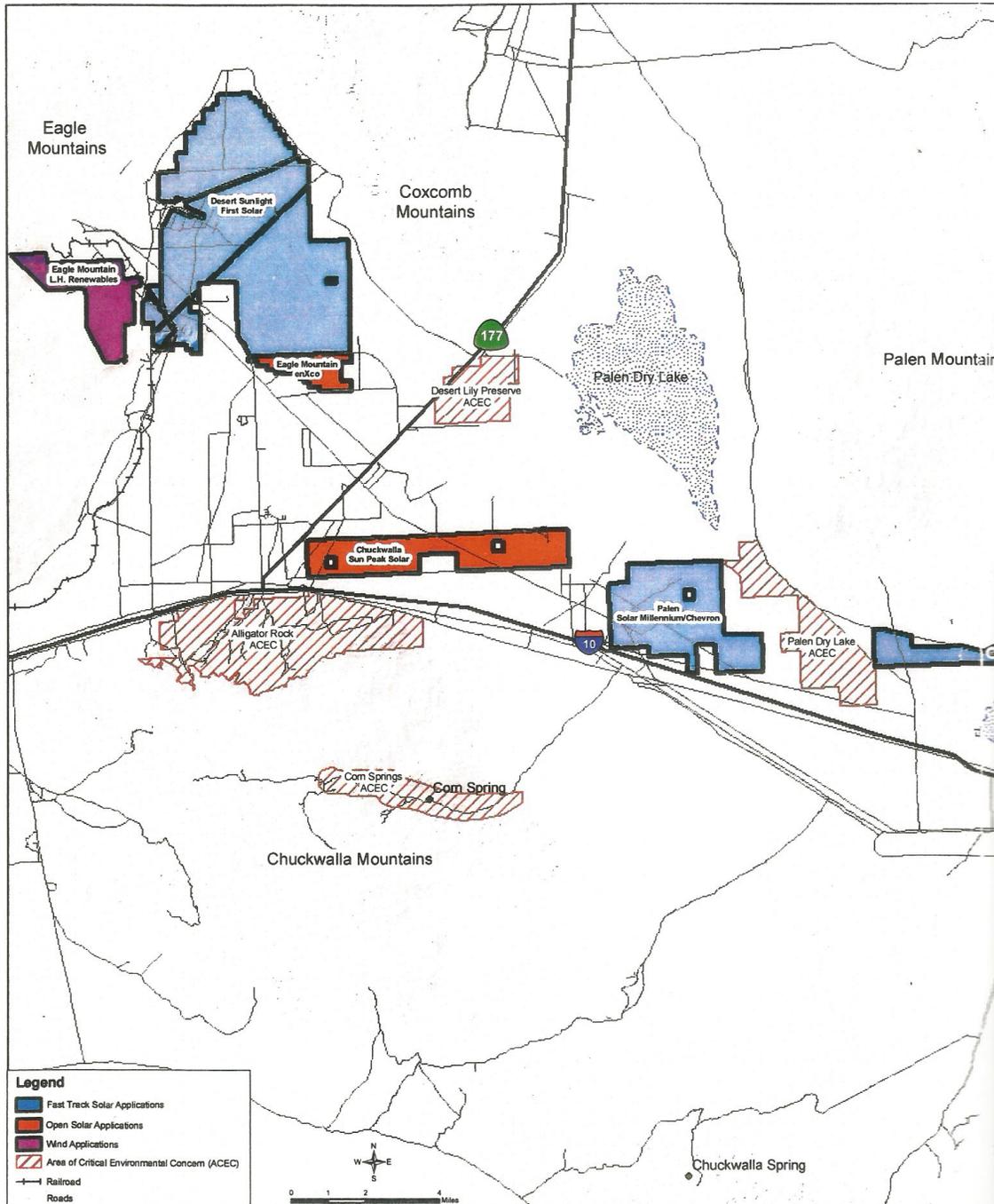


Geographical Sacred Sites that will be affected by the proposed Palen Solar Power project in Eastern Riverside County.

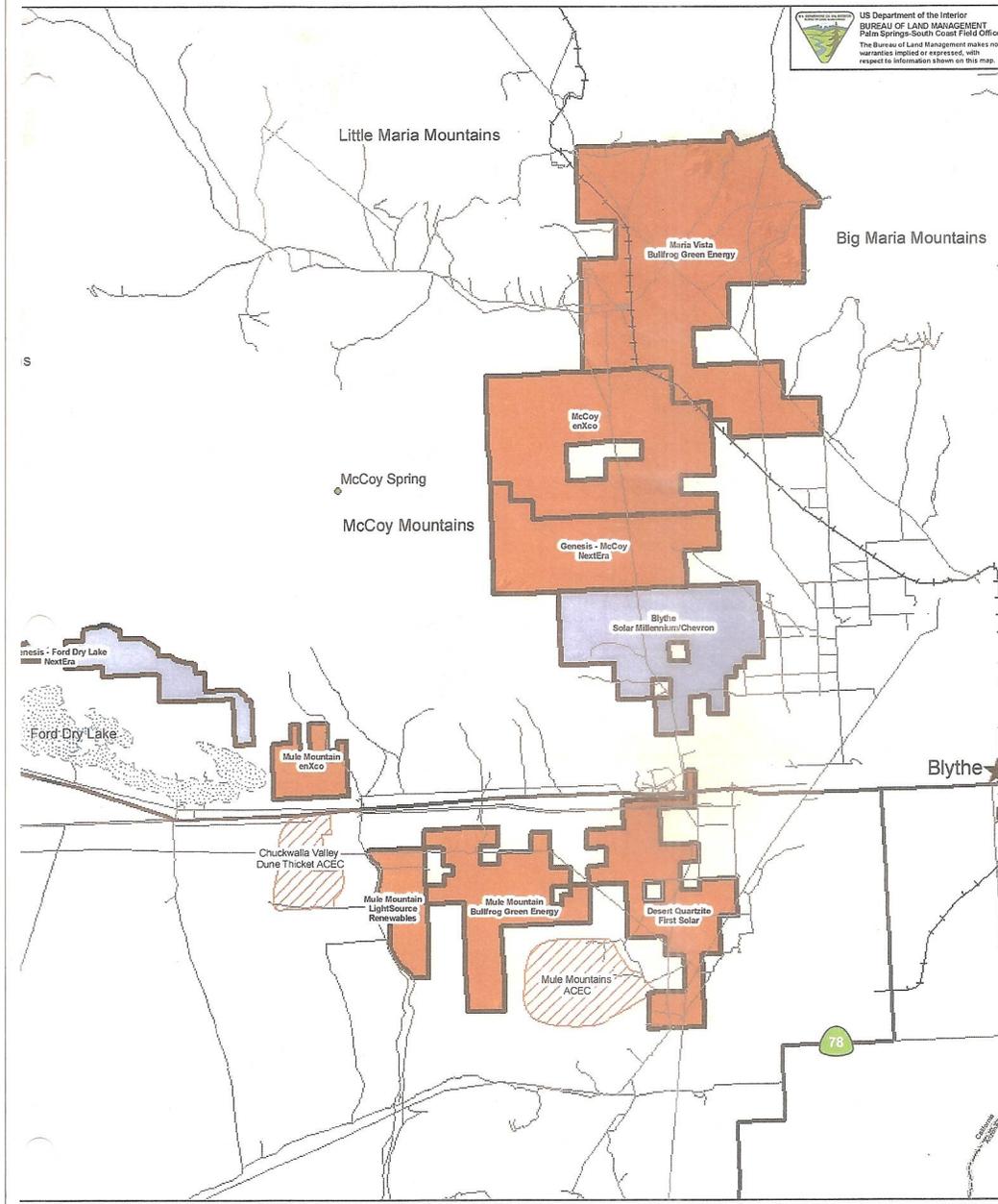
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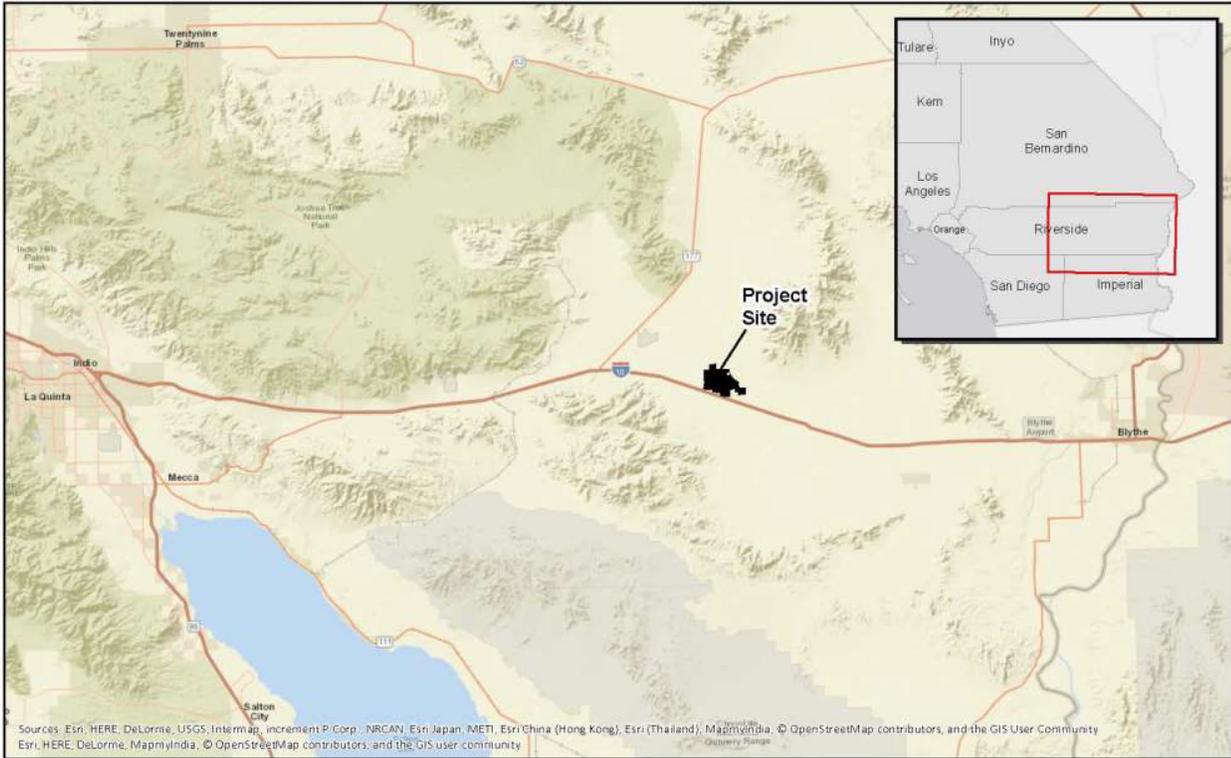
Over 150,000 acres of BLM public pristine land have been designated for proposed solar power project sites in Eastern Riverside County, California which are along the I-10 Corridor. All these sites are within a 50-mile radius of the Colorado River Indian Tribes Reservation.



