

## LOST AND FOUND

*Unlike most of the items included in Lost and Found, the following selection is from a previously unpublished source. It consists of an annotated translation of a short but significant Spanish account of an exploratory survey into inland portions of Southern California that was undertaken in 1821 by two Franciscan missionaries in order to locate and evaluate potential mission sites. Both the original diary and the 1999 translation are presently on file at the Santa Barbara Mission Archive-Library. It should be noted that some of the translator's original editorial comments have been deleted, combined, amplified, or rephrased for clarification or simplification, and a few of Sánchez' botanical terms reinterpreted to better reflect California Spanish vocabulary. I am greatly indebted to John Johnson and Jan Timbrook of the Santa Barbara Museum of Natural History for calling this important account to my attention, carefully checking the transcription against the original document, and providing additional information on plants mentioned in the text, and to José Álvarez for permission to publish the translation here.*

### **Diary of the Inland Excursion Undertaken by Padre Prefect Payeras in Union with Padre Sánchez from San Diego to San Gabriel**

**Translated and Annotated by José Manuel Álvarez III**

The diary of Father José Bernardo Sánchez that follows provides a daily account of a twenty-one-day journey from Mission San Diego to Mission San Gabriel that occurred between September 10 and October 1, 1821, at a time of the year that is typically very dry in Southern California. During the trip, Father Sánchez was especially attentive to the physical geography of the area and to its natural resources. Although the mission system was in its final years, the padres still seemed to be very enthusiastic about the potential for mission expansion in the area they were surveying, and careful note was taken of the

region's inhabitants, water supply, soils, vegetation, and other basic needs or raw materials that might be needed.

A photocopy of the original manuscript was made available to me by the late Fr. Virgilio Biasiol, O.F.M., Director of the Santa Barbara Mission Archive-Library, through the kind efforts of Drs. Gloria Lothrop and Doyce Nunis. As I worked at the task of translating and editing this very precious diary, I came across four previous versions, none of which was complete: (1) a brief factual account, which contained only place names, dates, and distances traveled, was published by Hubert Howe Bancroft in *The History of California* (Vol. II:442–43); (2) a partially translated version, that focused exclusively on the last part of the journey through the San Bernardino Valley area, was included in George William Beattie's 1923 article, "San Bernardino Valley in the Spanish Period" (*Annual Publications of the Historical Society of Southern California* 12); (3) a translated summary of the first two days covered by the diary was published in Lulu R. O'Neil's *The History of Ramona, California and Environs* (Ballena Press, 1975); and (4) a summarized, narrative translation of the days spent by the padres in the vicinity of Santa Ysabel was included in Charles R. Quinn's *The Story of Mission Santa Ysabel* (Elena Quinn, 1964).

In order to maintain some of the flavor of the original document and of the time period during which it was written, I have retained certain Spanish terms throughout the editing process.

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**Tenth day of September, 1821.** [Monday]. The Reverend Father Prefect Friar Mariano Payeras,<sup>1</sup> myself [Friar José Bernardo Sánchez],<sup>2</sup> six soldiers, and José Manuel Silvas<sup>3</sup> and Marcos Briones,<sup>4</sup> two retired soldiers,<sup>5</sup> departed at four in the afternoon from the Mission de San Diego de Nipahuai to one of its *rancho*<sup>6</sup> sites, situated about five leagues<sup>7</sup> away, named Santa Monica, also known as El Cajón. We arrived here at about six-thirty in the evening. A few gentiles could still be found here among the Christians that were here for the enterprises<sup>8</sup> that the said mission had. Here we slept.

**September 11.** [Tuesday]. It must have been three in the morning when we set out toward the north. Within one league we entered the small valley known as El Arrastradero,<sup>9</sup> where there was a *ranchería* named *Michegua*, with two gentiles. We followed the valley's curves to the east and north. Some water can be found here, and the center of the valley was covered with willow, cottonwood, and sycamore, along its slopes with live oak, and its higher elevations were covered with chaparral. We began to climb a steep slope, and at its crest we returned along one of the branches of the valley which we had passed along the way, where there was another village named *Gueptahua*, with ten gentiles. We continued on, and at the plain known as *Pamo*<sup>10</sup> there was another village named *Canapui*,<sup>11</sup> with six gentiles. It had a small spring of water. We continued to the northeast along the aforementioned valley whose soil was adequate [and] had plenty of pasture land. We began our climb east toward the *ranchería* of the Ballena, until we arrived at the aforementioned village that was known by its natives as *Egepam*, which meant whale.<sup>12</sup> The village had three gentiles. We arrived here at eight in the morning. The village had a spring of good water. The terrain was covered with live oak, [and had] plenty of grassland. There was excellent sarsaparilla<sup>13</sup> at the little spring. After we ate lunch we continued on our way. At the foot of the valley there was a small spring under some sycamore trees. From here we headed north through the Cañada de Santa Ysabel [Santa Ysabel Valley], and known by its natives as *Elcuanam*, where we arrived at about nine in the morning. This morning we traveled about eleven leagues from Santa Monica [El Cajon].

