

CULTURAL RESOURCES
and the
HIGH VOLTAGE TRANSMISSION LINE FROM SAN ONOFRE
TO SANTIAGO SUBSTATION AND BLACK STAR CANYON

Results of Ethnographic Research at Pala, Pauma, and
Rincon Reservations in San Diego County, California

An Addendum Submitted

by

CULTURAL SYSTEMS RESEARCH, INCORPORATED

to

SOUTHERN CALIFORNIA EDISON COMPANY

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RESULTS OF ETHNOGRAPHIC RESEARCH AT PALA, PAUMA, AND
RINCON RESERVATIONS IN SAN DIEGO COUNTY, CALIFORNIA

Introduction

This is a report on ethnographic research performed in March 1979 with respect to the attitudes of Luiseño people at Pala, Pauma, and Rincon reservations in southern California toward new construction and reconditioning of high voltage transmission lines (HVTLs) from the San Onofre Nuclear Generating Station (SONGS) to Santiago Substation and Black Star Canyon. The ethnographic research has been performed by Cultural Systems Research, Incorporated (CSRI) for Southern California Edison Company (SCE) and San Diego Gas and Electric Company (SDG&E), and is a continuation of research previously reported upon by Bean and Vane (1979). The nature of the construction, the method and techniques used in the research, the reasons why ethnographic research on the Luiseño was done, a summary of the ethnography and ethnohistory of the Luiseño, and the results of ethnographic research on the Luiseño, primarily at Pechanga Reservation, are included in the original report. Further research at Pala, Pauma, and Rincon reservations was undertaken because people on those reservations evinced interest in expressing their attitudes toward the transmission lines but indicated that during late November and December, when CSRI was

performing the original research, they were busy with other business and the holiday season and did not have time to be interviewed. CSRI was accordingly retained by SCE to continue the research in the spring of 1979 in order that Luiseños who wished to express an opinion might have the opportunity.

In early March a letter was sent by CSRI president Lowell John Bean to the tribal councils of Pala, Pauma, and Rincon reservations to inform them that further research had been arranged for. On March 16, CSRI field ethnographer Jackson Young was sent to southern California to make contact with people on the three reservations, and to conduct interviews with anyone who wished to express an opinion about the HVTLS.

Pauma Reservation

At Pauma Reservation the tribal spokesman had said in December that it was her personal feeling that the reservation would want to participate in the study when other matters on the tribal agenda had been taken care of, but that she could not speak for the council (Bean and Vane 1979:7-30). Upon receipt of Bean's letter in March, the council voted to make no comment on the project, but to "support the efforts of the Native American Indian communities in that local area in protecting all aspects of historical sites and findings in connection with the San Onofre project." Young, upon his arrival, requested and was granted the opportunity to appear before the council to make sure that there were no questions which should be answered. He described the project and the purposes of the

ethnographic research pertaining to it. No questions were asked, and the council confirmed the action already taken in a letter to Bean on March 27 (Appendix A).

Inquiry revealed no individuals from the Pauma Band who wished to express opinions as individuals with respect to the San Onofre project.

The Pauma Band of Mission Indians has rights to 5887.25 acres (as of December 16, 1973) acquired under the authority of the Act of 1891 (26 Stat. 712-714, c. 65) and constituting the Pauma and Yuima reservations. It also has rights to the eastern part of the Mission Reserve Reservation. There are reported to be 85 resident members of the band (U.S. Dept. of the Interior 1978).

Pala Reservation

A presentation of the San Onofre ethnographic study was made to the Pala general council on November 29, 1978, at a meeting attended by about 40 people. After some discussion (described in Bean and Vane 1979:7-29 to 7-30), the tribal spokesman said that Pala would go along with the decision made by other reservations.

In March, Young elicited no further statement from the tribal officials, but through the tribal office was put in touch with some of the Luiseño members of the band (most members are Cupeño rather than Luiseño). He interviewed three of these Luiseño members. The older two of the three reported a number of associations with the San Onofre Study Area. One of

them as a boy in the early part of the century went with a sheep-shearing crew from Pala to San Juan Capistrano and El Toro, travelling along the San Luis Rey River to Mission San Luis Rey, thence to Santa Margarita Ranch, Las Flores Ranch, and then across open country to El Toro. He made the sheep trek several times and also travelled the route by horseback. He remembers that the leaders of the sheep-shearing group were also religious officials.

The other respondent who had associations with the Study Area went with her mother as recently as 15 years ago to a place off the Ortega Highway to look for acorns. Long acorns, from a tree which was greener and wider than others, were gathered there and were especially prized. She also knew that the Study Area was a source of two kinds of sage. One, with a long, thin leaf, she says, is good for making a tea that is effective against asthma.