Desert Center area included in the fast-track solar power wind projects and is where the Palen Solar project is proposed. First Solar is in operation.



1. Blythe Solar Project
2. McCoy Solar Project
3. Genesis Solar Project where thousands of Cremations and Indigenous artifacts were found
4. Proposed Rio Mesa project currently stopped because of the efforts of Native Americans and environmental groups.



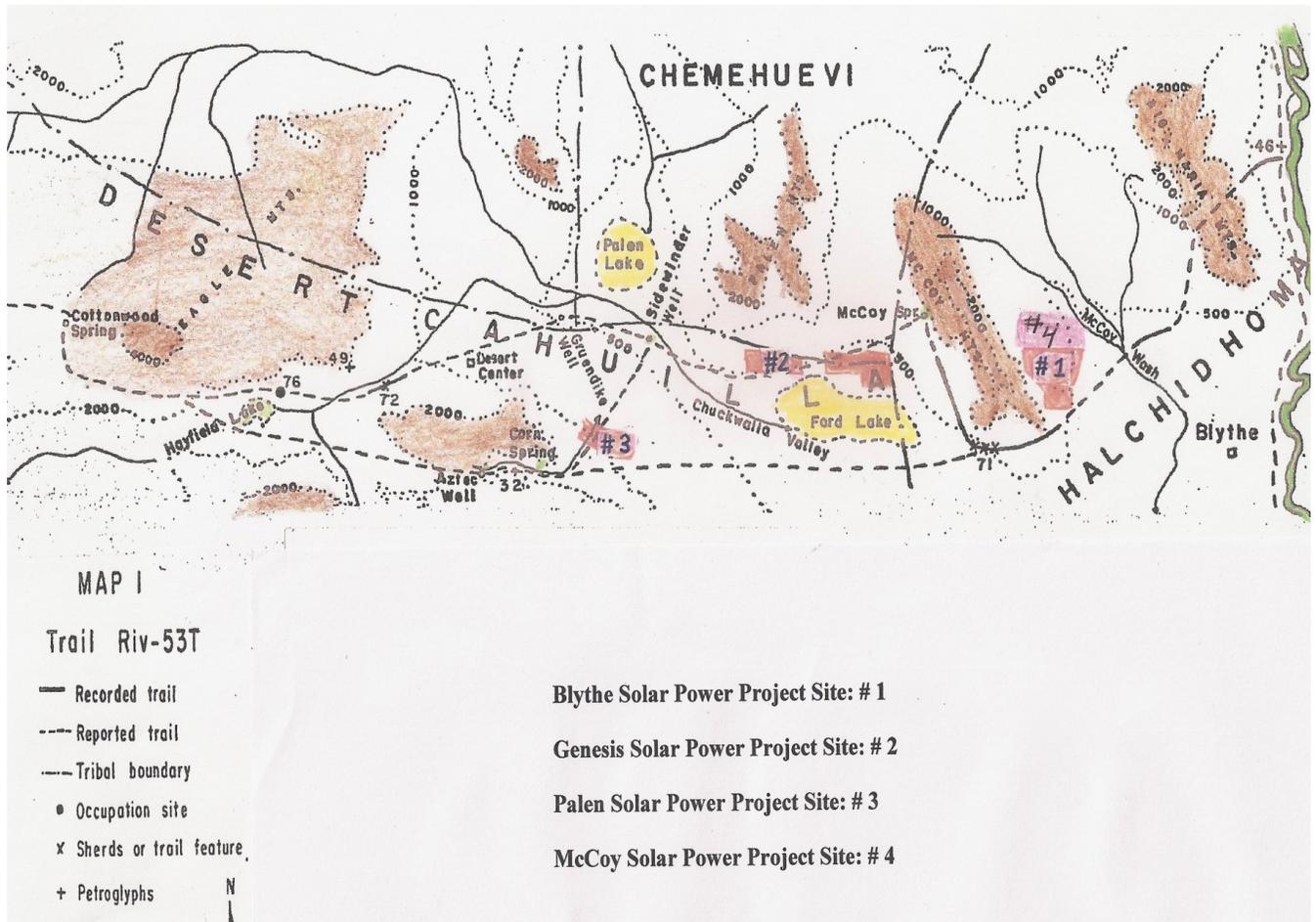
**FIGURE 1**

**Regional Location**  
Riverside County, CA

**Palen Solar PV Project**

Sources: Esri, HERE, DeLorme, USGS, Intermap, increment P Corp., NRCAN, Esri Japan, METI, Esri China (Hong Kong), Esri (Thailand), MapmyIndia, © OpenStreetMap contributors, and the GIS User Community

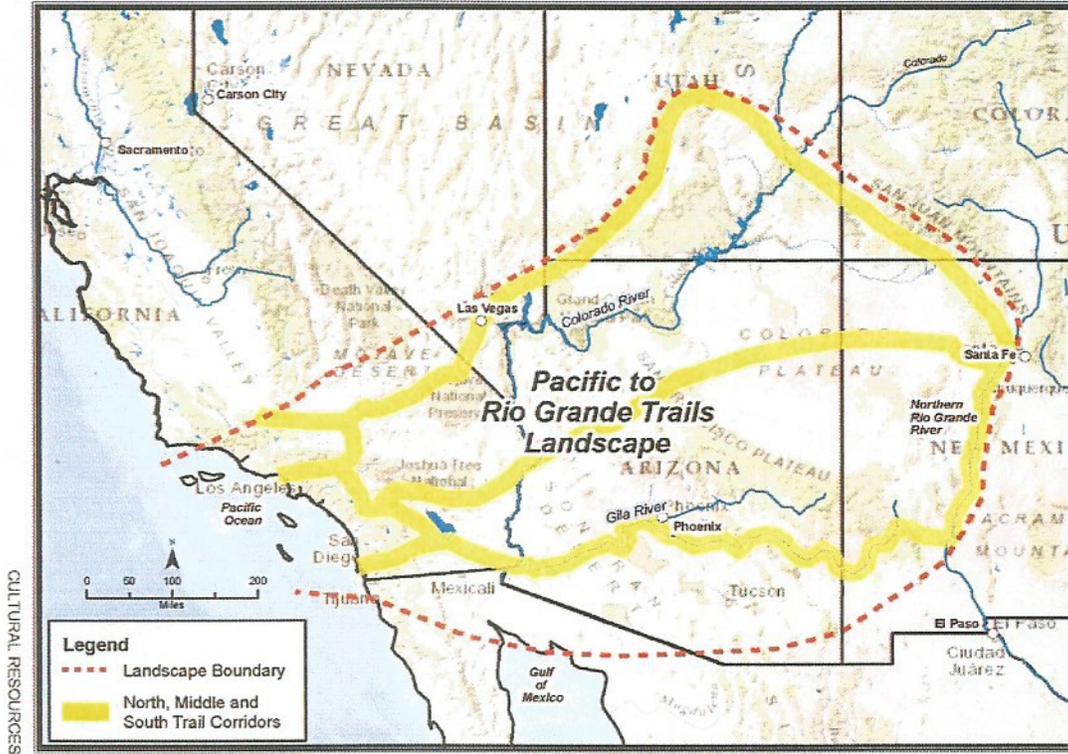
Palen Solar Power Project Site



Francis J. and Patricia H. Johnston map: University of California Archaeological Survey. April 1, 1957. Map clearly shows trail leading from McCoy Springs going west toward Desert Center between Palen Mountains and Ford Dry Lake.

