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DATE MAY 16 2010
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CARMEN LUCAS
P.O. Box 775
Pine Valley, California 91962

16 May 2010

CARRIE SIMMONS
El Cento BLM Archaeologist
1661 South 4th Street
El Centro, California 92243-4561

Reference: Our phone conversation the first part of May 2010

Subject: All applications for implementing Energy Systems be it SDG&E, Power Lines and Sub-Station, Stirling Solar Energy, other Solar Energy Companies, Wind Energy Projects, GEO Thermo and any others that have applied and or will come in the future, etcetera!

Enclosure (1) My later to Vicki Wood Field Manager BLM dated 23 March 2007
(2) Copy reference Just Before Sunset
(3) Two photographs of prehistory trails
(4) One Photograph of Olla Sacrifice area
(5) One Photograph of Lithic work area

Dear Carrie

BLM and CRM companies continue fill my mail box with request for information and or concerns. I am sure you feel the pain as strongly as I, none the less here it is the middle of May and no time to play.

My concerns for the entire Southern California Desert are stated in Enclosure (1), and are provided as an ease to reference. Those concerns have not diminished but instead have deepened in the past years. At this point in time, I am at a loss as to how many ways one can respond to such requests. The basic concern for me is to continue to plead that the Cultural Resources (The Indians History) be preserved and protected. Preserve and Protect Not Impacted would include;

(1) That the fragile surface of desert floor not be impacted.
(2) That the small fragmented remains (to include Human Remains) that tell the prehistory of the people who knew how to live and move with the rhythm of this environment for thousands of years with out destroying it not be impacted.

(3) That the small animals that live beneath the fragile surface of the desert floor be allowed to continue to live in that environment without being impacted.

(4) That the intangible view sheds that help to tell the scared legends not be obstructed or impacted.

(5) That well qualified Native American Monitors who can contribute to the record in a meaningful way (not as an archeologist but as an Indian with heritage to the area to ensure that the cultural deposit is identified and interpreted correctly) be employed to participate at the commencement to all Cultural surveys. (The very first survey not after the fact).

(6) That site visits for all interested Indians be provided.

In an effort to simplify a complex process, as we discussed in reference (a) I am advising you as the BLM archeologist to provide all who apply for energy or any other type of project with enclosure (2). Always understand that I do not speak for the Indian Community, I can only speak for myself, non the less it is my desire that all people who have a desire to develop this non-replaceable desert landscape be apprised of the pre history of the desert area, hopefully to gain an understanding that we Indians are still here and that we do continue to hold such things and places as very scared. We also understand that once such things are impacted, they can not be renewed, I also desire to believe that such areas are also meaningful to the collective society. We all know that energy can be created and it will continue to be created for future generations. On the other hand, the Landscape as it is today and the Prehistory can not be created for future generations.

Should you have any questions please feel free to call, thank you.

Sincerely,

CARMEN LUCAS
Kwaaymii, Laguna Band of Indians
Laguna Mountain, California

Copy to:

Larry Myers Native American Heritage Commission
Courtney Ann Coyle Attorney at Law

CARMEN LUCAS
P.O. Box 775
Pine Valley, California 91962

23 March 2007

Vicki L. Wood
Field Manager
United States Department of the Interior
Bureau of Land Management
El Centro Field Office
1661 South 4th Street
El Centro, California 92243

Reference: Ocotillo Meteorological (MET) Tower Environmental Assessment
CA-670-2005-95 dated February 2007
Encl: (1) Photograph Traditional Cultural Property

Dear Ms. Wood

The Affected environment to the Cultural Resources under Section 3.2.6 of the referenced report states, "Traditional Cultural Properties (TCPs) are resources that are important to a community's traditional practices and beliefs and for maintaining the community's cultural identity (Parker and King 998)". The report further states "No cultural resources were observed within the area of potential effects for the MET tower".

Under the Environmental Consequences section of the reference report it states, "....most of the cultural resources previously recorded in the area have never been evaluated for National Register eligibility. Visual impacts on cultural resources can occur when there is a change in setting at a resource for which visual setting is one element in its National Register eligibility.

Please be advised that part of what makes up Traditional Cultural Properties is often the visual and the intangible essence of a place. After having made a site visit to the area of concern, I am compelled to put the following to record:

Ah Kwir (Aakwer) Red Paint Fine dirt taken from the hills somewhere out in the desert. It was used to paint the Indians faces and bodies. (Lora Cline, The Kwaaymii reflections on a lost culture)

HUTA-PAH' 1*

... The meanest man, who ever lived, was waiting and watching for his feeble, old father to die. He told the people that he wanted to watch until death came so he might see that the body of his beloved father was properly burned and given ceremonial burial. But the people knew what a liar he was, and that he only wanted to be there that he might devour the body of his father.

So Orse (Oso or Naamuul) Bear) said, "No! Nim-me' and Quck and the rest of the people will watch by the side of your sick father. You go off and hunt for something to eat, you are always hungry."

