

Comment Set B0003  
Back Country Coalition  
(Portions of this comment appear on DVD only)

***Back Country Coalition***

Post Office Box 70 • Santa Ysabel, CA 92070 • 760-765-2132

March 5, 2008

Billie Blanchard, CPUC/Lynda Kastoll, BLM  
c/o Aspen Environmental Group (sunrise@aspeneg.com)  
235 Montgomery Street, Suite 935  
San Francisco, CA 94104-3002

**SUBJECT: Sempra/SDG&E Proposed Sunrise Powerlink  
Draft Environmental Impact Report Comment Letter  
re. Cultural Resources Impacts to the Santa Ysabel Valley**

The Back Country Coalition (BCC) is an organization of concerned citizens dedicated to the protection of natural, cultural and scenic resources, responsible land use planning and the enhancement of quality of life throughout San Diego County. We have joined with other concerned citizens and active organizations to help ensure that decisions made for our communities ensure future energy supplies provide for modern, diverse, economical, sustainable and renewable energy generation and transmission and that those decisions are made in the best interests of all residents and environmental resources.

B0003-1

While we have chosen the Alternative #1, detailed in the Executive Summary of the subject DEIR/EIS, as the environmentally superior alternative, we are limiting our comments specifically to the Santa Ysabel Valley of the Central Link. This by no means implies that we would be in favor of the proposed project in any other alignment. We agree with the experts at Aspen Environmental Group who have examined, studied and reviewed many permutations and alternatives to the proposed project, and in their individual areas of expertise, have selected Alternative #1, as well as four other alternatives, to be feasible for delivering sufficient energy to San Diego County at the same time being environmentally superior to the SDG&E proposed project. The proposed Sunrise Powerlink transmission project would destroy many of our remaining cultural, biological and visual resources throughout the county for the corporate convenience of being able to transmit energy to Los Angeles and other areas north of San Diego from their LNG-fueled Mexicali generating plants, to be financed by California ratepayers.

B0003-2

We have requested noted researcher and historian Albert J. Simonson to review the cultural resource impacts to the Central Link by the proposed project, specifically the Santa Ysabel Valley portion of the DEIR. Mr. Simonson is a highly regarded scholar of local history. The results of his original research have been published in many important historical articles and reside in archives throughout California. He has given lectures throughout San Diego County for many years. We have attached his response and references for your convenience.

B0003-3

This substantial new evidence of cultural resources are not included in the DEIR/EIS. The information proves the existence and importance of the cultural resources in the Santa Ysabel Valley yet have not been reported or studied by the Aspen Environmental Group's team of historians and archaeologists, although much of it has been readily available to researchers and the public. Indeed, much of the information Mr. Simonson presents in his letter, references and

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attachment has been known for over a century.

B0003-3 cont.

It is inconceivable that, in the chaos of bulldozing or back hoeing for their new roads, lines and/or trenches, culverts and bridges, SDG&E would enforce the code of ethics and legal requirement to halt progress of the project if any kind of cultural remains, human or artifacts, were discovered. The mitigation measures in the subject document do not specify by whom or how the proposed measures would be enforced. It is the height of folly to expect the developer of a project to adequately enforce mitigation measures that might slow or halt the project itself. It is a clear case of the fox guarding the henhouse.

B0003-4

Mr. Simonson's request to require a Native American observer and an impartial, qualified archaeologist be present during the clearing and grading phases of the project must be included in the Final EIR/EIS. The mitigation measures of ALL cultural resource sites throughout the 150-miles of proposed transmission lines are inadequate without at least one objective observer to assure compliance with the measures that legally would be part of the approved project. Without adequate mitigation measures the FEIR/EIS cannot be approved. If the project is approved without the adequate mitigation measures, the proposed project would clearly be open to legal challenge, according to the California Environmental Quality Act.

BCC believes Mr. Simonson's information reveals yet more significant unmitigable impacts to add to the long list being proposed by the SDG&E's Sunrise project. We do not believe the exorbitantly high cost of losing our last remaining resources, be they cultural, biological, visual or social is worth the unnecessary risks to be assumed by the proposed project.

