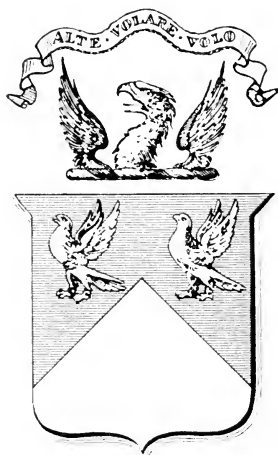




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**THE EARLY EXPLORATIONS OF  
FATHER GARCÉS ON THE  
PACIFIC SLOPE**

By  
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REPRINTED FROM "THE PACIFIC OCEAN IN HISTORY"  
BY H. MORSE STEPHENS AND HERBERT E. BOLTON.  
THE MACMILLAN COMPANY, PUBLISHERS, NEW YORK

HENRY MORSE STEPHENS

## THE EARLY EXPLORATIONS OF FATHER GARCÉS ON THE PACIFIC SLOPE

HERBERT E. BOLTON

IT is the popular opinion in the country at large, inculcated by uninformed writers of school histories, that Spanish activities within the present limits of the United States reached their climax with the founding of St. Augustine and Santa Fé. The fact is, however, that from 1519 to the opening of the nineteenth century, Spain continued steadily to extend her frontiers northward, and that the last third of the eighteenth century was a period of as great advance as any other of equal length after the death of Cortés. This activity involved not only the founding of new missions and settlements and the occupation of new military outposts, but embraced also an extensive series of explorations, quite as vast and important for territory now within the United States as the earlier expeditions.

Before the end of the sixteenth century Spanish settlement spread northward from the West Indies into Florida, and in northern Mexico to a line roughly drawn from the mouth of the Rio Grande, through Cerralvo, Parral, and San Juan de Sinaloa. In the course of the seventeenth century and the first half of the eighteenth, the wide interstices were filled in, and another tier of provinces was carved out in the north — New Mexico, Coahuila, Texas, Nuevo Santander, Sonora, and Baja California — a series of jurisdictions extending from the Pacific Ocean nearly to the middle of the present state of Louisiana.

In the course of this work of frontier colonization, the country which had been hurriedly run over in the early sixteenth century was gradually reexplored in greater detail. On the northern borders Kino reached the Gila, Keller and Sedelmayr crossed it, Castillo and Guadalajara reconnoitered the middle Colorado of Texas, Oñate crossed the Arkansas, Villazur reached the North

Platte, and Bustamante y Tagle went well down the Arkansas, while the whole southeastern quarter of Texas, east of Eagle Pass and south of San Sabá, was quite thoroughly explored.

But as late as 1769 the interior of Alta California was practically unknown, the California coast had not been run by a recorded exploration since Vizcaíno, the Utah Basin was all but untrod by white man, the trail from Santa Fé to the Missouri had been little used by Spaniards since 1720, the whole northern half of Texas was almost unknown to recorded exploration, and direct communication had never been established between Santa Fé and San Antonio, or between El Paso and San Antonio. To retrace these forgotten trails on the borders of the settled portions of New Spain, and to push far beyond the borders by water to Alaska, and by the land to the Sacramento, the San Joaquín, the Utah Basin, and even to the upper waters of the Missouri, was the exploratory work of the Spaniards in the later eighteenth century.

One of the noteworthy figures in this work was Fray Francisco Hermenegildo Garcés, a Franciscan missionary of the College of Santa Cruz de Querétaro. After the expulsion of the Jesuits from Pimería Alta in 1767, fourteen Querétarans were sent to take their places. Among them was Father Garcés, who was assigned to the mission of San Xavier del Bac, then and still standing nine miles south of Tucson. It was his position at this northernmost outpost, combined with his rare personal qualities, that brought him into prominence in the new wave of frontier advance. His principal contributions to the explorations of the period were (1) to reopen the trails made by Kino, Keller, and Sedelmayr, to the Gila and through the Papaguería, (2) to serve as pathfinder across the Yuma and Colorado deserts, and as guide for Anza to the foot of the San Jacinto Mountains, when he led the first overland expedition from Sonora to California, and (3) to discover a way from Yuma to New Mexico, and across the Mojave desert to Los Angeles and the Tulares, and between these two points by way of the Tejón Pass. Altogether, his pathfinding, accomplished without the aid of a single white man, covered more than a thousand miles of untrod trails, and furnished an example of physical endurance and human courage that have rarely been excelled.