Location of proposed and constructed solar power projects added by Alfredo A. Figueroa.

**CULTURAL RESOURCES- ETHNOGRAPHIC STUDY - FIGURE 6**  
 Palen Solar Electric Generating System - Pacific to Rio Grande Trails Landscape



CALIFORNIA ENERGY COMMISSION - SITING, TRANSMISSION AND ENVIRONMENTAL PROTECTION DIVISION  
 SOURCE: ESRI, Delorme, Tele Atlas, CEC Cassbier 2010: 38; Cordell 1984: 262; Davis 1961: 71; Ford 1953: 719; Guerrero 2006: 6; Helzer 1976: 692; Kessel 2002: 36, 87, 284; Ungenfeiter 1988: 44; Ross 1992: 1; Steiner 1990: 1; Weldie, Banker, Lawton, Weldie and Wilke 1974: 17; Von Till Warren and Roske 1981: VI-1

Palen SEGS Effects on Chuckwalla Valley portion of PRGTL (CUL-1)	Palen SEGS would only result in similar cumulative effects to the licensed project. Original CUL-1 should be retained.	<i>Disagree.</i> Palen SEGS would result in dramatic intensification of direct effects. Recommend adoption of revisions to CUL-1.
--	--	---

<i>Point of Disagreement</i>	<i>Project Owner's Position</i>	<i>Staff's Position</i>
Revision of Mitigation for Known Archaeological Resources in the Project Footprint (CUL-11-14)	Requests to delineate construction area boundaries around archaeological resources for which the original license requires mitigation.	<i>Recommend denial of requests.</i> Project owner proposes no criteria or protocol relative to which construction around known archaeological resources would be ensured.

# The Beginning of the 5<sup>th</sup> Sun-Aztec Calendar

This cosmic event begins in the Palo Verde/Parker Valleys during the spring equinox sunrise. The sun rises between the Moon Mountain Twin Peaks on the Colorado River Indian Reservation and shines on the sacred images on the Big Maria Mountain ridge. The sunrise shadow brings down the images and they become the Blythe Giant Intaglios (geoglyph images).

The Altar at the Blythe Giant Intaglios is where the Creator's images get together to decide who will organize the beginning of the 5th Sun.

*During the age of the 5<sup>th</sup> Sun which began in Teotihuacan, the gods decided to establish a new race of humans on earth. They entrusted the restoration of man to Quetzalcoatl and for this purpose he went to Mictlan, the land of the dead, in search of the precious bones with which to form the new man.*

*And as soon as the gods came together  
they said: "Who shall live on the earth?  
The sky has already been established,  
and the earth has been established. But who shall live on the earth,  
oh gods?"*

*Citlalinicue, Citlatónac,  
Apantecuhtli, Tepanquizqui,  
Quetzalcoatl, and Tezcatlipoca  
Were grieved.*

*Then Quetzalcoatl went to Mictlan  
He approached Mictlantecuhtli and Mictlancihuatl  
And immediately said to them:*

*"I have come for the precious bones  
Which you keep here,  
I have come to take them."  
"What would do with them, Quetzalcoatl?"*

*And Quetzalcoatl answered him:  
"The gods are concerned  
That someone shall live on the earth."  
And Mictlantecuhtli replied:  
"Very well, Sound my conch shell  
And go four times around my domain."*

*But the conch had no holes;  
Therefore Quetzalcoatl called the worms;  
They made hole in it and  
Them the bees and hornets were inside*

And made it sound.  
On hearing it sound, Mictlantecuhtli said again:  
"People of Mictlan!  
Oh gods, tell Quetzalcoatl  
He must not take them."

Quetzalcoatl replied:  
"Indeed yes, I take possession of them."  
And he said to his nahual (alter ego),  
"You go and tell Mictlantecuhtli I will not take them."  
And his nahual said loudly, "I will not take them."

But then Quetzalcoatl went,  
He gathered up the precious bones.  
The bones of the man were together on one side  
And the bones of the woman together on the other side  
And Quetzalcoatl took them  
And made a bundle.  
Again Mictlantecuhtli said to those who served him:  
"Gods, is Quetzalcoatl  
Really carrying away the precious bones?  
Gods, go and dig a big hole."  
They went and dug it.  
And Quetzalcoatl stumbled, frightened by quail,  
And fell into the hole.  
He fell down as if dead  
And the precious bones were scattered,  
So that the quail chewed and gnawed upon them.

After a while Quetzalcoatl was revived,  
He was grieved, and he said to his nahual:  
"What shall I do now?"  
His nahual answered him:  
"Although the affair has started badly,  
Let it continue as best it may."  
Quetzalcoatl gathered up the bones,  
Put them together, made again a bundle  
And carried them to Tamoanchan.  
As soon as he arrived,  
The goddess called Quilaztli,  
Also called Cihuatcoatl,  
Ground them up  
And put them in a fine earthen tub.  
Quetzalcoatl bled his male organ on them.  
And immediately the gods named

*Apantecuhtli, Huictolinqui, Tepanquizqui,  
Tlallamanac, Tzontemoc,  
And the sixth, Quetzalcoatl  
All did penance.*

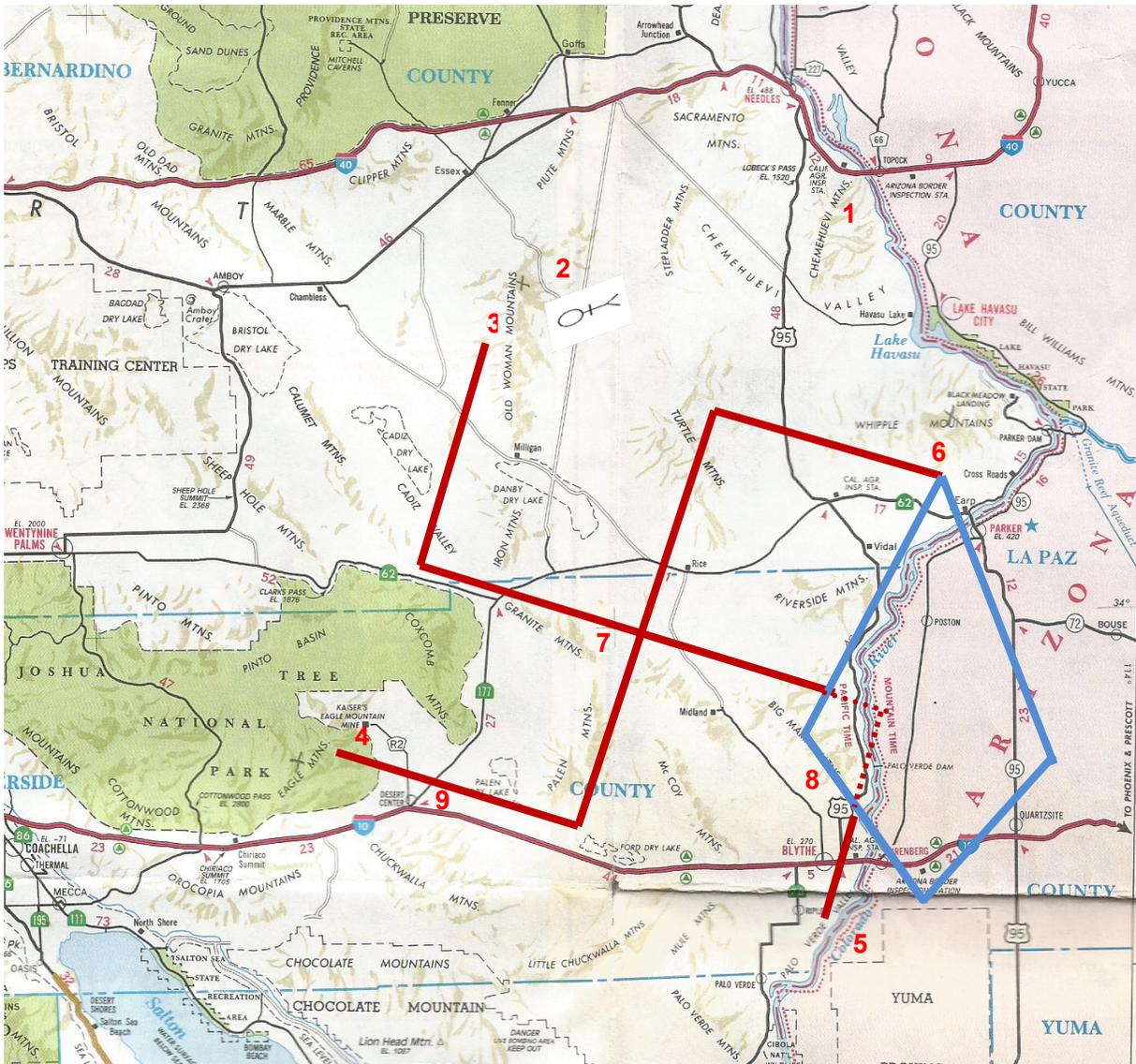
*And they said:*

*“Oh gods the macehuales are born.”*

*And thus we mortals owe our life to penance  
Because for our sake the gods did penance.*

*(Pre-Columbian Literatures of Mexico by Miguel Leon Portillo)*

# Four Directions (Swastika) & Omeyocan Diamond (Sky) Images



Swastika Image represents the base of the Granite Mountain Peak, Tamoanchan as depicted in the Borgia Codex and is overlaid on the geographical map of Eastern Riverside County.

