applicable research questions that provide a foundation for analysis of data with the goal of assessing the potential of sites to address relevant research questions. The following research questions were guided by information and ethnohistoric era data gathered from these previous studies. Based on this research design, interviews will commence employing some preliminary models regarding the types of resources likely to occur within the APE, thereby providing guidance with regard to data collection.

4.1 RESEARCH ISSUES IN THE COLORADO DESERT

The Chemehuevi and the Yuman groups, Mohave, Quechan, and Halchidhoma that have the project area commonly in their culture history all share a strong foundation in dream knowledge. Through their dreams and songs, they have formed a rich understanding of their geographic surroundings woven together with mythic heroes and epic journeys across the landscape. Through their dreams individuals of these groups found and presumably continue to find personal power and a strong attachment to the land.

Alfred Kroeber (1951) recorded volumes of data pertaining to the Mohave, much of it in 1902 from a single informant, Inyokutavere, an old man and one of the last of his generation of migration dreamers. Kroeber ultimately tested the veracity of the old man's tales that encompassed large expanses of unbroken territory in the desert east of the Colorado River as well as along the River itself, and was able to map well over a hundred sites with confidence simply from the man's detailed memory vision.

Nearly a hundred years later, Philip Klasky (1997) worked with the Mohave and was provided a map of the Mohave Valley hand drawn by Llewellyn Barrackman and Laverne Rodarte of the Fort Mohave Indian Tribe. Most of the sites on that map correlate in pronunciation and location with those recorded by Kroeber indicating a strong maintenance over time of ties to the landscape. In addition, there are a number of named, located sites that are not mentioned in Kroeber's record, in keeping with the Yuman tradition of individually recognized sites that may not conform to a communal knowledge base.

Kroeber (1925:754) stated: "The Mohave adhere to a belief in dreams as the basis of everything in life...Not only all shamanistic power but most myths and songs, bravery and fortune in war, success with women or in gaming, every special ability, are dreamed. Knowledge is not a thing to be learned...but to be acquired by each man according to his dreams." The significance, then, or even the knowledge of some spiritual sites may not be recognized by the general community, and while this complicates the assignment of significance criteria, it nevertheless pertains to the whole of the lower Colorado River cultural arena, and latitude needs to be employed if this heritage is to be respected.

The great majority of data acquisition and formulation of research models are related to archaeological concerns, and relevant to few Native Americans. In a fast changing world of technology on the one hand and severe attrition of knowledgeable tribal elders, the spiritual realm is the most embraced by members of traditional cultures. Thus, the spiritual sites are the ones most guarded. This is not, however, a temporal aberrant, but a quality of great depth among the Yuman cultures, James Cleland (2005:132) writes: "It appears that one must go beyond standard archaeological models of 'settlement and subsistence' with their predisposition to explain the distribution of sites across the landscape solely in terms of material need. Once material needs are met, expressive and spiritual needs can be equally motivating (Maslow 1954). In the lower Colorado Desert, in fact, it is beginning to appear that spiritual motivations may outweigh subsistence motivations in explaining archaeological sites and their distribution in space."

It goes without saying that even though a site may be important to a single individual, the concept in itself is a primary component of Native American identity and its attachment to environmental matters. For example within the Mohave philosophy such an individual site is still valuable to the Mohave as a whole. This would be the case in most southern California cultures. When the site is imbued with supernatural power, that power is potentially useful for all of Mohave People. The power that is in these sites can be elicited and used for the public good.

4.2 ETHNOGRAPHIC RESOURCE TYPES

The identification of anticipated ethnohistoric sites potentially within the project area and its environs is a necessary component to the formulation of possible regional models applicable to the project area. The identification of anticipated ethnohistoric sites is based upon a review of record search results, previous investigations and other publications that discuss the archaeology in the project area. One important draft publication currently in development served as a primary reference for the identification of anticipated

ethnohistoric sites: the PTNCL (Laylander and Schaefer 2010) cultural landscape. This document provides a solid foundation for the classification of, respectively, ethnohistoric-period site types potentially encountered during fieldwork.

