Dear Planning Commissioners,

The Tsurai Ancestral Society respectfully recommends the denial of the Civic Club Project Application for the relocation of the Trinidad Memorial Lighthouse at the base of Trinidad Head on the Harbor Property.

On page 34 of the Tsurai Management Plan, part 6.3 Cultural and Archeological Resources, it states in part:

Yurok oral history identifies Tsurai and its surrounding landscape, particularly Trinidad Head as areas of profound spiritual significance to Yurok culture. Yurok creation stories recorded by A.L. Kroeber recount the story of Tsurewa Man and his role in the creation of the Yurok world. The Yurok Tribe considers Tsurai Village and Trinidad Head to be sacred sites as well as areas of archeological and cultural significance. Under national guidelines for identifying historic properties, both the village of Tsurai and Trinidad Head would be considered Traditional Cultural
Properties, which are defined generally as properties that are eligible for inclusion in the National Register because of [their] association with cultural practices or beliefs of a living community that (a) are rooted in that community’s history, and (b) are important in maintaining the continuing cultural identity of the community (Parker and King 1992:1). Tsurai Village, Trinidad Head, the sea stacks, and other landscape features within the Trinidad viewshed are components of the Yurok cultural landscape embedded with deep cultural, historical, and spiritual significance to Yurok people. This relationship and significance is well documented in both Yurok oral history and early ethnographic research conducted by Kroeber and Waterman. The Trinidad area continues to be of profound cultural and spiritual significance to contemporary Yurok people. The appropriate management and protection of the cultural resources contained within the [Tsurai Village] are the primary concern of the Yurok Tribe and the Tsurai Ancestral Society. For decades, Tsurai Ancestral Society founder and lineal descendant of Tsurai Village, Axel Lindgren II was the primary caretaker and advocate for the protection of the cemetery, the village, and the traditional trail through the village, at times in direct opposition to the management goals of the City of Trinidad. The rights and responsibilities of lineal descendants and the Yurok Tribe have been strengthened over recent decades with the recognition of ancestral and cultural resource protection rights of Native Americans through the passage of various federal and state cultural resources protection laws.

Executive Summary of the Trinidad Head Study Committee Final Report, Page i reads:

“Trinidad Head is a spectacular coastal feature and a special place for locals and visitors. It is a State Historical Landmark and a sacred place to the local Yurok people. Proactive planning would ensure the appropriate use and long-term protection of this unique and beautiful coastal resource.”

In the brief time between the 06/16/21 Planning Commission meeting and today, 06/28/2021, the Tsurai Ancestral Society has further studied the application submitted by the Civic Club and considered the current proposed location carefully, just as we did prior to our 6/15/2021 recommendation.

The Tsurai ask Planning Commissioners to consider the long-term impacts of their decision here today, and how it will forever change the visual resource of this sacred site. The City currently enjoys an unobstructed view of the Trinidad Head from the houses, streets, trails, beaches and shores.

Attachment 5 in the Trinidad Head Study Committee Final Report California Coastal Commission Consistency Determination from May 1st, 1983 Under Findings and Declarations on Page 7

G. Visual Resources: The visual setting in Trinidad includes rugged coastal headlands and islands, beaches and surf, the vast expanse of ocean, the small harbor with fishermen unloading their catch, and homes climbing up the hillside. Low-density residential development patterns preserve a small town character. Conversely, the Head affords an excellent view back at the harbor, ocean, and the rocky shoreline. […]

The above paragraph goes on to state project improvements such as picnic tables will have no visual impacts. Maintaining the integrity of not just the view from the Head, but view of
the Head was of upmost importance when considering the City of Trinidad’s project planning and potential impacts by the Coastal Commission during the City’s application for ownership of the now City owned portion of Trinidad Head.