1. Topock Maze (Mictlan), Where the Spirits Repose
2. Quetzalcoatl carries bones from Topock Maze to Old Woman Mountain
3. Old Woman Mountain (Cihuatlampa)
4. Eagle Mountain (Cuauhtepetl), Summer Solstice Sunset on Dragon Wash
5. Ripley Intaglio (Mecitli)
6. Whipple Mountain Peak "Eye" image (Ipalnemohuani)
7. Granite Mountain Southeast Peak (Tamoanchan) Where Sky meets Earth
8. Omeyocan Diamond represents the Sky and descends on Granite Peak.
9. Proposed Palen Project



Granite Mountain Range Southeast Peak (Tamoanchan) at the northwest end of the McCoy Valley as seen from Blythe, 45 miles away. This is the site of the Blythe Solar and McCoy Solar projects.



Eagle descending on Granite Peak that represents where Sky meets Earth. The Eagle represents the cosmic event of the aligning of the 5 planets within the Gemini Twins occurred May 15, 2002 and occurs every 468 years.

## Topock Maze/Mictlan-Where the Spirits Repose



Aerial Photo of Topock Maze/Mictlan

Topock Maze is 14 miles southeast of Needles, California next to the Colorado River. Interstate 40 traverses through the north part of the maze. There is where the spirits of the majority of the people who have died go. Mictlan is the ninth and last level of the infra-world called Chignauhmiclan. Mictlan is where the energies of Mictlantecuhtli and his wife Mictlancihuatl reign. Mictlantecuhtli in the Borgia codex appears as a skeleton with the skull. The animals associated with them are the bat, the spider and the owl (tecolote). The spirits who went to Mictlan died of diseases and common illnesses regardless of their status.

Topock Maze design images are not geoglyphs but are what is called windrows and represent the infra-world. They are similar to the Nazca Lines of Peru. In Peru, the Nazca Lines represent the infra-world in the Southern Hemisphere. The geoglyphs along the Colorado River represent the surface of earth in the Northern Hemisphere.

# Boundary Cone Peak

Back of  
Quetzalcóatl's  
head mohawk  
image



Cipatli's jaw-open  
mouth

Cipatli's head  
facing west

Boundary Cone Twin Peaks/Avi Vaskwi in Mojave/Cipatli in Nahuatl

Peak on the left represents the back of Quetzalcóatl's head. He is going to be swallowed by the wide-open jaws of Cipatli, the alligator. Cipatli is represented by the peak on the right. Cipatli represents Mother Earth and that is why he has his mouth open and Quetzalcóatl is going down to the infra-world at Mictlan to get the bones. Boundary Cone is directly 19 miles north of Topock Maze/Mictlan and 4 miles south of Oatman, Az. Boundary Cone also represents the northeast corner of the Mictlan triangle.



Borgia Codex Plate 42

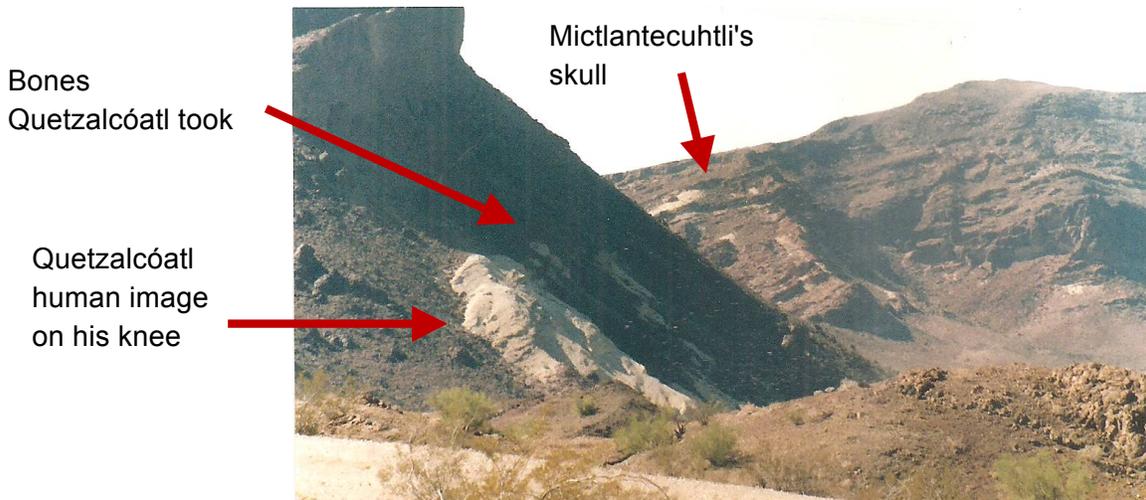
The head of Cipatli is swallowing the body of Quetzalcóatl that is going to the infra-world, Mictlan to bring human bones for the new creation of the First Sun of the Aztec Sunstone calendar. The body of Cipatli (alligator) symbolizes the border of the infra-world where the spirits repose. There, you see Quetzalcóatl with a black face with his Nahualli, the owl asking Mitlantecuhtli permission to take the bones. The Borgia codex glyph shows what is about to happen at the Boundary Cone twins where Quetzalcóatl goes down to Mictlan.

# Quetzalcóatl Talking to Mictlantecuhtli



Bottom Part of Borgia Codex Plate 42

Mictlantecuhtli is on his throne on the left and Quetzalcóatl is on the right. Behind Quetzalcóatl are the human bones on top of the skull. Quetzalcóatl tells Mictlantecuhtli, "I come in search of the precious bones in your possession. I have come to take them with me. Mictlantecuhtli responds, "What are you going to do with them, Quetzalcóatl?" Quetzalcóatl responds, "The gods are anxious that someone must inhabit the Earth".

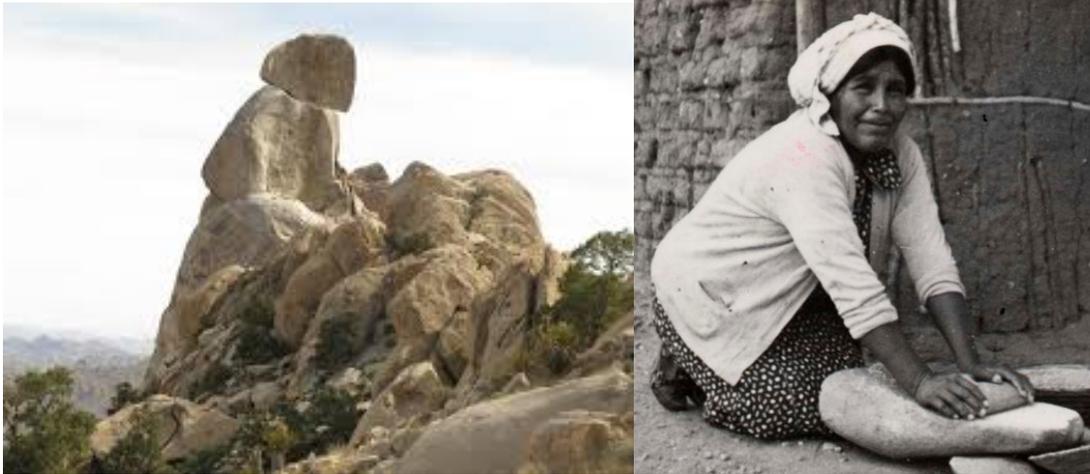


Quetzalcóatl and Mictlantecuhtli Mountain Images

These images are on the southside of Needles Peaks, north of Lake Havasu City, Az off Hwy 95. They represent the images seen in the Borgia Codex Plate 42. The white limestone human image represents Quetzalcóatl. The dark shade with white lines represents the human bones that are in the infra-world. The image of the large skull to the right of the shadow represents Mictlantecuhtli. He is the Lord of the infra-world. His face has only one tooth that represents the ancient image of the creator. Topock Maze is on the California side. All these images within the Mictlan triangle are on both sides of the river.