The Draft PTNCL context provides a range of sites types along with criteria to be taken into consideration when interpreting these resources (Laylander and Schaefer 2010). It is recognized that these criteria may have overlapping attributes and therefore multiple factors must be taken into consideration during site analysis. The following has largely been extrapolated from this reference for the purpose of this discussion. In summary, PTNCL site types include various trail types, which may include trails that are related to the following: exploration of remote resources, relationships of hostility and warfare, relationships of amity, and for personal or spiritual purposes (Schaefer 2010). Other prehistoric site types may include habitation sites, extractive camps (temporary), travel camps, lithic quarry/workshops, biotic resource extraction/processing sites, religious/ceremonial locations, as well as incidental artifact scatters (Schaefer 2010). The following paragraphs provide a more detailed summary of these types.

PTNCL Trail Types

PTNCL trail types are summarized below; however, it should be noted that there is very little data and published literature to use in classifying these trails by type. Additionally, a single trail may have been used for all these purposes and therefore cannot be assigned to a single type without ambiguity.

- ***Exploration of Remote Resources*** – travel route leads or travels near known resource extraction sites (ex. lithic cobble and groundstone quarries).
- ***Relationship of Hostility*** – trails associated with areas known to have been hostile and used primarily for warfare that was reported primarily along the lower Colorado River area.
- ***Relationships of Amity*** – travel routes for ceremonial purposes; for example, the *keruk* mourning anniversary ceremony.
- ***Travel for Personal or Spiritual Reasons*** – such routes may have served as religious pilgrimages to significant places such as *Xam Kwat’can* or *Keruk* trail along the Colorado River.

Other PTNCL Site Types

- ***Habitation Base*** – includes a wide diversity of artifacts and features, and the quantity of this diversity should be relatively high. More specifically, features may include house pits, rock rings, cleared desert pavement areas, rock shelters, hearths, earth ovens, bedrock milling, rock art, geoglyphs, and cairns. Archaeological evidence may include evidence of floral/faunal consumption, used and discarded tools, ceramics, tool maintenance, and extra-local items (e.g., obsidian, shell beads).
- ***Extractive Camps*** – are more temporary in nature and may have been used for annual or logistical “collector” purposes. These site types typically do not have non-local materials, and for non-lithic extraction sites would consist mostly of late stage bifacial lithic reduction and tool maintenance.

- ***Travel Camps*** – served a much more temporary purpose than above and would tend to be absent of features or resource processing. However, these site types could include cleared circles and hearths, but show no constituents that would be evidence of foraging because food would have been imported. These site types tend to occur near travel routes and water sources.
- ***Lithic Quarries/Workshops*** – basically fit the namesake exactly, and are locations where the sole purpose was for the acquisition of lithic materials and preliminary reduction for transport and/or use. These may be within relative proximity to habitation or extractive camps.
- ***Biotic Resources Extraction/Processing Sites*** – these site types show evidence of exploitation of floral and/or faunal resources. May include the following features: hunting blinds, drive fences, observation points (with toolstone manufacture/maintenance), milling stations, and roasting pits; and also include artifacts concentrations such as lithic scatters (not associated with habitation sites).
- ***Religious/Ceremonial Locations*** – such sites may include rock art, geoglyphs, cairns, rock clusters, trail shrines, cremations, rock circles, cleared circles, and/or trail side ceramic breaks (pot drops).
- ***Incidental Artifact Scatters*** – represent single episodes of use, loss, or discard of artifacts such as ceramic pot drops, and isolated projectile points and lithic debitage.

Ethnohistoric site types listed above may occur within the project area and may be identified during interviews. Data resulting from interviews can be effectively used to address ethnohistoric research questions involving general research domains including chronology, intrasite spatial organization, settlement and subsistence patterns or practices, and possibly material use patterns during the ethnohistoric period.

4.3 CULTURAL LANDSCAPE

How strongly does the landscape factor into the lives of contemporary Colorado River Indians?

Null hypothesis: the landscape along the Colorado River and adjacent desert areas is equally important to the people of each cultural affiliation, Mohave, Chemehuevi, Quechan, regardless of age or gender.

Data set and tests: questions pertinent to the cultural landscape will be posed to people of each affiliation during interviews and responses will be recorded for analysis.

Each respondent will be queried regarding such matters as

- geographic landmarks and their native and English names
- cultural use in the past and / or present of the landscape, such as trails and associated shrines and pot drops, hunting, fishing, resource gathering areas, spiritual associations, camping areas, former village areas, etc.
- whether they use or participate in the use of aspects of the landscape, such as harvesting, hunting, trail running, spiritual guidance or comfort

Is the landscape with its various natural and cultural features equally significant to individuals and each tribal entity as a whole?