But the place of Garcés in southwestern exploration in general has been well established through the scholarly work of Dr. Coues, and he needs no eulogy from me. The occasion for reopening the subject arises from the discovery of much new material regarding Garcés since Coues published the diary of 1775 in 1900. No attempt will be made to do over again what Coues has done so well; and the emphasis of this paper will be directed to the three following points: (1) Recent accessions to original manuscript materials relating to the early explorations of Father Garcés. (2) The new light shed by these materials upon Garcés's early explorations in general, and upon his journey of 1771 in particular, and, (3) The importance of Garcés in the opening of an overland route to Los Angeles.

Up to the present our knowledge of the explorations of Father Garcés has been confined almost wholly to what is contained in Arricivita's *Crónica Apostólica* and the diary of the fifth and last expedition — that edited by Coues. For the fourth expedition, made with Anza, Bancroft had access to an abridgment of a diary made by Anza, and Eldredge had Anza's diary in one of its completer forms. For the first four expeditions the sole guide of Coues was what is contained in Arricivita and the summary of Anza's diary given by Bancroft.

In addition to Arricivita and the Anza diary of 1774, known to Bancroft and Eldredge, and the diary of the fifth expedition (1775–1776), we now have, from the Mexican archives, the following manuscript materials:

- (a) Diary by Garcés of his expedition of 1770.<sup>1</sup>
- (b) Diary by Garcés of his expedition of 1771.<sup>2</sup>
- (c) Diary by Garcés of his expedition of 1774.<sup>3</sup>
- (d) Diaries of the 1774 expedition by Anza and Father Juan Díaz.<sup>4</sup>

<sup>1</sup> *Diario que se ha formado por el Viage hecho á el Río Gila quando los Yndios Pimas Gileños me llamaron á fin de que baptisase sus hijos que estaban enfermos del Sarampion.*

<sup>2</sup> *Diario que se ha formado con la ocasion de la entrada que hize a los vecinos Gentiles.*

<sup>3</sup> *Diario de la entrada que se practica de orden del Ex<sup>mo</sup> Sr. Vi Rey Dn. Antonio Maria Bucarely y Ursua producida en Junta de Guerra i real acienda á fin de abrir camino por los rios Gila y Colorado para los nuebos establecimientos de San Diego y Monte Rey, etc.*

<sup>4</sup> *Diario, que forma el Padre Fr. Juan Diaz Missionero Appco. del Colegio de la Sta Cruz de Queretaro, en el viage, que hace en compañia del R. P. Fr. Fran<sup>co</sup> Garces*

(e) A summary by Garcés of his first four expeditions.<sup>1</sup>

(f) A special ethnological report by Garcés based on the fifth expedition, and supplementary to the diary edited by Coues.<sup>2</sup>

(g) A great quantity of correspondence of Garcés, Anza, Díaz, and others, relating to the general question of northward expansion from Sonora between 1768 and 1776, of which Garcés's explorations formed a part.

All of this new material referred to was discovered in the archives of Mexico by the present writer between the years 1903 and 1908. Much of it was made available through the present writer to Richman for use in his history of California; but Mr. Richman's study of the work of Garcés was so incidental that, practically speaking, the materials thus far have not been utilized for the purpose in question.<sup>3</sup>

As I have stated, for the first three expeditions of Garcés — those of 1768, 1770, and 1771 — Arricivita has been our sole guide. Regarding the first, he made it known that Garcés went west and north through the Papaguería to a village on the Gila, but did not indicate what or where the village was. Coues inferred from what Arricivita states that the ranchería visited on the Gila was a Pápago village. But we now know, from the diary of 1770, that the ranchería was the Pima village of Pitiaque, a short distance below Casa Grande, and was the village of the head chief of the Pimas.