She said that on the Ortega Highway within the last two years she came upon many deer, counting 5 on the one trip.

This respondent said that one of her relatives, the mother of Juaneño leader Clarence Lobo, was taken at a very young age to San Juan Capistrano from Pala. She also said that her brother had fought fire in Trabuco Canyon, taking a fire truck up from Pala.

The third Pala respondent, a current tribal leader, said that he had little knowledge of the San Onofre Study Area.

Two of the three respondents opposed the San Onofre project, one of them because of the potential danger from nuclear

power. The only one who expressed an opinion on the need for more power in southern California said that because there are so many people, more power is needed, but was uncertain as to whether this project was a good way to obtain more power.

Two of the three respondents expressed concern that the HVTLs not impinge upon Native American burials, but named no specific sites where these might be. No specific impact upon plant, animal, or mineral resources was cited as likely, even though the idea that in general such resources are valuable and should be protected was implicit in what was said. The only respondent who discussed the presence of rock art or caves said that she didn't know of any in the Study Area, "But whatever they have, they should keep." No one knew of trails, canyons, or ceremonial sites; of mines or mineral deposits (except that one respondent said that she had heard there were some in the area); of sacred places or places of power that would be endangered. As to legends about the Study Area, one respondent noted only that the legends of the people from the Study Area "are similar to ours. They speak our language." Although the Luiseño have associations with the Study Area, they do not appear to see it as their territory.

There was no concern expressed for the effect of the HVTLs on scenery or on health. The concern of one respondent about the danger from nuclear power has been noted. Another said that although the transmission lines would have no effect on health, the nuclear generating station might have.

One respondent noted that the project might have an indirect positive effect on how good a living Native Americans can make in that many of them live in cities where it is important to have more power. It was noted that in Pala itself boys play basketball under lights at night and practice at night--hence the project would have a positive impact on recreational facilities.

There are reported to be 322 resident members of the Pala Band of Mission Indians, of whom about 90 percent are Cupeño and 10 percent are Luiseño. Pala Reservation consists of 11,565.34 acres in San Diego County set aside by an Executive Order, December 27, 1875, and the Act of May 27, 1902 (U.S. Dept. of the Interior 1978:54).

Rincon Reservation

Patty Duro of Rincon Reservation, a member of the California Native American Heritage Commission, was approached in late November with respect to CSRI's research. She brought the matter to the tribal council's attention and reported to CSRI representatives that the council had no time at the moment to take a position with respect to the San Onofre project, but would like to reserve the right to have an input later. Permission was granted to interview individuals from the reservation, however. Four people from Rincon Reservation were interviewed in December, and their answers were reported along with those of people from Pechanga Reservation (Bean and Vane 1979: 7-31 to 7-44). In response to Bean's letter in March 1979, the

council went on record "as being in full support of the concerns that the Juaneño, Gabrielano and other Native Americans may have with respect to the impact that the proposed construction program may have on the cultural resources . . . (Appendix A). The council, as in December, did not object to interviews with individuals, and Patty Duro put Young in touch with a number of people who took advantage of the opportunity to express their points of view, and with others who did not wish to be interviewed or wished only to say that they would stand in support of the concerns of Native Americans who live nearer the Study Area. Ten people responded to questions based on the interview schedule used in December (Bean and Vane 1979: Appendix A). Seven said that they supported the concerns expressed by others.

CSRI has been reporting on the results of its ethnographic studies in terms of percentages as well as absolute numbers. In this instance, it must be pointed out that there are problems with the use of either 10 or 17 as "n" in computing the percentages. Seventeen will be used in the belief that the resulting percentages are more likely to be comparable to percentages reported in the original study (Bean and Vane 1979) than they would be if 10 were used. Individual responses are tabulated in Table I and summarized in Table II.

