



A Guide to the Juan Bautista de Anza National Historic Trail

Resources

Historical Background

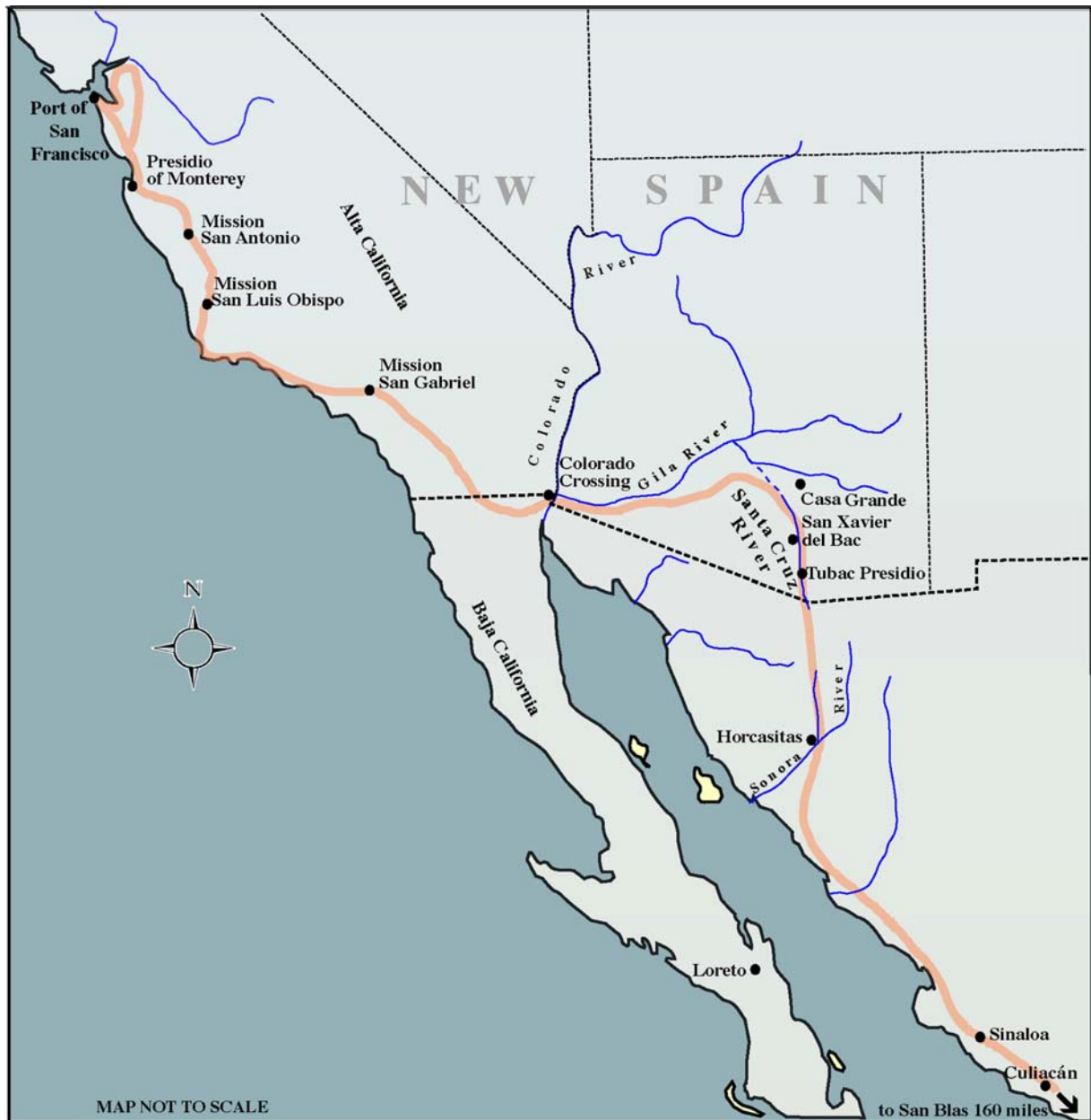
In 1774, Spain's hold on *Alta California* was tenuous at best. Although sparsely populated, the lower portion of California – *Baja California* – had a growing number of missions and pueblos. But in *Alta California* – from San Diego north – five inadequately staffed missions and two presidios were all that guarded these remote Spanish holdings from potential takeover by Russian or English forces. Even more troubling, these distant bastions of the Spanish crown were dependent on immigration for future growth. They were staffed almost exclusively by priests and soldiers, most of whom had not yet brought their families north from Loreto (in Baja California) and the mainland. Although a few women had made the trek up from Mexico and some of the Spanish soldiers were marrying local American Indians, the *Alta California* frontier was still primarily male-dominated. Coupled with these population constraints, *Alta California* was not self-sufficient. They were very much dependent on older, and more established, portions of the colonies of New Spain for essential supplies. Although some of the settlements, such as mission San Gabriel, had shown remarkable success at growing crops and raising livestock, *Alta California* was still a long way from self-sufficiency. Annual supply shipments from Mexico were an essential part of life in *Alta California*. After two and a half centuries of Spanish rule, less than 170 Spaniards called *Alta California* home by the end of 1774.

Living on the frontier, Juan Bautista de Anza was familiar with the challenges of life on the edge of an empire. Born in about 1736 near the presidio at Fronteras on the Sonoran frontier, he knew the important role the Spanish military outposts played in helping to protect civilians living in remote areas. Although Spain had established a significant presence in northern Sonora over a century before Anza's birth, the deserts to the north and conflicts with the indigenous tribes in the area made further northward settlement difficult and dangerous. Anza's father had been an early advocate for creating a land route to *Alta California*, but he died at the hands of the Apaches when Anza was about three. Anza followed in his father's footsteps by becoming a military officer. He quickly rose as a member of the Spanish military establishment, entering the militia as a volunteer at the age of 16. By the time he was 20, he was a Lieutenant in the cavalry, and at 24, he was Captain at the Presidio of Tubac. He became quite familiar with the area along the northern frontier, the indigenous tribes that lived there, and the challenges that needed to be faced when trying to cross it. When the time eventually came to seek out a route across the deserts to bring colonists to California, Anza was well positioned to lead the expedition.

With the permission of the Spanish Viceroy in Mexico City, Anza organized and paid for an exploratory trip to see if an overland passage would actually be possible. In 1774, he successfully traveled a route from the presidio at Tubac across the Sonoran Desert to the Colorado River with a small group of soldiers, priests, and translators and a native of *Baja California* named Sebastián Tarabal. Along the way, he established what would develop into a long lasting



A clean-shaven Juan Bautista de Anza
Graphic: David Rickman



The route of Anza's second expedition (1775-1776) to *Alta California*.

Graphic: NPS

relationship with Chief Palma of the Quechan people at Yuma, creating the framework for support that would prove crucial for the second expedition. After a failed attempt to cross the desert through the Imperial Sand Dunes, he successfully navigated a southern route through the desert.

Making his way through the Santa Rosa Mountains, he arrived at the newly created mission in San Gabriel, showing the feasibility of his plan. With his small band of soldiers, he rode to the Presidio at Monterey to become better acquainted with the route for the ultimate colonizing expedition. On his return to Mexico City, he scouted the Gila River area, an important corridor if thirsty cattle and a large group of colonists were to be brought to *Alta California*.

Once he knew the route was possible, he sought permission from the Viceroy for an overland expedition accompanied by families. After permission was granted from *Viceroy Don Antonio María Bucarelli y Ursúa*, he began the task of assembling the families to settle in the San Francisco Bay Area. Seven presidios in what is now Sonora, Mexico each offered a soldier to establish the new garrison at San Francisco. All were told to bring their wives and children. More were recruited and trained as soldiers by Anza. Beginning in Culiacán, Sinaloa, Anza swept north in the spring of 1775 recruiting a total of 30 families to take part in the expedition. They came from many settlements, as well as from a variety of backgrounds. Some were descendants of families from Europe, descendants of Spaniards who had immigrated to the New World. Most had ancestors who were indigenous people of Mexico, or were the descendants of the African slaves who had been brought to work in New Spain. In short, they were a diverse assemblage of Spanish citizens, subjects of the kingdom of Spain living in Sinaloa and Sonora in the later half of the 18th century. They were a mixture of races and cultures, and their ancestors had lived in New Spain for over 250 years.