Further, in the City’s application for land on Trinidad Head, the City stated the following:

City of Trinidad Application for Land For Recreation Statement Pursuant to 43 CRF 2741.3:

**Purpose**

The purpose for the City’s acquisition of the Trinidad Head is to make available to the people forever, for their inspiration and enjoyment, in a condition of unimpaired ecological integrity, the majestic headland knowns as the Trinidad Head; together with all related scenic, historic, scientific, and recreational values and resources of the area.

The Trinidad Head is a registered National Monument, State Historic Landmark and is itself a cultural resource. Looking for resources in the ground in the proposed project location may not produce anything, however, like previous projects where we asked Staff and the City to consider cultural resources other than object that may be uncovered in the ground, it is well documented the Head is a sacred site and the viewshed is part of this cultural resource. It is inappropriate to create a memorial for those who have passed in this location as it is a ceremonial site. You would not see a memorial wall next to a brush dance pit, and you would not see a memorial wall next to other sacred sites in Yurok country. The Tsurai do not think it is appropriate here either.

When the Hallmark’s deeded the Civic Club property out of the Tsurai Study Area, and placed the non-functioning lighthouse there, no one could imagine its impacts to the area from 1949-2018. They simply thought it was a way to preserve the lens and bell as tourist attractions. For the next 69 years, the lineal descendants of Tsurai coped with steadily increasing development and commercialization of the once natural landscape at the top of the ceremonial trail belonging to the Civic Club. In the 90’s, the Civic Club erected a fence and retaining wall to prevent the Tsurai people from maintaining the trail or gaining access through this traditional route. This disregard for culture and the place around them has not changed from 1949 to today. This is not stated in an effort to shame or pick fights, but as a warning of future conflicts that will inevitably come if the City does not start being proactive and thoughtful in the long-term planning of the projects where cultural resources will be impacted.

**5.4 Modern Period from 1916 to Present** bottom of page 24 of the Tsurai Management Plan

In 1948 a private property owner deeded land to the Trinidad Civic Club. The following year the Club erected a 25-foot Memorial Lighthouse on the ocean bluff at Trinity and Edwards Street directly above the traditional Yurok trail (now known as the Axel Lindgren Memorial Trail). […]The Memorial Lighthouse is a concrete replica of the functioning lighthouse maintained by the U.S. Coast Guard located on Trinidad Head. Originally constructed as a tourist attraction, the Memorial Lighthouse has no utility for either the U.S. Coast Guard or boats at sea. Rather, it
continues to serve as the iconic symbol of Trinidad, as well as a memorial to those who have been lost or buried at sea.”

The goal of the Tsurai Ancestral Society is to preserve history not just of our village, but of the town itself that we are also a part of since colonization. However, we do not support preservation of historical objects that can be moved at the sacrifice of cultural resources that cannot be moved.

The small town of Ferndale has preserved and maintained a small non-functioning lighthouse at the entrance to their fairground for many years. It’s a safe, high profile way to keep history alive and accessible. This lighthouse is not on the beach, because it is non-functioning and served its purpose well during its time. It now has a new role, much the same as the Memorial Lighthouse does. The Trinidad Museum is a great place to preserve the educational material about this lighthouse and a more suitable location like Saunders Park or Saunders Field would be a way to keep the lighthouse safe, and available for all.

The project now states the Memorial Lighthouse will have to be picked up and placed on a foundation. Given that a crane will have to be hired to do that, the Tsurai Ancestral Society recommends the Lighthouse be moved from the Harbor Property when the crane arrives.

We have heard the Civic Club’s concerns of time and cost. We sympathize with their situation as we are also a small non-profit made up of strictly volunteers. We suggest taking time to rework the design to lower cost. There are some examples attached of other memorials for fisherman lost at sea. These projects are lower profile, and do not contain a staging area for large crowds, but provide families a quiet place to mourn, reflect and remember their loved ones. We encourage the Planning Commission to consider that the Memorial Wall for those buried at sea remains at the Civic Club property, the Trinidad Cemetery is in close proximity and adding another memorial site for those wanting to bury a loved one at sea will impact the tone of this small town.

