

Other Listings
Review Code

Reviewer

Date

Page 1 of 1 *Resource Name or #: Portolá Journey's End, CHL #2 **DRAFT**

P1. Other Identifier: Ohlone-Portolá Heritage Trail, Portolá Journey's End (CHL #2 Amendment)

*P2. Location: Not for Publication Unrestricted

*a. County San Mateo

*b. USGS Quad Palo Alto

*d. UTM Zone 10S, 573323 mE/ 4144887 mN

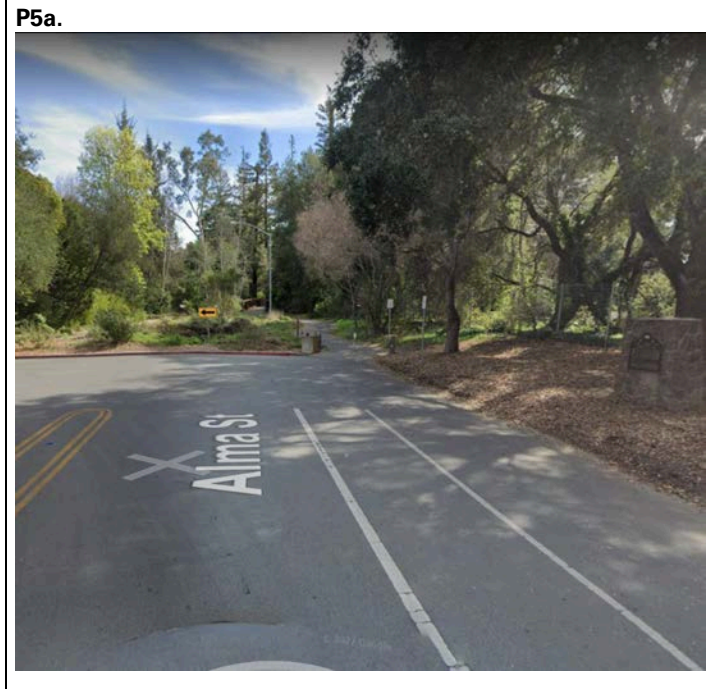
e. Other Locational Data: ~37.447856, -122.171151

*P3a. Description:

This segment of the historic-era Ohlone-Portolá trail is along public trails and roads in Menlo Park. Today it is an asphalt road bordered by a mixture of protected open space, railroad tracks, and residential homes, with pockets of oaks, redwood, and other trees. The San Francisquito Creek campsites are near El Palo Alto Park are lost under suburban homes. There are no known remains of the campsites. The site can be viewed from Alma St, bike, and hiking trails.

*P4. Resources Present: Building Structure Object Site District Element of District Other

P5b. Description of Photo: Looking south from Alma St with CHL marker #2 on the right side toward El Palo Alto Park



*P6. Date Constructed/Age and Source: Historic
 Prehistoric Both

*P7. Owner and Address: City Manager, City Hall, 701
Laurel St., Menlo Park, 94025

*P8. Recorded by: Frederick Arn Hansson, San Mateo
County Historical Association, 2200 Broadway,
Redwood City, CA 94063. Reviewed by Mitch Postel,
President of SMCHA and Sam Herzberg, San Mateo
County Parks

*P9. Date Recorded: 4 May 2022

*P10. Survey Type: California Historical Landmark
Amendment

*P11. Report Citation: Ohlone-Portolá Heritage Trail
Feasibility Study – April 2019

*Attachments: NONE Location Map

Continuation Sheet Building, Structure, and Object Record Archaeological Record District Record
Linear Feature Record Milling Station Record Rock Art Record Artifact Record Photograph Record
Other (List):

State of California The Resources Agency Primary #
 DEPARTMENT OF PARKS AND RECREATION HRI#
BUILDING, STRUCTURE, AND OBJECT RECORD

*Resource Name or # Ohlone-Portolá Heritage Trail, Journey's End (CHL #2 Amendment) *NRHP Status Code
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B1. Historic Name: Portolá Expedition Camp

B2. Common Name: Ohlone-Portolá Heritage Trail at Journey's End

B3. Original Use: Ohlone Road, Portolá Expedition Camp **B4. Present Use:** Road and trail

***B5. Architectural Style:** Vernacular — Originally compacted dirt road now asphalt covered on some sections, others are now dirt hiking trail; campsite was Spanish 18th century mobile expedition trappings.