According to a letter written by Anza to Viceroy Don Antonio María Bucareli y Ursúa on October 20, 1775, two babies were born along the trail between Culiacán and Tubac. In Anza's roster of the same date, at least six children were under six months of age. Some must have been born in Horcasitas, while others must have been born en route to the final staging area at Tubac. Aside from the soldiers and colonists, additional people were hired as muleteers (to pack the mules) and *vaqueros* (cowboys).

While an exact count of the people on the expedition is still under debate, we can say that of the 200 or so colonists that set out from Tubac, about 40 were men, about 40 were women, and about 120 were children. For example, Señora Gertrudis Duarte had joined the expedition with her three children at the mining town of Álamos, wanting to be united with her husband,



The composition of the Anza expedition with soldiers, families, pack mules, and cattle.

Graphic: Bill Singleton

corporal Alexo Duarte, who was already serving in the Spanish army at Mission *San Antonio* in *Alta California*. Another woman, Feliciano Arballo, was a widow, about 25 years old, with a four-year-old daughter and a month old baby; her husband, José Gutiérrez, had died in an Indian attack a month or so before the expedition left. In all ways, this was a journey of families.

We cannot be sure what motivated the colonists to join the expedition, but we do know they were volunteers. New laws enacted in 1772 made it possible for men who joined the army to gain title to land and other benefits. The people who found the opportunity most attractive generally belonged to the frontier's lower and middle economic groups. Anza wrote that he started his

recruitment in the poorer part of New Spain, in Culiacán. Most settlers had backgrounds in ranching and farming, and many had some knowledge of mining. Some may have been poor and others not, but all came because it offered a chance to better their lives.

When the expedition finally gathered at Tubac in the Fall of 1775, nearly 300 soldiers, vaqueros, tradesmen, women, children, and priests assembled to begin the trek that would take them to their new home. Almost 200 of these travelers would eventually make their permanent home in *Alta California*. In his diary for October 23, 1775, Juan Bautista de Anza writes, “All the foregoing having been arranged and noted; Mass having been chanted with all the solemnity possible on the Sunday preceding for the purpose of invoking the divine aid in this expedition, all its members being present; and the *Most Holy Virgin of Guadalupe*, under the advocacy of her Immaculate Conception, the Prince Señor *San Miguel*, and *San Francisco de Assís* having been named as its protectors, at eleven today the march was begun toward the north.”

The expedition was like a moving city of humanity making its way across the desert. The normal functions of life did not stop as the expedition headed west. Clothes were washed, children were born. On the first night out, the group suffered its only death en route when María Ignacia Manuela Piñuelas Féliz died from complications after childbirth. Her son, José, lived and made it to California, as did her husband, Vicente, three other sons and three daughters. Later in the journey, two other mothers gave birth to healthy babies. Although the expedition averaged about fifteen miles a day, Anza did allow extra time for rests during periods of sickness and after births. But even then, the families needed to tend to and care for the nearly 1000 horses, mules and cattle that accompanied them along the way. They needed to be fed, clothes had to be mended, and water and firewood sought.

For their spiritual needs, they turned to the expedition’s priest, Father Pedro Font, who was assigned to give daily services and moral guidance. Using a quadrant, he also took readings of the altitude of the sun that allowed him to calculate the latitude of many of the places on the journey. Font, as well as Anza, also filled the role as trip journalist. They took time out daily to keep diaries documenting their progress, spiritual dilemmas, and interaction with the many indigenous tribes they encountered along the way. These journals paint a picture — albeit through their eyes — of life on the frontier that captures the images of Arizona and California as they were explored and as new cultures were contacted. The expedition provided new challenges daily, but life on the Spanish frontier had prepared them.



Chief Palma and the Quechan tribe ensured the safety of the expedition as they crossed the Colorado River at Yuma.

Graphic: Wade Cox

Often using the major river ways as travel corridors, the expedition slowly made its way to the ultimate destination in Monterey. Using the Santa Cruz and *Gila* Rivers as guides across the Arizona desert, they reached the Colorado River where they were supported by *Chief Salvador Palma* and his tribe. His people helped the expedition cross the river where they were forced to make the difficult trek across the Colorado Desert. Slowly but surely, they worked their way across the desert, through the canyons covered with a layer of winter snow, and up over the mountains to the *San Gabriel* Mission. From this point north, they followed the path that would eventually become the *El Camino Real* and link all of the missions. With stops at the *San Luis Obispo de Tolosa* and *San Antonio de Padua* Missions, the group finally came to rest at the *Monterey Presidio* on March 10, 1776, six months after they had left Tubac.

As the expedition rested and became acquainted with Monterey, Anza set off to determine the location of the new San Francisco presidio and mission. Joined by Font, Lieutenant José Joaquín Moraga, and a small group of soldiers, they traveled to San Francisco and surveyed the area. He quickly determined the best sites for the presidio and mission and left San Francisco to explore the East Bay. Directed by the *Viceroy* to determine if there was a river flowing into the bay, they followed the shoreline south to the tip of the bay (now Alviso, north of San José) and then up the eastern shore. Arriving at Carquinez Strait, they continued east along the shoreline, unable to determine whether there was indeed a river flowing into the bay. As his men became increasingly bogged down in the tules, Anza abandoned the quest and headed south, to return to Monterey. From there, Font, Anza and ten of his core soldiers from Tubac, and one dissatisfied couple, made their way back to Mexico along the trail. Anza left Moraga in charge of the expedition.



A depiction of Lt. José Joaquín Moraga

Graphic: David Rickman

In June, the settlers moved from Monterey to San Francisco. Aided by members of the supply ship, *San Carlos*, they built the beginnings of the presidio (for protection) and began construction of the first simple structures that would become the *Misión de San Francisco de Asís* (Mission Dolores). Shortly after the expedition reached San Francisco, several of the expedition's women gave birth. Within a year, some families moved south to establish the settlement and missions in San José and Santa Clara. The Anza Trail effectively doubled the Spanish population of *Alta California* in 1776.

The next major movement of colonists along the trail occurred in 1781 with the establishment of the new pueblo of Los Angeles by Capitán Fernando de Rivera y Moncada. With the route having only been opened for five years, this expedition would be the final major Spanish migration along the Anza Trail. The goodwill that Anza had built up with Chief Palma and the Quechan at Yuma dissolved quickly during Anza's absence. Anger over a variety of issues led to open hostility between the *Quechan* people and the Spanish citizens living at the mission that had been built at Yuma. With the deaths of a number of the soldiers and priests at Yuma in 1781, Spain would never again use the Anza Trail as a means of bringing colonists and

livestock to *Alta California*. But by this point, with the added people from the Anza Expedition and Capitán Rivera y Moncada's group helping to build and establish the growing number of presidios, missions, and pueblos, the main goal of the Anza Trail had been achieved. The trail succeeded in bringing a sufficient number of settlers to *Alta California* to provide the resources necessary to firmly establish a Spanish foothold on the edge of the empire.

Like Lewis and Clark or Very Different ?

Some people have compared the Anza Expedition to the Corps of Discovery journey led by Meriwether Lewis and William Clark for the American government. They really were quite different expeditions. While these American explorers made their journey from St. Louis, along the Missouri River and over the Rocky Mountains, to Oregon and the Pacific Ocean, they did so some thirty years after Anza, and they did not take over 240 colonists (including families, women and children), 695 horses and mules, and 355 head of cattle with them.

Convincing his government, his church, his people and native peoples he met along the way, Anza accomplished one of the great pioneer treks to the Pacific Coast. Keep in mind that Anza's expedition left Tubac eleven months before America's founding fathers signed the Declaration of Independence. If upon their return from exploring the Pacific Coast, Lewis and Clark had organized a military colony of hundreds of people in St. Louis and led them back across the Plains and Rockies to hold the mouth of the Columbia River against the Russian and English empires, then they would have accomplished a feat comparable to Anza's.