**September 12.** [Wednesday]. Because the *caballada*<sup>14</sup> was a little weary, we dedicated this day to visiting the sick, and speaking with the gentiles of whom there were plenty, about becoming Christians.

**September 13.** [Thursday]. This afternoon we made a short excursion around the southern part of the Santa Ysabel Valley. It was narrow, but its soil was very good [and it had] plenty of grass cover. In the middle of this area there was a spring, and along the way coming from San Diego there was another spring. Along the hills live oak and oak<sup>15</sup> can be seen [that] descended one of the slopes of the valley to form into a chaparral thicket along the Arroyo de San Diego.

**September 14.** [Friday]. At daybreak we began to ascend the Sierra Madre, on account of the *casa*<sup>16</sup> being located at its base. Traversing the valleys that it shaped, we traveled through some steep hills dotted with live oak, oak, and little springs. We passed by a cattle range that belongs to Mission San Diego, and continued heading east until we reached the top of this mountain range,<sup>17</sup> which took us about two and a half hours. From here we wanted to see the Colorado

with a good telescope, which we brought with us for this purpose, but were unable to because of the dense smoke. We were able to see the Cañada de San Felipe [San Felipe Valley] that extended towards the aforementioned river, and it doesn't look bad. There was only a limited number of cottonwood trees observable in the center. Even though the soil was saline, it was covered with grass. From the mountain on which we found ourselves, there was a water channel<sup>18</sup> which at times did not follow its course. It came down from the northeast to the Valle de San José, or Guadalupe as named by the Reverend Father. Mesquite, *mesquitillo*, and I believe *tequesquite* along with the *governadora* were found here.<sup>19</sup> The entire summit of the mountain range was passable on foot. [The range] extended from the southeast and curved towards the north for approximately three leagues. There was plenty of pasture. The land was covered with various types of oak trees, [and] in its ravines there was *palo colorado* and various types of pine. There were also various shrubs. We came back along the same trail until near the cattle range, where we turned to the right, and arrived at the foot of the Cañada de San Dieguito, where we found a field of maize belonging to [Mission] San Diego. We continued, and along the way, on the right-hand side, there were several small springs. There was an excellent spring that served the entire glen along the trail back to the *casa*. In all of the glen there was cottonwood, willow, and sycamore. Next to the maize field there was a village named *Guichapa*,<sup>20</sup> and about a half league farther down, where the big spring was, there was another named *Ge-enat*, a little farther down there was another named *Tatayojai*, and *Elcuanam* was located where the lodging was. All of the people of these villages were gathered at the latter, which we named Santa Ysabel. It took us about six hours to climb the mountain range because of the stops we made. All together there were only 450 Christians at this site, plus all of their old gentile parents, grandparents, and relatives, who still remained. The natives called this glen *Jamatai*.<sup>21</sup> Because of the years of low rainfall, the water here did not emerge, but about a quarter of a league farther, it has always flowed.

**September 15.** [Saturday]. The other half of the glen of Santa Ysabel that lies to the north was surveyed. Located only a short distance away from our lodging was the village named *Mucuciz*, which had a small spring. Heading in the same direction, turning to the west, there was another [village] named *Getonopai*. A little farther there was another named *Egenal*,<sup>22</sup> that also had a small spring. Continuing west there was another [village] named *Tegilque*, and very close to it there was another named *Gecuar*. All the people of these villages were congregated at *Elcuanam*, in the same fashion as those of the aforementioned glen known as *Jamatai*. The number of Christians here has already been stated, but with the gentiles that still

remained that number could increase to 650 souls, including those who were already congregated. This [northern] part of the *cañada* was where the field of wheat, barley, and maize was located. This afternoon a cross was placed in front of the door of the Blessed Chapel<sup>23</sup> by the Reverend Father [Payeras], myself [Sánchez], six soldiers, the two invalids, the Christians, and all the gentiles that numbered close to 600 souls. Each one of them was worshipping and kissing the holy cross in their own way. Four infant gentiles were also baptized by the Reverend Father. This same afternoon the gentiles brought or gave us something resembling bread, made from mesquite beans, which was not bad to the taste, [and] for them it was a very good thing.