B0003-5

We expect to review the inclusion of these cultural resources, undisclosed by the DEIR/EIS, in the Final EIR/EIS for the proposed project, along with adequate measures to mitigate their significant impacts to below a level of significant. It is unacceptable to destroy the last of remaining of San Diego's cultural heritage.

We appreciate the opportunity to comment on the subject environmental document and hope CPUC and BLM management will heed the many well informed voices in San Diego saying "NO!" to the Sunrise Powerlink project. Thank you for considering these comments.

B0003-6

Sincerely,

Bonnie Gendron  
BCC Coordinator  
760-765-2132

George Courser  
BCC Director  
858-273-2426

cc: Interested Parties

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Back Country Coalition

4812 Glenside Road  
Santa Ysabel, CA 92070  
760-765-9700  
March 4, 2008

Bonnie Gendron, Coordinator  
Back Country Coalition  
Post Office Box 70  
Santa Ysabel, CA 92070

SUBJECT: Proposed Sunrise Powerlink Electric Transmission Project  
D.7.11 Central Link Significant Cultural Impacts and  
Mitigation Measures

B0003-7

Dear Ms. Gendron:

These comments apply to project alignments along Highway 79 between Highways 76 and 78 near Santa Ysabel, per your request.

I have read Appendix 9A, "Cultural Resources Background," of the draft environmental impact report (DEIR) for the subject project, which is a general summary of regional history but lacks specificity with regard to the alignments.

The draft environmental impact report fails to mention or account for documents proving unusually intensive use of the valley during Pre-Contact, Spanish Colonial, and Mexican Republic periods. It fails also to recognize the relevance of historically significant persons and events to the areas that would be impacted by the subject Powerlink project.

Please see my referenced documents which reveal the high probability of cultural resource impacts and the inadequacy of the proposed mitigation measures as cited in the DEIR.

References 1-3 following this letter, give, with varying degrees of accuracy, locations of rancherias (Indian villages) as they existed in 1821, when there was a surprisingly large and prosperous Indian population in the valley, and no non-Indians residing there at all. These are the rancherias of Elcuanam, Mucucui, Getonopai, Egenal, Teguilque, Gecuar, and Ajata, as noted by a "padre" who later headed all the California missions. There are known and documented archaeological sites at or very near Elcuanam, Ajata and along the creek known as Jamatai to natives.

B0003-8

These villages were at that time partly sedentary and Christianized; therefore, Christian burials and, in general, artifacts can be anticipated at and near village sites.

These sites correspond to, per Figure Ap. AG-12 of the DEIR, locations SYAU-2, SYR-2 (Ajata), SYP-1 (Mucucui), SYR-5 to SYAU-6 (Elcuanam), and milestones 105 to 107 (remaining villages).

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Reference 4 corroborates the location of Ajata and another unnamed village slightly to the south, as well as the Elcuanam complex, which at that time (1849) was an ex-mission "asistencia" with derelict irrigation, fields, and Indian dwellings. Before secularization, it had been a thriving constellation of villages according to mission records.

B0003-8 cont.

Reference 5 corroborates the locations of some villages at the time of surveys of Rancho Santa Ysabel. Additionally, it accurately locates the residence of historically significant Louis Jaeger (the pioneering ferry operator of Yuma Crossing during the gold rush) and a "grog shop" on his rancho, near the top of Figure Ap. AG-12, now called the Moretti property (earlier Ajata).

Reference 6 describes military operations and encampments during the Indian War at "Camp near Santa Isabel" (likely along Santa Ysabel Creek), being a diary of the Commander of Fort Yuma.

Areas proximate to foundation and pavement remnants of the early 19th century mission asistencia quadrangle should be safeguarded from visual impacts, as these areas have significant potential for education and tourism.

Reference 7 summarizes documentation pertaining to the disastrous effects of a bivouac by General Kearney's Army of the West upon The Battle of San Pascual in the Mexican-American War of 1846.

All of the above indicates that Santa Ysabel is not only a place of singular tranquil beauty, but also of singular historical significance. At a very minimum, strict oversight by Native American cultural observers and qualified, objective archaeologists must be required during any construction activities in the area described in preceding paragraphs. Given the documented dense Indian populations of early times, excavation is bound to unearth significant artifacts at many locations along any of the alternatives in the Santa Ysabel Valley.