After the Anza Expeditions

On his return, Anza took Chief Palma and three other Quechan Indians (together with an interpreter of Yuma) to Mexico City where they were baptized on February 13, 1777. While there, Anza was made commander of all the troops in Sonora and was assigned to the Presidio of *San Miguel de Horcasitas*. By 1778, he was Governor of New Mexico. In 1779, with over 600 men and several thousand horses, he led an expedition across present-day New Mexico and Colorado, to engage the Comanches under the command of Chief Cuerno Verde. The campaign resulted in the chief's death, and that of several other head men. Anza later summoned all the remaining Comanche and Utes chiefs to Santa Fé and negotiated the longest lasting peace treaty ever signed by the Comanches with any government (including Spain, Mexico, and the United States). This peace made it much easier for the U.S. to later settle its western frontier. Anza also led a successful expedition in 1780 to discover a route between Santa Fé, New Mexico, and Arizpe, Sonora. The uprising at Yuma in July of 1781 led to Anza being used as a scapegoat by several of his superiors, even though he had strongly recommended careful and fair treatment of the Quechan to prevent such a diplomatic failure. Under pressure to resign as governor, he asked the King of Spain to be re-assigned, and, in the Fall of 1788, he was appointed commander of the Presidio of Tucson. Unfortunately, he did not serve in that post for long; traveling to Arizpe, he died suddenly on December 19, 1788, and is buried there in the cathedral.



Juan Bautista de Anza from an unsubstantiated French painting

Bolton

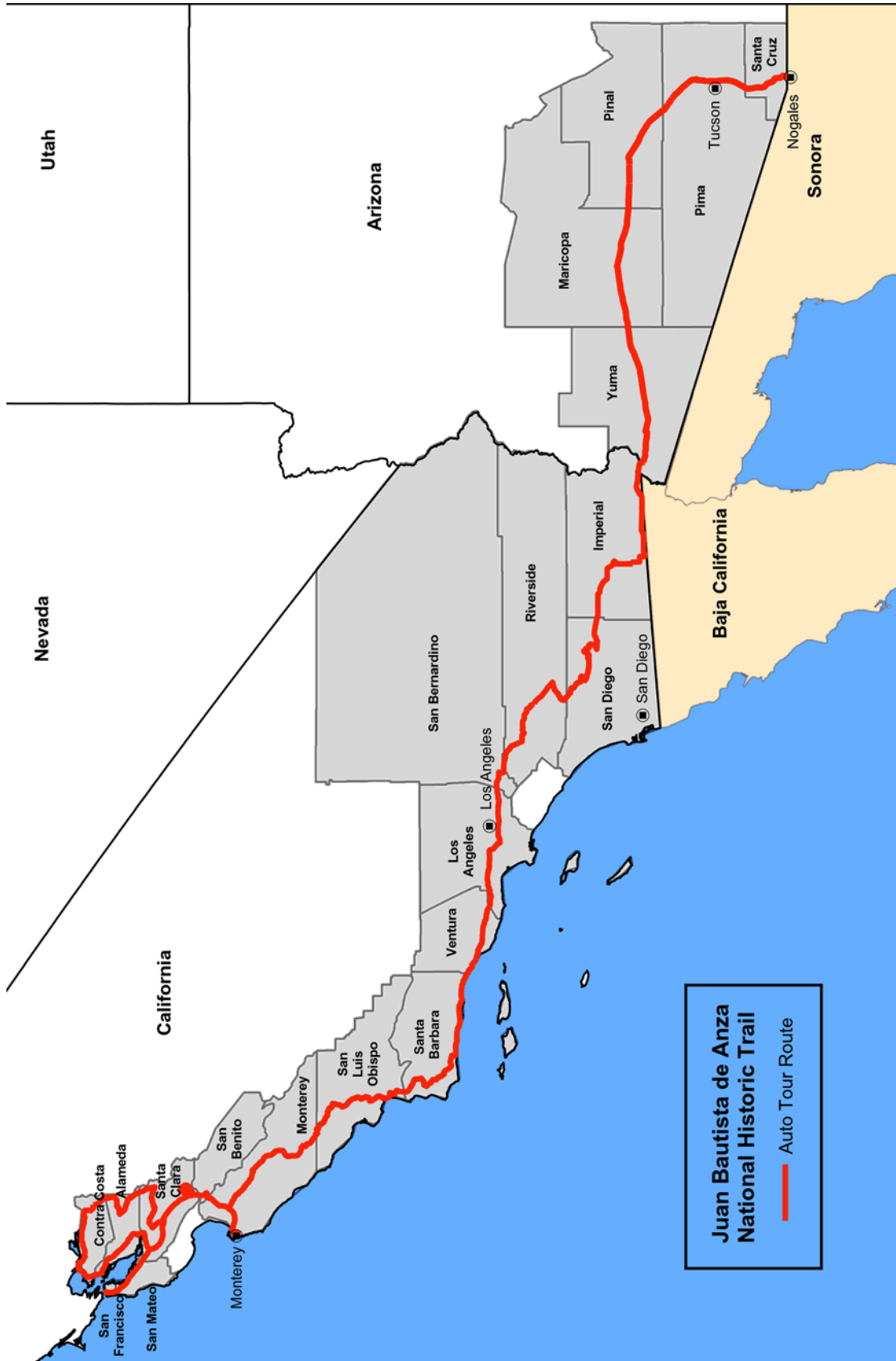
Meanwhile, back in *Alta California*, the presence of those brought to California on the Anza trail radically altered the course of Spanish colonization. Cut off to a large degree from the colonies to the south, the children and grandchildren of Anza's colonists created a unique culture and began to refer to themselves as "*Californios*." To this day, many of their descendants still refer to themselves as such. The Juan Baustista de Anza expeditions of 1774 and 1776 not only fundamentally changed the nature of California, they allowed for the founding of San Francisco and San José, and the beginning of eighty years of Spanish *Californio Rancho* culture.



Painted tiles at Monterey's Customs House Plaza near the Pacific House depicting the life of Anza's colonists during the Mexican Period.

Photo: Greg Smestad

Spanish rule in California yielded to Mexican rule in 1822. Mexico gained its independence in 1821, and the mission lands were *secularized* (transferred to private ownership) during the years 1834-1836. Calls for independence from Mexico in the state of Texas led to tensions, and finally the Mexican-American war. In response, Commodore Sloat raised the American flag in Monterey, California, in July of 1846 claiming formal possession of *Alta California*. California has been in American hands ever since. In 1848, the signing of the Treaty of Guadalupe Hidalgo ended the Mexican-American War and promised to protect the rights of all of California's inhabitants. Gold was struck in 1848, nine days before the treaty was signed, and a flood of immigrants poured into California heralding a new age. A land commission was set up to prove ownership of the vast Spanish and Mexican land grants that encompassed California. Many of the Californios could not speak English, nor understand the legal and social customs of the "Yankees" that came from the east hungry for land. Many lost their land to speculators, lawyers or squatters. Like it had when the Spanish arrived in California in 1769, a cultural upheaval had again taken place in *Alta California*. The tide of immigrants to California and Arizona has continued to this day, adding layer upon layer of people, culture and technology to these places. Now, at the beginning of the 21st century, it is fitting to look back to the roots of these states, and the west, to try to gain an appreciation about the lessons that can be drawn from those early days.



Graphics: NPS

Anza Trail Themes

The Juan Bautista de Anza Historic Trail allows a reflection on the early history of the West simply by having visitors travel its route. As you read the Trail Guide chapters and visit sites on the trail, keep in mind several themes that help to put the trail and Anza's expeditions in perspective:

- An overland trail was needed to better establish the settlement and colonization of *Alta California*. Not many people and very few large animals could be transported in the small ships of the 18th century. The Anza Trail was thus the completion of a long held Spanish plan to populate the northern frontier via an overland route connecting Sonora to *Alta California* and was an integral part of Spanish colonial policy in the New World. The tensions between Spain and the other European powers of the time were pivotal in the *Viceroy's* decision to attempt the expedition to, and settlement of, San Francisco in order to protect the possessions in *Alta California*.
- The Anza Trail story shows that Anza displayed remarkable leadership in bringing so many people safely over a little-known route in a potentially hostile environment. The successful arrival of nearly 300 colonists, soldiers, and their families at the Monterey Presidio was largely due to Anza's planning, direction, and guidance. His perseverance and charisma provided the dynamic leadership that was necessary for the success of the expedition and for opening a land route across the Arizona and California deserts.