He sulked and whined, but they made him go, and slowly he loped down the trail. Shortly he returned, saying he could not find a thing to eat. Surmising that he had only been hiding in the bushes waiting for father's death, they sent him away once more. Again he came back with nothing, and repeated this performance till they lost all patience, and finally they said, "Go far, far away and hunt. If you dare return before In'Ya takes his night rest, we shall kill you."

This time he really went a long distance, for, with all his sly, crafty ways, he was a big coward and their threats frightened him.

His father died while he was gone, and the people started a fire as quickly as possible, and began burning the body in order that it might be consumed before Huta-pah' got back.

Now he was many miles away when the smoke from that funeral pyre rose up through the tall pines, and drifted off on the breeze, but his keen nose scented it, and he turned back at a great rate of speed.

Orse and Quck and Nim-me' and the other people heard him coming, and drew close together in a circle round the fire, guarding the dead body of his father.

Shrieking and wailing as he drew near, he cried, "I must see my dear father once more before he is all burned up." But they paid no heed to his cries for they knew what a bad man he was.

Then, in his crafty way, he discovered that there was a low place in the defensive circle where Nim-me' stood, for he, you know, is quite a short person; so Huta-pah' sneaked back in the brush, made a running jump over Nimme's head and landed by the side of his father's body.

Snatching out the heart from the glowing embers of fire, away he dashed. Across valleys and mountains he ran, and far out on the desert sands.

Finally, he stopped on a hill on the other side, and ate up the heart of his father. As the red drops of blood slowly oozed from his cruel jaws and fell to the ground beneath, the entire hillside assumed a ruddy hue. And to this day, the earth there retains the color of the blood, which dripped from the heart of Huta-pah's father.

1* The above legend was related to Mary E. Johnson by Maria Alto of Laguna Band of Indians of Laguna Mountain, about 1914. Tom Lucas, son of Maria Alto, told his daughter Carmen Lucas this legend pointing to Coyote Mountain, Ocotillo, explaining that this is where Huta-pah carried his fathers' heart. To this day one can see the red sprinkled throughout the earth of this sacred mountain.

At this time, I am left to wonder is it by design or is it collective stupidity with which we as a society continue to nibble away at the places that stimulates creative thought to instead create "poor white trash" environments? The creation of Wind Towers at Coyote Mountain, the Geothermal plants at Truckheaven, the SDG&E proposed 150-mile transmission line, and of course the All American Pipe line that proposes to stop the water leakage that supports one environment to instead supply an additional 120,000 San Diego Homes with water. Collectively, I can see where this type of progress creates a whole lot of ugliness and does nothing to provide the stimulus one needs to develop ones sense of wonder or helps to keep ones spirit healthy let alone retain any of those special places that one goes to to experience the sense of discovery, or to visit their creator and to hear the legends of the ancestors.

It should be understood that part of what makes up the sacred can and most often is the visual quality, and the quietness that is often part of that visual quality of place. It is my opinion, that the visual impact of the Wind Hunter Ocotillo Met Tower will have a destructive adverse effect on this important Intangible Culture Resource. Further it is also the undersigns opinion that Traditional Culture Landscape, the visual quality and the essence of those properties cannot be mitigated and the public is better served if such places are left alone and preserved for future generations.

The enclosed photograph depicts an interesting image of a medicine wheel in the foreground and Coyote Mountain in the background a Traditional Cultural Landscape, a Visual Resource.