**September 16.** [Sunday]. The day began with rain, and all day it continued. The Mass was said and sermon was given by the Reverend Father. We also visited the sick today.

**September 17.** [Monday]. Very early in the morning the Reverend Father set out — I was unable to accompany him on account of being sick — heading north towards *Jacopin*, alias El Agua Caliente,<sup>24</sup> which was about four and a half leagues distant from Santa Ysabel, alias *Elcuanam*. At a distance of about a league there was a spring where the gentiles had their field of maize and also a village known by its natives as *Ajatá*, and named by the Reverend Father as Las Llagas. It was situated on the side or slope facing the valley of San Jose. A little farther down in the same direction there was another spring. The soil as we reached the valley was fertile. There were sycamore trees, oak, and some live oak toward the [valley of] Santa Ysabel, but as we approached [the valley only had] sycamore trees. To the east there was a water course, which in dry years did not reach the plain. There was another spring at about a league and a half away known to us as Buena Vista.<sup>25</sup> Two other small marshes were nearby. Towards the east and at a distance of about a league and a half was El Agua Caliente, where the village known by its natives as *Jacopin* was located. The water was so readily available that it made it very convenient for everyone to bathe. The [water] was too hot. The cold water enters abundantly. There was no impediment from having one hand in it [the cold water], and another in the hot. On the higher elevations there were sycamore trees. Along the trail that led us to the aforementioned water, the soil was not bad in some parts. Its shrubs were diverse, but the one that gave the *islay*<sup>26</sup> was especially abundant. To the north of the aforementioned water there were some live oaks which stretched into a very barren glen. This same glen, following the valley below to the west, had cottonwood trees and willows. Along the center of this plain or valley there were knolls dotted with springs, and some small marshes. Surrounded by trees, the valley is filled with various types that

were situated along the mountains that encircled it. Its soil to the north seemed to be barren. Towards the south and west it was excellent. We returned to Santa Ysabel late in the afternoon, arriving at the lodging at approximately seven in the evening.

**September 18.** [Tuesday]. We spent part of the day writing, and the other part administering the sacraments and catechizing. There was a poor old woman who had just broken an arm. Immediately the Reverend Father, with his page José,<sup>27</sup> mended it. He then catechized and baptized her *in peticulo mortis*.<sup>28</sup> In my opinion her age must have been of ninety or more years. In the afternoon thirteen adults came, old men and old women, none of whom was under sixty years. The Reverend Father catechized them in order to baptize them the following day.

**September 19.** [Wednesday]. Very early in the morning, after having said Mass, he [Payeras] again instructed the old men and women, and then baptized them all, with the ceremony ending at approximately eleven in the morning. In the afternoon we set out along the same trail that had taken the Reverend Father to *Jacopin*. We passed by Las Llagas, the name he had given to the village *Ajata*. As we entered the valley we headed north, crossing the best land. It took us two and a half hours before we arrived at the knoll where the village *Tagui* was located. Without delay the site was surveyed. There were springs to the north and west. Because it seemed appropriate for the establishment [of a future mission] to the Reverend Father, he ordered that a holy cross be placed on the east side of the knoll, with my assistance and of the people that accompanied us. All of the knolls to the south-southwest had springs that together could make a good canal to irrigate the beautiful plain of soil that they surrounded. The Indians here had an abundance of crops. The valley could have been more than three leagues in length, and in some parts two leagues in width. From Santa Ysabel to this site, or Guadalupe as named by the Reverend Father, there must have been about two and a half leagues. They all wanted a mission. (Note: At approximately six or seven leagues east of Santa Ysabel there were ten villages, which we were informed are capable of exceeding [a population of] 450 souls.)