Regarding the route and the extent of Garcés's expedition to the Gila in 1770, Coues was able only to conjecture that it extended to some point below modern Sacatón. But from the diary we are now able to fix the precise limits, both where he struck and where he left the Gila, as well as the names and locations of most of the places visited between these points. Garcés reached the Gila at Pitac, just below Casa Grande. From there he passed through Pitiaque, Saboy, Uturituc and Napcut, before reaching Salt

*para abrir camino desde la Provincia de la Sonora á la California Septentrional, y puerto de Monterrey por los Rios y Colorado, etc.*

<sup>1</sup> *Copia de las noticias sacadas, y remitidas por el Pe. Predicador Fr Francº Garcés de los Diarios que ha formado en las quatro entradas practicadas desde el año de 68 hasta el presente de 75 á la frontera septentrinal de los Gentiles de Nueva España.*

<sup>2</sup> Report by Father Garcés to Fray Diego Ximénez, in *Copia de barios Papeles del R. P. Fr Francº Garcés, Misionero en la Pimeria alta.*

<sup>3</sup> They are being utilized by Professor Charles E. Chapman for his forthcoming work, *The Founding of Spanish California.*



River; and below that stream through Suta Queson, around the Gila Bend through Tucabi and Ogiatogia to San Simón y Judas de Uparsoitac, at the western elbow of the Great Bend of the Gila. From there he returned southeast to San Xavier, "travelling half lost" among the Pápago villages.

Such in briefest *résumé* is the light shed by the new documents on the first two expeditions of Father Garcés. Much more important, as a step toward California, than either of the foregoing expeditions, was that of 1771; and much more considerable is the new light shed upon it by our new materials. Of this expedition Arricivita, though he had a diary, gave a most confused account, and Coues added strangely to the confusion. Neither they nor any one else has hitherto shown that Garcés was the first white man to succeed in crossing the Colorado desert over which Anza made his way in 1774. Bancroft was not even sure whether Garcés crossed the Colorado River or not; Coues was convinced that he crossed the Colorado, but was completely at sea as to his itinerary.

So badly indeed has this expedition been treated, and so little has its importance been recognized, that nothing will serve, even in a twenty-minute paper, short of a general restatement. A mere correction or supplement here and there, as in the case of the earlier journeys, will not suffice.

The first two expeditions had been made for missionary purposes, and with a view to extending the missionary frontier to the Gila. Garcés's enthusiastic reports had much to do with advancing the project in Mexico, and he was soon given to understand that its success was certain. Consequently, he undertook another expedition, to search for the best sites for the new establishments and to prepare the heathen for the coming of the friars.

Leaving mission San Xavier in charge of a supernumerary, on August 8, 1771, with one horse and three Indian guides, he journeyed west. The first stage of the journey was through the Papaguería to Sonóita, a deserted outpost which had been established by Kino in 1699, and abandoned as a result of a massacre in 1750. On the way he passed through Ca Cowista, Pipia, Aiti, El Camoqui, Estojavabi, Cubba, El Aquitum, and Zonai. It had been the principal purpose of Garcés to go to the Gila Pimas, but

at Cubba he heard that the Yumas were friends of the western Pápagos; and since he had promised while on the Gila to go to see the Yumas, and since the Pimas were hostile to that tribe, he concluded that this was his opportunity to make them a visit.

The Indians at Sonóita raised objections to his passing on, but these were overcome, Garcés says, "by means of divine providence, the good will of the governor, and my firmness and tenacity"; and leaving his mission Indians and apparatus for saying mass at Sonóita, on August 17 he again set out for the west.