Excavation must be preceded by professionally executed ground surveys, with careful soil removal at promising sites (e.g. with dark soil, near water sources, milling sites).

B0003-9

I can think of few places in this county where the setting of historically significant events and persons is so well preserved and so much remains undiscovered. As the great mission scholar Zephyrin Engelhardt observed, Santa Ysabel was a great success and must have been a consolation for the mission fathers. I would only add that the Indians themselves were the major basis for

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success.

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Thank you for the opportunity to comment on the significant cultural resources that exist in the Santa Ysabel Valley with regard to their conservation in the face of possible destruction. I hope my comments can lead to a revised EIR that actually reports realistically the potential impacts that would occur on cultural features in the Santa Ysabel Valley, as law requires.

Very truly yours,

Albert J. Simonson

**References Cited**

- Reference 1      Simonson, Albert: *An Expedition Among Natives of Southern California's Interior, 1821*. Santa Barbara Mission Archives Library, July 20, 2007.
- Reference 2      Alvarez, Jose: *Diary of the Inland Excursion Undertaken (etc.)* unpublished MS, Santa Barbara Mission Archives Library, date unknown.
- Reference 3      Sanchez, Friar Jose: *Diario de la Caminata que hizo el P. Prefecto Payeras en Union del P. Sanchez por la Tierra desde San Diego hasta San Gabriel*, unpublished MS, Santa Barbara Mission Archives Library.
- Reference 4      Coutts, Cave: *Diary and map*, MS. Huntington Library, 1849.
- Reference 5      Cal. Private Land Claim 391, microfilm T 910, roll 41, National Archives. (Rancho Santa Ysabel)
- Reference 6      *Samuel P. Heintzelman's Journal 1851-1853*, Yuma County Historical Society 1989, available at Phoenix Public Library (transcript).
- Reference 7      Simonson, Albert: *The Volcan and Viejas Ranches of Cockney Bill Williams*, The Wrangler V.32 nr. 3, 1999, San Diego Corral of The Westerners.

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**An Expedition Among Natives  
of Southern California's Interior, 1821**

by Albert J. Simonson

Summary

B0003-10

Background

Diary of the Expedition

Concluding Observations

Endnotes

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**Summary**

An 1821 diary of missionary Jose Sanchez described a journey from the mission of San Diego to Volcan Mountain, Santa Ysabel, Agua Caliente and Pala, ending at the mission of San Gabriel. It helps us visualize a natural and cultural landscape, including agriculture and ranching. The present report follows the missionary trail with emphasis on lesser-known mountain rancherias, correlating native place-names with landmarks. Many are on public land or are visible from public roads.

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### Background

Records of California's Franciscan missions are concentrated at the Santa Barbara Mission Archives Library. In its vault is an expedition diary stamped "Archivum Provinciae." Thirteen sheets penned in a challenging hand style grant us a glimpse of San Diego's broad pastoral unfenced uplands dotted with cattle and rancherias of natives at widely scattered springs.

Letters in the same library show that the missionaries were aware, in this pivotal year of 1821, that protections afforded by Spain were threatened by Mexican independence, and that secularization of the missions had already been decreed by the Spanish Cortes of Cadiz.

Friar Jose Bernardo Sanchez, then serving at San Gabriel, had served at San Diego Mission from 1804 to 1820 and had undertaken its most enduring projects: the mission church, dam, and aqueduct along the San Diego River. In the summer of 1816, he had applied for a license for an inland mission at Santa Ysabel, and in 1819 that church was built. This accorded with a long-postponed Franciscan goal of a chain of inland missions. Several were completed. Only a lack of resident priests obliges us to call them *asistencias* (sub-missions) rather than missions.

The inland hills and valleys were no *terra incognita* for Sanchez after many semimonthly visits, and this expedition was no exploration. His purpose was rather to accompany the head of all the California Franciscans, Comisario Prefecto Mariano Payeras, in order to make decisions on how to augment their venture.

The diary, appropriately, documents the resources available at numerous sites, as well as the numbers and attitudes of natives who might be served by their venture. Many of the natives had already been affected by European influence, adopting and adapting new methods of ranching and farming to supplement their own traditions, without the presence of outsiders. While the natives were reported to be friendly and welcoming, having a military escort was deemed prudent.