**September 20.** [Thursday]. At about four in the morning we set out heading west through the glen along a terrible trail. Along the way there were cottonwood, willow, and sycamore trees, in addition to live oak on the hillsides. The glen is narrow, but about two leagues away there was a piece of land on the south side with plenty of grass, and there were only four springs that came down from the mountains. We arrived at the village that we referred to as Potrero, and its natives called *Cuqui*.<sup>29</sup> It was a very good location, it had four springs of water that [came down] from

the mountains. The land was covered with grass, [and] there were good plots of soil. There were live oaks, and in the canyons sycamore trees and willows. To the north, on the higher elevations of the mountains, there was pine and *palo colorado* in abundance. Finally we arrived at some fields belonging to the gentiles and Christians, situated a little farther below, and from the stubble [of grasses] one could plainly tell that these [grazing] fields were large. We had already traveled ten leagues by about nine forty-five [A.M.].<sup>30</sup> A short while after eating we set out west down the entire glen; its creek was lined with sycamore trees and willows. After traveling about two leagues, at about four-thirty in the afternoon, we arrived at Pala or San Antonio,<sup>31</sup> a site that belonged to [Mission] San Luis Rey.

**September 21.** [Friday]. St. Matthew's Day. Having said Mass, the chapel was visited and we spent the day conducting business pertaining to the ministry. From here the four soldiers left for the *presidio* because of the news regarding large ships along the coast, which later only ended up being a small contraband boat.

**September 22.** [Saturday]. The Reverend Father offered the Mass to the Blessed Virgin, then acquainted himself with the area, so that if one day there was a mission built here, the limits could be placed or determined to be within [the jurisdiction of] San Luis and Pala. The only thing that this site needed to be a mission was the assignment of a padre, everything else was done. It was a little small, but with the improvements that could be made it would be enough to maintain the abundance of Indians here, and more. The creek, which was the same one used by San Luis, was lined with willow, cottonwood, and sycamore trees, [and] other shrubbery.

**September 23.** [Sunday]. The Mass and sermon were given by the Reverend Father. There were some neophytes present from San Gabriel and San Juan who were very pleased with the possibility of a new mission. Five children of the congregated neophytes were baptized. We had a good time watching the Christians and gentiles dance in their own way for two hours. At approximately four in the afternoon we set out towards the north. Soon we entered a glen that extended to the north and to the east. There is a rock located at the summit which had served and still serves as a stumbling block for these unfortunate souls. Just by looking at it and the many markings [or figures], remains of leaves, bark, and other rubbish next to it, one could imagine the obstacle it might have been.<sup>32</sup> The Reverend Father ordered Father Antonio Peyrí to deface it.<sup>33</sup> From here we took to the north through a very good glen until we arrived at Temecula about five-thirty in the afternoon. It was about three leagues distant from Pala. All that had been traversed today up to the aforementioned rock was poor soil; nevertheless there was a little water, live oak, and sycamore. The

rest of the land was well covered with live oak until arriving at the plain of Temecula.

**September 24.** [Monday]. At dawn we headed west down the glen. The soil was very much tainted with saltpeter. There was a *zanja* [irrigation ditch], but it was useless for irrigating the fields since the land was elevated. To the right-hand side [the glen] had small springs. After about a league we headed north and found a small spring known to us as San Ysidro, and continuing in the same direction we found another named Santa Gertrudis.<sup>34</sup> Heading in the same direction we passed by *Jaguara*, as it was known by its natives, and by us San Jacinto. [It was] a cattle ranch belonging to Mission San Luis Rey, which was at a distance of approximately eleven or twelve leagues from Temecula. No trees were seen along the way. The soil was very good until we arrived at San Jacinto. Although the soil had grass, it appeared to be inferior because of its high saline content. From this knoll where the *enramada*<sup>35</sup> was located, springs emerge to the north and south. The creek that flowed from east to south was lined with cottonwood trees for about two leagues. In front of the *enramada*, towards the northeast, there was a warm spring. Pine was not very far away. In conclusion, the site was very ample, but it was apparent that water was very scarce. In my opinion it could only serve as a *ranchito*.

**September 25.** [Tuesday]. It was sprinkling at sunrise, but worse, the Reverend Father awoke ill and did not get better until late today. Only one little gentile was seen.