***B6. Construction History:** The road was established to provide links between the Ohlone community villages sometime before 1769, as the Portolá Expedition noted that the road was in existence, used, and as wide as a contemporary Spanish road. The 1769 Campsites existed less than five days.

***B7. Moved?** No Yes Unknown **Date:** **Original Location:**

***B8. Related Features:**

B9a. Architect:

b. Builder:

***B10. Significance:** **Theme** Early Spanish Exploration **Area** Central California, San Mateo County
Period of Significance 1769 **Property Type** Exploration Camp Site **Applicable Criteria** The site is associated with an individuals and groups having a profound influence on the history of California

This update is for the Portolá Expedition Camp. It meets two of the criteria for nomination:

- The first, last, only, or most significant of its type in the state or within a large geographic region (Northern, Central, or Southern California).
- Associated with an individual or group having a profound influence on the history of California.

(see Continuation Sheet DPR 523L)

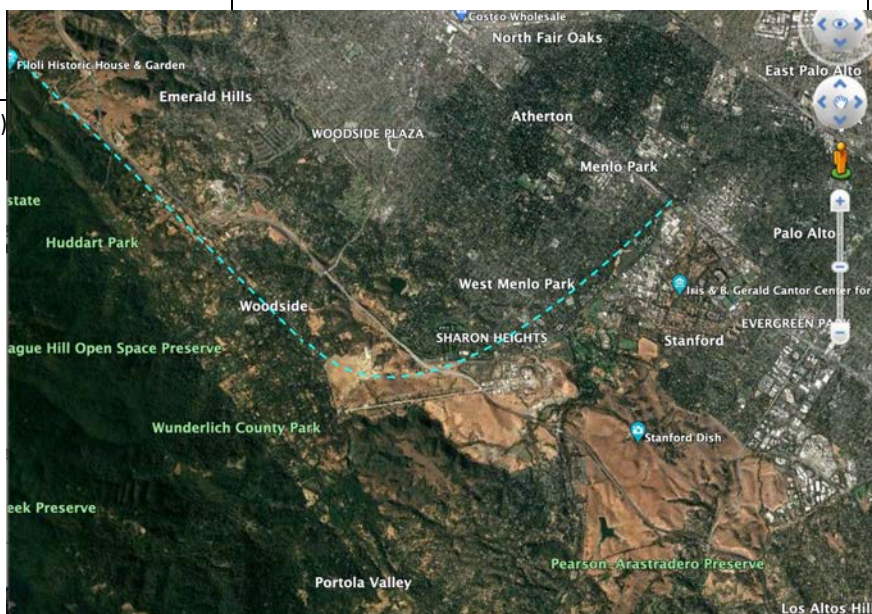
***B12. References:** See accompanying form DPR523L for full bibliography.

***B14. Evaluator:** Frederick Arn Hansson

(Sketch Map with north arrow required.)

***Date of Evaluation:** 6 April 2022

(This space reserved for official comments.)



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***B10. Significance** (continue):

In 1596, Sebastián Vizcaíno intended to colonize California, however he failed to do so. Except for his descriptions of Monterey, Vizcaíno's charts of 1602-03 were highly regarded for their accuracy and his maps continued in use until the 1790s. Even though Manila galleons explored the coasts, little note was taken about California, with one exception; when Gamelli Carreir described his south bound voyage in 1696. Thus the myth of a safe harbor at Monterey was still on the minds of Spanish officials in the 1760s, when they finally got around to planning the colonization of Alta California.