Null hypothesis: significance of the landscape, including natural features such as mountains, springs, and other resource areas, and cultural aspects such as trails and spiritual sites are specifically recognized by the population in general.

Data set and tests: respondents will be asked if

- they and other members of their community feel strongly in common about the landscape
- there are places of importance to them personally that may or may not be known by others of the community or the community at large
- they believe the degree of significance of the landscape is dependent on common knowledge or personal and private attachment to specific places

Dreaming

How important is dreaming to members of each cultural affiliation. :

Null hypothesis: dreaming continues to be an important part of individual peoples' lives and serves to enlighten the dreamer and solve problems of varying complexity

Data set and tests: respondents will be asked what they

- know about dreaming in general, and whether they use dreaming to help explain issues, e.g. environmental history and use.
- are dreams used regularly for this purpose or only when problems of a very serious nature arise?
- Are dreams easily remembered and is the dreamer aware that he/she is dreaming and seeking help through the dream?
- Do aspects of the cultural landscape figure in the dreams?
- Does disruption of the landscape impact traditional values?
- Are the dreams and their details kept private or are they shared?
- Is dreaming thought to be an important part of the lives of other community members for purposes of personal power and problem solving?

4.4 SUMMARY

The research undertaken during this Class III study is focused on recognizing and recording evidence of settlement, land use, economic and religious activities within the Project APE. Ultimately it will be necessary to evaluate the eligibility of each recorded locality for listing in the NRHP and CRHR. The research topics and questions proposed are provided to support decision makers with the information needed to make eligibility determinations, and to add to the general body of ethnohistoric knowledge. The

evaluation process requires a thorough review of site “integrity”. Integrity is the “ability of a property to convey its significance” and “to retain historic integrity a property will always possess several, and usually most, of the aspects.” The seven aspects of integrity that must be considered include the following; location, design, setting, materials, workmanship, feeling, and association for further information refer to National Register Bulletin 15: How to Apply the National Register Criteria for Evaluation and National Register Bulletin 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties). Eligible sites are those that retain integrity and satisfy one or more of the criteria specified in 36 CFR60.4. Non-eligible sites are those that lack integrity or do not satisfy any of the evaluation criteria.

SECTION 5 PROPOSED WORK

5.1 FIELD METHODS

The Class III interviews for this project require BLM approval of this research design. Because this project will involve BLM land they are the lead agency for the Project's compliance with the National Environmental Policy Act (NEPA). The Project, being a solar thermal power plant above 50MW is also under the jurisdiction of the California Energy Commission (CEC) in addition to the BLM. For this reason, cultural resource investigations for the Project shall also comply with the California Environmental Quality Act (CEQA) Public Resources Code (PRC), § 21000 *et seq.*, and the California Code of Regulations (CCR), Title 14, Chapter 3, § 15000, and the "Instructions for the Review of and Information Requirements for an Application for Certification" (CEC 1992), "Regulations Pertaining to the Rules of Practice and Procedure and Power Plant Site Certification" (CEC 2007), "Rules of Practice and Procedure and Power Plant Site Regulations Revisions" (CEC 2007), and the Warren-Alquist State Energy Resources Conservation and Development Act, PRC Section 25000 *et seq.*

5.1.1 Pre-Field Research

A survey of archival literature, both published and unpublished, within the collections of Lowell John Bean for data relevant to this area, e.g. geographic features proximal to or within the Project that may be mentioned in any of the traditional songs or in previous ethnographic studies. Reservation archives as available will also be investigated.

Additionally, examination of the Rio Mesa confidential DPR forms for previously recorded and project recorded sites, rock art, trails, etc. noted within the project area and buffer zone will be completed.

5.1.2 Ethnographic Survey

Once, pre-field research is completed, the project ethnographers will make contact with tribal government representatives identified by the NAHC of the Quechan, Mohave, and Chemehuevi Indian nations, and the Colorado River Indian Tribes (CRIT) to schedule interviews with individuals knowledgeable about the area within or around the project area. The survey will include travel to meet with and interview Tribal members who are interested in relating their knowledge. These trips will focus on the Colorado River Indian groups. We will also include trips within the Coachella Valley and surrounding areas to speak with Serrano and Cahuilla elders. Topics of interest that may be discussed include:

- pictographs, petroglyphs and geoglyphs
- trails, including song and dream trails
- water sources
- flora and fauna: procurement areas,
- rock circles
- pot drops
- clay sources and ceramics manufacture
- ceremonial sites, e.g. keruk sites, initiation sites, etc.