The order of the train. Anza leads a diverse group across the desert in a pack train.

Graphic: Bill Singleton

- The Anza Trail represents another layer in a universal story of migrants crossing great distances and enduring tremendous hardships in the hope for a better way of life. This historical event reflects the migration of people and their interaction with existing cultures on the West Coast during the later portion of the 18th century.
- The people of the Anza expedition are a reflection of the Spanish frontiers of the late 18th century. The expedition's settlers came from diverse and varied cultural and ethnic backgrounds. These people and their stories live on today through their descendants and the historic legacy they left behind. In many ways, they mirror the diverse communities that line the Anza Trail today.

- Families played an important role to the overall mission and were in marked contrast to prior Spanish *Alta California* settlements. Unlike previous military endeavors, women and children were necessary participants. The Anza Trail story tells how women and children, not just soldiers and priests, were key in the settlement of California and the success of the 1775-76 Anza expedition. The mandate of the expedition was to bring Spanish civilization to *Alta California*, and to populate it. Recruiting families for the expedition ensured the future success of the Spanish settlements by increasing the overall Spanish presence there. Moving one's family across such distances, and even giving birth on the trail, was no easy task. As brave as any soldier, the women of the expedition were unsung heroes whose contributions were no less valuable.



The expedition was composed of families of mixed descent, that are mirrored in the populations of the people who live along the trail even today.

Graphic: Bill Singleton

- The Anza Trail links the stories of over a dozen different American Indian groups that were contacted by the expedition in the course of the trip. The records created by the expedition diaries paint an informative, if biased, picture of the different people who were contacted along the trail. Through these diaries, some of the stories of these cultures at the time of contact can be told, as well as how their lives and those of the people who came to California on the Anza expedition forever changed both cultures. These complicated and dynamic relationships continue to evolve and affect the lives of descendants of the expedition and the tribes.
- In 1776, Anza brought over 1,000 horses, mules and cattle to California. In 1781, Rivera y Moncada brought 1,000 more. Along with the arrival of the Anza expedition came the introduction of new land uses, plants and animals to the California landscape, setting in motion long-term ecological changes that have forever altered the region's landscape and biological systems.

Answers to Questions for Each County

Santa Cruz

Activity: Color the drawing of the woman on the horse with the *rebozo* based on your visit to the Tumacácori or Tubac museums.
Answer: Colors during Anza's time would be blue, red, striped, or black. Use some of the patterns seen on the people depicted in the chapter as a model.

Pima

“You are in danger” in *O'odham* is Heg 'o s-ta-ebidama. S-ne'neida. Some of the other words that could have been heard during the Anza expedition are given in the chapter. Try to say them after listening to the audio track for Pima County. Can you pronounce them?

Pinal

After visiting the area surrounding the *Gila* River, answer the question: How has the diet and culture of the Gila River Indian Community changed since Anza passed through?

Answer: The O'odham of Anza's day cultivated and ate watermelons, squash, corn and beans and collected seeds such as those from the pods of mesquite trees. Today, many American Indians in the area eat more processed foods that contain more calories and sugar. This has caused concern for the health of Gila River Indian Community tribal members, and has prompted programs that foster more traditional diets among their children.

Maricopa

The spirals and other patterns on the black rocks at the Painted Rocks *Petroglyph* Site are also seen at other sites from Mexico to Northern California. Nearby Gila Bend was a stopping point for the 1846 Mormon Battalion Trail and for the Stagecoach line.

Question: Why has the Gila River area been an important migration route for thousands of years?

Answer: The Gila River connected areas to the east with the Colorado River area, and ultimately the West Coast and California. In the arid desert environment, it provided shade and water for both people and animals. The animals provided food for traveling peoples so that they could make the journey. Rock art throughout North American reflects the fact that ancient peoples migrated throughout the continent.

Yuma

Members of the *Quechan* tribe helped to protect the expedition's men, women and children during their Río Colorado crossing on November 30, 1775.

Question: What dangers and challenges did the colonists face on the crossing?

Answer: If the American Indians were not friendly, they could attack the group when it was vulnerable during the crossing. Although the Quechan were friendly to Anza and the members of his two expeditions, this was not the case during the Fernando de Rivera y Moncada expedition of 1781. This effectively closed the trail that Anza had opened. Another danger was that people and animals could be swept away by the current of river and could drown. On November 30, 1775 during the crossing, one little girl fell off a horse into the river, but she was quickly recovered to safety.



Drawing by: Tamra Fox

Imperial

Anza took Sebastián Tarabal with him on both his 1774 and part of his 1775-76 expedition, and Sebastián later accompanied Father Garcés on a remarkable trek to California through the Mojave Desert and the Sierras during the same year. Anza called him *el Peregrino*, the pilgrim or traveler.

Question: Name one American Indian who might be honored in the Anza Trail Logo.

Answer: Sebastián Tarabal.

Bonus: Name another possibility from a county near Imperial.

Answer: Salvador Palma of the Quechan tribe in Yuma.



Graphic: Bill Singleton

San Diego

Font's *quadrant* was a protractor with a viewing tube on one side and a string (and weight) that pointed directly to the ground. From the angle of the sun in the sky and the date, the latitude was determined.

Question: When you are in the desert, why would it be especially important to know exactly where you are and where you are going? What is a *Global Positioning System*?

Answer: The terrain in the desert is often without landmarks, so it's easy to become disoriented and get lost. If you get lost in the desert and you don't

have food or water, you could die.

A Global Positioning System (GPS) is a modern electronic device that allows a person to accurately establish their latitude and longitude (i.e. their position) using the known positions of several artificial satellites orbiting the Earth and an accurate measure of the time. Father Font, instead, had to rely on the known position of the Sun and a measurement of time. Even so, his calculations of the position of several places along the Anza Trail are remarkably accurate.

Riverside

Question: How are traveling families now similar to those that Anza brought to California? How are they different?

Answer: They are similar in many ways, including their basic needs (food and water), and that the people themselves come from many backgrounds and traditions. Mothers, then as today, can give birth while traveling, and they need rest during traveling.

Families are different in several ways, including the fact that both mother and father were present for most of the children of the Expedition. That is not always the case today, and, in addition, Anza's people rode horses and mules, while today we can travel in cars, trains and planes.

Los Angeles

On March 24, 1776, Fr. Francisco Garcés arrived at the Mission San Gabriel after wandering through the Colorado and Mojave Deserts with Sebastián Tarabal. He stayed two weeks, and he presided over the marriage of expedition member Feliciano Arballo to Juan Francisco López on April 7. On his way back home from Monterey to San Miguel de Horcasitas, Anza returned to Mission San Gabriel on April 29, 1776 with several soldiers and Father Font.

Question: By how many days did they miss Father Garcés? By how many days did they miss the marriage?

Answer: If Fr. Garcés left the mission on April 8, but Anza arrived April 29, then Anza missed Garces by about 21 days. Anza missed the marriage by 22 days.

Bonus: Anza and the colonists had arrived at San Gabriel January 4, 1776 on their way to Monterey, and left January 21. Since Fr. Garcés arrived April 24, the two missed each other then too (by 32 days).

Question: Could they have visited the *Pueblo* of Los Angeles?

Answer: No, it was not founded until 1781 when Fernando de Rivera y Moncada brought settlers that founded the town. The Anza Trail was used during this later Spanish Expedition.

Ventura

Question: Father Font thought Santa Cruz Island was some twenty leagues long. If Font's league was about 2 1/2 miles, then how big did he think the island was? Was his estimate off by much?

Answer: 2.5 miles per league x 20 leagues = 50 miles. Font's answer was off by a factor of two; the island is about 24 miles long.

Question: Who were the people that Font was talking about? How did these people get to the islands? What could they eat and how could they live?