There was little indication that the Study Area was considered their own people's territory, but respondents described a variety of associations with the area. One of them said that in the early part of the century Rincon men took part in sheep-

TABLE I. INDIVIDUAL RESPONSES

Symbols: + positive response, - negative response, 0 no opinion or no response

Respondent	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Favor HVTL	-	-	-	+	+	0	0	+	-	-	-	0	0	0	-	0	0
More energy needed	0	0	0	+	+	0	0	+	0	0	0	0	0	0	0	0	0
Reference alternate energy sources		+						+									
Knowledge of archaeological sites	-	-	0	-	-	0	0	0	0	-	-	0	0	0	-	0	0
Concern about archaeological sites	+	+	0	+	-	0	0	0	0	+	+	0	0	0	+	0	0
Concern about burial sites	+	+	0	+	-	0	0	0	0	+	+	0	0	0	+	0	0
Knowledge of plants	-	-	+	+	-	0	0	0	+	-	-	0	0	0	-	0	0
Concern about plants	0	+	+	+	-	0	0	0	+	+	+	0	0	0	0	0	0
Knowledge of rock art/caves	-	-	0	-	-	0	0	0	0	-	-	0	0	0	-	0	0
Concern about rock art/caves	0	+	0	+	+	0	0	0	0	0	0	0	0	0	0	0	0
Knowledge of animals	-	-	0	+	+	0	0	0	0	+	+	0	0	0	-	0	0
Concern about animals	0	+	+	+	+	0	0	0	+	+	+	0	0	0	0	0	0
Knowledge of minerals	-	-	0	-	-	0	0	0	0	-	-	0	0	0	-	0	0
Concern about minerals	0	+	0	+	-	0	0	0	0	0	0	0	0	0	0	0	0
Knowledge of sacred areas	0	-	0	+	-	0	0	0	0	-	-	0	0	0	0	0	0
Concern about sacred areas	+	+	0	+	-	0	0	0	0	+	+	0	0	0	+	0	0
Knowledge of stories/legends	-	-	0	-	-	0	0	0	0	-	-	0	0	0	-	0	0
Knowledge of ancestors in Study Area	-	-	0	-	-	0	0	0	0	-	-	0	0	0	-	0	0
Concern about scenery	0	+	0	+	-	0	0	0	0	0	0	0	0	0	0	0	0
Concern about health	0	+	+	+	+	0	0	0	0	0	0	0	0	0	0	0	0
What effect on economy?	0	+	+	+	-	0	0	0	0	0	0	0	0	0	0	0	0
Knowledge of trails/ceremonial sites	-	-	0	+	-	0	0	+	0	-	-	0	0	0	-	0	0
Knowledge of traditional events	-	-	0	+	+	0	0	0	0	-	-	0	0	0	-	0	0
Knowledge of interaction with Juaneño	+	0	+	+	+	0	0	+	+	-	-	0	0	0	+	0	0
Support for other Native Americans	0	0	0	0	0	+	+	0	0	0	0	+	+	+	0	+	+
What effect on recreation?	0	-	0	-	+	0	0	0	0	0	0	0	0	0	0	0	0

TABLE II. SUMMARY OF RESPONSES

Concerns	Positive or Yes		Negative or No		No Opinion/ Response	
	No.	%	No.	%	No.	%
Favor HVTL	3	18	7	41	7	41
More energy needed	3	18			14	82
Reference to alternate energy sources	2	12				
Knowledge of archaeological sites			7	41	10	59
Concern about archaeological sites	6	35	1	6	10	59
Concern about burial sites	6	35	1	6	10	59
Knowledge of plants	3	18	6	35	8	47
Concern about plants	6	35	1	6	10	59
Knowledge of rock art/caves			7	41	10	59
Concern about rock art/caves	3	18			14	82
Knowledge of animals	4	24	3	18	10	58
Concern about animals	7	41			10	59
Knowledge of minerals			7	41	10	59
Concern about minerals	2	12	1	6	14	82
Knowledge of sacred areas	1	6	4	24	12	70
Concern about sacred areas	6	35	1	6	10	59
Knowledge of stories/legends			7	41	10	59
Knowledge of ancestors in Study Area			7	41	10	59
Concern about scenery	2	12	1	6	14	82
Concern about health	4	24			13	76
What effect on economy?	3	18	1	6	13	76
Knowledge of trails/ ceremonial sites	2	12	6	35	9	53
Knowledge of traditional events	2	12	5	29	10	59
Knowledge of interaction with Juaneño	7	41	2	12	8	47
Support for other Native Americans	7	41			10	59
What effect on recreation?	1	6	2	12	14	82

shearing treks to the Trabuco area and were cowboys at Santa Margarita Ranch. One respondent mentioned trips to Orange County in groups--"We'd all get together in bunches, like picking acorns, or to gather salt." They took various trails to the ocean.

One respondent said that men from Orange County gave her grandfather songs "from up there. Luiseño men went to Orange County often."

One elderly respondent said that in his youth there were people from Rincon living at an Indian settlement at El Toro, and that in the early years of this century Indians from all over San Diego County used to go to the Irvine Ranch to work in the beans. Another respondent said that there used to be Luiseño people who lived around San Clemente.