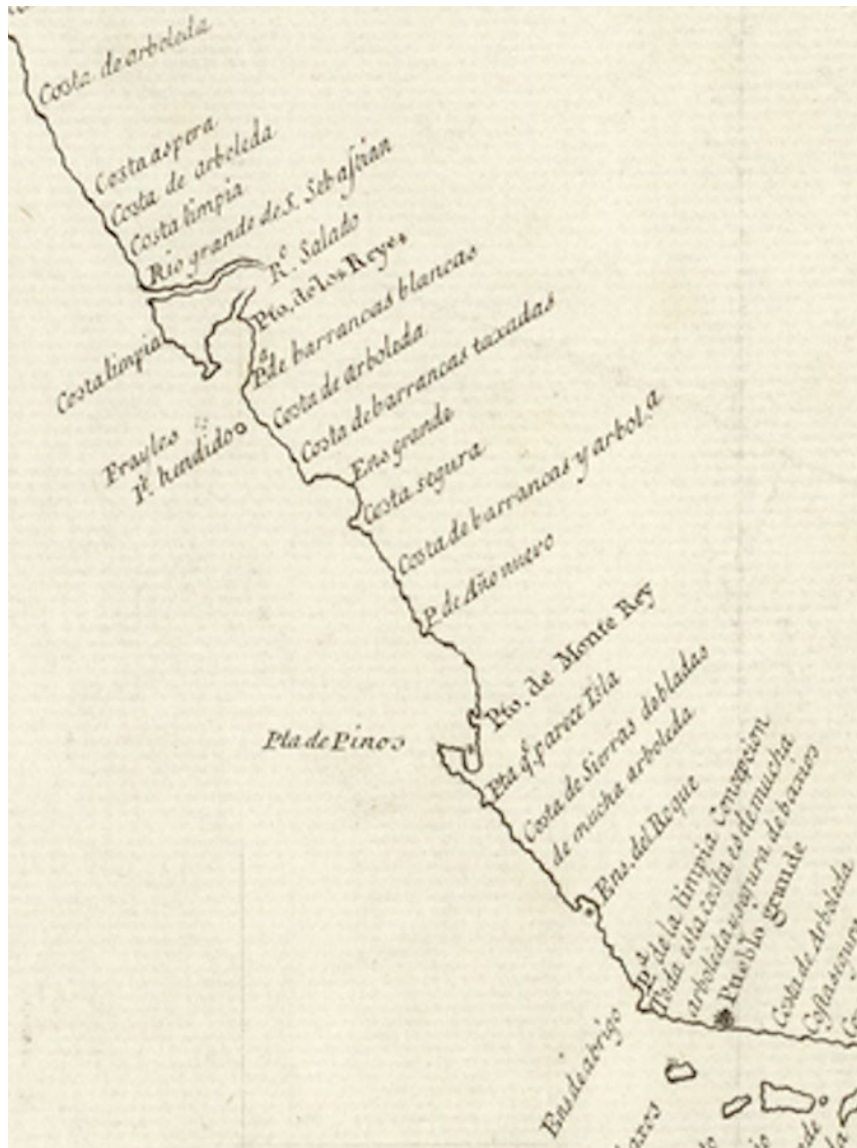


Figure 1 Map of 1602 made by Capitan Sebastián Vizcaíno illustrates California as perceived by the 1769 Expedition.

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Interest in Alta California was revived by José de Gálvez, who was made Visitor-General of New Spain in 1765 (a position actually superior to the Viceroy). For reason of personal ambition, Gálvez desired to give his sphere of influence the look of expansion and not decay. Citing possible foreign interest in California, he proposed occupation of that forgotten place as a defensive measure.

He not only discussed the ever-present concern of English interests, but also mentioned rumors of Russian fur trapping activity in North America. Lack of resources and the remoteness of California were finally put aside. The Spanish now felt compelled to settle Alta California before a foreign interloper could. They desired that California become a buffer against possible aggression — to protect Mexico and, indeed, all its New World holdings. An expedition from Loreto, Baja California Sur to Alta California was sponsored by the Spanish in 1769.

The strategy in settling Alta California was to establish overland communications and transportation. This seemed necessary because of the power of the English Navy. Lack of enough colonists to occupy the new frontier would be overcome by requiring the California First nations to learn Spanish as their language and adopt Christianity as their religion. That and a gradual intermarriage of blood with the Spanish would create a new race of people loyal to Spain. To carry out his plans, Gálvez called upon a captain in the Spanish army, Gaspar de Portolá.

What the Spanish called the "Sacred Expedition" started out in the early months of 1769 and was the first Spanish land exploration of what is now California. Three ships were assigned the duty of supplying the main body of explorers who were on foot and mule. The vessels *San Antonio* and *San Carlos* were to rendezvous with the land contingent at San Diego. The *San José* was to meet them at Monterey.

The *San Antonio* reached San Diego first in May after 54 days at sea and awaited the arrival of the others. Despite their reputation for accuracy, charts drawn up during the Vizcaíno expedition, had marked San Diego too far north. They established the Fort Presidio of San Diego on a hill near the San Diego River. The *San Carlos* arrived three weeks later with a scurvy-ridden crew.