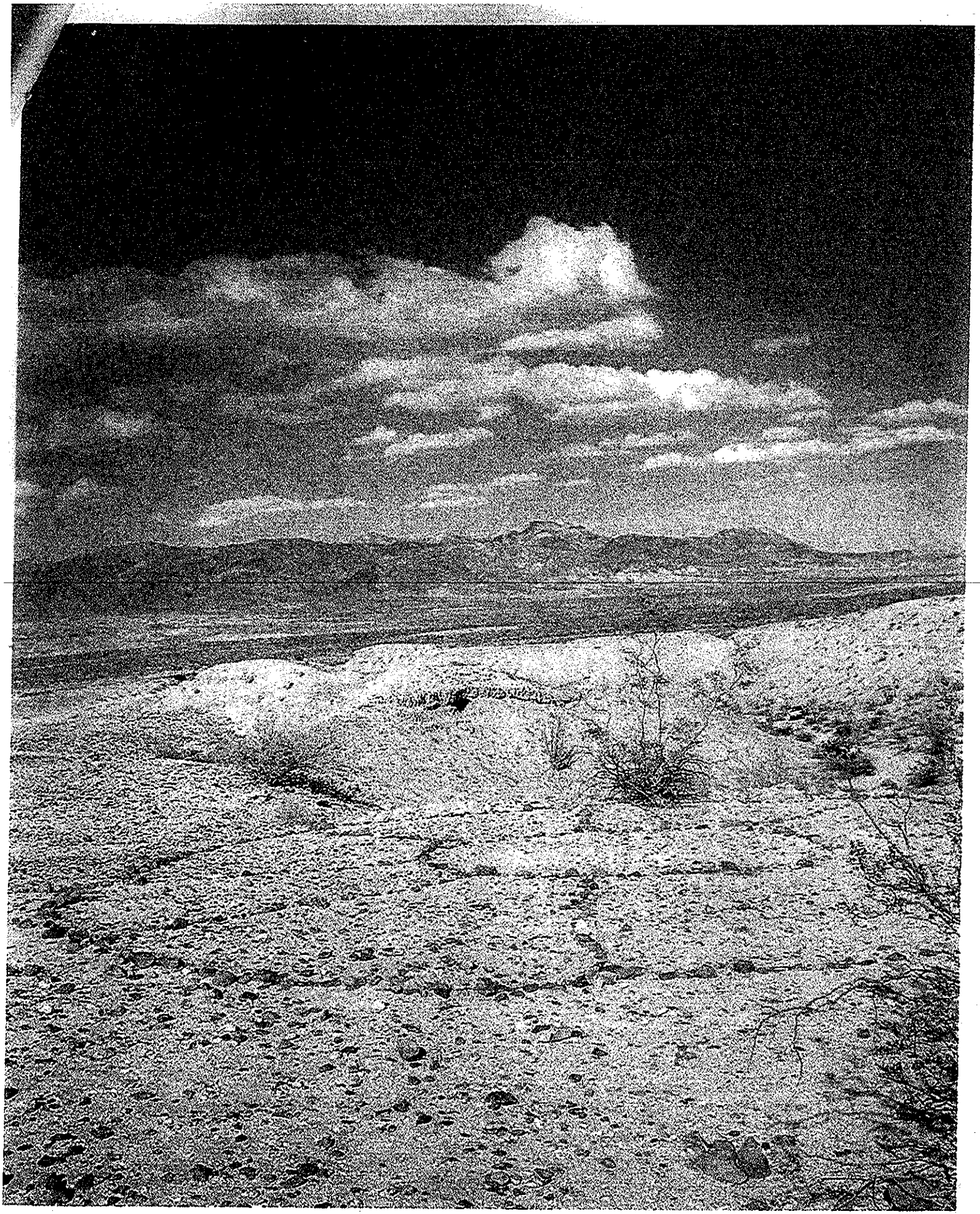
Thank you for the opportunity to comment. Should you have any questions please feel free to contract me.

Sincerely

CARMEN LUCAS
Kwaaymii, Laguna Band of Indians
Laguna Mountain, California

Copy to:

Larry Myers, Native American Heritage Commission
Paul Cuero Jr., Chairperson Campo Band of Indians
Leroy J. Elliot, Chairperson Manzanita Band of Indians
Courtney Ann Coyle, Attorney at Law



LORA L. CLINE

JUST BEFORE SUNSET

Ah Kwir [*Aakwer*]—Red Paint

Ah Kwir is the name of a war paint which was made from very fine dirt taken from a hill somewhere out on the desert.* It was of great value when the warriors painted their faces and bodies with the insignia of their tribe. The desert Indians were accustomed to bring it with other desert products up to the mountains to barter in trade with the tribes living there.

One of the numerous "Coyote stories" of the Indians living on the Cuyamacas gives their version of how this famous Ah Kwir came into existence.

Huta-pah' (Coyote) the meanest man who ever lived, was waiting and watching for his feeble, old father to die. He told the people that he wanted to watch until death came so he might see that the body of his beloved father was properly burned and given ceremonial burial. But the people knew what a liar he was, and that he only wanted to be there that he might devour the body of his father.

So Orse [Oso or *Naamuul*] (Bear) said, "No! Nim-me' and Quck and the rest of the people will watch by the side of your sick father. You go off and hunt for something to eat, you are always hungry."

He sulked and whined, but they made him go, and slowly he loped down the trail. Shortly he returned, saying he could not find a thing to eat. Surmising he that [sic] had only been hiding in the bushes waiting his father's death, they sent him away once more. Again he came back with nothing, and repeated this performance till they lost all patience, and finally

*Note: In 1980, a large deposit of iron oxide was found during a survey of the western Imperial Valley desert. It is located at the eastern foot of the Coyote Mountains near the Mexican border. This deposit is only a stone's throw off the major east-west corridor which linked the mountain Indians to their desert counterparts. Maria Alto had told Tom of an area in the desert where "*aakwer*" came from, but Tom had never been there. To date, this is the only deposit of iron oxide known in the area, and because of prehistoric artifacts found in association with the site, as well as its location along the main mountain-desert trail, it would seem probable that the deposit was used by prehistoric peoples.

they said, "Go far, far away and hunt. If you dare return before In'ya takes his night rest, we shall kill you."

This time he really went a long distance, for, with all his sly, crafty ways, he was a big coward and their threats frightened him.

His father died while he was gone, and the people started a fire as quickly as possible, and began burning the body in order that it might be consumed before Huta-pah' got back.

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