



By Ron Quinn, Anza Society

The Anza Expedition crossed Southern California in 1776, bound north along a route that historians have agreed upon for many decades. But recent thinking places the settlers on a notable detour. Historians now believe that Anza, like so many millions of visitors to Southern California after him, passed through present-day Hollywood.

The Hollywood Hills separate the Los Angeles Basin from the San Fernando Valley to the north. In the early 20th century, historian Herbert Bolton retraced Anza's 1775-76 route using the expedition diaries, concluding that when the settlers traveled west from Mission San Gabriel on February 21, 1776, they made camp near the southern edge of the San Fernando Valley, then passed north along the Los Angeles River, skirting contemporary Griffith Park around the east end of the Hollywood Hills and through the Glendale Narrows. This is the same route that Anza is undisputed to have taken on his earlier 1774 expedition.

But Phil Valdez and Joe Meyers—avid trail detectives and current and past presidents of the Anza Society—have a new read on this old story. The vistas described in Father Font's journal, they say, could

only be seen by a route through Hollywood.

Valdez and Meyers believe that from Mission San Gabriel the expedition travelled south of the Hollywood Hills—where Sunset Boulevard runs today—and crossed beneath the present location of the Hollywood sign. The expedition then turned north into the Cahuenga Pass, where they camped somewhere close to the south side of the San Fernando Valley.

Why in 1776 would Anza take a different route from 1774? After all, remaining near the Los Angeles River would have the least abrupt elevation change. The river route would also have provided water for livestock. Aquatic Habitat Specialist Christopher Richard explains, "The [1774 route] would have had numerous seeps, mires, sausals, and other riparian thickets; in short, not a good area for travel with hooped animals." Indeed, it is clear from Font's diary that it had been raining around the time they crossed the area. "The elevation gain over Cahuenga Pass would have been readily offset by the better footing for the livestock," Richard concludes.

We would be unlikely to read about Anza's decision to diverge from his 1774 route to Cahuenga. A busy



Continued - Hollywood



soldier, Anza's diaries describe matters of immediate importance, not the deliberations behind his decisions. He would not have shared any of his thoughts with the much more thorough diarist Father Font, with whom he interacted only when necessary. Anza wrote just seven sentences about travel on February 21, one of which implied the ground they crossed that day was muddy.

another with the colonizing expedition in 1776. Swamps and rivers are difficult to imagine today in the area. They were drained or diverted long ago. Even so, with imagination, we can erase Sunset Boulevard and the Hollywood Bowl from the landscape to picture natural wetlands, widely fluctuating rivers, and the 240 souls that crossed them on their way to a new life in a largely unknown land.

Anza, historians now believe, went north across Los Angeles one way with his soldiers in 1774, and

Adapted from a full article and map to be posted at www.anzasociety.org



In 1776, Anza is now believed to have diverged south from his 1774 route (shaded line) to follow the present-day Hollywood Freeway (dashed line).





Q: Tell us about your volunteer organization, Soldados y Californios de SoCal.

A: We are a re-enactment group based at the San Gabriel Mission. Steve Clugston and I spearheaded the creation of the group and received an accommodating reception by Chuck Lyons at the mission. We have held an Anza Day the past two Marches at the mission, both wildly successful events. The great part of being a woman in an almost all guys' group is that I don't have to unpack or pack my car; however, as the only woman with a leadership role they expect me to cook! I wouldn't have it any other way. I have a great group of guys; they are the best.

Q: What is your vision for the group?

A: We need to educate the public about local Spanish and *Californio* history and recruit re-enactors willing to dress up. I would like to see the group create a "Life of the Soldado" show that can be taken to civic groups or schools. So much emphasis is on Father Serra in 4th grade curriculum; I want to expand that to include the soldados and civilians who are also part of Southland's history. My wish for our annual Anza Day at the San Gabriel Mission in March is to expand to an overnight encampment and provide some stipends for others to join us.

Q: Why are you personally interested in historical re-enactment?

A: I am second generation Mexican-American, and as a native Californian, I was always in love with

the missions and the romance of the rancho period. I loved sharing history with the public. I became a docent at Pio Pico State Historic Park, the Autry, and the Dominguez Rancho Adobe Museum. I am now on the board of the Juan Matias Sanchez Adobe Museum in Montebello. It was my dream to make Pio Pico the "Williamsburg of the West". Anza Day at the San Gabriel Mission is one step to that end. It's not easy; the public knows little about the time

period before statehood, and the neighborhood around San Gabriel Mission has changed. But I won't give up; it's just a new audience to capture.