The first of two groups of Portolá's land expedition arrived on June 29 with only about half of the original 300 who had originally set out. The Portolá group was certainly challenged. Dozens were sick. The *San Antonio* was sent back to Mexico for supplies. A portion of these men were left in San Diego. This was the first settlement by Europeans in what is now the state of California.

Under Governor Portolá's command a troop of 64 men ventured northward on July 14, 1769, two days before the founding of California's first mission San Diego de Alcalá. Included in Portolá's party were 27 *soldados de cuera* commanded by Captain Fernando de Rivera Moncada, six Catalan volunteers under the command of Lieutenant Pedro Fages, scout Jose Francisco Ortega, engineer Miguel Costansó, Franciscan padres Juan Crespi and Francisco Gomez, seven muleteers, two servants, a small number of blacksmiths, cooks and carpenters, the doctor, and fifteen Christian Indians from missions of Lower California to act as interpreters. Portolá took one hundred mules and provisions for six months. The route Portolá undertook was later referred to as *El Camino Real* (the term is meant to be used in the same manner as we use 'Highway' today), which is close to U.S. Highway 101 today. His aim was to meet the *San José* at Monterey. Sadly, the *San José* was never heard from again — lost at sea and lost to history.

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Portolá's party anxiously scoured the coast for the *San José* as they approached Monterey. When they actually saw Monterey Bay, the men felt that this place could not be the location that seafarer Vizcaíno had described as a safe harbor. And so, they marched onward. The decision to press further north was a daring one, for several the soldiers lay ill from scurvy, provisions were running low, and winter weather threatened. By October 28 the party had resorted to rationing food, and illness incapacitated many of the group. Their plight was such that Costansó feared that the expedition must be abandoned.

The expedition's most notable sighting was San Francisco Bay, but nearly every stop along the route was a first. It is also important in that it, along with the later Pedro Fages 1770 visit, followed by de Anza expedition of 1775-6, established the overland route north to San Francisco which became the El Camino Real. That route was integral to the settlement of Alta California by the Spanish Empire and made it possible for the Franciscan friars to establish a string of twenty-one missions, which served as the nuclei of permanent settlements, established a cattle ranching economy, and converted thousands of Native Americans to Christianity.

On November 6th they broke camp at 9am (CHL #94) and traveled down the San Andreas rift valley, headed south keeping the mountain to their right and the high hills to their left, crossing the lands of the Ssalsons, Lamchins, and Puichons. Rich descriptions of the local people and their acts of kindness, too numerous to repeat here, are described by the Portola party diarists. Approaching the foot of the mountain, they were greeted by three First Nation individuals. They invited the visitors to follow them to their village where they fed acorn porridge, black pies, and pinole. Even though the hosts invited them to stay longer, almost certainly the people from Lamchin villages or near the Phleger Estate

...a throng of heathens coming out of the mountains with bows and arrows, and some of them having much-painted staffs of feathers like wreaths hanging on aforesaid staffs; and two of them laden with two very large rushwork-wickerweave baskets, coming out ahead to await us...

Journal of Fray Juan Crespí, Saturday November 6th, 1769

Portolá wanted to move on. After going up and down hills, they came to a plain that stretched five or six leagues, all forested with oak and other trees. From a knoll they could see the arm of the sea about a league away. They stopped near an arroyo with water and set up camp in Puichon territory.

...Within this wood we saw three or four smokes from heathen villages, of which the scouts say that there are a great many; and they say that there are a great many lakes and inlets in the neighborhood of the sea arm here, with countless sorts of fowl, geese, cranes, ducks, and other kinds; so that now seemingly there is beginning to be some likelihood of Monte Rey's being not far off...

Journal of Fray Juan Crespí

The next day Captain Rivera and scouts set out for four days to find their awaiting ship. While awaiting the return of the scouting party the men spent the time resting, tending to the sick and taking latitude bearings. On the 10th the scouts returned with disappointing news and no signs of Monterey Bay.

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The 7th, Captain Fernando de Rivera commanded the sergeant and eight soldiers to go out and explore. All the time [they were gone] they skirted the shore of this arm of the sea or port; they returned after four days and [reported] that they had found nothing, leaving us in doubt as to whether we could find anything farther on. For this reason, seeing that we were in too high a latitude and without any of the indications of the Port of Monterey as given by Cabrera Bueno, we halted . . . the council decided that the expedition should return and that the port should be sought for with greater care. This [decision] was acted upon and [the report of] the council is enclosed.