- geographic landmarks, important rock formations and place names.
- ground stone materials and their procurement
- sources of raw materials, e.g. various lithics and biotic materials
- important historic sites, warfare sites
- places cited in oral literature
- camp sites and village sites
- boundaries of various groups
- places of current and historic events or significance
- storage places for food and water
- calendrical event sites, e.g. solstice sites
- artifact scatters
- areas of the hunt
- rock piles or cairns

The purpose of the interviews will be to 1) identify tribally significant religious or cultural properties that may be eligible for the California Register of Historical Resource (CRHR) and National Register of Historical Places (NRHP), 2) understand tribal concerns sufficiently to take into account the effects that this Project might have on eligible properties; 3) identify the Project's potential to conflict with tribal members' uses of the environment for cultural, religious, and economic purposes; and 4) to seek alternatives that would resolve any potential conflicts.

5.1.3 Evaluation

Analysis of recorded interviews and preparation of a report of findings will be undertaken upon completion of the interviews. This will include post-field word processing of the interview data, identification and evaluation of any ethnohistoric resources for CRHR and NRHP eligibility, and report preparation.#

SECTION 6 TECHNICAL REPORT

The technical report will meet BLM and CEC guidelines and will include the following:

- Management Summary/Abstract
- Undertaking Information/Introduction

Setting (Contextual Overview)

- Research Design
- Methods
- Report of Findings
- Discussion/Interpretation/Evaluation
- Management Considerations
- References
- Appendices
- Confidential Appendices

SECTION 7 PROJECT PERSONNEL AND MANAGEMENT

All cultural resources work will be carried out under the direct supervision of ethnographers who meet the Secretary of Interior's Standards and Guidelines for Archaeology and Historic Preservation, and will be consistent with the procedures for compliance with NEPA, Section 106 of the NHPA, and CEQA Section 15064.5. All decisions on level of effort or discretionary actions described in the CRWP will be approved by BLM/CEC prior to implementation.

The key cultural resources personnel who will conduct the interviews and prepare the technical report are:

- Lowell Bean, Ph.D. (URS Principal Investigator)
- Jim Toenjes, B.A. (URS Ethnographer)

SECTION 8 REFERENCES

- Altschul, Jeffery H., and Joseph A. Ezzo. 1994. The Expression of Ceremonial Space along the Lower Colorado River. In *Recent Research along the Lower Colorado River*, edited by Joseph A. Ezzo, pp. 51-68. Statistical Research Technical Series No. 51. Tucson, Arizona.
- Bean, Lowell John, and Sylvia Brakke Vane. 1978a. *Persistence and Power: A Study of Native American Peoples in the Sonoran Desert and Devers-Palo Verde High Voltage Transmission Line*. Report submitted to Southern California Edison Company. Cultural Systems Research, Menlo Park, California.
- Bee, Robert L. 1983. The Quechan. In *Southwest*, edited by Alfonso Ortiz, pp. 86-98. Handbook of North American Indians, Vol. 10, William C. Sturtevant, general editor. Smithsonian Institution, Washington D.C.
- Cleland, James H. 2005. The Sacred and the Mundane – Cultural Landscape Concepts and Archaeological Interpretation in the Colorado Desert, in *Proceedings of the Society for California Archaeology*, Volume 18, 2005, pp 131-136. EDAW, San Diego, California.
- Cleland, James H., and Rebecca McCorkle Apple. 2003. *A View across the Cultural Landscape of the Lower Colorado Desert: Cultural Resource Investigations for the North Baja Pipeline Project*. EDAW, San Diego, California.
- Coues, Elliot (editor). 1900. *On the Trail of a Spanish Pioneer: The Diary and Itinerary of Francisco Garces (Missionary Priest) in His Travels Through Sonora, Arizona and California, 1775-1776*. 2 vols. American Explorer Series No. 3. Francis P. Harper, New York.
- Dobyns, Henry F., Paul H. Ezell, Alden W. Jones and Greta S. Ezell. 1957. Thematic Changes in Yuman Warfare. In *Cultural Stability and Cultural Change*, edited by Verne F. Ray, pp. 46-71. Proceedings of the Annual Spring Meeting of the American Ethnological Society, Seattle, Washington.
- Dunne, Peter M. 1955. *Jacobo Sedelmayr: Missionary, Frontiersman, Explorer in Arizona and Sonora, 1744-1751*. Arizona Pioneers' Historical Society, Tucson.
- Euler, Robert C. 1966. *Southern Paiute Ethnohistory*. University of Utah Anthropological Papers No. 78. Salt Lake City.
- Forbes, Jack D. 1965. *Warriors of the Colorado: The Yumas of the Quechan Nation and Their Neighbors*. University of Oklahoma Press, Norman.
- Forde, C. Daryl. 1931. Ethnography of the Yuma Indians. *University of California Publications in American Archaeology and Ethnology* 28:83-278. Berkeley.