The Tsurai have burial sites throughout town. This is unavoidable as these burials happened during early and pre-colonization. We cannot move the graves of those we love and hold in reverence, and we understand how it feels to want those people respected and remembered. The Tsurai Ancestral Society has worked very hard to educate members of the community for decades. One method was to help with the future planning of this area, and give the City of Trinidad Planning Commissioners, Council, City Staff and City Planner a wealth of information to draw from when looking at projects that will have along term impact. This document is the Tsurai Management Plan. The goal of this document was, in part, to act as an educational tool for non-Native people regarding Tsurai culture. We have quoted several portions of the Tsurai Management Plan in this document to help with the understanding of how this project, as currently written, impacts one of the sacred sites within the Tsurai Village, Tsurewa (Trinidad Head).
Part 4: Historical and Cultural Context of Trinidad Area on Page 15 of the Tsurai Management Plan:

4.1 Yurok Cultural Overview

Yurok culture is deeply connected to the environmental landscape in which it has existed for many generations. Cultural relationships between places and people are evident in Yurok cultural traditions, language, stories, resources use, land management, settlement, and contemporary life. The cultural landscape of Yurok people comprises what is known as “ancestral territory” and connects coastal, inland, river, and high country areas and resources. Yurok people utilized specific resources obtained from each region within their ancestral territory. Yurok culture, tradition, and oral histories reflect the complex, integrated, and interdependent relationships that exist between Yurok people and their natural environment. The importance of coastal resources to all Yurok people and their villages is evident through extensive trail systems that linked river and coastal villages, ceremonial areas, and resource areas throughout Yurok territory (Gates 1995). Coastal areas provided abundant food resources including a variety of seaweeds, mussels, clams, surf fish, and other diverse coastal marine species. In addition, a variety of coastal plant species were utilized as foods, medicines, and for other cultural practices, throughout Yurok country, including spruce root, ferns, and grasses used for basketry. Many important traditional Yurok resources are only available from coastal environments and access to these resources has been a vital component of the coast-river connection of Yurok culture (for a more detailed discussion of the Yurok cultural context, See Appendix B).

Prior to European contact and settlement of the region the largest concentration of occupants were located in the villages along the river, while the total number of houses in the coast villages was approximately one-third the number in river villages (Waterman 1920:184). However, one of the largest Yurok villages was located on the coast. This southernmost village known as Tsurai, is not only unique in that it is one of the largest Yurok villages and it is on the coast, but it is located right on a cove protected from the ocean. Moreover, the language spoken at Tsurai is the most divergent dialect from what Yuroks of other villages spoke (Kroeber 1925:8, 15). Tsurai and the surrounding landscape are places of great significance to Yurok culture as evident in oral histories, ceremonial activities, and subsistence practices that continue to this day.

One such reason for the significance stated over and over through the stories and documents is the tie of Tsurewa to the Yurok creation stories. Below is a quote from the Tsurai Management Plan regarding the return of Wohpekumeu, an important character in Yurok stories, and his coming back to this world via Tsurewa.

5.2 Mythic Period starting on page 20

[...] Another story about Wohpekumeu tells of the culture-hero leaving from Trinidad Head to his home across the ocean. When it is time for Wohpekumeu’s second coming, it is the thought that he will return to this land via Tsurewa. There are many stories that relate the creation of the world and Yurok culture that remain a part of a strong oral tradition.