Diary of Captain Gaspar de Portolá

The scouts arrived at night, very downcast, convinced now that the port of Monterey could not be farther on, and undeceived in regard to the information of the natives, and their signs which at last they confessed were quite unintelligible.

They said that the whole country which they had gone over to the northeast and north was impassable on account of the absence of pasture, which the natives had burned, and, more than all, because of the fierceness and evil disposition of these people, who received them very badly and tried to prevent them from going on. They stated that they had not seen any evidences whatever that might indicate the proximity of the port, and that there was another immense estuary to the northeast, which extended far inland; that it was connected with that of the southeast; [and if they were to continue] it would be necessary to search for a way around it.

Diary of Miguel Costansó, Friday November 10th, 1769

On Saturday November 11th it was declared that they had found San Francisco Harbor and its inlet, confirmed by the sighting of the Farallone Islands. They decided to return to the coast to the point-of-pines and find *Monte Rey*. "May God let us find it; it would be a great mischance for this entire Expedition." ¹ They left from the bayside campground, toward Cañada de Reymundo California Historical Landmark #92.

November 11th, Saturday afternoon, Saint Martin's day. In view of what had been decided on by the meeting which the leaders composing this expedition had held this morning by order of its Commander, Don Gaspar de Portolá, with the Fathers, Father Preacher Fray Francisco Gómez and myself, being present by request of the aforesaid officer as I tell under date of the 11th in the journal of our coming here, at which it had been decided for this expedition to turn back, we set out this afternoon from this great plain and good-sized stream of running water here — a plain all grown over with vast numbers of very large white oaks, where we had spent four days and a half encamped at the edge of aforesaid stream, about a league² away from the inlet and very far along towards its end — for the purpose of once more exploring where we had gone, and, were Monte-Rey harbor not found, of establishing ourselves at the point of pines, which had been viewed by all of this expedition when we had it some four leagues in front of us (while at the river and place of

¹ Crespí, pg 611

² The Spanish league was originally set as a fixed unit of distance of 5,000 varas (slightly more than an English yard), about 2.6 miles or 4.2 km. In 1568 Philip II of Spain officially abolished the league. It originated as an average distance you expect to cover in one-hour walking over level terrain.

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Santa Delfina)³ and all of whose surroundings had previously been explored by those charged with that duty, who had also very closely scouted the whole remaining coast between the aforesaid point of pines and the furthest limit here at this inlet. Before our setting out from this spot, three heathens arrived with three bowls of gruel—they themselves well-behaved and friendly, and belonging to the vast number of big villages in the neighborhood of the inlet here. They presented the three bowls of gruel to our Captain, which he received and made them a present of beads, and made camp at the same hollow we had followed before, close to a pool of fresh water. Course northward.

Journal of Fray Juan Crespi

After hearing the report of the scouts, the commander decided to call together his officers in order to resolve jointly upon the course that might be suitable to adopt in the present circumstances, bearing in mind the service of God, and of the king, and their honor.

The officers being assembled gave their votes in writing, and resolved to return in search of the port of Monte-Rey which they knew, from consideration of the signs they had noted along the coast, must lie behind them. The missionary fathers likewise attended the meeting, and their opinion was asked for courtesy's sake. They concurred in the decision, recognizing that the return in search of the port of Monte-Rey, which they also knew must lie behind, was necessary. The resolution was put into effect; in the afternoon the camp was moved two leagues from the stopping-place at the estuary, retracing our steps on the return from the port of San Francisco.

Diary of Miguel Costansó

Historians have long hailed the sighting of the bay as crucial to the development of the Peninsula and surrounding areas. Had Portolá not happened upon "the great estuary," it may have taken many more years before a land party might have encountered San Francisco Bay, further retarding the march of events of the Spanish California period. While Monterey was established in 1770, it only lasted six years as the Spanish northernmost outpost, for in 1776, the mission and presidio at San Francisco were established as a direct result of the discovery of the Bay.

The 1769 episode encouraged more exploration. In 1772, the new military governor of California, Pedro Fages, went north from Monterey as he had in 1770, except this time he took along Father Crespi and penetrated much farther north and then east. In a failed attempt to get around the Bay, he charted the landscape deep into the East Bay and discovered Suisun Bay and the Sacramento-San Joaquin River Delta.