The following narrative is not a strict translation of the Sanchez diary, but it does adhere to his manner of expression.

Albert J. Simonson, P.O. Box 70, Santa Ysabel, CA 92070

July 20, 2007

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**Diary of the Expedition**

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Fr. Jose Sanchez began his diary on September 10, 1821 (“dia 10 de 7bre de 1821”) mentioning as expedition members the Reverend Father Prefecto Fr. Mariano Payeras, himself the undersigned, six unnamed soldiers, and the two veterans Jose Manuel Silvas and Marcos Briones.

At four in the afternoon they departed the Mission of San Diego de Nyipahuai riding eastward toward the mission rancho called Santa Monica, otherwise called “el caxon,” some 12 or 13 miles distant, where they arrived at 6:30 P.M. <sup>1</sup>

An occasional gentile (unchristianized native) could still be found among the Christian natives who were there for the projects that the mission had. There they slept.

September 11

Around 3 in the morning, they set off northward and after 2 1/2 miles they entered the glen or canyon called *del arrastradero* in which was a rancheria (village) called Michegua, with two gentiles. At that distance north, a canyon is dammed by San Vicente Dam, easily visible from Highway 67. <sup>2</sup>

Following the turns of the canyon, now eastward, now northward, they found some water; in the middle were willow, poplar and alder, on the sides, live oak and above, chaparral. They began to ascend a very steep slope and at its top they found themselves again in a branch of the same canyon they had left, where they found another rancheria, Gueptahua, with ten gentiles. <sup>3</sup>

Continuing, they came to the plain of Pamo, presently environs of Ramona, where there was a rancheria called Canapui with six gentiles and a small water hole. <sup>4</sup> They noted good pasturage and satisfactory soil on their continuation between north and east. Climbing eastward, they came to “rancheria de la ballena” with three gentiles, at 8 A.M.

They ate an early lunch and found excellent sarsaparilla (“*zarza parilla*,” a bramble bush beverage root) by a small water hole with good water.

The presence of a small but good water hole, live oaks, plenty of grassland, a vaguely whale-shaped ridge, and continual use of the place-name Ballena are solid indicators that Egepam was at a wetland at highway station 45.00 where the highway crosses Ballena Creek. Sanchez noted that Egepam meant simply ballena, or whale. <sup>5</sup>

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Leaving the valley at a water hole under alder trees, they took the “*camino*” tending northward to Santa Ysabel Valley, called Elcuanam in the native language. <sup>6</sup>

### September 12

The next morning, at about 9 A.M., they reached the house at the sub-mission , or asistencia, of Santa Ysabel. <sup>7</sup> Sanchez estimated that they had come about 28 miles from Santa Monica (Lakeside).

Since the horses were jaded by the hard ride, the missionaries spent the day visiting the sick and proselytizing plentiful gentiles.

### September 13

Friar Payeras had to attend to clerical matters and he wrote a directive to all missionaries in the jurisdiction of the San Diego Presidio for customary contributions to the Monterey Presidio. <sup>8</sup>

In the afternoon, they explored the southern part of the valley (near present Highway 78), finding the valley narrow but with very good soil and very abundant grass.

There was a water hole in the middle of the southern part and another where a route from San Diego entered, and still enters, the southern part. <sup>9</sup>

From the southern edge of the valley, they observed chaparral thickets (chamizal) along the upper San Diego River. A traveler of today can better view this unaltered canyon from the Inaja picnic area on the Julian road.

### September 14

At daybreak they began the ascent of the “*sierra madre*.” It appears that they ascended eastward from the mission house through steep hills dotted with live oaks, other oaks, and small water holes. <sup>10</sup>

They rejoined the creek, passing a site where there had been held rodeos of cattle belonging to the San Diego mission in a woodland-enclosed open grassland just west of Julian’s well field near the north end of Farmer Road. <sup>11</sup> There are hiking and riding trails in this area.

Continuing east, they attained the ridgetop of Volcan Mountain in two and a half hours, ascending an unwooded flank near the present Volcan Mountain hiking trail or a more direct

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northerly flank.