Answer: The Chumash people had well-built plank canoes/boats and could fish off the coast and travel to the Channel Islands to hunt, gather plants and collect shellfish.

Santa Barbara

Question: Where can you see futuristic rocket launching pads today on Anza's historic route?

Answer: Vandenburg Air Force Base north of Lompoc.

Question: Are the hillsides grazed by cattle today (pasturage) as Font predicted? What would make the land good for this?

Answer: Yes, there are still ranches in the area. The land is suitable for this because of the mild climate, the moisture brought by the sea and the fertile soil that nourishes grasses that cattle like to eat.

San Luis Obispo

Question: Can you see the woodpeckers or their holes in some of the trees?

Answer: If you see a tree like the one in the chapter for San Luis Obispo, then the birds are nearby.

Monterey

Question: About how many city blocks was the *Presidio*?

Answer: About 1 block in area, and today's *San Carlos* Cathedral (formerly the Spanish Royal Presidio Chapel) was along one wall. One can view parts of the wall of the Presidio in back of the Cathedral.

Question: Where is the U.S. Presidio of Monterey Museum?

Answer: It is north of the San Carlos Cathedral on Cpl. Ewing Blvd. between Artillery St. and Pvt. Bolio Rd. as a central part of the Lower Presidio Historic Park. It is on a hill overlooking the Monterey Harbor. A monument to father Serra is located close by at the site of *El Castillo* (Spanish and Mexican Battery).

Question: Was father Serra alive when the Anza expedition arrived?

Answer: Yes, Anza visited him during both expeditions.

Question: What Spanish explorer is commemorated with a statue outside the Monterey Conference Center?

Answer: Gaspar de Portolá. He came to Monterey in 1769 and 1770, and was governor of California. Anza knew about his destination, in part, because of him.



Colton Hall in Monterey, California on Pacific Street

Photo: Greg Smestad

Question: Colton Hall was where California's constitution was written in both Spanish and English. Why were both languages used? Does the Anza expedition have a plaque on the sidewalk outside Colton Hall?

Answer: Spanish was used because it was the language of the government of Alta California from 1769-1846. When it became part of the United States of America, with English as its primary language, it was decided to have both local people (*Californios*) and people who came from the east coast serve at the *Constitutional Convention*. Representatives of both these groups wrote the first Constitution for the state. Descendants of members of the Anza expedition were among them. There is a plaque on the sidewalk commemorating the Anza expedition, as well as the events that led up to the Constitutional Convention.

San Benito

North of San Juan Bautista is *Chitactac*-Adams Heritage County Park, where visitors can see a Costanoan village site, similar to one the expedition passed. There, one can learn about the Mutsun, one of the tribes later brought to Mission San Juan Bautista.

Question: What did Anza's name in *Mutsun* mean?

Answer: My mother.

Question: When Anza was given a fish, what word in Mutsun was likely heard?

Answer: Fish is huuyi, and the beads given in return are called maas.

Santa Clara

Question: Coyotes are often seen in Coyote Valley south of San Jose and at Henry Coe State Park. What could they eat now and in Anza's time?

Answer: Coyotes are an adaptable and resourceful animal. In Anza's time, they could eat rabbits, squirrels, mice, small reptiles, and leftovers from the meals of bears and other predators. Today, there are no bears, but coyotes have added animals killed on the road and people's garbage to their diet. They also eat cats and small dogs.

San Mateo

Along the San Francisco Bay Trail in *San Mateo*, visit the Coyote Point County Recreational Area & Museum.

Question: What are some of the animals that roamed the area?

Which have disappeared since Anza's visit?

Answer: During Anza's time, there were bears (species of the genus *Ursus*), tule elk (*Cervus elaphus*), and pronghorn "antelope" (*Antilocapra americana*). Father Font specifically mentions these animals in his diary. They have disappeared today from San Mateo, but can be seen in zoos (and stuffed in museums). mountain lions (*Felis concolor*), present during Anza's time, can sometimes still be seen in the hills, where they prey on mule deer (*Odocoileus hemionus*) and small mammals.

San Francisco

In March of 1776, the Spanish Mission and Presidio sites in San Francisco were selected by Captain Juan Bautista de Anza.

Question: Does the Anza Trail deserve commemoration?

Answer: Anza brought over 200 colonists to northern California so that they could begin the process that would plant European culture on the shores of the San Francisco Bay. It's a matter of your opinion and your perspective if this was good or bad. For the colonists that came with him, this meant a new life and a new home, and it led to seventy years of Spanish culture. For the local *American Indians*, however, this meant drastic changes in their way of life, and death from new diseases in many cases. In either perspective, Anza's ambitions and his expeditions forever changed the face of California, Arizona and the West. He was a loyal Spanish soldier who, living at the same time as George Washington, was influenced by the thinking and morals of the late 18th century. Diaries and letters written by him, and those that describe him, paint a picture of a fair and kind man who treated those who attacked him as enemies and those who worked with him as friends. He had high praise for American Indians like Sebastián Tarabal and Salvador Palma and he lived among American Indians all his life. He treated other American Indians that he met during his California expeditions with respect, and initiated trade with them. Unfortunately, those who came after Anza did not follow his example, or heed his recommendations regarding the treatment of the Quechan people at Yuma. History is built up by the actions of many people over a long time. Anza certainly changed the course of history, but did not act alone, and he did not control events that followed his passage.

Question: Which illustration do you think best depicts Anza's travels in the area of San Francisco? What part of the expedition is the other illustration showing then? What can you find in these spots today that Anza could have seen?

Answer: The top illustration is of Anza, Father Font and a small party of men as they explore the area that is today near Fort Point in San Francisco. The bottom illustration shows the crossing of the Colorado River near Yuma (on November 30, 1775). The hills and water at both these sites can still be recognized today. Today in San Francisco, you can see the Golden Gate Bridge, and



Photo: NPS

at Yuma is an international crossroad. Anza and the colonists he guided could never have dreamed of these things.

Alameda

The *San Carlos* (otherwise known as The Golden Fleece) was the first European sailing ship ever recorded to enter, and explore, the San Francisco Bay. It mapped areas including today's East Bay. The area we know today as Alameda and Oakland is known today for its international port and the shipping to ports worldwide.

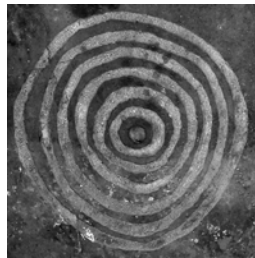
Contra Costa

Question: Who founded the Presidio, and when?

Answer: Although later commanders (*comandantes*) of the Spanish Presidio included Argüello and Martínez, José Joaquín Moraga, Lieutenant on the 2nd Anza expedition, was the Presidio's founder and its first commander.

Getting Back - Mt. Diablo Range

Anza and the small band of soldiers started their return trip to Monterey in April of 1776 after their exploration of the East Bay Area. He received a warm welcome by the American Indians at each end of this segment, and he gave colored beads to each of these tribes. In eastern Contra Costa County, it was the Bay *Miwok*, and in Santa Clara County it was likely the Mutsun (a *Costanoan* tribe).



Circular pattern at
Chitactac (Santa
Clara)

Photo: Greg Smestad



Spiral at Painted
Rocks (Maricopa)

Photo: Ron Ory

Your Turn

After spending some time on the trail or using the Trail Guide chapters, please send us your comments on it, as well as your Anza-related photographs, and stories of your experiences on the trail. Ask everyone you travel with to keep their own record of the journey, just as Anza and Font each kept their own diaries. Half the fun will be comparing what each person found important or interesting enough to record. If you'd like to share your Anza-related photographs and diaries, please send copies of them to:

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Glossary

This glossary gives several of the important words useful in understanding the Juan Bautista de Anza Trail and the material in the Trail Guide. While incomplete, it gives a place to start so that sources given in the Bibliography can be consulted.

Aguardiente – brandy, liquor, spirits.

Álamos - A Real de Minas, or mining town, with a branch of the Royal Silver Bank.

Alcalde – Mayor, person of authority over a settlement.

Alférez - Ensign

Alta - Upper (as opposed to Baja, or lower)

Altar - Valley, town and presidio; southwest of present-day Nogales, Sonora.