All this history and images that relate to where the spirits repose is based in the lower Colorado River Valleys including Fort Mojave, Chemehuevi, Quechan, Cocopah and Colorado River Indian Tribes Reservations focused in the surrounding Palo Verde/Parker/Needles Valleys.

## Old Woman Mountain- Woman's Image



Old Woman Mountain is northwest of Blythe and has an image of a woman grinding on a metate (grinding stone) on one of its peaks. In Nahuatl the direction is "Cihuatlampa" (woman westerly direction). The woman image represents Quilaztli. She is grinding the human bones that Quetzalcoatl brings from Mictlan. This is also the place where the spirits of children who die during infancy go and are reborn. The women's spirits who die during childbirth also go there and they were highly elevated and adored. The photo to the right of Old Woman Mountain is of an old woman grinding corn is similar to the mountain image of Quilaztli grinding the human bones.

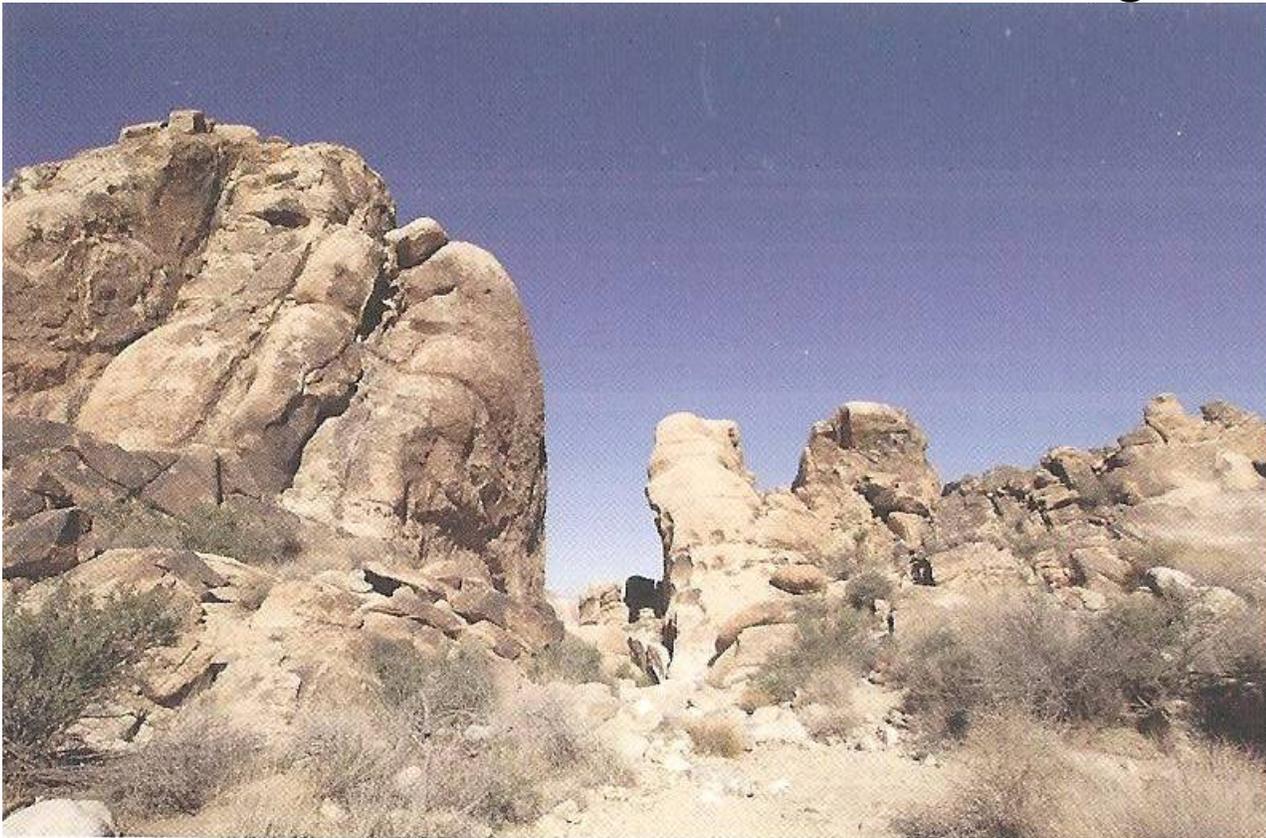
## Quilaztli Grinding the Bones



Borgia Codex, Plate 63

Quetzalcóatl brought the bones from Mictlan and took them to Tamoanchan. Upon arriving he gave the human bones to Quilaztli. She put them in a beautiful earth bowl and started grinding them. Afterwards, Quetzalcóatl bled his member and the other gods did penance, Apatecuhtli, Huictloinqui, Tepanquizqui, Tlallananac, Tzontemoc, and the sixth, Quetzalcóatl. The blood of Quetzalcóatl and the penance of the Gods brought life to the precious bones from Mictlan. Humans were the products of the Gods' penance.

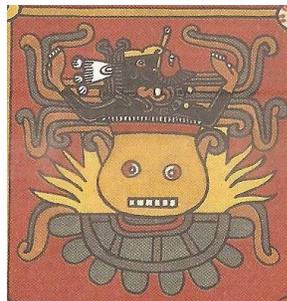
## Old Woman Mountain-Quilaztli Face Image



Quilaztli Hill Image

*Photo of Painted Rock and The Old Woman Mountain A Learning Landscape, California Center for Native Nations, University of California, Riverside*

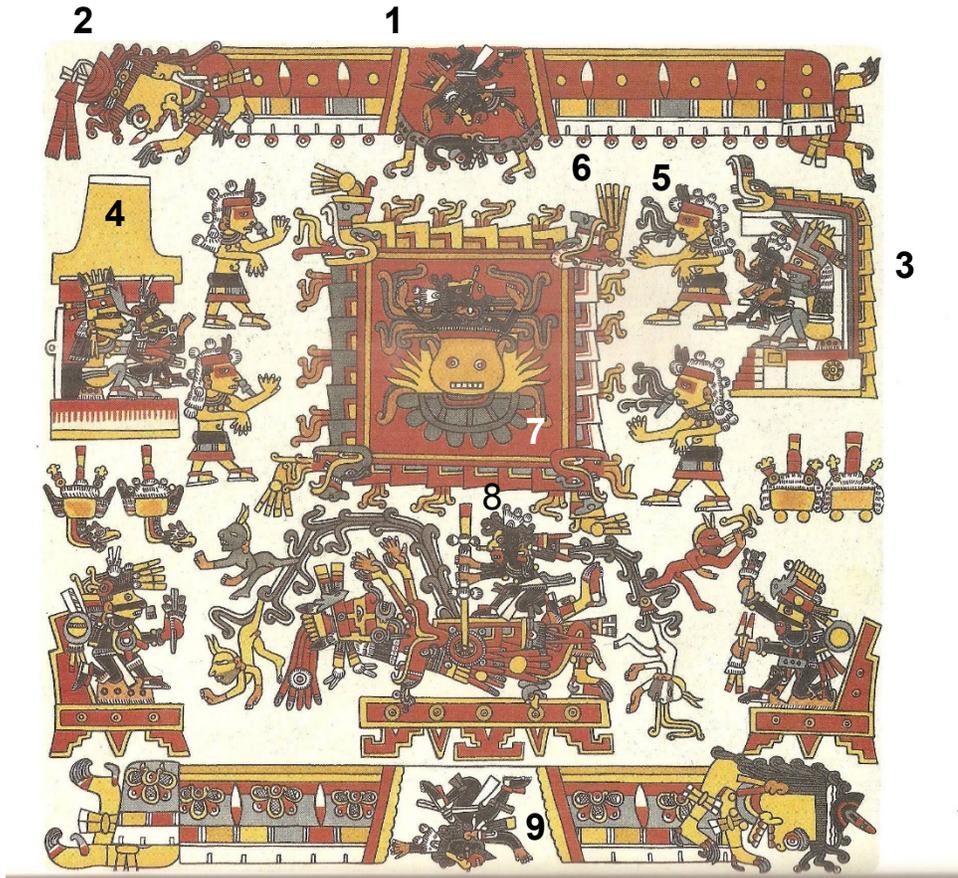
On the left is the image of Quilaztli's "pug" face on a small hill where she is receiving the image of the "V" that is in front of her at Old Woman Mountain. The "V" arrowhead image represents Quetzalcoatl when he comes from Mictlan with the bones for the new generation of humanity on Earth. Between the "V" and the face of the woman is the gateway, Chalco, the door to Old Woman Mountain.



Borgia Codex, Plate 46, Center of Plate

The bowl brazier with the human face represents Quilaztli's pug face and she is representing the "dark cave," Chantico where the bones are ground and bled by the new fire ignited by Quetzalcóatl for the beginning of new humanity.