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They had brought a good telescope to view the Colorado River, but blamed the haze (“*humazon*”) for obstructing the view. They did survey the broad San Felipe Valley with poplars in the middle and very good pasturage, albeit spotted with salt grass (“*zacates salebrosos*”).<sup>12</sup>

Having described San Felipe and also the ridge of Volcan Mountain much as they appear today to a hiker on the public trail, they returned downhill on the same “*camino*” almost to the mission rodeo grounds. Then they turned northward and descended (from the watershed divide) toward the head of the Santa Ysabel/Dan Price creeks, now accessible by the northern part of Farmer Road, Julian. Sanchez identified these headwaters correctly as sources of the San Dieguito drainage system. He observed an orderly maize field belonging to the mission. Next to the field was the rancheria Guichapa.<sup>13</sup>

Continuing down, on the right hand side were several small water holes, one of which is beside Farmer Road just north of Julian’s pump house, known to later homesteaders as Iron Spring. There was also an excellent water hole about halfway to the house which watered the whole creek, with poplar, sycamore, willow, and alder. A present day hiker in a dry season will see how water emerges from the apparently dry creek bed, at two locations where tributary streams recharge Santa Ysabel Creek.

About a mile and a quarter down from the maize field, by the big water hole, was the rancheria Geenat. A bit farther downstream was Tatayojai and then Elcuanam, where the mission house was. The ascent and descent and the stops they made took about six hours.<sup>14</sup>

All the people of these rancherias had congregated at Elcuanam, called by the padres Santa Ysabel. Just counting Christians, there were 450, plus all their gentile parents and relatives.

Sanchez noted that, due to the dry season and some dry years, the creek did not reach the house grounds, but only a bit over a half mile up the valley of Santa Ysabel Creek, called Jamatai by the natives.<sup>15</sup>

September 15

The party surveyed the northerly half of Santa Ysabel Valley, finding the rancheria Mucucuiz, with its small water hole, a short distance from their lodging.<sup>16</sup> Heading in the same direction, turning to the west there was another named Getanopai. A little farther there was another named Egenal that also had a small water hole. Continuing west, there was another named Teguilque and very close to it another called Gecuar. All the people of these rancherias

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were congregated at Elcuanam (Santa Ysabel) in the same fashion as those of the aforementioned Jamatai. The (northern) part of the valley was where the wheat, barley, and maize plantings were located. <sup>17</sup>

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In the afternoon a cross was placed in front of the door of the chapel ("*capilla bendita*") by the two friars, six soldiers and two "*invalidos*," along with the Christians of the countryside and all the pagandom ("*gentilismo*") which well could have been as much as 650 souls. <sup>18</sup>

Each worshipped and kissed the holy cross "in his own way." Four infants were baptised by Payeras. The gentiles presented the visitors with something resembling bread, made from mesquite beans. Sanchez allowed that it was not very bad to the taste and for the natives, it was delicious.

### September 16

It rained at dawn and it rained all day. Sunday mass was sung and the friars visited the sick.

### September 17

Sanchez awoke sick, so Payeras set off very early without him toward Jacopin (Agua Caliente, or Warner Springs) which lay circa 12 miles north. After about 2.5 miles, he came to a water hole where gentiles had a maize field. The rancheria was Ajata but Payeras re-named it Las Llagas, (torments). This was at the head of a fertile meadowland embraced by woodland, easily found and viewed from Highway 79. <sup>19</sup>

A bit farther down (in the meadowland) was another water hole.

Payeras observed that Las Llagas sloped toward the valley of San José, where Lake Henshaw now occupies the southernmost portion. He observed the transition from alder, oak and live oak to only alder trees. There was an irrigation canal coming from the easterly hills, but water did not reach the valley in dry years. The canal probably followed Matagual Valley.

About 3.75 miles away (assuming that Payeras reckoned his 1 1/2 leagues from Las Llagas) there was a water hole known to them already as Buena Vista. A major creek of that name rises near Ranchita and crosses route 79 at about that distance at highway station 31.31. He noted two other small marshes.

Towards the east a further 4 miles lay Jacopin (Agua Caliente or Warner Springs). Along the trail were various kinds of bushes, with abundant *islay*, good for many things.

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At the springs, cold water was abundant and Payeras found the hot water very hot. Cold water flowed so near that one could have one hand in hot water and the other in cold. It was thought that with a little work, very useful baths could be made there. <sup>20</sup>

To the north were live oaks, and down the draw to the west were poplars and willows. There were spring-dotted knolls down on the plain and small marshes.