To the foot of the Gila range he was still on a known road, for it had been travelled several times by Father Kino. But it was a terrible trail, none the less — a forbidding, waterless desert, which has since become the graveyard of scores of travellers who have died of thirst, because they lacked the skill and endurance of a Kino or a Garcés. Its terrors have justly given it the name of Camino del Diablo, or Devil's highway.

After passing Tinajas Altas, the tanks in the mountain top discovered by Kino, instead of turning north along the eastern flank of the Gila range, as Kino had always done,<sup>1</sup> Garcés passed the range and headed west over an unknown desert along the sand dunes near the present international boundary, planning to go directly to the Colorado. But, being met by some Pimas, he was induced by them to go first to the Gila. Accordingly, on the 21st he turned north and on the 23d reached the Gila, about ten leagues above its mouth, and east of the Gila range, which he evidently crossed on the way. Turning down the river he went through the Narrows, passed the Noragua village below, and at ten o'clock at night arrived at the Yumas, opposite the junction.

From this point, it is clear, Garcés was much confused as to his whereabouts, and Arriçivita and Coues were equally confused. Though Garcés was now near the junction of the Gila and the Colorado, he did not know it, and for many days he continued down stream thinking he was on the Gila, and looking for the Colorado. While on his next journey, in 1774, he discovered his mistake, and confessed it, both in his diary and his *Noticias*. His reason for making the mistake, he says, was "because in those

<sup>1</sup> According to Ortega, Fatuher Sedelmayr in 1750 returned from the lower Colorado to Sonóita across the Yuma Desert (*Hist. del Nayarit*, 452-453).

days there had been such heavy rains, the like of which had not been seen for many years, that the Gila was greatly swollen," consequently when he reached the Colorado he saw no increase in the size of the stream he was following.

Next day the principal chief of the region, with a great throng, came across the river with presents, and offered to accompany Garcés on his journey and back to his mission. This chief was Ollyquotquiebe, the Yuma later known as Salvador Palma, and a prominent figure in the next decade's history. But in his diary Garcés calls him a Pima, Arricivita so records him, and others have followed suit; the consequence is that Palma has been first introduced into history in 1774, in connection with the Anza expedition, instead of in 1771, when he became known to Garcés. But in his *Noticias* Garcés corrects this error as well as the foregoing.

There will be no space for relating the incidents of Garcés's journey from this point, and I must be content merely to indicate his route. He asked to be taken to the Colorado, and twice the chief took him thither, and down the river to San Pablo (Pilot Knob), but, as he had missed the junction, and as the stream looked no larger than before, Garcés refused to believe what was told him. "I did not recognize the fact," he says in his *Noticias*, "that I was travelling along the banks of the Colorado, nor would I believe, in view of the many lies which I have noted in the Indians, that those further down were their enemies. But [later] I learned both of these facts."

The Indians tried to dissuade him from going below, among their enemies, and on the third day the chief deserted him. Three times Garcés set out, alone or with guides who deserted, and three times he was forced to return to the Yumas at San Pablo opposite Pilot Knob.

Finally, on September 1, he set out a fourth time, and on the fourth of the month was at a village which he named Santa Rosa. It was visited again by Garcés in 1774 and in 1775; and from the three diaries we are able to fix its location as about at Ogden's Landing.

In the course of the next twelve days Garcés toiled on under extreme difficulty, and reached the mouth of the Colorado River

at tidewater, near Heintzelman's Point. On the fifth he started south from Santa Rosa, got lost, and went close to the river. On the sixth he ascended a hill forming a sort of a plain overlooking the river bottom, then went to the river and camped. On the seventh and eighth he made little progress because of lagoons and swamps. On the ninth he was where the river turns west, but was forced to go east to get round the lagoons. During the next four days he was so hindered by lagoons and mud that on the thirteenth he decided to turn back to the nearest watering place, give his horse two days' rest, and then make a final try for the sea and the Quiquimas, a tribe living below the Yumas. Travelling northward all night, at daybreak he stopped, when his horse ran away, maddened by hunger and thirst. Giving the animal up for lost, Garcés travelled north on foot all day, but at night, by good luck, his horse appeared on the scene by another route.