From descriptions made in 1772, the Spanish could now begin to put together the keys to the military protection and commercial promise of Alta California. They could now envision that if the Golden Gate was navigable then access to the greatest natural harbor on the west coast of the Americas could be gained. Because the Gate was so narrow, the entire San Francisco Bay might be sufficiently defended against a naval threat from the bluffs nearby. Advancing that train of thought, if the Golden Gate could be controlled and utilized, and if the Bay could likewise be

³ "While...Delfina" added in the margin in first revision

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controlled and utilized, then the deep waters of the Delta could be used by ships to sail into the interior of California. Further exploration indicated that if the Delta could be sailed, then the Sacramento River might be navigated to the north and the San Joaquin River to the south. In the era before railroads, when maritime shipping was universally the most important type of transportation, these realizations had great significance.

It had all started in 1769. Although Spain lacked the personnel and resources to fully exploit the situation, and later the Mexican authorities were even less able to take advantage of it. After the United States military take-over of California in 1846 and the Gold Rush that followed three years later, they fortified the Golden Gate with a variety of forts and gun emplacements before the Civil War (1861-1865). The port and City of San Francisco grew in population and economic importance so that by the end of the nineteenth century it could be considered the "Imperial" city of the American West. For thousands of years, California had existed as a difficult to reach place, inhabited by a native people unknown to the rest of the world. From Portolá's Expedition forward, this would all change. Within 200 years, this California became the most populated, economically powerful, and culturally influential state in the most important country in the world.

The expedition included individuals who had a profound influence on the history of California. Gaspar de Portolá y Rovira (1723–1786), was a veteran of 35 years of service to the king, had served as military officer and governor. As commander of the Spanish colonizing expedition on land and sea that established San Diego and Monterey, Portolá expanded New Spain's Las Californias province far to the north from its beginnings on the Baja California peninsula. Portolá's expedition was also the first time Europeans saw San Francisco Bay. The expedition gave names to geographic features along the way, many of which are still in use. Portolá was the first of the newly created position of Governor of the Californias and given overall command. He served in office from November 30, 1767, to July 9, 1770. His legacy continues today with numerous streets, schools and two towns, Portola and Portola Valley, named after him.

His company of officers became instrumental in California history. Fernando Rivera y Moncada became captain of the Presidio of Loreto and later third governor of California 1773-1777, Lieutenant Pedro Fages would gain future notoriety as military commander, 2nd & 5th governor and explorer of Alta California, and Sergeant José Francisco Ortega chief scout of the expedition would later serve as comandante of the Presidios of San Diego and Monterey and found the Presidio of Santa Barbara and Missions San Juan Capistrano and San Buenaventura. Other men of note in the company included Juan Bautista Alvarado whose son became governor and Jose Raimundo Carrillo future captain and comandante of the Presidios of Monterey, Santa Barbara, and San Diego.

The uniqueness of this trail is that it is based on two cultures, the Ohlone and the Spanish, who were unknown to each other until 1769. This is the story of two peoples—the indigenous population and their culture, and the coming of the Spanish and European colonization. This road contains historic and archæologic resources which span a wide spectrum of human history on the Peninsula. During the Portolá expedition these stories intertwined. This would be a tragic interface; forever altering the history of California. Within living memory of first contact, the Ohlone lifestyle would be gone, but the Ramaytush Ohlone continue today as descendants of the last woman who survived the San Francisco Mission. People have always held a view of the way the universe works, which for them seems definitive. This meeting of peoples was the day the universe changed for the First Americans.

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It is important to state that throughout Portolá's journey up the coast and especially on Ohlone lands, the Spanish used the Indian trails, even referring to them as "roads." First American trails represent the earliest transportation routes in California, and these trails eventually became State Highways, public roads, and sections of today's California Coastal Trail. Seeing today's roads is like looking into the past, as our earliest ancestors continuously moved up and down the same roads, through the same watersheds for food, bartering, health, and interaction with neighbors.

Costansó and Crespi were terrific diarists of the journey. Crespi, Father Serra's student back in Spain even before Serra became a Franciscan, was particularly enthusiastic about the things they saw and the people they met. Every tribe controlled the land and people within its own area. Within each tribal region several villages existed, each with its own village head and set of high-status families. Tribal size varied from 40 to 500 persons.