Kathleen Rabago

By Hale Sargent, Anza Trail

questions and answers



Kathleen Rabago volunteering at Santa Fe Springs Heritage Park, April 2011. When not volunteering, Rabago teaches college study skills to freshmen at Cal State Long Beach.

Q: Why is it important for people to experience the Anza Expedition story?

A: It is about families, just like their families. It's the story of all the overland expeditions coming across the frontier — the Oregon Pioneers, the Mormons, the Workman-Rowland party. They all came west, but here is a group that came north from New Spain. There is the misunderstanding that the Spanish colonial period was just soldiers. Pio Pico's grandparents

(both sides) came with their children — to become the founding families, land owners and governors of California! They were a very courageous people to cross the desert wilderness. And finally, families bring traditions too — dance, music, faith, and foods!

Learn more about Soldados y Californios de SoCal at <http://soldadoscalifornios.webs.com>.



Tumacácori

The Preservation History Of

National Historical Park

By Jeremy M. Moss, Tumacácori NHP

As a historic Spanish colonial site in the borderlands of Arizona and Sonora, the story of San Jose de Tumacácori is woven into the story of the Anza Trail. Preserving one helps preserve the other. The preservation history of Tumacácori mirrors the development of historic preservation in the U.S., offering insights into the crafting of modern preservation philosophy.

President Theodore Roosevelt designated San Jose de Tumacácori a national monument on September 15, 1908, a ten-acre site born of the historic church's significance and public concern over treasure hunting and vandalism. By 1990, Tumacácori, along with the two associated adobe mission sites of Calabazas and Guevavi, became a National Historical Park, and today the park has grown to 356 acres, including a one-mile stretch of riparian habitat along the Santa Cruz River.

Tumacácori was among the first national monuments to protect historically significant earthen architecture. Earthen structures were generally ignored until 1889, when Congress appropriated \$2,000 to protect the Casa Grande ruins, the first funding ever allocated for historic preservation.

Charles Peterson, an early preservationist who visited Tumacácori, wrote that the church had been used as a "bat roost, school house, bootlegger's joint and a shelter for lonely cows, [but] this old monument is a real treasure and too much loving care cannot be put

into the study of its history and physical condition, past and present."

In the 1920s, Frank "Boss" Pinkley and A.S. Noon became the first to conduct historic preservation treatments at Tumacácori, restoring portions of the church including the roof and façade pediment.

Pinkley crafted a philosophy that is now a standard for preservation work: follow the original construction techniques as close as possible and use similar or "in-kind" materials and techniques.

But the 1930s brought a significant change in preservation philosophy at Tumacácori. Portland cement became popular, followed by synthetic nontraditional materials like ethyl silicate and polyvinyl acetate sprays. Synthetics lost favor by the 1960s, but Portland cement continued to be used until the late 1970s, when

much of it was removed. Cement had exacerbated moisture conditions, causing loss of original fabric.

Preservation at Tumacácori has now come full circle. For the past 30 years, the preservation program has been grounded in the use of traditional materials and methods, much like "Boss" Pinkley advocated in the 1920s. Through increased formal monitoring and documentation, and the continued use of traditional materials and techniques, we can preserve the mission churches for future generations without damaging the historic integrity of the buildings.





Social Media

Enjoy this excerpt from a photo essay by Anza Trail Seasonal Ranger Diane Barr. See the full essay on our Flickr page: www.flickr.com/photos/AnzaTrailNPS

YouTube



Follow us on social media and experience more of the Anza Trail:
[Facebook.com/AnzaTrailNPS](https://www.facebook.com/AnzaTrailNPS), [Twitter.com/AnzaTrailNPS](https://twitter.com/AnzaTrailNPS)

My Year on the Trail

by Diane Barr, Anza Trail



For the last five summers I have worked full time for the Anza Trail in San Juan Bautista, Calif. As locals learned of my “other” job they asked me to speak during the school year. Though most of my work is still done during those eight weeks in the summer, now I am pleased to be able to tell the Anza story in any season. Here are some highlights of my last year:



May: Anza Trail Car Ride

Now a segment of Anza Trail, Old Stagecoach Road connects the Salinas Valley to the Santa Clara Valley over the hills of the Gabilan Mountains. Instead of stagecoaches, 35 vintage cars participated in the San Benito County Parks and Recreation sponsored Anza Trail Car Ride. One Saturday in May the Anza Trail took a step back in time as the antique cars traversed the normally gated portion of the road-turned-trail in San Benito County.