**September 26.** [Wednesday]. With the Father being noticeably better, at about four in the morning we set out heading west through the glen [San Jacinto Valley]. We saw no trees along the way. Even though the soil was tainted with saltpeter, it still was covered with grass. About two and a half leagues away there was a medium size lagoon [San Jacinto Lake]<sup>36</sup> that extended to the south, which was said to dry up in years of low rainfall. From here we headed north through some knolls<sup>37</sup> that were very barren, but had plenty of chaparral. We went up and over the mountain with some difficulty and entered a small valley [San Timoteo Canyon]<sup>38</sup> with plenty of *islay*, which I tasted and liked. It is used by the natives as nourishment. We temporarily headed west until exiting the glen, where we resumed heading north and shortly arrived at San Bernardino,<sup>39</sup> which was known by its natives as *Guachinga*. It belongs to San Gabriel, which was about nine leagues away. In addition to *islay*, this glen also had some live oaks and sycamore trees, plenty of water, and a large plain of soil. It is very muddy.

**September 27.** [Thursday]. We attempted to locate all the settlements and gentiles that belong to this region.

**September 28.** [Friday]. After sunrise, we set out on a short excursion to the north and east side of



San Bernardino, known by its natives as *Jubual*.<sup>40</sup> Along the way there was a river that was said to flow intermittently some years; at the present time it was flowing abundantly. Its banks were covered with cottonwood, sycamore, and other trees. Adjacent to the small wooded area there was a sandy basin, and beyond it there was a large plain of good soil. In it there was a beautiful hot spring of water, which within a quarter of a league became a large creek.<sup>41</sup> An ample marshland could be seen to the northeast which gave rise to the Santa Ana River. We continued along the edge of the mountain range and to the north-northeast there was a very good creek that came out of the mountains. The Reverend Father named it the Arroyo de San Miguel.<sup>42</sup> The creek did not always make it to the river because of the excessive amount of sand that it encountered on its way out. We turned around and crossed the [Santa Ana] river through an area full of stones. To the east there was a large irrigation ditch<sup>43</sup> that the missionaries of San Gabriel had contracted out to one Pedro Alvarez<sup>44</sup> to water the grounds which were being cultivated with a variety of crops growing profusely. These lands to the east were not very good, but if cultivated they would yield crops. At the hot springs there was sarsaparilla, and on this side mesquite, and other trees in abundance. We returned to our lodging at approximately eleven in the morning. This afternoon the gentiles were congregated, and we asked them if they wanted a mission to be founded here, they all said “yes.” We also asked if they would convert to Christianity, most of them said “yes.”

**September 29.** [Saturday]. Mass was said and we set out heading west, until we arrived at the trail that we had taken yesterday. Within a short distance we found the old houses<sup>45</sup> located in a beautiful, sheltered area alongside the river bend. There were three medium-sized springs here. Following the trail that led to San Gabriel,<sup>46</sup> through a willow grove and some cottonwood trees, we crossed the river at three different forks,<sup>47</sup> each having an abundance of water. All of the soil on this side of the river was inferior, until we came upon an adequate-sized plain. We continued through chaparral and poor terrain before finding a creek<sup>48</sup> lined with sycamore trees and some cottonwood trees. It was said that every so often this part of the creek dries out. Not far away there was a beautiful marsh adjacent to a large pasture, and in the center the Reverend Father said we could establish a mission. The Reverend Father named this area Jesús María.<sup>49</sup> For its water supply, he said that a *zanja* that creates the marsh could be used. Although there was saltpeter in some parts, all of the soil here was very good up until we passed the hot spring. The closest wood was found along the [Santa Ana] river where there was an abundance of willow, cottonwood, and sycamore, along with several other shrubs. The pine was a little more distant, the trees could be seen along the higher elevations of the mountains that nearly surrounded

this area. For firewood there was abundant chaparral. Stone is not lacking. The only thing this location was lacking was a missionary. Among the gentiles there were some Indians who were carpenter apprentices and laborers. In all, this area consists of eight leagues and down river an additional four leagues before reaching some small hills. [These small hills] form four starting points for the trail that leads to San Gabriel. All of the land on both sides of the river was free of trees. Mission San Gabriel already has cattle here. The people that we saw while at San Bernardino must have numbered roughly 200 souls. (Note: At a distance between eight and thirty-three leagues east from here there were nine villages that had a combined total of 415 souls. According to *majordomo* García,<sup>50</sup> about 1,000 souls had gathered here last year.