We are now in a position to see how confused Arricivita and Coues were in regard to Garcés's course up to this point. On the basis of a statement by Arricivita, Coues writes with confidence: "Next day, the 13th, he [Garcés] followed a trail and saw smoke on the other bank; but being unable to cross he continued down the river westward *nearly to the junction of the Gila with the Colorado*,<sup>1</sup> till the *lagunas* and *tulares* prevented his reaching that point, and he turned southward." Coues continues: "At this date Garcés was in the vicinity of Yuma, for the first time in his life. His course down the Gila is easy to trail, as a whole but not in detail. Now that he turns south, we have more difficulty in tracing his movements from the imperfect and somewhat confused account in Arricivita."

Thus, it is clear that Coues supposed Garcés to have been descending the Gila all the time from August 23 to September 13 — over three weeks — and he says his route "is easy to trail, as a whole." We have seen, however, that Garcés was on the Gila but one day, August 23, when he reached the junction, and that on September 13, when Coues thinks he reached the Colorado, he had been on that stream for three weeks and was now near its mouth. Garcés, however, was himself laboring under the same

<sup>1</sup> The italics are mine.

error, and confessed it later in his *Noticias*, wherein he wrote: "I afterward learned with certainty that from the morning of the 24th till I left the Yumas, which was on the 14th or 15th of October, I was on the banks of the Río Colorado and in its vicinity." The ease with which Coues followed Garcés for three weeks down the Gila when he was in reality on another stream indicates that he was not looking for trouble.

To resume Garcés's journey. Having recovered his horse, on the 15th he retraced his steps toward the south. Next morning, the 16th, he encountered some Cajuenche Indians, from across the river, fishing in the lagoons. They took him to their camp, fed him, guided him to the river three leagues away, made two rafts, and carried him, horse, and baggage, across the stream, to a large settlement, which he called Las Llagas de San Francisco, in honor of the day, September 17, a part of which he spent there. This settlement, Las Llagas de San Francisco, was the traveller's farthest point south, and from the diary of 1775, when Garcés again visited the place, it was clearly at the head of tidewater, near Heintzelman's Point.

The next stage of the journey of Father Garcés was north-westward, parallel with the Cócopa Mountains, to and beyond San Jacome, his last base of operations before returning to the Yumas at Pilot Knob. For this portion of the route we have (besides the diary of 1771, the *Noticias*, and Arricivita) the diaries of 1774, which enable us to fix several points of the route with approximate precision. Of these points the cardinal ones are Cerro Prieto, San Jacome, Santa Rosa de las Laxas, El Rosario, and Santa Olalla. It must be remembered that Garcés was lost, thought the stream he had crossed was the Gila, and was constantly looking for the Colorado, as well as for new tribes.

On the night of the 16th he was "entertained" at Las Llagas by a powwow which kept him awake all night. On the 17th he set out west with guides to find the Colorado, but they deserted. Camping out alone, he continued on the 18th through *tulares* and swamps to a place near the Sierra, where he saw seabirds. But on the 18th he returned, perforce, to Las Llagas.

Here the Indians offered to guide him back to his mission by way of the sand dunes along the gulf. But he insisted on going

on to find the Colorado, unaware that it was this which he had crossed. He set out westward, but "the guide obstinately turned north," and on the 21st he reached a large lagoon, many leagues in length, over which Gárces was towed on a raft, and which he called San Matheo. From Laguna de San Matheo he went three leagues to another large lagoon or bayou, near the Sierra, then returned. Continuing on the 22d up the west bank of Laguna de San Matheo, with the Sierra on his left, on the 23d he passed a black mountain (Cerro Prieto) standing alone, near a dirty, salty arroyo, with a deep bed, which he called San Lino. On the 24th he visited a village called La Merced, to the southwest, and on the 25th returned to San Jacome, near the arroyo and the black mountain.