Payeras made an uneventful return to Santa Ysabel at about seven in the evening.

September 18

This day was spent in writing and religious duties. Payeras and his page, the “*invalido*” Jose Manuel Silvas, bound up an old woman’s broken arm. Sanchez thought her to be at least 90. The use of Latin “*in periculo mortis*” (in mortal danger) must mean the old gentile woman was catechised (instructed), baptised, blessed and given last rites all at once.

In the afternoon, thirteen adults, all over 60 years of age, came to be catechised for baptism the following day.

September 19

Very early in the morning after mass, Payeras again instructed the old natives, and baptized others until about 11 A.M.

In the afternoon, Payeras, Sanchez and the military detachment set out on the same trail north past Ajata (Las Llagas, as named by Payeras). They entered the valley crossing the best lands (clearly bottom lands now submerged by Lake Henshaw).

After about 2 1/2 hours they arrived at the knoll where the rancheria Taqui was located (renamed Guadalupe by Payeras). Sanchez gave the distance from Santa Ysabel as 6 1/2 miles, a little short of the actual distance.

They surveyed the site without delay. Water holes to the north and west were noted. Monkey Hill is a singular, prominent hill with scattered rocks, readily visible to the west from highway station 29.00.

It seemed an appropriate site for a mission outpost. Payeras directed that a sanctified cross be placed east of the knoll, which Sanchez did with the help of those who accompanied them. They already knew that slopes to the south/southwest had water holes that could feed a good channel to irrigate the beautiful plain over which they loomed.

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The Indians (“*Indiada*”) at Taqui had an abundance of seeds after their fashion (“*semillas a su modo*,” i.e. not according to mission practice). They all wanted a mission. <sup>21</sup>

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Sanchez estimated the size of San Jose Valley at 8 miles long and, in places, more than 5 in width.

Sanchez had heard from the natives that there were ten rancherias with a population exceeding 450 souls at a distance of 15 or 18 miles east of Santa Ysabel.

### September 20

At about 4 A.M. they set out to the west on a very bad trail through the valley. There were poplar, willow and alder, in addition to live oak on the hillsides. It was a narrow glen but a grassy meadow appeared after five miles. There were four irrigation channels that glided down from the mountain (“*regaderas que descuelgan*”). Then they arrived at villages called Caqui by the natives and Potrero (pasture) by the friars.

Caqui had a good location with grass, good soil, live oaks and in the canyons alder and willow. On higher elevations (Palomar Mountain)) there were pine and *palo colorado* in abundance. This may well be the location of the La Jolla reservation campground.

Sanchez wrote that they rode about 25 miles by 9:45 A.M., arriving at large fields belonging both to gentiles and Christians. There, they ate lunch in Pauma Valley. <sup>22</sup>

After lunch, they rode west down the entire valley, its creek covered with alder and willow. It is now a sea of citrus groves.

At about 4:30 P.M., after 5 miles, they arrived at Pala (which he also called San Antonio), a site belonging to the San Luis Rey Mission. <sup>23</sup>

### September 21, St. Matthew’s Day

After mass the chapel was visited and the day was spent with church business. Four soldiers returned to the San Diego Presidio owing to rumors of large ships offshore. Later, Sanchez noted that it was only a small smuggling boat.

### September 22

After singing mass, (*Misa a la Purissima*), Payeras reconnoitered the Pala area for the

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eventuality that a mission might be founded there. He was thinking ahead about marking a boundary with San Luis Rey. Everything had been done to qualify Pala as a mission except for the assignment of a resident priest.

With some additions, the abundant population could be supported, they believed.

September 23 - Sunday

Payeras said the mass and sermon. Present were neophytes from Sanchez' San Gabriel and also San Juan Capistrano, who were very pleased with the possibility of a new mission. Five children were baptised, then the friars had a good time watching Christians and gentiles dancing for two hours according to their custom ("*a su usanza*").