June: Anza Goes to School



I conducted an “Anza School” with summer migrant school students in Hollister with interactive stations of Anza period clothing, oak leaf tracers, and a hands-on touch table including a horse hair rope, rabbit pelts, and pieces of tule.



What I noticed on the trail: everyone can be inspired by nature.



The Lifeways of the Settlers of San Francisco

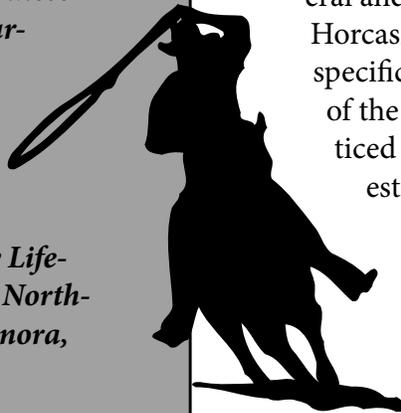
In 1776, an enterpid group of families arrived at San Francisco Bay to start a new life. We know the route they took to get there. We know most of their names. But how well do we really know these settlers? What were their beliefs? What would they have done for fun? What did they like to eat? How did they wash their clothes?

A research team at the University of Arizona School of Anthropology has asked these questions, and has produced a detailed portrait of the culture and knowledge — the lifeways — these settlers carried with them on their journey to San Francisco.

The researchers included Dr. Richard Stoffle and the late Dr. Henry Dobyns. Here we excerpt their report, “Analyzing 18th Century Lifeways of Anza Expedition Members in Northwestern Sinaloa and Southwestern Sonora, Mexico”.

Read the entire 470-page report, including footnotes removed from the excerpt below, on the Anza Trail website: www.nps.gov/JUBA

While in the United States Euro-American settlement is generally viewed as progressing from east to west, Spanish and Mexican settlement of the southwest moved from south to north. Research on the Anza Expedition has generally focused on the end of the trail, the community of San Francisco, rather than on the beginning of the trail in Sinaloa and Sonora, Mexico. This research project looks to remedy (in part) this situation by gathering data on the culture and lifeways of Anza Expedition members in Sinaloa and Sonora prior to their arrival in California.



The region in northern New Spain that most California settlers came from is relatively small. The journals of Juan Bautista de Anza and Father Pedro Font, the 1790 Spanish California census, and other documents give specific locations of origin of the settlers that were recruited for California. Information on 18th century lifeways in Sonora and Sinaloa has been found in a variety of documents, including administrative records, church records, journals, diaries, and letters. Mexican society in some small communities in this region today is relatively conservative in general and due to the small size of San Miguel de Horcasitas and its subsistence oriented economy specifically, many traditions that were likely part of the Anza settler’s backgrounds are still practiced today. This project examines the broadest range of traditional institutions, which include such areas as material culture; farming and herding; trades and crafts; food preparation; medicinal and herbal practices; family traditions; stories, myths and legends; religious practices; festivals and holidays; and social structure. This information serves as a baseline against which to assess the acculturation of California society as it changed from its Spanish and Indian roots. This study thus provides a richer interpretation of the Anza Expedition itself and the cultural background of the participating colonists.

How Spanish Sonorans Relaxed and Enjoyed Themselves

Rodeo

Although the settlers close-herded their cattle, some animals evaded cowboy vigilance and escaped into



the open range. Consequently livestock owners with adjacent ranches joined together, usually annually, for a rodeo in the classic sense – calf gathering and branding to establish ownership. Skill contests not infrequently accompanied rodeos – calf and steer roping, horse foreleg roping, etc. Bets went with the action...

Animal fighting

Many sixteenth-century Europeans enjoyed watching wild animals and birds fight to the death. In England, spectators scampered to bull and bear baiting matches. The first printed map of London, executed in 1574, showed the bull and bear baiting facilities in Southwark. The English metropolis set the example to the rest of the country, a pattern repeated in Spain and especially in Mexico City in New Spain.

Spaniards brought with them to the Americas a strong sentimental attachment to several sorts of conflict between animals, but especially the conflict between man and bull... The most elegant expression of commercialized bull fighting in New Spain was, of course, the huge bull ring in Mexico City, with its capacity of thousands of spectators. Bull fighters in provincial Sonora lacked the professional polish of Mexico City matadors and picadors. Provincial amateur bull fighters presumably compensated for their lack of finesse by abundance of enthusiasm.

Like bull fights, urban dog and cock fights took place in special arenas. In provincial Sonora, cock and dog pits lacked the elegance of those in colonial cities. Indeed, provincial bull fights were not infrequently improvised affairs.