6.3 Cultural and Archeological Resources Pages 32-33 in the Tsurai Management Plan
The cultural landscape of the Yurok people encompasses coastal areas between Little River and Damnation Creek and the Lower Klamath River. This traditional landscape was interconnected through a complex network of villages, trails, and resource areas. The Yurok Village of Tsurai should be considered the residential area of a larger cultural and natural resource area utilized by Tsurai people. Two renowned anthropologists, A.L. Kroeber, and T.T. Waterman conducted early ethnographic research in the 1900s. Dr. Kroeber devoted many years to documenting the oral history and cultural practices of Yurok people with the help of his primary informant, Robert Spott. As Kroeber’s assistant, T.T. Waterman conducted a comprehensive study in cultural geography, mapping and documenting Yurok cultural and natural resources, including place names, traditional trails, villages, settlements, ceremonial, and resource areas. The body of research compiled and published by both Kroeber and Waterman provide a wealth of cultural information on Yurok people during a time of significant cultural upheaval and transition. These scholars captured many aspects of traditional cultural life that are still evident in contemporary Yurok society. Their research provides valuable insights into traditional Yurok land use practices, settlement, commerce, communication, transportation, natural and cultural resources, and cultural understanding and practices.

Robert Spott was Tsurai Ancestral Society founder, Axel Lindgren Jr’s maternal great-uncle. His family was very close and visited often. Axel’s sister, “Hon” Lindgren, went to work for A.L. Kroeber while attending University of California at Berkley from 1934-1936. While there, she wrote a paper on the rigorous process of becoming a medicine woman. During that time, A.L. Kroeber’s top anthropology student, Sylvia Byer and Hon became friends. Sylvia lived with the Lindgren’s for two summers while she recorded the anthropological survey. She wrote a description from Robert Spott of the lengthy rigid training that was endured by Fanny Flounder while becoming a widely known and respected Medicine Woman.

Some of the reasons the Lindgren family has chosen to share information regarding their culture in this, and other ways, was to build an understanding of who Tsurai people are. It was thought that if people understood Tsurai cultural practices, why the Tsurai wanted to preserve the things they did, and how they wanted to share their beautiful village with those from other places, we could live harmoniously. Our village lived through the Gold Rush period, and the Homestead Act, where many of those we knew and loved were killed for no reason other than being Indian and “in the way of progress”. Frankly, its nothing short of a miracle that we are even still here today. Being alive is not enough though and survival is not enough. We want to be able to freely practice our culture as we have been taught by our ancestors, on the same land that our ancestors have lived since time immemorial. The right to practice our religion is protected under the American Indian Religious Freedom Act of 1978 (AIRFA) (42 U.S.C. § 1996.).

Finally, we again recommend denial of this project and encourage the Civic Club to look at other locations in town such as those we have suggested here. The Tsurai Ancestral Society would like to thank the Trinidad Planning Commission for its time and careful consideration of our concerns and hopes we can begin a new path forward of preservation of all of Trinidad’s history.
Respectfully,

The Tsurai Ancestral Society
IN MEMORY OF FISHERMEN LOST AT SEA

★ NOT RECOVERED

SCOTT JAMES MATHESON 1956
★ JOHN W. ESSEX 1962
★ CLARENCE SHARP 1965
★ PAUL LESLIE HENRY 1967
★ LEONARD M. FORSETH 1968
★ JOHN M. GROTING 1975
★ RANDALL M. LIZON 1975
★ STEVE KINNAN 1975
★ PACKY MILLER 1975
★ DAVID K. HOPPE 1978
★ BRIAN PATRICK MANION 1978
★ LARRY W. JARSTROM 1982
★ ALAN M. DEEMS 1982
★ D. WESLEY HOLCK 1984
★ RICHARD N. SANGER 1985
★ RAYFORD N. GERING 1985
★ RICHARD A. FEJDAZ 1985
★ EDWIN D. FARRELL 1991
★ TONY DICKSON 1955
★ MICHAEL JOHN DELL 1993

COMMERCIAL FISHERMAN'S WIVES OF HUMBOLDT
DEDICATED
IN LOVING MEMORY
OF THOSE WHO
LOST THEIR LIVES
WHILE AT SEA

SIR ECHO
SEPT. 12, 1950
CAPT. SHELDON GOREHAM
AUBREY GOREHAM
CROWELL GOREHAM
EARL NICKERSON
ROBERT SYMONDS

COLVILLE BAY
APRIL 3, 1974
CAPT. VICTOR BRANNEN JR.
NATHAN BRANNEN
ALLISON GOREHAM
BRUCE J. GOREHAM
LARRY GOREHAM
BURT KING
ANDREW NICKERSON