Once in Ohlone country, the Portola Expedition found the native people to be most gracious, offering food and guidance. The Puichun, lived along the bayshore at San Francisquito Creek, where the Peninsula gives way to the open Santa Clara Valley. Another group, the Olpen (alias Guemelento), lived in the mountains at the headwaters of San Francisquito Creek, southwest of the Puichuns.

It is also possible that the Puichun, Olpen, and Quiroste spoke the Tamyen dialect recorded at Mission Santa Clara. All three groups eventually sent members to both Mission Dolores and Mission Santa Clara. It is impossible to determine where the Ramaytush dialect ended and the more southerly Tamyen dialect began, because the only Ramaytush sample ever recorded came from an Aramai man from the north, and the precise homelands of the individuals who supplied the information for surviving Tamyen vocabularies and texts have not been documented. It is likely that the Puichuns and Olpens spoke San Francisco Bay Costanoan dialects along a clinal path between Ramaytush and Tamyen, while the coastal Quirostes may have spoken a dialect of San Francisco Bay Costanoan influenced by the Awaswas language of the Santa Cruz region.

The first bayshore convert from south of present San Francisco was Sebastian Emptil, a 15-year-old from the Lamchin. He was the thirteenth Indian baptized at the mission. Small numbers of young people from bay shore groups, Urebure, Ssalson, and Lamchin, were baptized later in 1777, in 1778 and in 1779. Many unmarried young Sssalsons were baptized in 1780; they comprised 17 of 41 new neophytes that year. Again in 1781 children came up to Mission Dolores from the south, some from as far as the Puichon villages on San Francisquito Creek, a bit closer to Mission Santa Clara than to Mission Dolores. Despite these baptisms of young Peninsula people, no adult married couples from any group south of the Yelamu had joined Mission Dolores by the end of 1781.

The year 1783 seems to have been a key one for *Mission San Francisco de Asís*. That year, almost as many married couples came into the church as had been the case for the seven years before. In 1785, larger numbers of Urebure, Ssalson and Lamachin people of the Peninsula's bayshore joined the Church. Between 1786 and 1787, the members of Peninsula bayside conversions increased yet more rapidly. After a three-year lull of activity, in 1790, more baptisms took place among the eastern Peninsula groups until by the end of the year nearly two-thirds of them were Christians. The final wave of conversion for the baysiders occurred in 1793, including the last of the Ssalsons. The rapidity and completeness of the sweep of these people into the Church seems extraordinary.

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Randall Milliken in his 1995 study, Time of Little Choice, explains that this transformation resulted because of the shattering by the Spanish of the balances that had made Ohlones so successful in an unchanging world. While Spanish livestock took over the pastureland, Spanish law prohibited the Indians from burning brush to provide grasslands for the animals they hunted. Spanish diseases depleted local populations and broke the pattern of teamwork among the people. The survivors simply had not enough hands to continue the old ways.

The Ohlone harvested "plant, fish, and animal resources" from the environment and acquired additional resources through extensive trade networks. Their impact is still evident today, including networks that extended across the San Francisco Bay to the north and east. A sexual division of labor existed within Ohlone society: women harvested plant foods, including acorns and seeds, while men hunted and fished. Regarding the material culture, "women spent a considerable portion of their time each year weaving baskets, which were necessary for gathering, storing, and preparing foodstuffs." "Houses were hemispherical in shape and were generally made from grasses and rushes, although some were constructed from large sections of redwood tree bark. Women tended to wear skirts made of plant fiber, while men were generally unclothed. Women tended to have tattoos on their chins. Men had long beards with pierced ears and nasal septums."

The socio-political landscape was determined in large part by the relationships between tribes and tribal leaders. As anthropologist Randall Milliken relates, "Within each tribal territory lived a number of intermarried families that comprised a small autonomous polity ... Members of the local groups hosted dances, pooled their labor during specific short harvest periods, defended their territory, and resolved internal disputes under the leadership of a headman."

Of the ten tribes of the San Francisco Peninsula, the Aramai (whose territory was in today's Pacifica) were perhaps the most politically influential. Headman Luciano Yagueche of the village at Pruristac had at least three wives and six children. His offspring married the children of other headmen more frequently than any other headman or high-status person. Aramai men accounted for nearly one-third of leadership positions at Mission San Francisco de Asis, which is impressive given the tribe's comparatively small size. Luciano Yagueche's son, Manuel Conde Jutquis, retained an important status at the mission from his baptism in 1779 until his death in 1830.