**September 30.** [Sunday]. The Reverend Father said Mass, gave his sermon and ate breakfast. Later he spent his time teaching the most essential doctrine to *majordomo* Carlos García in order to baptize two old women and an old man, who were in danger of dying. [The old man] was a runaway from [the mission of] San Juan Capistrano. In the afternoon he did the same thing and continued catechizing the gentiles here, or shall we say, he introduced them to the principal beliefs of our sacred religion.

**October 1.** [Monday]. At approximately four in the morning we set out heading west on the same trail that led to San Gabriel, and at approximately seven in the morning we arrived at *Jubual*, along the edge of the Santa Ana River. At approximately nine-thirty we arrived at *Guapia*<sup>51</sup> and ate lunch. At four in the afternoon we headed out towards *Ajuenga*, and from here we traveled into the sunset towards San Gabriel, where we arrived at eight in the evening, having traveled about twenty-one leagues from San Bernardino. Since we were now within territory occupied by Mission San Gabriel, I say no more.

## NOTES

<sup>1</sup>For a brief biography of Friar Mariano Payeras see Maynard J. Geiger, *Franciscan Missionaries in Hispanic California, 1769–1848: A Biographical Dictionary* (San Marino: Huntington Library, 1969:184–89). Additional information on Payeras can be found in Hubert Howe Bancroft’s *History of California* (I:500, 577, 686; II:152, 255, 258, 328, 330–32, 351, 366, 394, 397–412, 431–35, 438, 488–90, 655, 657).

<sup>2</sup>For a brief biography of Friar José Bernardo Sánchez see Geiger 1969:217–22. Further information on Sánchez can be found in Bancroft’s *History of California* (II:47, 344, 366, 394, 442, 487, 564, 567, 569, 580, 655, 657; III:87, 91, 309, 314–16, 331–38, 347, 351). Some insight on Sánchez’ career at Mission San Gabriel and his personality can be gleaned from Hugo Reid’s *The Indians of Los Angeles County* (1926).

<sup>3</sup>No reference to José Manuel Silva has been found. However, two men with similar names were José Silvas and Manuel Silvas, who were in the Southern California area in 1789 and 1836. José Silvas is listed by Bancroft (I:461) as one of five men who were granted land as original *pobladores* of the pueblo of Los Angeles, and Manuel Silvas is mentioned (III:617) as an Indian *alcalde* of the civil government in San Diego in 1836.

<sup>4</sup>For fragments on Marcos Briones see Bancroft's *History of California* (I:499, 571; II:390). In the *Pioneer Register*, Briones is said to have been a native of Sinaloa, and to have been still living in San Jose, California, in 1841 at the age of 87.

<sup>5</sup>Sánchez used the term "invalids" to suggest that Silvas and Briones were either sickly, disabled, or — most likely — retired soldiers or veterans.

<sup>6</sup>Mission *ranchos* were plots of land where farming and cattle grazing were undertaken in order to support the adjacent mission. Each mission had territorial jurisdiction over its surrounding area or district. The *ranchos* were supervised by an assigned superintendent, known as a majordomo. Within these *ranchos* lands there were native villages that worked to support the neighboring mission. Some inhabitants were unbaptized Indians or gentiles, as Sánchez refers to them throughout the diary, but most of them were Christians associated with the mission. In future years, as a result of secularization, the ownership of these mission lands would be transferred into the hands of private individuals.

<sup>7</sup>A league as a unit of distance could vary from about 2.4 to 4.6 statute miles in length. The padres therefore traveled between 12 and 23 miles in two and a half hours, at a rate somewhere between 4.8 and 9.2 miles per hour. Because of the distance covered in a relatively short span of time, it can be assumed that they were traveling on horseback throughout their journey. By comparing place names and distances given in the account with modern maps, it appears that Sánchez' league on the average was roughly equivalent to three statute miles.

<sup>8</sup>Mission operations included mission building and maintenance, farming, and grazing livestock. The missions also had to support the soldiers and their families from the nearby presidio and pueblo. According to Bancroft (II:346), large livestock at Mission San Diego increased in numbers from 3,720 to 9,126 head between 1810 and 1820; these included horses and mules (720 to 1,042). Sheep went from 9,740 to 14,908. The mission's crop production went from 1,545 bushels in 1810 to 5,472 bushels in 1820; the largest yield was 13,215 bushels in 1818, while the smallest was 1,740 bushels in 1813.