Colonial Spaniards had a lurking love for such barbaric sports as bull and cock fighting. The predilection of the population of New Spain for cockfighting allowed the royal government to gain significant income from this sport. After 1727,

the government sold monopolies of cockfighting to individuals in the various urban settlements. By that time, cockfighting was characterized as an immemorial custom of the country. Having failed to suppress cockfighting as a public vice, the King attempted to regulate it. Royal rules stipulated that fighting should not start before 1 p.m. Miners and slaves should not attend. Royal officials should preside (to discourage extravagant wagering).

One aspect of Mexican cowboy subculture was roping bears. This practice may have traveled to Upper California with the founders of San Francisco. Trapper-trader James O. Pattie claimed to have witnessed there combined bull and bear baiting contests.

Playing Cards

Arguably the most pervasive and important recreational activity in New Spain, including rural Sonora, was playing cards. So widespread was card playing that the crown monopolized the production of cards, and card sales provided a significant portion of the royal income.

One of the reforms Inspector General José de Gálvez instituted in Mexico City was to expand the royal playing card monopoly like the tobacco monopoly. Gálvez fixed the price of playing cards at 12 reales per pack, and decreed measures to prevent counterfeiting. The colonial government paid military garrisons some cash, so that soldiers handled more coins than most Sonorans. They put coins in their pockets, not in order to purchase provisions or clothing, but in order to wager on their card games, a recreation very common among them.

Late in the nineteenth century, Monte was the favorite game throughout Mexico and Spanish America. Played with a 40 card deck, Monte was ideal for wagering. Monte probably was the common card game among the founders of San Francisco.





Tubac Presidio State Historic Park To Tumacácori National Historical Park

By Steven Ross, Anza Trail



This premier section of the Anza Trail connects two significant historic sites. Anza was the Commander of the Presidio de San Ignacio de Tubac from 1760-1776, and the nearby San José de Tumacácori mission, established by father Francisco Kino in 1691, was also in operation at the time. Anza and the colonists departed the Tubac presidio on October 23, 1775, for their pioneering journey to Alta California. The trail follows the Santa Cruz River through a lush cottonwood-willow riparian forest and mesquite bosque. Due to the presence of water, the river corridor supports a high diversity of plant and bird species within the arid Sonoran Desert region.

TRAILHEAD DIRECTIONS AND ROUTE:

This approximately 4-mile hike is best experienced as a one way trip with a car shuttle between trailheads located at the Tubac Presidio State Historic Park and Tumacácori National Historical Park. The Tubac trailhead is adjacent to the historic park at the intersection of Burruel Street and Tubac Road. In Tumacácori, the trailhead is located north of the visitor center parking lot, adjacent to the East Frontage Road. The trail travels through the Tubac

Presidio SHP and adjacent to a residential neighborhood and then along the Santa Cruz River and to Tumacácori NHP. The trail generally follows the river and makes two crossings on foot bridges. Several ramadas along the trail provide shade and include a wealth of interpretive information about the Anza expedition and cultural and natural resources along the Santa Cruz River. The trail is maintained by volunteers from Anza Trail Coalition of Arizona.

TRAIL CONDITIONS/HAZARDS:

This natural surface (dirt and sand) trail is relatively easy to follow due to the numerous Anza trail signs along the route. With the use of a trail map, trail junctions, ramadas and gates help to orient one's location along the route. Be sure to carry plenty of water and keep an eye out for rattlesnakes on hot days. Bring a pair of binoculars to seek out the many bird species present along the river.

EVENTS AND ATTRACTIONS:

The Anza expedition comes alive in Tubac each October during Anza Days. Both Tubac SHP and Tumacácori NHP interpret Spanish colonial period and the Anza expedition.

Would you like to feaure your favorite section of the Anza Trail?

Please send your ideas to:
Steven_Ross@nps.gov



Tubac to Tumacácori

Juan Bautista de Anza
National Historic Trail



Trail Uses

This segment of the Anza Trail is rustic and may be difficult to navigate depending on the season. Foot bridges are designed to lift and swing during the monsoon season, so there are times after heavy rain that the trail is a wet crossing.