The approximate location of San Jacome, Garcés's last base of operations westward and northward, is clear. It is evident from the foregoing that since leaving Las Llagas he had travelled parallel with the Cócopa Mountains. It is unsafe to pin one's faith to the shifting lakes and bayous of the Colorado flood plain, but the lake which he crossed on a raft corresponds well with Lake Jululu, sometimes wet and sometimes dry. Arroyo San Lino was clearly New River: the lone black mountain was Cerro Prieto, near the same stream, and still bearing the name which Garcés gave it. San Jacome, therefore, is fixed by Garcés's diary as near the New River and Cerro Prieto, and here its deserted site was found by the Anza expedition in 1774.

From San Jacome as a base, Garcés now worked westward and northward several days. Before he set out he was given clear reports of the Spaniards seven days away, at San Diego, and saw Indians who had visited them. He was also told of Indians near a large body of water, three days west and beyond the Sierra, and he determined to find them. The people, or the water, or both, he was not sure which, were called Maqueque, or Maquete.

On the 26th he went west with guides, who deserted when he refused to go northeast to find water. "But," says Garcés, "the scarcity of water did not bother me, since I thought the Colorado River must be very near, because I was near a sierra to the west." He continued alone to the mountain, therefore, but finding

no water was forced to return to San Jacome, travelling during the night and part of the next day.

On the 28th he set out again to find the Maqueques, and travelled northwest all day and all night over a dry, level plain, absolutely without water. At daybreak he found himself in sight of the Sierra Madre, with smaller mountains apart from it. The main range, he said, ran northwest, and then turned southward, almost forming a figure seven (7). Northwest and north of him he saw two openings or passes in the mountains. He had discovered the foot of the San Jacinto Mountains and San Felipe Pass, which led Anza to Mission San Gabriel three years later.

Being in sore straits for water, he dared not try to make the passes nor go further west. He turned east two leagues, therefore, to look for water. Failing to find it, he was forced to retrace his steps to San Jacome, which he reached at noon on the 31st. The inference is that he and his horse had been without water three and one-half days. This may be impossible.

The exact point reached by Garcés on the morning of September 29th may not be determinable; but its approximate location is clear. He had travelled from San Jacome all day and all night over level country, and with a good horse might well have made fifty miles or more. He had gone northwest to a point where the Cócopa Mountains no longer obstructed his view of the Sierra Madre and the two passes. The principal points to be determined, then, are how far north he got, and whether he crossed the Cócopa range, or continued east of it till he passed its northern extremity.

That he did not cross the range is implied in the diary of 1771 itself, and is made clearer from the diaries of the 1774 expedition. That expedition passed San Jacome and Cerro Prieto, and ten leagues beyond crossed the Cócopa Mountains south of Signal Mountain.<sup>1</sup> As soon as the range was passed the large body of water now called Lake Maquata was discovered. Garcés commented on it at length, but gave no hint that he had seen it before. Three days later<sup>2</sup> the expedition reached Pozos de Santa Rosa de

<sup>1</sup> March 5.

<sup>2</sup> March 8.

las Laxas.<sup>1</sup> This is our clue to Garcés's "farthest north," for when he arrived there in 1774 he wrote in his diary: "On my last journey, on September 29, I reached a point about three leagues east of this place." The water called Maqueque, which Garcés tried to reach beyond the Sierra, was doubtless the modern Lake Maquata, which seems to preserve the very name it had then.