Opposition to the HVTL. Of the 17 Rincon respondents, 7 (41%) expressed opposition to the project. Three (18%) were in favor of the new construction, two conditionally. Seven (41%) did not respond. One Luiseño elder put it this way:

What good would it do us? We don't like those things, but white men do these things--digging around the ground. Indian people don't like that. We never liked that, ever; but white men do it anywhere . . . "No" is the most important word: "No."

One of those in favor had this to say:

I have no objection to those power lines . . . we have to have it. Probably some day we won't have to have wires--it'll be like radio.

Two respondents (12%) asked why more effort was not directed toward developing solar energy sources.

Three (18%) of the respondents said more energy is probably needed. Typical of this position is one respondent's remark: "In a way, yes, we do need more power, for the people-- there are so many people." One person (6%) had no opinion on this subject, and the remaining 13 (76%) did not respond to this question.

Archaeological Sites. None of the respondents knew of specific archaeological sites in the Study Area. Six (35%) thought the HVTLs would have negative effects on whatever archaeological sites were nearby, 1 (6%) thought there would be no negative effects, and the remaining 10 (59%) did not respond to this question.

Burial Sites. Six (35%) of the respondents were concerned about the treatment of burial sites. Several gave the possible disturbance of burials as the main reason for opposing the HVTLs. One respondent, a traditional leader, phrased his opinion as follows:

We're against power lines and freeways, yes--like the I-15 project--because they dig. We don't know what's there. It could be bad for the people. It could be bad for the medicine men. Indians are buried all over the place.

Another, one who is in favor of the construction, added, "My one big concern is traditional burial sites." One person (6%) was not concerned about burial sites, and the other 10 (59%) respondents did not respond to the question about burial sites.

Plant Resources. Three (18%) of the respondents knew something about plant resources within the Study Area. The remainder (82%) said they knew nothing about them, or did not respond.

However, 6 (35%) were concerned that the HVTL would have a negative impact upon plant resources, 1 (6%) was unconcerned, and 10 (59%) did not respond.

One respondent said that within the Study Area people use eucalyptus for bathing and for making a tea that is good for colds.

Rock Art. Although none of the Luiseño respondents said that they knew of specific rock art sites within the Study Area, 3 (18%) were concerned that the construction would have a negative effect on rock art sites there. It was noted that there must be rock art there as it is found in other places in California.

Animal Resources. Four (24%) of the respondents said they knew about animal resources within the Study Area, 3 (18%) said they did not, and the rest did not respond. Seven (41%) were concerned because they thought the San Onofre project might negatively impact animal resources. Ten (59%) chose not to respond to this question. Respondents explained that they used to be able to hunt deer and other animals in the Santa Ana foothills in the Study Area at any time of year, but that now they can hunt only in season; and that Rincon people used to go to San Juan Capistrano to catch fish for eating. One respondent mentioned the San Juan Capistrano swallows flocking there.

Mineral Resources. No respondent had specific knowledge of mineral resources within the Study Area. Two (12%) were

concerned that the HVTL might negatively impact mineral resources within the Study Area. One (6%) was not concerned, and 14 (82%) did not respond to the question.

Sacred Areas and Places of Power. One (6%) respondent said there were sacred places of the Juaneño within the Study Area, but did not know where they were. Six (35%) indicated a concern for negative impact by the HVTL upon sacred areas or places of power. One (6%) indicated no concern for possible undesirable impact upon sacred areas.

No one from Rincon remembered hearing stories or legends about the Study Area, but one person said there were people who know such stories and that they were travel stories. None of the Luiseño had knowledge of their ancestors having lived within the Study Area.

Scenery. Regarding possible negative effects upon scenery, 2 (12%) said they thought the HVTL might have such effect, stressing that the effect would be in the Study Area, not at Rincon. One respondent (6%) did not think it would affect the scenery.

Economy. Three (18%) of the respondents thought the HVTL might have a positive effect on their economy. Some Rincon men do commute from Pauma Valley to the San Onofre Nuclear Generating Station for employment. One (6%) thought the economy would not be impacted by the line, and 13 (76%) chose not to respond.

Health. Four (24%) thought the construction project or the lines themselves might have a negative impact on their health. The remaining 13 (76%) made no response to this question. "We don't know whether it would be from that [the HVTL] or from other things," one respondent commented. Another answered, "If you're wet and you get within five feet of the transmission line, you can get knocked out." Still another respondent said, "I wouldn't feel too good about them: if they're not wired right, sometimes they can break. Maybe some time I might want to go over there [in Orange County] to live." Regarding nuclear generating stations, a respondent said, "The Russians don't want us to build any, so that tells you something."