# The Rebirth of Humans



Borgia Codex, Plate 46

*Quetzalcóatl is the symbol of knowledge of the Mexica and he accepted the responsibility to restore the humans on earth, as well as provide them substance to live by. Quetzalcóatl appears in the ancient legends making a trip to the infra-world, Mictlan, "where the spirits repose", in search of the "precious bones" that will be used for the creation of humans.*

## Description of Numbers:

1. Quetzalcóatl comes with human bones from Mictlan.
2. Mictlantecuhtli, the patron of Mictlan is opposed but Quetzalcóatl takes the bones.
3. Quetzalcóatl in the image of the snake in the House is giving the bones to Quilaztli.
4. Quilaztli at her home in Old Woman Mountain receives the bones.
5. Quilaztli is at Cihuatlampa. She is conversing with Cipatli, the alligator.
6. Cipatli represents the origin of Mother Earth and the four directions.
7. The bowl Brazier with the human mirror reveals pride and the magical force of Tezcatlipoca. The smoke comes from the dark cave that burns the home of Chantico that means the black house
8. The new fire is ignited by Quetzalcóatl and is the beginning of the new humanity.
9. The spirit of the human comes from the cosmos and is the first born during the First Sun on the Aztec calendar in the Colorado River area.

## Explanation of the Borgia Codex, Plate 46

*Mictlantecuhtli, Lord of the Mictlan, Region of the Dead, puts a number of difficulties on Quetzalcóatl to prevent him from taking the bones of past generations. But Quetzalcóatl, aided by his nahuallis, as well as by worms and bees, manages to seize the bones and takes them to Tamoanchan. He gave the bones to Quilaztli who put the bones in a beautiful bowl and ground them. Quetzalcóatl bled his member on them and they conceived life. Humans appeared thus in the myth as a result of the penence of Quetzalcóatl. With his sacrifice, Quetzalcóatl "deserved" their existence:*

The following is from the book that explains the Borgia codex, *Los Templos del Cielo y de la Oscurida Oraculos y Liturgia*:

*Cihuacoatl, the sacrifice of the twilight, ordered Quetzalcóatl to start the rite, and enters the grounds of fire and heat, surrounded by the serpents of fire, burning powers to the four directions. There, on a campfire a beautiful bowl is boiling and from it, Quetzalcóatl mystically emerges transformed in smoke and light. Around are the devoted to Chantico, who caters to the home goddess. In the palace, at the sides, is where the fire god reigns and raises the offerings to Quetzalcóatl and Tezcatlipoca, consecrating them, so they both sit on the two Jaguar Thrones, receive ceremonial drinks and have control as great warriors. A beautiful altar is on a table between the thrones and Quetzalcóatl is drilling the new fire ceremony in the jade heart of the serpent of fire, Xiuhtecuhtli-Chantico and the spirits of the fire are scattered to the four directions:*



Eagle Mountain Summer Solstice Sunset on the "V" that represents Dragon Wash (Quetzalcoatl) as seen from the Southern Palo Verde Valley



This photo depicts the “V” on the southeast side of Eagle Mountain where the sun sets during the June 21st Summer Solstice. This photo was taken from I-10, 15 miles east of Desert Center.



Petroglyphs at the base of Dragon Wash This petroglyph depicts what happens during the sunset on June 21st, Summer Solstice.



The red human image Quetzalcoatl, is running west. The yellow "Y" above him represents the sun descending. The black long nose represents night (Tezcatlipoca). The brown checker board squares represent Mother Earth.



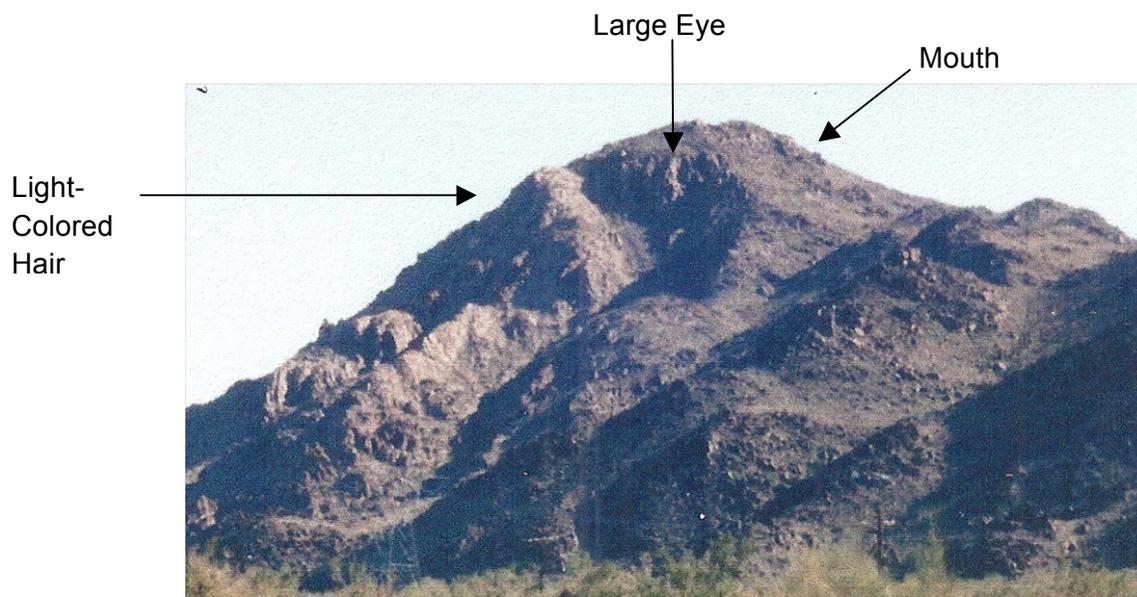
This 1957 photo is of Patricia Johnston standing next to the main stone monument of 13 monuments that are on the Coco-Maricopa trail. Both Patricia and her husband, Francis were archaeologists at the University of California, Riverside. Together, during their archaeological survey and research, mapped the Sacred Sites and Trails that traverse the Chuckwalla Valley. This monument is 4.7 miles west of Desert Center. This photo and information of the monument was given to Figueroa by Francis in 2002.



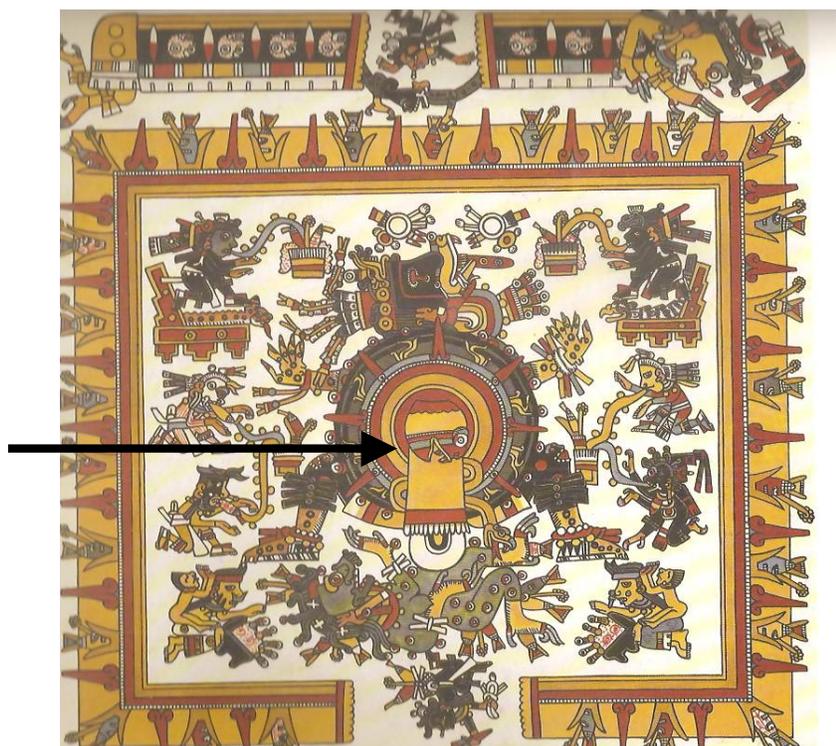
This 2005 photo is of Alfredo Acosta Figueroa standing approx. 20 feet from where Patricia was standing at the same monument in 1957. In the background are Figueroa's grandsons. These 13 monuments represent the 13 Acatl which are depicted at the top of the Aztec Sunstone calendar.



The Aztec Sunstone Calendar Tonal Machiotl means the footprints of the history of the world. Translated, Tonal is Sun energy, and Machiotl is impression/print. This monolith relic is at the INAH museum in Mexico City. It was buried by the 2nd Archbishop of Mexico in 1559 to cover up the Mexica indigenous cultural tradition. On August 13, 1790 it was found when the Spanish were digging the corner of the Cathedral's towers in the Plaza Mayor. It has, according to the Mexica interpreters of the Tonal Machiotl, 104,000 years of recorded human history. This relic was made in Mexico City, but all its information had been taken from the area of the lower Colorado River Valleys by the Nahua families that migrated south from the Colorado River Valleys thousands of years ago. One of the major sites are the 13 Acatl monuments that are at the base of Eagle Mountain and are shown at the top of the calendar as the arrow indicates.