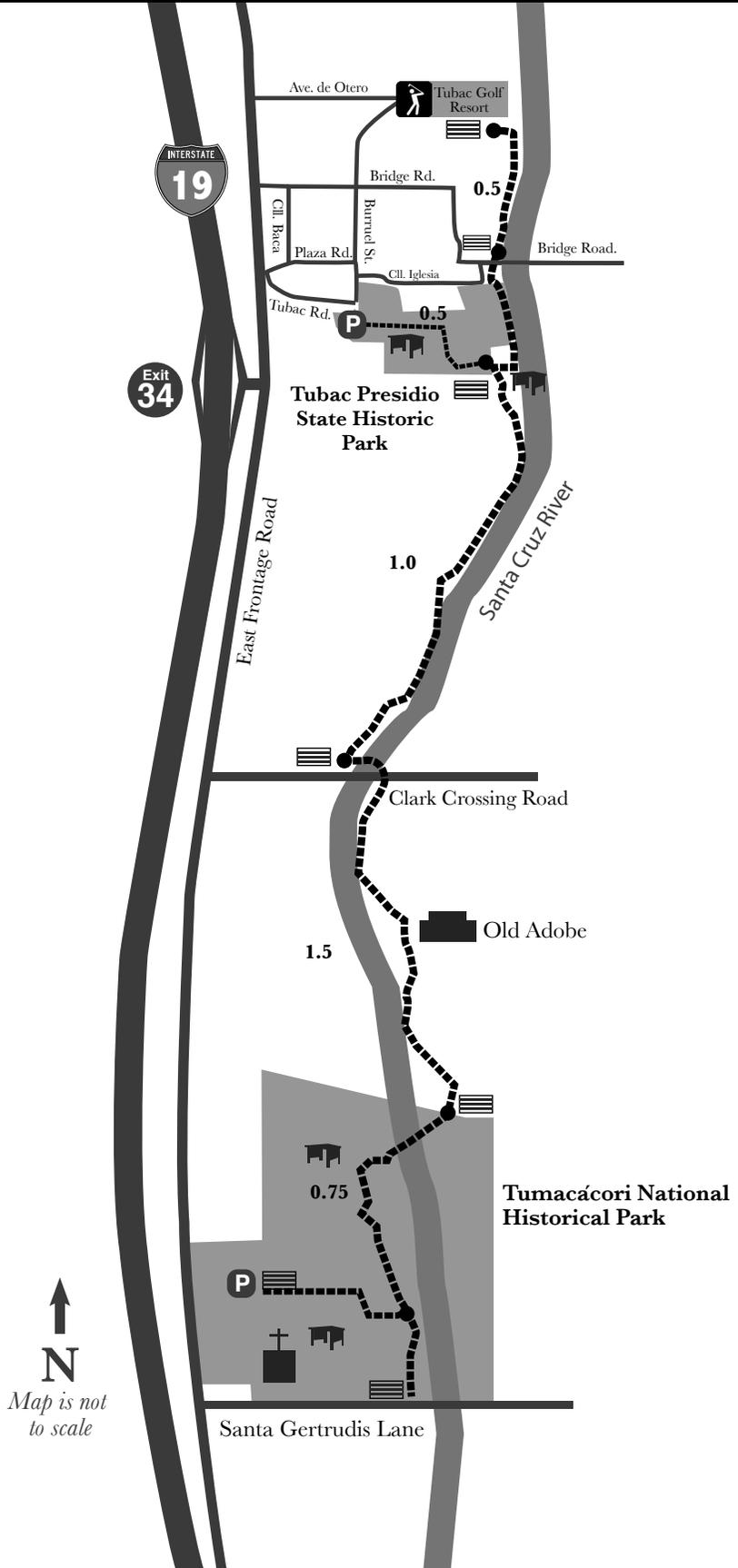
This trail passes through private property by public easment. Please leave gates as you find them unless otherwise posted.

Carry and drink plenty of water

On this segment: Hiking, Bicycling & Equestrian. The Anza Trail is a non-motorized trail. Bicycles are not permitted in Tumacácori NHP.

Legend

- Gate
- Parking/Trailhead
- Ramada
- Trail
- Road
- 1.0 ● Distance between points (miles)





Don Kucera *Receives Archaeological Award*



G. Donald Kucera, left, receiving the Stoner Award from Richard Lange, archaeologist with the Arizona State Museum (Credit: Don Kucera)

Congratulations to Don Kucera, recipient of the Arizona Archaeological and Historical Society's 2012 Victor R. Stoner Award, given for outstanding contributions to public archaeology or historic preservation. Kucera currently serves as state vice-president of interpretation for the Anza Trail Coalition of Arizona. He has been an advocate for the Anza Trail in Pima County for more than 20 years, in addition to his work with numerous Southwest preservation and conservation organizations, including the Amerind Foundation, Arizona Native Plants Society, the Arizona-Sonora Desert Museum, and many more. In 2003, the National Park Service presented Don with an award for outstanding contributions to the Juan Bautista de Anza National Historic Trail. We are happy to see his accolades continue!