WOODS HARBOUR
FISHERMAN'S MEMORIAL
DEDICATED TO FISHERMAN
LOST AT SEA - 1988
CAPE MAY COUNTY FISHERMANS
MEMORIAL INC.
BOARD OF DIRECTORS:

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VICE PRESIDENT: CAPT. RICHARD G. THOMPSON
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FRANK BLOCH
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CREATOR OF MEMORIAL: PIGEON ROOFTOP INC.
PROJECT ACCEPTOR:(memorial sculpting firm)
MEMBER CONTRACTOR: (name)
MEMBER CONTRACTOR: (name)
From: baycity@sonic.net <baycity@sonic.net>
Sent: Monday, June 28, 2021 7:25 AM
To: Cheryl Kelly <cherogo@outlook.com>; ckelley@trinidad.ca.gov <ckelley@trinidad.ca.gov>; diane.stockness@gmail.com <diane.stockness@gmail.com>; rsjohnsonj@gmail.com <rsjohnsonj@gmail.com>; Aaron Hakenen <ahakenen@gmail.com>; tomh@humboldt1.com <tomh@humboldt1.com>
Cc: Trever Parker <tparker@shn-engr.com>; baycity@sonic.net <baycity@sonic.net>
Subject: Support letter from Trinidad Museum/ Memorial Lighthouse at Harbor Project

Dear Commissioners,

This letter was submitted last Friday before noon, however, I don't think it made it into your very long packet of information to consider for tonight's meeting.

Best regards,
Patti Fleschner, president
Trinidad Museum Society
P. O. Box 1126/400 Janis Court
Trinidad, CA 95570

-------- Forwarded Message --------

Subject: Support letter from Trinidad Museum/ Memorial Lighthouse at Harbor Project

Date: Fri, 25 Jun 2021 11:46:54 -0700
From: baycity@sonic.net <baycity@sonic.net>
To: Trinidad City Clerk <cityclerk@trinidad.ca.gov>, Trever Parker <tparker@shn-engr.com>
CC: Jan West <tcc@trinidadcivicclub.org>, Dana Hope <danahope1913@gmail.com>, Katrin Homan <katrinhoman5@gmail.com>, baycity@sonic.net <baycity@sonic.net>

June 24, 2021
Dear Trinidad City Planning Commissioners,

The Trinidad Museum Society supports the approval of the Trinidad Civic Club-Cher-Ae Heights Indian Community of the Trinidad Rancheria grading permit application which has been continued from the June 16 to the June 28, 2021 Planning Commission meeting at 5 p.m.

The 1949 Memorial Lighthouse, a replica of the 1871 Trinidad Head Lighthouse, houses the 1871 Fourth Order Fresnel oil lens (currently in storage). The 1898 two-ton bronze fog bell, removed from the last fog bell house on the California Coast, and entrusted to the Trinidad Civic Club for preservation by the United States Coast Guard in 1949, are essential elements of maritime navigational aid history. From fires on the beach lit by coastal inhabitants of every culture to the east and west coast lighthouses built in our country in the 1700s and 1800s, maritime safety is important to every sea-going vessel and to every person who has steered the way to land.

The Memorial Lighthouse at the Harbor serves as a welcoming light and memorial to all who have sought safe harbor over time in this magical place we call Trinidad.

Please vote your approval of the grading permit application.

Best regards,
Trinidad Board Members Patricia Fleschner, Scott Baker, Virginia Waters, Dennis Koutouzmos, Mary Spinas Kline, Jill Mefford, Jim Webb, Matthew Marshall
Trinidad Museum Society Past Board Members Roberta "Allie" Lindgren, Tom Sharp, Ron Johnson, Joan Berman
P. O. Box 1126/400 Janis Court
Trinidad, CA 95570