This photo is the image of Tepetlyolotl which means heart of the mountain. This image is directly south of the 13 monuments at the base of the Chuckwalla Mountains. The left arrow points to the light-colored hair representing the cosmos, the middle arrow points to the eye, and the right points to the mouth. The face, facing south, is dark, representing Mother Earth.



Borgia Codex Plate 43.

This Glyph demonstrates the heart of the mountain, Tepetlyolotl. The arrow is pointing to Tepetlyolotl. The face is the dark image of Yohualtecuhtli's body after sunset when he goes to sleep to the underworld at Eagle Mountain. The surrounding border represents the underworld.



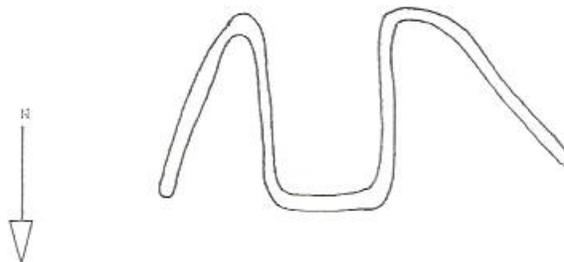
The above photo is of the humming bird geoglyph at the Ripley Intaglio. It represents the sun at the height of the Summer Solstice. The Ripley Intaglio is connected directly to the Eagle Mountain "V" where the sun sets on June 21st. He is hovering in mid-air and the geoglyph is flying toward this petroglyph where the sun sets.



Humming bird petroglyph at Dragon Wash

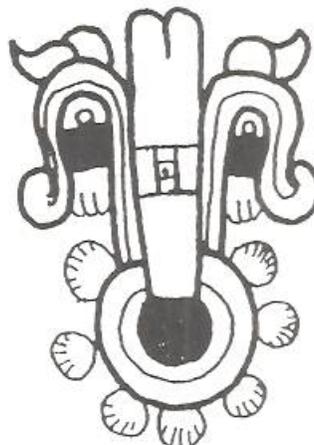
Top Image— Symbol of big nose which is a geoglyph on the Colorado River. This big nose symbol represents Tezcatlipoca who represents night, woman and Earth, etc. This is the symbol that is seen on page 17 that is pursuing Quetzalcoatl during the Summer Solstice.

FIGURE # 3  
Geoglyph at edge of Mesa  
representing TEZCATLIPOCA  
Size 3.3x 1.9 m.



Middle Image— Borgia Codex glyph of Tezcatlipoca (Big Nose) meaning Black House of the Smoking Mirror (memory).

The Smoking Mirror

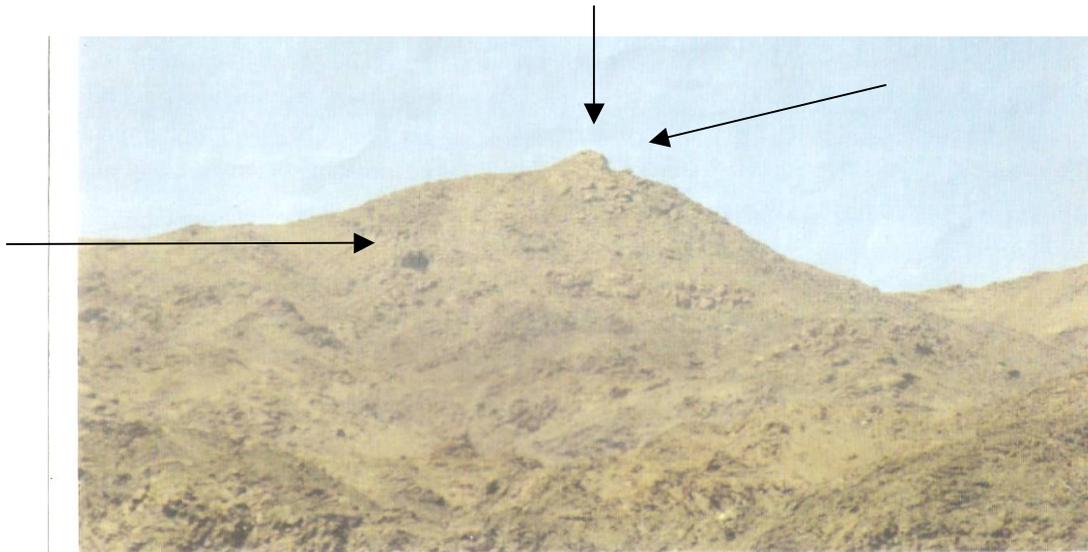


Bottom Image— Eagle Mountain image above and just east of the petroglyphs, on the side of the mountain, at the entrance to Dragon Wash as seen from I-10, 5 miles west of Desert Center. It represents Big Nose (Tezcatlipoca)





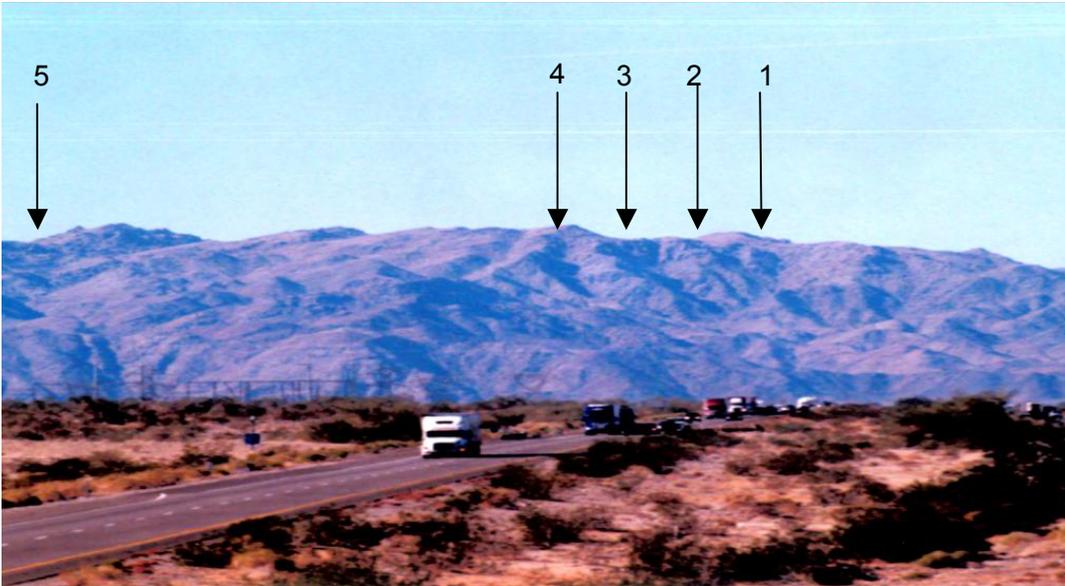
Image of Yohualtecuhtli, is seen sleeping because night and the everyday cycle of night and day has caught up with him during the Summer Solstice. This image is just southwest of the “V” on Eagle Mountain. The head is facing northeast. The lines identify the forehead, the eye and the nose of the sleeping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



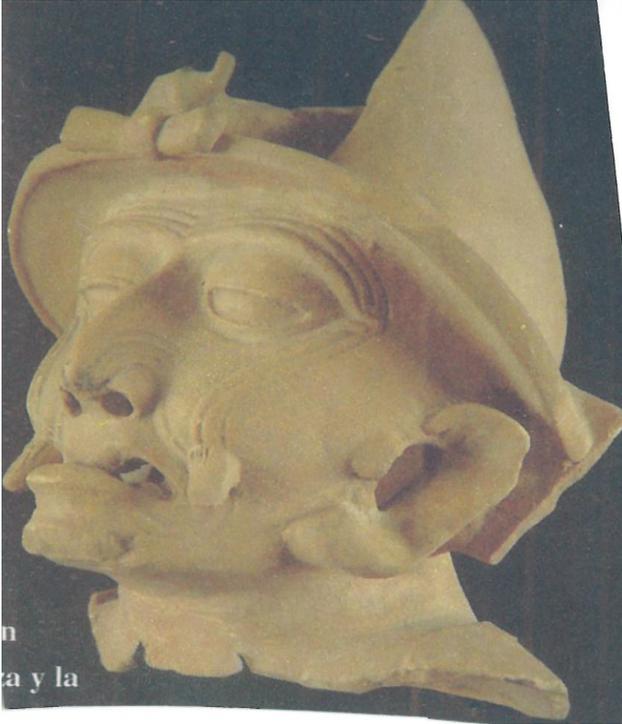
This image is of Tlazolteotl, Mother Earth, the Creator’s image of the woman. This photo depicts the image of the woman’s breast. It is right above the Hayfield Pump Aqueduct approx. 4 miles west of Yohualtecuhtli. Yohualtecuhtli goes to sleep on his mother’s breast, Tlazolteotl. The mountain image also represents the dolphin. The dolphin represents Mother Earth, but in the ocean when the Earth was covered with water. The left arrow points to the eye of the dolphin. The middle arrow points to the

nipple of the breast and the right arrow points to the mouth of the dolphin. Photo was taken from Red Cloud Overpass just north of I-10

## Winter Solstice



1. Eyes of the Owl that brings and takes during the night and seasons
2. The Beak of the Owl
3. Eyes of the Mask that is below the beak of the Owl. The mask represents the changing of the season.
4. Big mouth of the mask is smirking because of the change
5. Dragon Wash



### Mayan Idol

Idol of Old Person that changes his features after each season. As the season ends, life ends and with the new season, a new life begins.