The confusion of Coués over the whole matter may be illustrated at this point. He writes: "On the 28th Garcés appears to have been near the mouth of the (Colorado) River, or at any rate near tidewater" for at dawn next day he discovered the Sierra Madre, and saw "a very large gap or opening in the mountains, which he thought was the entrance of the Rio Colorado into the sea." This was the day, it will be remembered, when Garcés discovered the foot of the San Jacintos and San Felipe Pass, a fact which is easily proved by the diaries of 1774 taken together with that of 1771.

Having already consumed my allotted space, I must hasten over the return journey of Father Garcés. After making two more attempts to reach the Maqueques, on October 3 he turned northeast to Santa Olalla, north to Santa Rosa and the sand dunes, thence east and northeast to the Yumas at San Pablo. San Pablo, Santa Olalla, and Santa Rosa are all points passed through by the Anza expedition in 1774, and their approximate location is well established.<sup>2</sup>

At Los Muertos, above San Pablo, he learned that a state of war existed between the Yumas and the Gila tribes, and he decided in consequence to make his way back to Sonóita by way of the lower Colorado. Descending the river on the 12th, he crossed it on the 13th, and spent the day making preparations to pass the horrible desert. On the 14th he continued south, then turned southeast to the sand dunes. On the 17th he struck his outward trail at the foot of the Gila Range. In crossing the Yuma desert by way of the sand dunes he had accomplished a feat which Kino had three times tried in vain.

The significance of this arduous journey, made by a lone man

<sup>1</sup> Wells of Santa Rosa of the flat rocks, which have been identified by Eldredge as Yuba Springs, four miles north of the boundary line.

<sup>2</sup> See Eldredge, *The Beginnings of San Francisco*, I, Ch. IV.



with a single horse, is greater than would appear from a glance at the map. By the time Garcés got back to Caborca he estimated that he had travelled 300 leagues, or 780 miles, not counting the windings. He had crossed the Yuma desert in two places, a feat never before recorded.<sup>1</sup> He had opened a new trail from the head of tidewater to upper California; on his return he had crossed the terrible Colorado desert for a distance of nearly a hundred miles.

The relation of Garcés's undertaking to the Anza expedition and to the opening of an overland route from Sonora to Los Angeles is especially important. In 1769, according to Palou, Anza had offered to undertake the task, but was not encouraged. But the return of Garcés brought the matter to a head. After talking with Garcés, on May 2, 1772, Anza renewed his proposal, using as his principal argument the information which Garcés had acquired. He emphasized the fact (1) that the Indians where Garcés had been, told of white men not far beyond, and whom they had seen; (2) that beyond the Colorado River Garcés had discovered a Sierra Madre, hitherto unseen from the east, but which must be that beyond which was San Diego; (3) that the desert was much narrower than had been supposed, and the difficulties from lack of water therefore much less. "In view of this," he continued, "this Reverend Father and I concluded that the distance to Monte Rey is not so enormous as used to be estimated, and that it will not be impossible to compass it." He closed by requesting that if the plan should be approved Father Garcés might be permitted to go with him.

The viceroy was greatly interested, and he asked Garcés to make a special report and send his diaries. He did so, and they had much to do with securing favor for the project. Approval was given, and, as is well known, early in 1774 Anza made the memorable expedition which opened a route from Sonora to San Gabriel Mission, thence over Portolá's trail to Monterey. Garcés came with Anza as guide, and it is significant that from the foot of the Gila range to the foot of the San Jacintos — all the way across the two terrible deserts — Anza followed approximately the trail which had been made known to white men by the intrepid missionary of San Xavier del Bac.

<sup>1</sup> See note on p. 320.

From the standpoint of mere pathfinding, between San Xavier and Los Angeles, by Anza's route, it would be fair to say that Kino made known the way from San Xavier (near Tucson) to the foot of the Gila range; Garcés across the Yuma and Colorado deserts; and Anza over the California mountains. Of all these stretches the most difficult by far was the Colorado desert.

Such, in brief, are the history and the significance of the early explorations of Father Garcés. The last and greatest one has been made well known by Coues.











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