<sup>9</sup>*Arrastradero* can be translated as being a place to which dead bulls are taken. The party was most likely in the vicinity of Slaughterhouse Canyon, just north of El Cajon, along Route 67. Arrastradero is mentioned in Bancroft, *History of California* (II:442).

<sup>10</sup>This plain or valley was known as El Valle de Pamo or Santa María, and is simply known today as Santa Maria Valley, along Route 78 in San Diego County. A much smaller valley, approximately five miles to the north, is known presently as Pamo Valley. Today the town of Ramona sits in the center of the Santa Maria Valley (Lulu R. O'Neil, *The History of Ramona, California and Environs*, 1975).

<sup>11</sup>The village of *Canapui* is mentioned in Bancroft, *History of California* (II:442).

<sup>12</sup>The party was most likely traveling through what is known today as Ballena Valley, northeast of Santa Maria Valley and southeast of Santa Ysabel Valley. The valley derived its name from the geographical landmark known today as Whale Mountain. The Spanish *ballena* and Indian *egepam* both mean whale.

<sup>13</sup>The roots of the sarsaparilla (Spanish *zarza*, "bramble," and *parilla*, "little vine") were used as a flavoring agent to produce a tonic or refreshing drink. Since this plant is not native to California, Sánchez was either mistaken in his identification or was describing an introduced, cultivated plant. He may have actually been referring to Southern Honeysuckle (*Lonicera supspicata* subsp. *denudata*), a vine-like plant superficially resembling *Smilax officinalis*; the latter is a medicinal plant that is known in Mexico as *sarsaparilla* or *zarzaparilla*.

<sup>14</sup>The term *caballada* refers to a group of horses used regularly for work or transportation.

<sup>15</sup>Álvarez here and elsewhere has translated the original 'roble' simply as oak, but Sánchez actually distinguished between a species of deciduous oak (probably *Quercus engelmanni*) that he called 'roble,' and coast live oak (*Quercus agrifolia*) which he referred to as 'encino.'

<sup>16</sup>The term here refers to the place where the missionaries were lodging, which in this case was the missionary establishment at Santa Ysabel.

<sup>17</sup>This was almost certainly Volcan Mountain just east of Santa Ysabel.

<sup>18</sup>According to Charles R. Quinn (*The Story of Mission Santa Ysabel*, 1964), this was probably Carrisito Creek, which comes out just beyond the pass to Santa Ysabel at the juncture of Routes 76 and 79. The party followed it into Valle de San José (Warner's Ranch).

<sup>19</sup>*Mesquitillo* is Rhatany (*Krameria* spp.), *governadora* is Creosote Bush (*Larrea tridentate*), and *palo colorado* is probably Incense-Cedar (*Calocedrus decurrens*). Sánchez may be mistaken in using the term *tequesquite* as a plant name; it commonly refers to a saline mineral used for a variety of purposes in Mexico.

<sup>20</sup>The village name is mistakenly transcribed as *Guichopa* in Bancroft (II:443).

<sup>21</sup> *Jamatai* is sometimes erroneously transcribed as *Tamatai*.

<sup>22</sup> Mentioned in Bancroft, II:443.

<sup>23</sup> This was probably Santa Ysabel, an *asistencia* to Mission San Diego, established in 1781.

<sup>24</sup> Sánchez is referring to the vicinity of Warner's Springs and Agua Caliente Creek. *Jacopin* was the Kumeyaay name for *Cupa* or *Kupa*, a primary Cupeño settlement.

<sup>25</sup> Buena Vista Creek flows from east to west across San Jose Valley into Lake Henshaw and its marshlands, just north of Route 76, in the southwestern part of the valley.

<sup>26</sup> The Holly-Leaved Cherry, *Prunus ilicifolia*. The pit was an important food source.

<sup>27</sup> José Manuel Silvas.

<sup>28</sup> The Latin phrase indicates that Payeras, fearing she might be close to dying, catechized, baptized, blessed, and gave her the last rites all at once.

<sup>29</sup> The party, traveling west through Love Valley from Warner's Ranch along the San Luis River, was probably in the vicinity of where Cedar Creek and others meet the San Luis River. This is now under the jurisdiction of the La Jolla Indian Reservation.

<sup>30</sup> The party was now most likely just south of the town of Rincon, and within lands belonging to the present Rincon and Pauma-Yuima Indian reservations.

<sup>31</sup> The word *pala* means 'water' in Luiseno. The word became incorporated into San Antonio de Pala, the full name of the *asistencia* of Mission San Luis Rey.