At 4 P.M., the friars and the remaining soldiers set off to the north through unpromising terrain with poor soil and scant water, live oaks and oaks. Soon they entered a valley that stretched to the north and east. Just over the summit was a rock which effortlessly served as a stumbling block to these unfortunate souls with big repugnant figures and leaves and other rubbish. Just looking at it was troubling. Payeras ordered its removal which leads us to surmise that it was a pagan offertory shrine with pictographs or petroglyphs, or other markings, i.e. a spiritual obstacle. <sup>24</sup>

From the "stumbling block," they took to the north and found the terrain improved, well covered with live oak until arriving at the plain of Temecula.

September 24 - October 1

The friars and remaining military escort passed through San Ysidro, Santa Gertrudis, Jaguara (San Jacinto, a rather dry cattle ranch of San Luis Rey), San Timoteo Canyon, Guachinga (San Bernardino), Jubuval, Arroyo de San Miguel (City Creek), Guapia (southwest of Riverside) and Ajuenga. <sup>25</sup>

Once arrived in his home territory of San Gabriel, Sanchez closed his diary, a precious glimpse into an unfenced pastoral bicultural land. His terse parting words were: "*No digo mas*" (I say no more).

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**Concluding Observations**

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Sanchez was a man who did much and wrote little: Building a new church at the San Diego mission turned out to be an enduring legacy, but the annual report of Barona and Sanchez stated merely, “*Se sigue la Iglesia comenzada.*” Introducing the herculean task of a dam and tile aqueduct (both cemented) in the San Diego River, Sanchez wrote simply “We are working at an aqueduct, which is to bring water to the mission.”

Sanchez was tired of sixteen years of missionary adversity at the infertile mission of San Diego. In 1820 he requested permission to leave the province, i.e. Alta California. He was reassigned to San Gabriel which did little to end his entreaties or calm him. He was destined to never leave the province, dying in 1833, aged 55. As he considered rumors of secularization along with the realities of Mexican independence, declining native population and the burden of supporting the presidios, his spirits must have lifted when he witnessed the promise of a chain of inland missions, abundant crops, and natives openly welcoming to missionaries. Santa Ysabel and Pala became in fact progressive establishments in following years with irrigated crops of wheat, maize, pumpkins, beans, and figs, along with remarkable spiritual and material achievements.

The Franciscans had always intended that the coastal missions serve a temporary role in establishing settled pueblos and ranchos on a European model, before repeating the process farther inland. At Santa Ysabel and Pala, their efforts achieved greater success than at San Diego.

As late as 1839, as the missions were well into the process of secularization, Friar Oliva wrote that Santa Ysabel was a pueblo and mission, lacking only a resident priest. The natives, 580 in number, raised wheat, barley, maize, beans, horse-beans, peas, other seeds, grapes, fruits, horses and sheep. Cattle, being ubiquitous, required no mention. Engelhardt cited Oliva in his *San Diego Mission* and used other sources to show that Santa Ysabel had substantial buildings and had oxen for plowing and transport, emphasizing on page 280 that it “had become the consolation of the missionaries at a time when consolation was sorely needed.”

Letters regarding the wish of Sanchez to retire are listed in the Santa Barbara Mission Archives Library Geiger Calendar as C 1683 & C 2027. Letters by Sanchez requesting permission to build a mountain chapel are C 1309, C 1344 and C 1581. A letter of 2/7/1821 to Payeras informing him of the fateful 1811 decree of the Cadiz Cortes to secularize missions is listed as C 2077. Payeras, apparently abjuring defeatism, returned to La Purissima and on 11/5/1821 wrote a directive C 2236 promoting a new asistencia at Los Angeles, a place regarded as godless and where everyone bore weapons.

Jose Sanchez did not let piety obscure the joy of life. Alfred Robinson found him to possess “a kind, generous, and lively disposition” and a multitude of friends. Jedediah Smith, the first Anglo-American to reach California cross-country, enjoyed his liberal hospitality. After fearing religious disdain, the ragged, trailworn fur trapper was happily hosted at the Sanchez table



Comment Set B0003, cont.  
Back Country Coalition

**Concluding Observations** (continued)

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with rolled napkins, robust fare, abundant wine, gin, rum, and cigars rolled in paper.

The amiable Franciscan in 1827 became president of the missions, appointed by the mother college in Mexico City. The interested reader will find much about his life in works by Bancroft, Geiger, Engelhardt and Reid.