- Fowler, Don D., and Catherine S. Fowler (editors). 1971. *Anthropology of the Numa: John Wesley Powell's Manuscripts on the Numic Peoples of Western North America, 1868-1880*. Smithsonian Institution, Contributions to Anthropology No. 14. Washington, D.C.
- Ives, Ronald L. (editor). 1939. Sedelmayr's Relation of 1746. In *Anthropological Papers* No. 9, pp. 97-117. Bureau of American Ethnology Bulletin No. 123, Washington, D.C.
- Kelly, Isabel T., and Catherine Fowler. 1986. Southern Paiute. In *Great Basin*, edited by Warren L. D'Azevedo, pp. 368-397. Handbook of North American Indians, Vol. 11, William G. Sturtevant, general editor. Smithsonian Institution, Washington, D.C.
- King, Chester. 1976. Chumash Inter-Village Economic Exchange. In *Native Californians: A Theoretical Retrospective*, edited by Lowell J. Bean and Thomas C. Blackburn, pp. 289-318. Ballena Press, Ramona, California.
- Klasky, Philip M. 1997. *An Extreme and Solemn Relationship: Native American Perspectives and the Proposed Ward Valley Nuclear Waste Dump*. Coyote Press, Salinas, California.
- Kroeber, Alfred L.. 1925. *Handbook of the Indians of California*. Bureau of American Ethnology Bulletin No. 78. Washington, D.C.
- Kroeber, Alfred L. 1951. *A Mohave Historical Epic*. University of California Press, Berkeley and Los Angeles, California.
- Laird, Carobeth. 1976. *The Chemehuevi*. Malki Museum Press. Banning, California.
- McCarty, Kiernan. 1976. *Desert Documentary: The Spanish Years, 1767-1821*. Arizona Historical Society, Tucson.
- McCawley, William. 1996. *The First Angelinos: The Gabrielino Indians of Los Angeles*. Malki Museum Press, Banning, California.
- Rogers, Malcolm J. 1945. Outline of Yuman Prehistory. *Southwestern Journal of Anthropology* 1:167-198.
- Roth, George E. 1976. *Incorporation and Changes in Ethnic Structure: The Chemehuevi Indians*. Unpublished Ph.D. dissertation, Department of Anthropology, Northwestern University.
- Spicer, Edward H. 1962. *Cycles of Conquest: The Impact of Spain, Mexico, and the United States on the Indians of the Southwest, 1533-1960*. University of Arizona Press, Tucson.
- Spier, Leslie. 1933. *Yuman Tribes of the Gila River*. University of Chicago Press, Chicago.
- Stoffle, Richard W., David B. Halmo, and Diane E. Austin. 1997. Cultural Landscapes and Traditional Cultural Properties: A Southern Paiute View of the Grand Canyon and Colorado River. *American Indian Quarterly* 21:229-249.

- Sutton, Mark Q. 1994. Numic Expansion as Seen from the Mojave Desert. In *Across the West: Human Population Movement and the Expansion of the Numas*, edited by David B. Madsen and David Rhode, pp. 133-140. University of Utah Press, Salt Lake City.
- Van Valkenburgh, Richard F. 1934. Chemehuevi Notes. Unpublished manuscript, Museum of Northern Arizona, Flagstaff.
- Wullenjohn, Chuck. 1998. Quechan Indians Boast Long Colorado River History. In *CRM* 21(2):19-20. Available online: <http://crm.cr.nps.gov/issue.cfm?volume=21&number=02>.