Trails, Ceremonial Sites. Two respondents (12%) knew of trails into the Study Area and said that they generally paralleled the San Luis Rey River to Mission San Luis Rey, passed across southern Camp Pendleton to near San Onofre, then through San Juan Capistrano, and usually terminated near El Toro. "They had trails all over--shortcuts There was a trail to San Juan Capistrano from Pala and one from San Luis Rey to San Juan Capistrano." Six (35%) said they did not know of trails in the Study Area. Two respondents (12%) said they knew of traditional events within the Study Area. These events were relatively recent annual sheep-shearing treks.

Recreation. Two respondents (12%) were concerned that the HVTL might have a negative impact on recreation, and 1 (6%) thought it would have a positive impact. Fourteen (82%) chose not to respond.

Interaction with Juaneños. Seven respondents (41%) described some kind of interaction with Juaneños. Two (12%) knew of no interaction, and 8 (47%) did not address this question.

Support for Other Native Americans. Seven Rincon respondents chose not to address themselves to the interview questions, but instead to affirm, as the council had, their support for those Native Americans who did have a concern for the Study Area.

Area and Population. There were reported in 1978 to be 268 Luiseños resident at Rincon Reservation, which has rights to 3,975.85 acres of land. It was first established by an Executive Order on December 27, 1875, was enlarged by an Executive Order on March 2, 1881, and was established as presently constituted on September 13, 1892, under the authority of the Act of 1891 (26 Stat. 712-714, c. 65) (Dept. of the Interior 1978: 60).

CSRI ethnographers have interviewed people at Rincon, Pala, and Pauma reservations. All who expressed a desire to have their thoughts about the San Onofre project recorded were contacted. It is pertinent in this respect that a total of 25 Luiseños from these reservations were contacted. Eight of them did not wish to be interviewed.

REFERENCES CITED

Bean, Lowell John, and Sylvia Brakke Vane, eds.

- 1979 Cultural Resources and the High Voltage Transmission Line from San Onofre to Santiago Substation and Black Star Canyon: A Study of the Ethnography, Archaeology, and History of the Vicinity of the Line. Report prepared for Southern California Edison Company by Cultural Systems Research, Inc. Rosemead, California: Southern California Edison Company.

U.S. Department of the Interior, Bureau of Indian Affairs

- 1978 Tribal Information and Directory. Sacramento Area Office.

APPENDIX A

Pauma Indian Reservation

ESTABLISHED 1893

P. O. BOX 86

PAUMA VALLEY, CALIFORNIA 92061

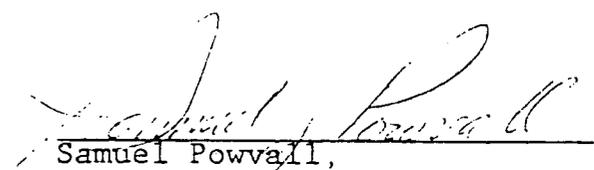
(714) 742-1289

March 27, 1979.

Dr. Lowell Bean,
Cultural Systems Research, Inc.
823 Valparaiso Ave.,
Menlo Park, Ca. 94025

Dear Dr. Bean,

This is in response to Mr. Jack Young's presentation to the Pauma Indian Reservation's Tribal Council on March 22, 1979, in reference to the Southern California Edison Company's modification of an existing transmission line from San Onofre northward to Blackstar Tap. The council elected to make no comment on the proposed plan. However, the Pauma Tribal Council will support the efforts of the Native American Indian communities in that local area in protecting all aspects of historical sites and findings in connection with the San Onofre project.



Samuel Powvall,
Pauma Tribal Chairman

cc: John King

RINCON INDIAN RESERVATION

TRIBAL COUNCIL:
EDWARD T. ARVISO
Tribal Chairman
MATTHEW L. CALAC
Vice-Chairman
GEORGIANA VIVEROS
Councilwoman
BO MAZZETTI
Councilman
ROBERT "BERKELEY" CALAC
Councilman

March 28, 1979

Gentlemen:

Please be advised that the Rincon, San Luiseno Band of Mission Indians go on record as being in full support of the concerns that the Juaneno, Gabrielano and other Native Americans may have with respect to the impact that the proposed construction program may have on the cultural resources where Southern California Edison Company plans for additional construction and modification of an existing transmission line running from the San Onofre nuclear power plant to Santiago Tap and northward to Blackstar Canyon.

Sincerely,

Edward T. Arviso
Edward T. Arviso, Chairman

cc: Heritage Commission
Cils