Meet the Anza Trail Foundation

In Los Angeles on October 22nd

The Anza Trail Foundation will hold its annual board meeting at the Los Angeles River Center in October. The foundation invites all Anza Trail supporters to attend a special presentation and dinner on:

Monday, Oct. 22

4:30 p.m.: Hear an update about the Web de Anza project with Dr. Lynne Anderson to learn about the future for this invaluable web resource (<http://anza.uoregon.edu>). The meeting will take place at the LA River Center, Los Feliz Conference Room, 570 West Avenue 26, Los Angeles, CA 90065

6:30 p.m.: No-host dinner at Gus's BBQ, 808 Fair Oaks Ave., South Pasadena, CA 91030

For detailed information and to reserve your spot at the meeting and/or dinner please contact Rich Rojas at ricro77@hotmail.com.

Noticias de Anza: Sharing Anza Trail News & History

Noticias de Anza is a free quarterly publication of the National Park Service. Unless otherwise noted, all articles and images are in the public domain and may be used by any interested party.

Submission Deadlines

- March 1 for April issue
- June 1 for July issue
- September 1 for October issue
- December 1 for January issue

Articles and photographs from the public are encouraged.
E-mail submissions to: Hale_Sargent@nps.gov.

The Juan Bautista de Anza National Historic Trail commemorates, protects, marks, and interprets the route traveled by Juan Bautista de Anza in 1775 and 1776 to bring settlers to the edge of the Spanish frontier, and establish a mission and presidio in present-day San Francisco. The trail route extends 1,200 miles in the United States and 600 miles in Mexico.



ANUNCIOS

October: Anza Days in Southern Arizona

Ongoing (Sept. - Dec.) **Santa Cruz River Valley: Anza Viaje Treasure Hunt**
A geocaching activity to locate 100 "treasure" sites in honor of Arizona's 100th birthday. For details, visit www.anzadays.com

Saturday 10/6 **Nogales: Sunset Fandango in Celebration of Anza Days, 6PM - 9PM**
Las Lagunas, Country Club Drive across from St. Andrews Episcopal Church

Featuring a re-enactment campsite, including period tent, animals, tortilla making, hot chocolate, and a campfire. Donation at the door appreciated.
Contact: Arlyn Johnson, 520-860-0418, or Maria Murrieta, 520-287-7051

Saturday 10/13 **Tucson: Living History Festival & Exhibit Opening, 10AM - 3PM**
Tucson Presidio, 133 W Washington St., 520-837-8119

Sample Spanish Colonial food, listen to stories of old Tucson, and learn period crafts. At noon, celebrate the opening of the exhibit "Symbols of Our Mexican Past," featuring artifacts from our Mexican-American history.

Saturday 10/20 **Tubac & Tumacácori: Anza Days 2012**

8AM: Anza Trail Fun Run/5K (early registration by Oct. 12 at active.com)

10AM: Tumacácori NHP, 1891 East Frontage Rd., 520-398-2341
Anza Day Mass; Participants are invited, but not required, to wear Spanish style clothing like that which would have been worn around the turn of the 19th century. A re-enactment ride to Tubac by Spanish-attired soldiers leaves from the church immediately following the mass.

10AM - 4PM: Tubac Presidio SHP, One Burruel St., 520-398-2252
Anza Days in Tubac; A morning parade through the village led by Col. Anza, entertainment throughout the day, food vendors, and living history.

December

Saturday 12/1 - **La Fiesta de Tumacácori:** A two-day cultural fiesta
Sunday 12/2 Tumacácori National Historical Park, 1891 East Frontage Rd., 520-398-2341

To subscribe to the monthly Anza Trail e-News for additional events, email hale_sargent@nps.gov.

Noticias de Anza

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*Quartely Newsletter of The
Juan Bautista de Anza
National Historic Trail*



One of Thirty National Trails.
A Millennium Trail.

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Find this newsletter online!
www.nps.gov/juba/parknews

The National Park Service cares for the special places saved by the American people so that all may experience our heritage.

View From the Trail



Amigos de Anza ride in the Fourth of July parade in Clayton, Calif., hometown of the late George Cardinet, whose advocacy helped establish the Juan Bautista de Anza National Historic Trail. (Credit: Nancy Dupont)