**BEFORE THE ENERGY RESOURCES CONSERVATION AND DEVELOPMENT
COMMISSION OF THE STATE OF CALIFORNIA
1516 NINTH STREET, SACRAMENTO, CA 95814
1-800-822-6228 – WWW.ENERGY.CA.GOV**

**APPLICATION FOR CERTIFICATION
FOR THE RIO MESA SOLAR
ELECTRIC GENERATING FACILITY**

DOCKET NO. 11-AFC-04
PROOF OF SERVICE
(Revised 5/3/12)

APPLICANTS' AGENTS

BrightSource Energy, Inc.
Todd Stewart, Senior Director
Project Development
1999 Harrison Street, Suite 2150
Oakland, CA 94612
tstewart@brightsourceenergy.com

BrightSource Energy, Inc.
Michelle Farley
1999 Harrison Street, Suite 2150
Oakland, CA 94612
mfarley@brightsourceenergy.com

BrightSource Energy, Inc.
Brad DeJean
1999 Harrison Street, Suite 2150
Oakland, CA 94612
e-mail service preferred
bdejean@brightsourceenergy.com

APPLICANTS' CONSULTANTS

Grenier and Associates, Inc.
Andrea Grenier
1420 E. Roseville Parkway,
Suite 140-377
Roseville, CA 95661
e-mail service preferred
andrea@agrenier.com

URS Corporation
Angela Leiba
4225 Executive Square, Suite 1600
La Jolla, CA 92037
angela_leiba@urscorp.com

COUNSEL FOR APPLICANTS

Ellison, Schneider, & Harris
Christopher T. Ellison
Brian S. Biering
2600 Capitol Avenue, Suite 400
Sacramento, CA 95816-5905
cte@eslawfirm.com
bsb@eslawfirm.com

INTERESTED AGENCIES

Mojave Desert AQMD
Chris Anderson, Air Quality Engineer
14306 Park Avenue,
Victorville, CA 92392-2310
canderson@mdaqmd.ca.gov

California ISO
e-mail service preferred
e-recipient@caiso.com

Bureau of Land Management
Cedric Perry
Lynnette Elser
22835 Calle San Juan De Los Lagos
Moreno Valley, CA 92553
cperry@blm.gov
elser@blm.gov

INTERVENORS

Center for Biological Diversity
Lisa T. Belenky, Senior Attorney
351 California Street, Suite 600
San Francisco, CA 94104
e-mail service preferred
lbelenky@biologicaldiversity.org

Center for Biological Diversity
Ileene Anderson
Public Lands Desert Director
PMB 447, 8033 Sunset Boulevard
Los Angeles, CA 90046
e-mail service preferred
ianderson@biologicaldiversity.org

**ENERGY COMMISSION –
DECISIONMAKERS**

CARLA PETERMAN
Commissioner and Presiding Member
**carla.peterman@energy.ca.gov*

KAREN DOUGLAS
Commissioner and Associate Member
e-mail service preferred
**karen.douglas@energy.ca.gov*

**ENERGY COMMISSION –
DECISIONMAKERS (con't.)**

Kourtney Vaccaro
Hearing Adviser
e-mail service preferred
**kourtney.vaccaro@energy.ca.gov*

Jim Bartridge
Advisor to Presiding Member
**jim.bartridge@energy.ca.gov*

Galen Lemei
Advisor to Associate Member
e-mail service preferred
**galen.lemei@energy.ca.gov*

Jennifer Nelson
Advisor to Associate Member
e-mail service preferred
**jennifer.nelson@energy.ca.gov*

ENERGY COMMISSION STAFF

Pierre Martinez
Project Manager
**pierre.martinez@energy.ca.gov*

Lisa DeCarlo
Staff Counsel
**lisa.decarlo@energy.ca.gov*

Eileen Allen
Commissioners' Technical
Advisor for Facility Siting
e-mail service preferred
**eileen.allen@energy.ca.gov*

**ENERGY COMMISSION –
PUBLIC ADVISER**

Jennifer Jennings
Public Adviser's Office
e-mail service preferred
publicadviser@energy.state.ca.us

DECLARATION OF SERVICE

I, Sarah Champion declare that on May 29, 2012, I served and filed a copy of the attached Data Responses, dated May 29, 2012. This document is accompanied by the most recent Proof of Service list, located on the web page for this project at: <http://www.energy.ca.gov/sitingcases/riomesa/index.html>

The document has been sent to the other parties in this proceeding (as shown on the Proof of Service list) and to the Commission's Docket Unit or Chief Counsel, as appropriate, in the following manner:

(Check all that Apply)

For service to all other parties:

Served electronically to all e-mail addresses on the Proof of Service list;

Served by delivering on this date, either personally, or for mailing with the U.S. Postal Service with first-class postage thereon fully prepaid, to the name and address of the person served, for mailing that same day in the ordinary course of business; that the envelope was sealed and placed for collection and mailing on that date to those addresses **NOT** marked "e-mail preferred."