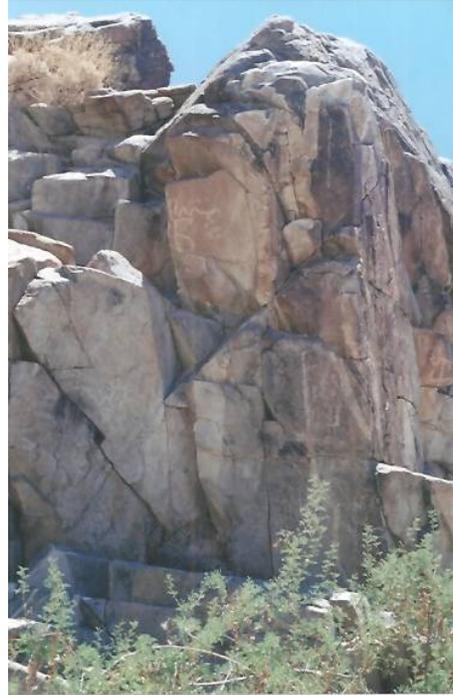
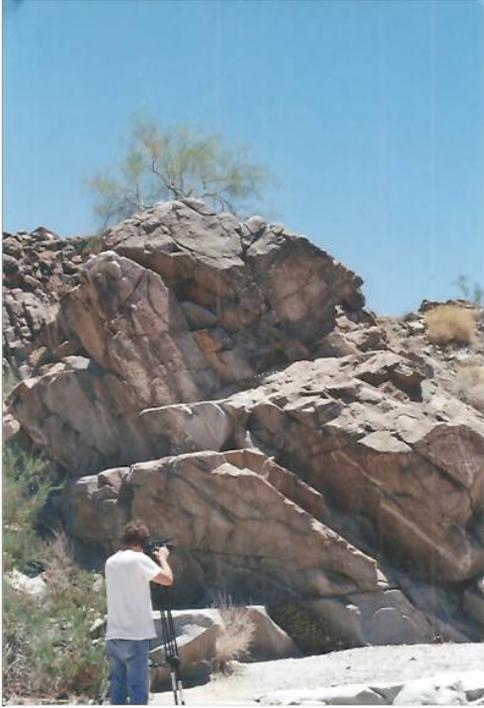


This photo is of Alligator Ridge next to Desert Center. The image represents Cuetzpalin which represents the lizard and is where the name Chuckawalla came from. Chuckawalla Mountains name was derived from the Uto-Aztecan language.



Cuetzpalin glyph on the Aztec Sunstone calendar which is the 4th day of the 20-day images that are shown on the sunstone calendar.

## Giant Boulders on Each Side of Corn Springs Wash



The top photos are giant boulders at the entrance to the Chuckwalla Mountains next to Corn Springs. On the giant boulders on each side of the Corn Springs Wash are the petroglyphs that depict the story of when Quetzalcoatl leaves from the Creator's throne on Black Rock Peak ending one of the suns.

The bottom image is what are called the Giants of Tulla which are defending the area that represents the underworld. These are the giant statues that are in Tulla Hidalgo, Mexico. The giants represent the boulders at Corn Springs. The information was taken to Mexico and the images duplicated by the Nahua families that migrated from the Colorado River Valleys



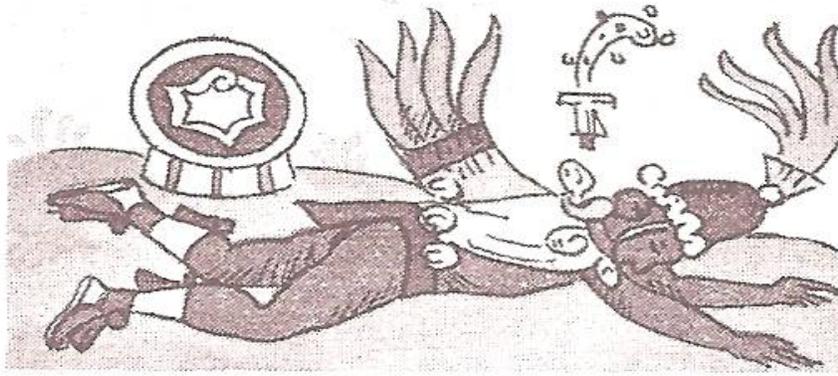
Huemac offering Quetzalcoatl a drink, "I will not drink it." Huemac says, Taste just a little bit," Drink of it again...the pulque is good and your body will gain strength. Quetzalcoatl drank one vessel of it and then he drank all of it.

Here Kokopilli is in the male form of Quetzalcoatl.

(Florentine Codex; Chapter 4; Glyph 11)



Morning image of Huemac offering pulque to Quetzalcoatl. Here we see the image of Huemac in the center, bent over with his hand sticking out in front of him with a bowl of pulque. The image is outlined by the morning shadows and is located on the westside of the south end of the McCoy Mountains facing the proposed Genesis solar plant site. (Similar to the codex image)



**Quetzalcoatl after having drank his fifth cup that was supposed to be his liberation "Tlatoyahualli" after he finishes this... they give 5 cups to each of his attendants who proceeded to drink to complete intoxication.  
(Boturini Codex Chapter 13, Glyph 14)**



**The image of Quetzalcoatl as seen on the south end of the McCoy Peak. Here he is seen lying down facing west after having drank the pulque. This is the termination of one of the Suns.**

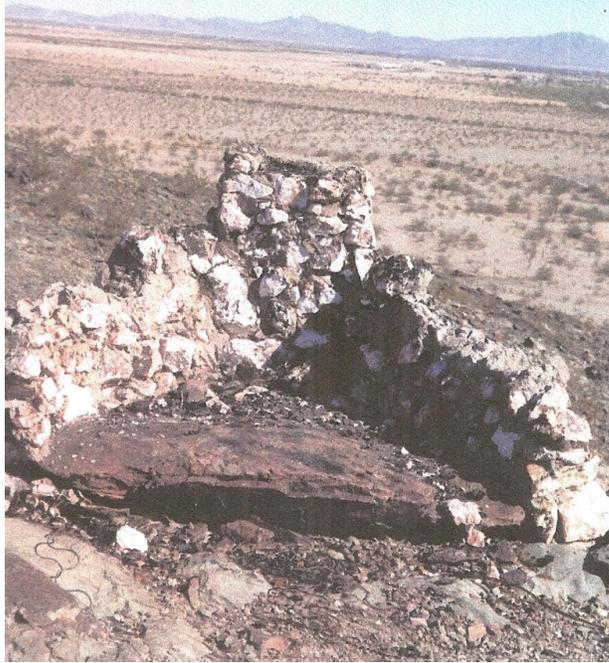
4



Quetzalcoatl is bathing in the McCoy Springs at midnight  
(Florentine Codex Chapter 3, Glyph 10)



McCoy Well located at the west-side of the McCoy Mountains where the main east/west trail goes to Desert Center and another trail goes northwest



**Creators Throne at Black Rock Peak**

This is a picture of the Creators Throne that was taken approximately 5-years ago before it was given all the publicity pertaining to the proposed Blythe Solar power project. As you will see, there has been a lot of destruction within the site because it is not protected despite that La Cuna de Aztlán Sacred Sites Protection Circle has an MOU with the BLM to protect these sites.



**Quetzalcoatl Borgia Codex Plate 9: Icpalli**

Quetzalcoatl is in the image of Ehécatl (Wind) and his nagualli is the Gila woodpecker. In the Colorado River, the woodpecker is one of the most sacred birds. Quetzalcoatl has his mask and his eye is sticking out because he is looking west towards Tula (Corn Springs) in the Chuckwalla Mountains where the sun descends during the equinox.



This photo depicts an image of a bat with its wings flying above the McCoy Wash mural. The bats are associated with the spirits of the world. The image is the back of the bat flying toward Tamoanchan. This image is north of I-10 west of McCoy Mountain and east of Wiley 's Well off-ramp.



Palen Mountain Range looking West from the North end of the McCoy Mountains. It represents Huehuetlapallan (place of the ancient Reddish Earth) where Quetzalcoatl goes during the ending of one of the suns. The reddish Earth represents the merging of night and day during the sunset.



The Palen Mountain Range as seen North from I-10, 14 miles west of Blythe. The arrow depicts Huehuetlapallan big face with his snout pointing west. The Palen Mountain is south of Granite Peak.