American Indian (Native American) – A person whose ancestors were in North or South American before Europeans arrived.

Amole – A ground food made of grains or nuts. In California, American Indians made acorn amole.

Anza, Juan Bautista de - Anza was born in 1735 or 1736 at the Fronteras Presidio, Sonora. He married Ana Maria Regina Perez Serrano in 1761. In 1774, he was Capitán of the Presidio of Tubac, and from January 8, 1774 to March 15, 1774, he traveled from the Tubac Presidio to *Alta California*, first to Mission San Gabriel and then to the Monterey Presidio in *Alta California*. This is known as his first expedition to California, and its purpose was to establish that a direct route was possible. He was then made *Teniente Coronel* (Lieutenant Colonel) in His Majesty's Cavalry. He made a second journey to *Alta California*, starting in October 1775 to bring over 200 colonists to found the Mission and Presidio of San Francisco. Upon his return to Mexico City from *Alta California*, he was made *Comandante* (Commander) of all the troops of Sonora, and took up residence at his command post, San Miguel de Horcasitas, the capital of Sonora. While in that position, he learned that he had been appointed Governor of New Mexico. He died December 19, 1788 in Arizpe, Sonora and is buried in the church there.

Arizpe - is on the Río Sonora, and was the capital of the *Provincias Internas*.

Ayala, Juan de - Commander of His Majesty's packet boat, the *San Carlos*, and first to sail into the San Francisco Bay. He named several of the landmarks in the Bay Area.

Barrio – community, neighborhood, district.

Bucareli y Ursúa, Antonio María, - Viceroy of New Spain, 1717-1779. In this capacity, he had the authority of the Spanish Government to grant Anza's requests for his expeditions to California, and it is to him that Anza reported his success and progress.

Carpintero – Carpenter; also, a woodpecker.

Casa Grande – (literally means “Big House”) and is an ancient Hohokam city ruin between present-day Phoenix and Tucson, Arizona.

Culiacán - a village in the province of Sinaloa where the first colonists were recruited.

Don – A title meaning “Sir”. In Spanish California, land owners were called Dons.

Echeveste, Juan José de – During the time of Anza's expeditions, he was Purchasing Agent for the Californias (Alta and Baja). He calculated the probable cost of the second Anza expedition and put together a detailed budget for it.

Díaz, Juan – Born in 1736 in Alazar (Seville) Spain, he went with Anza on the first expedition to Mission San Gabriel (now near Los Angeles) and back to Tubac. He kept a diary of that expedition. On July 17, 1781, he was killed in the Yuma Indian uprising along with Father Garcés.

Garcés, Francisco Hermenegildo - A Franciscan priest from Aragón in Spain who went with Anza on the first expedition, and on the second expedition as far as the Colorado River. There, he started missionary activities among the Quechan (at Yuma). He died at the Colorado River in the Yuma uprising of 1781.

Eixarch, Tomás - Born in 1742 in Spain, he was a Franciscan priest who had been ministering at Mission Tumacácori when he was assigned to go in company with Father Garcés on the second Anza expedition (the colonizing expedition of 1775-1776) as far as the Colorado River. Anza had a cabin built for Father Garcés and him, and he remained there (Nov. 30, 1775- May 11, 1776) on the west side of the river across from what is today Yuma, Arizona, working with the Quechan Indians until Anza's return. He then returned with Anza to Sonora.

Fandango – A lively Spanish or Spanish – American dance.

Fanegas - A Spanish measure of harvested crops which was equivalent to approximately 100 pounds of corn or beans; or 82 pounds of wheat or flour.

Font, Pedro - Born in 1738 in Gerona, Catalonia, Spain, he was a Franciscan missionary at San Jose de Los Pimas (Sonora) in 1775. He was Chaplain and diarist of the second Anza expedition to California. He wrote two diaries of the expedition.

Fronteras - Presidio thirty miles south of present-day Douglas, Arizona where Anza was born.

Franciscans - Members of a religious order founded by Saint Francis of Assisi (1182?-1226 A.D.) in 1206 A.D. St. Francis was an Italian Catholic friar known for his simple life, his imitation of Christ's marks of the crucifixion, his kindness to lepers and his love of nature.

Fuerte, El - "The Fort" in English; an early-day Spanish Presidio in the province of Sinaloa at the time of the Anza expeditions.

Grijalva, Juan Pablo - In 1775, he was the Sargento who joined the second Anza expedition at Tubac (Sonora) to go to *Alta California*.

Horcasitas, San Miguel de - Presidio and town in Sonora northeast of present-day Hermosillo. It was an assembly point for the second Anza expedition.

Jesuit – A member of the Society of Jesus, a Catholic order founded by Ignatius of Loyola in 1534 A.D.

League - 1 league is about 2.56 miles.

Loreto – A Presidio, a Mission and a Pueblo (town) in *Baja California*.

Mestizo - of mixed Spanish and Indian blood.

México - city; capital of New Spain. Today, the name applies to the whole country.

Monterey, San Carlos de – Spanish California's northernmost Presidio in Anza's time; it was later the capital of *Alta California*. Present-day city of Monterey, California.

Moraga, Jose Joaquín - Born in 1741, by 1775, he was Alferez (2nd Lieutenant) at the Fronteras Presidio in Sonora. During the second Anza expedition (1775-1776), he was second in command, and was charged with taking the settlers from Monterey to San Francisco where he founded the Mission and Presidio. He was made Teniente, and in 1777 Comandante, of the new Presidio. He also founded San José, California and the nearby Mission Santa Clara. He died on July 13, 1785 in San Francisco and is buried at the foot of the altar at Mission Dolores.

Nuevo - New

Padrino - Godfather

Palm - This comes from the Spanish word "palmo" and is a measurement of the length from the extended tip of the thumb to the tip of the little finger on a large hand; it is about 8.277 inches.

Palma, Salvador Carlos Antonio – He was chief of the Quechan tribe at Yuma. His name in his native language was Olleyquotequiebe. Anza gave him the name Salvador Palma during his first

expedition to California. The two men developed a genuine friendship and Captain Palma, as he became known, was critical to the success of both the first and second expeditions, in that he and his tribe helped the soldiers and colonists cross the Colorado River. Upon Anza's return to Yuma from California in 1776, Palma insisted on going with him to Mexico City so that he might present his case to Viceroy Bucareli for missions and a presidio on his lands. Anza took Palma, his brother and two other members of the tribe to Mexico City where the Viceroy gave them high honors in October of 1776. After being baptized there in the Cathedral, Anza escorted them to Horcasitas where Presidio soldiers escorted them the rest of the way back to their village. The relationship between the Spanish and the members of the Quechan was not guarded by subsequent expeditions, and in July of 1781, they revolted, killing Father Garcés, three other priests, and several soldiers and settlers at the newly formed mission and settlement there. As far as the Spanish were concerned, this effectively closed the Anza Trail.

Paquebot – A Packet (or supply) Ship. The *San Carlos* was such a ship.

Papaguería - general area of the Papago (O'odham) Indians between Altar and the Gila River.

Pérez Serrano, Ana Maria Regina - Married Anza June 24, 1761.

Pimería – general area of the Pima (O'odham) Indians between Santa Ana and the Gila River.

Psaltery – A type of small, trapezoidal harp. In Spanish, it is called a Psalterio.

Puerto – Port.

Puerto Dulce - Suisún Bay near Carquínez Strait, northeast of the San Francisco Bay.

Quadrant – A surveying instrument resembling a protractor that allows the measurement of the sun, or other astronomical body, to be measured relative to the horizon. It can be used to determine one's latitude. In more modern times it was replaced by the sextant and, most recently, by Global Positioning Systems.

Querétaro, Santa Cruz de - Apostolic College for all the Franciscans serving in northern New Spain; north of Mexico City.

Ranchería – An Indian village.

Real - Royal

Rivera y Moncada, Fernando de - Commander of all the troops in *Alta California*. It was his responsibility to govern and protect the settlers that Anza brought to *Alta California*, and to see to it that the new settlement at San Francisco and San José would be established. Unfortunately, for a myriad of reasons, he was more of an obstacle than a help. He was reassigned, and he died in the Quechan uprising at Yuma in July 1781. He is credited as leading the expedition that established the Pueblo of Los Angeles that year.