<sup>32</sup> This rock was probably a shrine or place of worship in the native religion, and as such would have been seen as a religious obstacle to Catholicism.

<sup>33</sup> A biography of Antonio Peyrí can be found in Maynard Geiger's *Franciscan Missionaries in Hispanic California*; additional information can be found in Bancroft's *History of California* (I:564, 577, 587, 657, 689; II:108–09, 159, 346–47, 394, 453, 518, 553, 655; III:91, 96, 102, 183, 210, 233, 317, 364, 621–22). He was stationed at San Luis Rey, and apparently joined the party at Pala.

<sup>34</sup> Santa Gertrudis Creek flows from east to west, and becomes a tributary of the Santa Margarita River just north of Temecula and west of Interstate 15.

<sup>35</sup> An *enramada*, a framework of poles with a covering of branches for shade, was used by the missionaries as a temporary shelter and chapel.

<sup>36</sup> Identified as San Jacinto Lake in George Beattie and Helen Beattie, *Heritage of the Valley* (Oakland: Biobooks, 1951:15).

<sup>37</sup> The party appears to have been traveling through the area known today as the Badlands into San Timoteo Canyon in the vicinity of Redlands Boulevard. The Badlands are north of San Jacinto Valley and east of Moreno Valley.

<sup>38</sup> Identified as San Timoteo Canyon by Beattie and Beattie (1951:15). The canyon extends northwest, along the San Timoteo Wash, directly towards the *asistencia* of San Bernardino.

<sup>39</sup> According to George W. Beattie ("San Bernardino Valley in the Spanish Period," *Historical Society of Southern California* 12, 1923:14), the name San Bernardino as used here refers merely to the *asistencia* west of Redlands. In some other parts of the diary, the name is applied to the entire valley. No authentic explanation for the origins of the name has been found.

<sup>40</sup> *Jubuval* or *Jubabal* is identified by Beattie (1923:15) as the part of the San Bernardino Valley lying between what is now City Creek on the east, Lytle Creek on the west, and the Santa Ana River on the south.

<sup>41</sup> According to Beattie (1923:15), this area was west of Harlem Springs. Before the water table in the San Bernardino basin was lowered in modern times, the lands near the warm springs were a steaming swamp over which fog banks formed on cold mornings.

<sup>42</sup> Now City Creek (Beattie 1923:15).

<sup>43</sup> According to Beattie (1923:15), this entry is the earliest known mention of the Mill Creek water ditch, and it is the only record we have giving the name of the person who laid out this irrigation system, the oldest in the area.

<sup>44</sup> Pedro Alvarez may have been a *zanjonero* or ditch-keeper, which was a highly respected profession in the pueblo. In 1816, Pedro and thirteen others living in Los Angeles received land grants in the pueblo (Bancroft, *History of California*, II:349).

<sup>45</sup> The old houses mentioned were undoubtedly those of the ancient village of *Homoa*, located a short distance southeast of the modern South E Street bridge over the Santa Ana River, near the original home of pioneer Peter Filanc (Beattie 1923:16). Beattie also states that Fort Benson was built in this same locality some 35 years later.

<sup>46</sup> According to Beattie (1923:16), this trail probably ran from *Homoa* to what is now Urbita, and from there, by crossing Lytle Creek from the south, to the lands now occupied by the city of San Bernardino.

<sup>47</sup> Beattie (1923:16) suggests that these three forks were probably the Santa Ana River, Warm Creek, and Lytle Creek. The channels of these streams are parallel to one another and comparatively close in the South E Street area.

<sup>48</sup> Now Lytle Creek (Beattie 1923:16).

<sup>49</sup> Beattie (1923:17) states that this entry shows that the site chosen for a mission by Payeras in 1821 lay within the confines of the present city of San Bernardino. When the proposed mission was begun about a decade later, however, it was placed on Barton Hill near Redlands. That site is known today as the Asistencia of San Bernardino.

<sup>50</sup> Carlos Garcia is listed in 1816 as a pioneer settler of Los Angeles; he is classified as a resident who worked as a laborer or at a trade (Bancroft, *History of California*, II:350).

<sup>51</sup> According to Beattie (1923:17), *Guapia* was a cattle ranch belonging to San Gabriel that was located in the Santa Ana River bottoms southwest of Riverside.