AND

For filing with the Docket Unit at the Energy Commission:

by sending electronic copies to the e-mail address below (preferred method); **OR**

by depositing an original and 12 paper copies in the mail with the U.S. Postal Service with first class postage thereon fully prepaid, as follows:

CALIFORNIA ENERGY COMMISSION – DOCKET UNIT
Attn: Docket No. 11-AFC-4
1516 Ninth Street, MS-4
Sacramento, CA 95814-5512
docket@energy.ca.gov

OR, if filing a Petition for Reconsideration of Decision or Order pursuant to Title 20, § 1720:

Served by delivering on this date one electronic copy by e-mail, and an original paper copy to the Chief Counsel at the following address, either personally, or for mailing with the U.S. Postal Service with first class postage thereon fully prepaid:

California Energy Commission
Michael J. Levy, Chief Counsel
1516 Ninth Street MS-14
Sacramento, CA 95814
michael.levy@energy.ca.gov

I declare under penalty of perjury under the laws of the State of California that the foregoing is true and correct, that I am employed in the county where this mailing occurred, and that I am over the age of 18 years and not a party to the proceeding.

Original signed by Sarah Champion

CALIFORNIA ENERGY COMMISSION

1516 NINTH STREET
SACRAMENTO, CA 95814-5512
www.energy.ca.gov



TO: *All Parties*

Date: May 3, 2012

RE: **RIO MESA SOLAR ELECTRIC GENERATING FACILITY**

Proof of Service List

Docket No. 11-AFC-04

Attached is the **newly revised** Proof of Service List for the above-mentioned project, current as of May 3, 2012. Please pay particular attention to the **new** filing instructions.

Energy Commission regulations (Cal. Code Regs., tit. 20, § 1210) require, in addition to any electronic service, that a paper copy be served in person or by first class mail except where a party requests to receive an electronic copy when one is available. Individuals and groups on the Proof of Service list who prefer to receive filings by e-mail and do not require a paper copy shall inform the Hearing Adviser assigned to the proceeding.

The Proof of Service list for this matter will delineate those individuals and groups and it is sufficient to serve those individuals with an e-mailed copy only. Those not so delineated must be served with a paper copy in addition to any e-mailed copy that the filing party chooses to provide. Signatures may be indicated on the electronic copy by “**Original Signed By**” or similar words. The original signed copy or an electronic copy shall be filed with the Energy Commission’s Dockets Unit.

Unless otherwise specified in a regulation, all materials filed with the Commission must also be filed with the Docket Unit. (Cal. Code Regs., tit. 20, § 1209(d).) Some regulations require filing with the Commission’s Chief Counsel instead of the Docket Unit. For example, Section 1720 requires a petition for reconsideration to be filed with the Chief Counsel and served on the parties. Service on the attorney representing Commission staff does not satisfy this requirement. This Proof of Service form is not appropriate for use when filing a document with the Chief Counsel under Title 20, sections 1231 (Complaint and Request for Investigation) or 2506 (Petition for Inspection or Copying of Confidential Records). The Public Advisor can answer any questions related to filing under these sections.

New addition(s) to the Proof of Service are indicated in **bold font** and marked with an asterisk (*). Additionally, if two or more persons are listed on a Proof of Service List with a single address, only one physical copy of a document need be mailed to the address.

Use this newly revised list for all future filings and submittals. This Proof of Service List will also be available on the Commission's Project Web Site at:

[\[http://www.energy.ca.gov/sitingcases/riomesa/index.html\]](http://www.energy.ca.gov/sitingcases/riomesa/index.html)

Please review the information and contact me at jacqueline.clay@energy.ca.gov or (916) 654-3893, if you would like to be removed from the Proof of Service or if there are any changes to your contact information.

Jacqueline Clay
Hearing Adviser's Office