San Blas – A town and shipping center on the West Coast of Mexico in Nayarit.

San Gabriel – Name of a city and a former Franciscan Mission in *Alta California* near present-day Los Angeles.

San Xavier del Bac – A Mission just south of present-day Tucson, Arizona.

Serra, Junípero – Franciscan priest who was the father president of all the missions in Alta California. He was instrumental in their creation, and founded nine of the twenty-one missions.

Sinaloa – A state in present-day Mexico located south of Sonora, Mexico. It is the name of a small town in the state of Sinaloa formerly called Villa de San Fernando y Santiago de Sinaloa, now called Sinaloa de Leyva. It is where Anza began recruiting settlers for the 1775-76 expedition to California.

Span – 1 span is about 9 inches.

Soldado – Soldier.

Sonora - A province in New Spain, and a state in present-day Mexico located south of Arizona.

Tardeada – A march done in two stages. It is so named because the party would leave in the afternoon instead of the morning (i.e., *por la tarde*.)

Terrenate - Presidio due east of present-day Nogales, Sonora.

Tubac - Presidio; present-day town south of Tucson, Arizona.

Tuquison, (Tucson) San Agustín del - site for a presidio that was being established during the expedition's layover at Horcasitas presently under concrete and pavement in downtown Tucson, Arizona.

Vaqueros – Cowboys

Valdes, Juan Bautista – *Soldado* on Portola's 1769 expedition to San Diego. He also carried dispatches to Mexico as a courier. In 1773, he carried one to Anza from Viceroy Bucareli that gave authorization for Anza's expedition. In 1774, he was a guide and courier on the first Anza expedition.

Vara – A measure of length. The Spanish vara is about 0.836 meters or 33 inches (5,000 varas are in a league, which equals about 2.6 miles). A vara was a measurement of roughly one yard (2.7424 feet).

Viceroy – The governor of a country or province who rules in the place of the king.

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About the CD and Music

Every effort was made to create audio tracks that were as authentic as possible. They are as close to what was heard in 1775-1776 as is currently known. The sounds were recorded on, or near, the Anza Trail itself. For most counties described in the guidebook, there is a section called “On the CD” in which you can learn more about the audio tracks on the CD, and why they are relevant to the Juan Bautista de Anza National Historic Trail. Listen to the tracks several times and come to an understanding of why each one includes the sounds it does. This can be made easier by reading the “On the CD” sections. Many of the tracks are complex and contain several songs and sounds. The tracks can be broken down into parts, and each listener can be responsible for understanding a different set of sounds. The audio tracks are described below, with credits given to those who were recorded. Use the songs to suit your needs, giving credit to the Anza Trail Guide, the National Park Service, and the artist as appropriate. Most of all, enjoy listening to the CD.

Santa Cruz (Tracks 1 and 2)

The **Introduction to the CD** was made by Donald T. Garate, Anza historian and Chief of Interpretation at Tumacácori National Historic Park. This is fitting for many reasons, not the least of which is that Anza’s Trail within today’s U.S. starts near the park and the expedition’s final assembly point was within a few miles at Tubac. Don has studied Anza’s family, and the history of the early West, for many years, and portrays Juan Bautista de Anza (Jr.) in reenactments. He has written many publications on these subjects. Like Anza, he is of Basque descent, and has worked with many of the local American Indian groups. He therefore has a personal connection to the interrelationships between the various cultural and ethnic groups during Anza’s time. The interview is from a “field recording” outside of his office, and within sight of the Mission Tumacácori. It is meant to be a bit rough in audio quality.

The **Alabado** is specifically mentioned by Father Font as one of the songs sung by the colonists. This track has been put together from a recording of a chant version made by John Warren of the New World Baroque Orchestra, as well as a choral and instrumental version made by Calicanto. Lance Beeson provided the hauntingly beautiful solo guitar.

Pima (Track 3)

Birth and Death combines the sound of a newborn baby with the song chanted by the group after the death (at La Canoa) of the infant boy’s mother, María Ignacia Manuela Piñuelas Félix. Father Font says the name of the song was the **Salve de la Virgen de Los Dolores**, but it is uncertain which song this actually was at the time. Lance Beeson played a guitar version of this Salve, and John Warren sang a version of **Salve Regina** that comes from the Mission music book at San Juan Bautista. Both these melodies have a link to what Font referred to in his diary while he was in today’s Pima county. While burying Manuela Feliz at Mission San Xavier del Bac, the **Tohono O’odham Language** was likely to have been heard. The “**Sunrise**” song, performed by Lance Beeson, is from Frances Densmore’s (*Papago Music*) book, and linguist David Shaul and John M. Ignacio (of the Tohono O’odham) recorded the words. Rupert Encinas of the Tohono O’odham provided tapes made from wax cylinder recordings corresponding to Densmore’s book so the musical validity of the music could be checked. The kindness, generosity and patience of the O’odham people, both in Anza’s time and in our own, cannot be overstated.

Pinal (Track 5)

The Casa Grande was visited (and measured) by Father Font and Captain Anza during a side trip made while the rest of the expedition rested nearby. The "**Song After the Inhabitants of Casa Grande were Killed**" is related to the legend that they were told by an O'odham interpreter.

It is performed (flute) by Noel Milburn.

Music for Fandango - Violinist Ron Kiel of the New World Baroque Orchestra performed **La Merlequina** from the Joseph María García manuscript (Chalco, Mexico 1772). This manuscript includes extremely popular tunes known throughout the Old and New Worlds. The manuscript is in the Special Collections of the Braun Research Library in the Autry/Southwest Museum, Los Angeles, California. While the exact songs played during the *fandangos* are unknown, those written down by Joseph María García were certainly known to members of the Anza Party, just as music of The Beatles or Elvis Presley is known to everyone today.

Maricopa

Heard in Maricopa was certainly the **Cocomaricopa** language and songs. While Font mentions that their singing was in a "funereal key", the exact meaning of this is unclear. While no audio track is recorded for these people, the tribe (now called the Maricopa) remains among the O'odham and elsewhere. One can only imagine what the expedition could have heard.

Yuma (Track 6)

Yuman music and history includes **Singing Brayng Burros and Mule** and a **Yuma Memorial** song (on flute), performed by Lance Beeson. The music comes from Frances Densmore's book, *Yuma and Yaqui Music*. In his diaries, Fr. Font mentions that the members of the Quechan liked to hear the mules and burros bray, and, because of this, he thought of these people as "simple". It is exactly this underestimation by the government of the Spanish Empire that led directly to the closure of the Anza Trail. The Quechan at Yuma, so friendly and helpful to Anza and his expeditions, were angered by the treatment they received from Spanish subjects that came after Anza, and they revolted. They destroyed a presidio and two missions, and killed Father Garcés, three other priests, and many others including Fernando de Rivera y Moncada. Rivera y Moncada was in the process of bringing settlers, soldiers and 1000 head of livestock (from Sonora) for the founding of the Pueblo of Los Angeles (1781) and the Presidio of Santa Bárbara (founded in 1782). During his first expedition (1774), Anza had been invited to a Quechan funeral. It is therefore fitting that a Quechan Memorial (funeral) song is used on this Audio Track to represent a foreshadowing of the death of Anza's Trail and of Rivera y Moncada. The mules were recorded at the San Francisco Presidio during an Anza reenactment, and are owned by Mr. Jack Wilding of the Mellow Mule Company in Hayward, California. He patiently explained how he breeds, manages and packs these animals, and how critical they were to the success of Anza's expeditions.

