

APPENDIX I
Native American Consultation



PECHANGA CULTURAL RESOURCES
Temecula Band of Luiseño Mission Indians

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May 25, 2010

Via E-Mail and USPS

Daniel Steward, Acting Field Manager
El Centro Field Office
1661 South 4th Street
El Centro, CA 2243

Re: The Pechanga Tribe's Response Regarding the Draft Historic Properties Management Plan for the Sunrise Powerlink Transmission Line Project

Dear Mr. Steward:

The Pechanga Tribe appreciates the opportunity to comment on the draft Historic Properties Management Plan (HPMP) for the Sunrise Powerlink. The Tribe has previously submitted comments on the Sunrise Powerlink DEIR/DEIS, the Executive Summary for Cultural Resources, and the draft Programmatic Agreement, as well as a response to the request for consultation. The Pechanga Tribe requests that these comments be included in the record as well.

Pechanga Cultural Affiliation to Project Area

As indicated in our previous comment letters, the LEAPs alternative, the Future 500kV Transmission Line, and the Margarita Peaking Power Plant are within the Pechanga Tribe's aboriginal territory, as evidenced by the existence of Luiseño place names, rock art pictographs and petroglyphs (*tóota yixélval*) and extensive artifact records found in the vicinity of the Project alternatives and future expansion areas. The Tribe further asserts that these culturally sensitive areas are affiliated specifically with the Pechanga Band of Luiseño Indians because of the Tribe's specific cultural ties to the areas. Specifically, the Pechanga Tribe is currently interested in all activities and elements of the Sunrise Powerlink Project which fall within the areas of the proposed elements noted above, as well as any element which would be within Riverside County ("Pechanga's Area of Interest").

D. L. True, C. W. Meighan, and Harvey Crew¹ stated that the California archaeologist is blessed "with the fact that the nineteenth-century Indians of the state were direct descendents of many of the Indians recovered archaeologically, living lives not unlike those of their ancestors." Similarly, the Tribe knows that their ancestors lived in this land and that the Luiseño peoples still live in their traditional lands. The Tribe's knowledge of our ancestral boundaries is based on reliable information passed down to us from our elders; published academic works in the areas of anthropology, history and ethno-history; and through recorded ethnographic and linguistic accounts. Many anthropologists and historians who have presented boundaries of the Luiseño traditional territory have included the Project area in their descriptions (Drucker 1937; Heiser and Whipple 1957; Kroeber 1925; Smith and Freers 1994), and such territory descriptions correspond with what was communicated to the Pechanga people by our elders. While we agree that anthropological and linguistic theories as well as historic accounts are important in determining traditional Luiseño territory, the most critical sources of information used to define our traditional territories are our songs, creation accounts and oral traditions.

Luiseño history originates with the creation of all things at *'éxva Teméeku*, the present day City of Temecula, and dispersing out to all corners of creation (what is today known as Luiseño territory). It was at Temecula that the first human *Wuyóot* lived and taught the people, and here that he became sick, finally expiring at Lake Elsinore. Many of our songs relate the tale of the people taking the dying *Wuyóot* to the many hot springs at Elsinore, where he died (DuBois 1908). He was cremated at *'éxva Teméeku*. From Temecula, the people spread out, establishing villages and marking their territories. The first people also became the mountains, plants, animals and heavenly bodies.

Many traditions and stories are passed from generation to generation by songs. One of the Luiseño songs recounts the travels of the people to Elsinore after a great flood (DuBois 1908). From here, they again spread out to the north, south, east and west. Three songs, called *Moniivol*, are songs of the places and landmarks that were destinations of the Luiseño ancestors, several of which are located near the Project area. They describe the exact route of the Temecula (Pechanga) people and the landmarks made by each to claim title to places in their migrations (DuBois 1908:110). These examples illustrate a direct correlation between the oral tradition and the physical place; proving the importance of songs and stories as a valid source of information outside of the published anthropological data.

Tóota yixélval (rock art) is also an important element in the determination of Luiseño territorial boundaries. *Tóota yixélval* can consist of petroglyphs (incised) elements, or pictographs (painted) elements. The science of archaeology tells us that places can be described through these elements. Riverside and Northern San Diego Counties are home to red-pigmented pictograph panels. Archaeologists have adopted the name for these pictograph-versions, as defined by Ken Hedges of the Museum of Man, as the San Luis Rey style. The San Luis Rey

¹ D. L. True, C. W. Meighan, and Harvey Crew. Archaeological Investigations at Molpa, San Diego County, California, *University of California Press* 1974 Vol. 11, 1-176

style incorporates elements which include chevrons, zig-zags, dot patterns, sunbursts, handprints, net/chain, anthropomorphic (human-like) and zoomorphic (animal-like) designs. Tribal historians and photographs inform us that some design elements are reminiscent of Luiseño ground paintings. A few of these design elements, particularly the flower motifs, the net/chain and zig-zags, were sometimes depicted in Luiseño basket designs and can be observed in remaining baskets and textiles today.

An additional type of *tóota yixélval*, identified by archaeologists also as rock art or petroglyphs, are cupules. Throughout Luiseño territory, there are certain types of large boulders, taking the shape of mushrooms or waves, which contain numerous small pecked and ground indentations, or cupules. Additionally, according to historian Constance DuBois:

When the people scattered from Ekvo Temeko, Temecula, they were very powerful. When they got to a place, they would sing a song to make water come there, and would call that place theirs; or they would scoop out a hollow in a rock with their hands to have that for their mark as a claim upon the land. The different parties of people had their own marks. For instance, Albañas's ancestors had theirs, and Lucario's people had theirs, and their own songs of Munival to tell how they traveled from Temecula, of the spots where they stopped and about the different places they claimed (1908:158).

Our songs and stories, as well as academic works and recorded archaeological/cultural sites, demonstrate that the Luiseño people who occupied Pechanga's Area of Interest are ancestors of the present-day Pechanga Band of Luiseño Indians, and as such, Pechanga is the appropriate culturally affiliated tribe for projects that impact this geographic area.

Draft HPMP

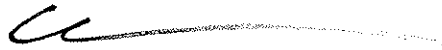
The portions of the currently proposed Sunrise Powerlink Project which have been evaluated for impacts to cultural resources do not include the alternatives or future expansion elements which are within Pechanga's Area of Interest. As such, since those areas have not yet been surveyed or evaluated, the Tribe has no specific comments on the HPMP. The Tribe would request that the BLM and project applicant(s) notify the Tribe when those elements of the Project within the Tribe's Area of Interest are more clearly defined so that the Tribe may participate in the development of an appropriate APE and investigation and evaluation plan for the cultural resources impacted by these elements. At that time, the Tribe would consult with the Bureau of Land Management on developing an appropriate HPMP to address those elements of the Project within its Area of Interest.

The Pechanga Tribe wishes to continue to be apprised of the Project development, especially as it relates to the future portions of the Project within Pechanga's Area of Interest and would request continued consultation. The Tribe looks forward to continuing to work with the

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BLM and other agencies involved in this project in protecting the invaluable Luiseño cultural resources found in the Project area. If you have any questions, please do not hesitate to contact me. Thank you for the opportunity to submit these comments.

Sincerely,



Anna Hoover
Cultural Analyst

cc: Pechanga Office of the General Counsel
Brenda Tomaras, Tomaras & Ogas, LLP