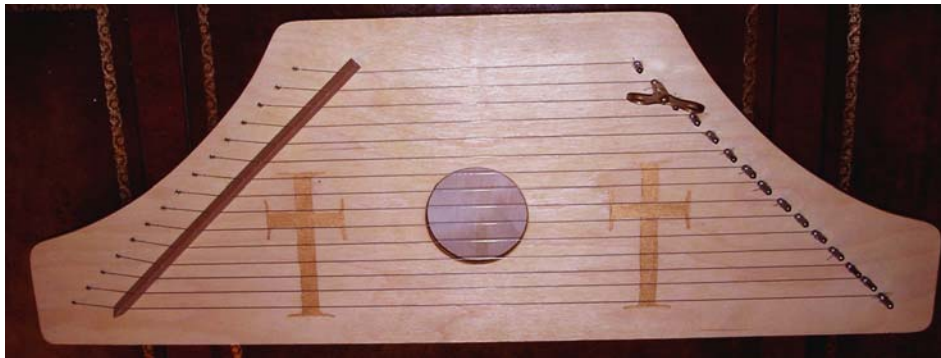
Imperial County (Track 7)

Desert Fandangos includes **Cattle on the Move**, **Chacona**, "**To the Good Life**", by Juan Arañés, and **El Minuet de Quattro (Cuatro)**, both performed (guitar solo) by Lance Beeson. The Minuet is from the Joseph María García manuscript. The cattle were recorded on November 5, 2003 during an actual cattle drive in the village of la Playa de Ocoroni in the Mexican state of Sinaloa near Villa de Sinaloa (Sinaloa de Leyva), the town where Anza recruited many of the expedition's families. After an introduction was made to modern-day *Vaquero* Paul Rivera, by Rina Cuellar Zazueta (Archivo Histórico, Culiacán, Sinaloa), he kindly helped me to record the Audio Track. In many places in Sonora, Sinaloa and along the Juan Bautista de Anza National

Historic Trail (in the U.S.) the human drama, so familiar to Anza, is still being played out. It is there for those who take the time to look and listen.

San Diego and Riverside (Track 8)

Santa Catarina Springs (The Springs and Coyote Creek) is combined with the audio track for Riverside County. This was a field recording at the creek that Anza and the colonists followed northward. **Fandango and Nativity** includes **La Xameico** (Joseph María García manuscript, performed on violin by Ron Kiel), and **Pedida de la Posada** (performed by Calicanto).



Psaltery similar to the one carried (and played) by Father Font.

Photo: Greg Smestad

Los Angeles (Track 9)

The Morning Hymn of the Missions was **El Cántico Del Alba**, which is often confused with the **Alabado**. Both were performed by the multi-talented Anza Expedition descendant Lance Beeson on the Psalterio (Psaltery), the type of instrument actually carried on the expedition and played by Father Font.

Ventura and Santa Barbara (Track 10)

Listen to **Chumash** descendant Michael Phillips as he describes his people, their technology and way of life and their music. Anza and Fr. Font were as impressed as you will be.

San Luis Obispo and Monterey (Track 11)

Carpenter Birds (Woodpeckers) are from a field recording in Santa Barbara (in the park in back of the Mission). An excerpt of the **Te Deum** chant (song of thanksgiving and praise) was sung by John Warren of the New World Baroque Orchestra. The version here is from a book at the Mission Santa Clara Archives containing the writing of Fr. Florencio Ibañez.

San Benito (Track 12)

The Mutsun recording was made by Quirina Luna-Costillas of the Mutsun Language Foundation. We are grateful to this dedicated tribal leader, mother and linguist.

Santa Clara (Track 13)

About **Henry Coe State Park** includes actual **Sounds of Horses Crossing Coyote Creek** there and **Crickets** in the park. State Park Ranger, Barry Breckling was interviewed at the park. Anza knew the Coyote Creek at Henry Coe and the one at Anza Borrego State Parks.

San Mateo (Track 14)

The Bear of San Mateo came from the display at the Monterey State Historic Park (a the Pacific House). The **Flintlock Rifle Gunfire** was authentic and was provided Sargento Jim Martínez, and Soldado Mike Hardwick of Los Soldados of the Royal Presidio of Santa Bárbara.

San Francisco (Track 15)

Waves crashing at Fort Point, and **Sea Lions** in the bay, was an authentic field recording made on location. **Marcha Real** was performed by Calicanto. The **Mission Bells** were those of Mission San Antonio, as rung by John Warren. **Oh Susanita** was performed by Calicanto. **Cable Car Bells** is an actual bell at the gracious home of Mrs. Robin G. Mitchell in Calabasas.

Alameda

Imagine the buzzing **Mosquitos**, and the **Au, Au, Au** and vigorous thigh slapping of the local American Indians (the tribe was the Chochenos). Fr. Font described both sounds in his diary.

Contra Costa (Track 16)

The Bay Miwok language was recorded during an interview of Catherine A. Callaghan, Ph.D. of Ohio State University. She told me that she was doing this interview in the name of her father, who told her that education was the most important thing that a person could give to another. There is no way to convey the dedication and perseverance of this kind and thoughtful woman whose contributions to American Indians are so numerous that they would fill volumes of books and CDs.

Finale (Track 17)

A song about the 1775-1776 expedition (**To Alta California**) written and performed by Don Garate can be heard on this track. Though it is a “new” and contemporary piece, it is certainly useful in inspiring further learning about history. The sheet music (musical score) for this song and several other songs described in this guide are collected on the pages that follow.

About the Author

Greg Bernal-Mendoza Smestad is an eighth generation descendant of several members of the 1775-1776 Anza expedition. Like many descendants of the expedition (*Californios*), he also has several American Indian ancestors. Like many Americans, his ancestry also reflects a mixture of immigrants from many lands. A chemist and materials scientist by training, his vocation involves research in solar energy. He has taught both science and policy classes related to these fields, has written a book on the “Optoelectronics of Solar Cells,” and has created educational products to teach basic science. While these topics are far from those of Early California History, he has never forgotten what his maternal grandmother said about the importance of the Anza expeditions and the role they played in his ancestors’ lives. Through Challenge Cost Share Program funds from the U.S. Department of the Interior National Park Service, he developed the Anza Trail Guide and CD to inspire the stewardship of this land and the preservation of our cultural heritage.



Author, Greg, with daughter Maya

Resources: About the CD

The Anza Trail Guide

Anza Trail Guide CD Track List

Track	County	Track Title	Artist/Person	Duration (min:sec)
1	Santa Cruz	Introduction: Who Was Anza?	Greg P. Smestad and Don Garate	6:51
2	Santa Cruz	The Alabado	John Warren (Chant) Calicanto (Choral) Lance Beeson (Guitar)	3:43
3	Pima	Birth and Death: Salve de la Virgen de los Dolores, Salve Regina	Lance Beeson (Guitar) John Warren (Choral)	2:16
4	Pima	O'odham Language and O'odham Sunrise	David Shaul and John Ignacio (Words) Lance Beeson (Flute)	2:10
5	Pinal	Casa Grande Song and Fandango (La Merlequina)	Noel Milburn (Flute) and Ron Kiel (Violin)	2:21
6	Yuma	Quechan Music at Yuma: Quechan Memorial Song	Jack Wilding's Mules and Lance Beeson (Flute)	2:20
7	Imperial	Desert Fandangos: Cattle Drive, Chacona, El Minuet de Cuatro	Lance Beeson (Guitar)	4:36
8	San Diego and Riverside	Santa Catarina Springs, Fandango and Nativity: La Xameico, La Posada	Ron Kiel (Violin) and Calicanto (Choral)	4:21
9	Los Angeles	The Morning Hymn: El Cantico del Alba and The Alabado	Lance Beeson (Psaltery)	2:14
10	Ventura and Santa Barbara	The Chumash, the Channel and the Sea	Michael Phillips	3:40
11	San Luis Obispo and Monterey	Carpenter Birds and Font's Te Deum	Woodpeckers and John Warren (Chant)	3:18
12	San Benito	The Mutsun	Quirina Luna-Costillas	1:25
13	Santa Clara	Henry Coe State Park	Berry Breckling	4:06
14	San Mateo	Bear of San Mateo and Flintlock Rifle Gunfire	Los Soldados de Santa Barbara	0:15
15	San Francisco	San Francisco: Marcha Real, Ah, Susanita	Calicanto (Instrumental and Choral)	6:28
16	Contra Costa	The Bay Miwok	Catherine A. Callaghan	1:17
17	Finale	To Alta California	Don Garate (Ballad)	3:51

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