A second important leader from the village of Pruristac, Manuel Liquiiquei, perhaps a shaman or secondary headman, married the daughter Luciano Yagueche. Because marriages between members of the same village were quite unusual for the Ramaytush, Manuel Liquiiquei may well have been a very important person in the Aramai tribe. Another indicator of his high status was that of his son. In Ramaytush culture the prominence of the father was conferred to his children, and a position of high status in the mission staff required as a prerequisite high status in the neophyte community. Manuel Liquiiquei's son, Luis Ramon Heutlics, stood witness at more marriages than any other Ramaytush person and eventually became alcalde.

Another important Aramai man, Jorge Jojuis, most likely a brother or son of Luciano Yagueche, served on the mission staff as a witness for many Ramaytush marriages. Members of the neighboring Chiguan tribe, however, did not have prominent roles at Mission Dolores. The Aramai, then, were not only the most politically dominant Ramaytush tribe—they dominated indigenous leadership at Mission San Francisco de Asis during its formative years from 1786 until the early 1800s.

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Relations between tribes were managed by intermarriages, especially among high status families. Tribal conflict originated from infringements upon tribal territorial boundaries and from wife stealing; however, "despite their political divisions, the people of the Bay Area were tied together in a fabric of social and genetic relationships through intertribal marriages." In addition, tribes united for the purpose of ongoing trade both at the local and regional levels. Regional, seasonal fiestas brought tribes of differing languages and ethnicities together. As Milliken describes, "Regional dances provided opportunities to visit old friends and relatives from neighboring groups, to share news, and to make new acquaintances. People traded basket materials, obsidian, feathers, shell beads, and other valuable commodities through gift exchanges. Intergroup feuds were supposed to be suspended at the dances, but old animosities sometimes surfaced. All in all, such 'big times' strengthened regional economic ties and social bonds."

The Ohlones of the San Francisco Bay Area shared a common world view and ritual practices. According to Milliken, "People believed that specialized powers came to them through association with supernatural beings or forces." One common practice was the planting of a painted pole decorated with feathers, to ensure good fortune in the next day's hunt or other event. Prayers accompanied by the blowing of smoke toward the sky or sun and offerings of seeds and shell beads were common practices. Any person with a special talent or gift was thought to be imbued with supernatural power. Dreams guided a person's future actions.

Oral narratives were both a form of entertainment and a means of education. The narratives typically involved Coyote, head of the animals, and the Duck Hawk, his grandson. Generally, the "narratives indicate that the present events and places in nature were determined by the actions of a pre-human race of animal beings during a former mythological age."

Similar to other tribes in California, "dances comprised the main form of communal religious expression. Each local group had its own series of festivals. Every festival had its own set of specific dances, each with a unique set of costumes, accompanying songs, and choreography. During the most sacred dances, participants and costumes could only be touched by specialists, since they were thought to be invested with supernatural powers. No dance cycle details were documented for any of the groups around San Francisco Bay."

The larger story of the fate of the Ohlone people is not a happy one. By 1810, all of them had been taken into the missions. Of the 17,000 people that once made-up this culture, few were left after 41 years of contact with the Spanish.

The Portolá Expedition gave us the only definitive mapping of these communities. It was this expedition that provides us with a view into the two cultures and insight into how they interacted with each other. Furthermore, both the land and the people of this area were changed forever by the expedition and following habitation by European and Mexican people.

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Figure 2 *California Antigua y Nueva* by Diego Troncoso in 1787 is one of the first maps depicting the Ohlone-Portolá Road along the San Mateo County coastside. Believed to be the earliest map to locate missions in Alta California, as well as El Camino Real that connection the missions. The full map also shows the four Presidios located at San Diego, Santa Barbara, Monterey, and San Francisco. The map is thought to be the first map to depict the administrative borderline between the two Californias established by Francisco Palóu between the Franciscan and Dominican jurisdictions in 1774. Although there are some geographical inaccuracies, the map reflects islands, ports, and rivers along the coastal region of California. A version of this map that included an ornate cartouche with a crown on top and the printed notation, *Mar Pacifico*, was included in the 1787 publication entitled, *Relación histórica de la vida y apostólicas tareas del Venerable Padre Fray Junípero Serra, y de las misiones que fundó en la California septentrional, y nuevos establecimientos de Monterey*.

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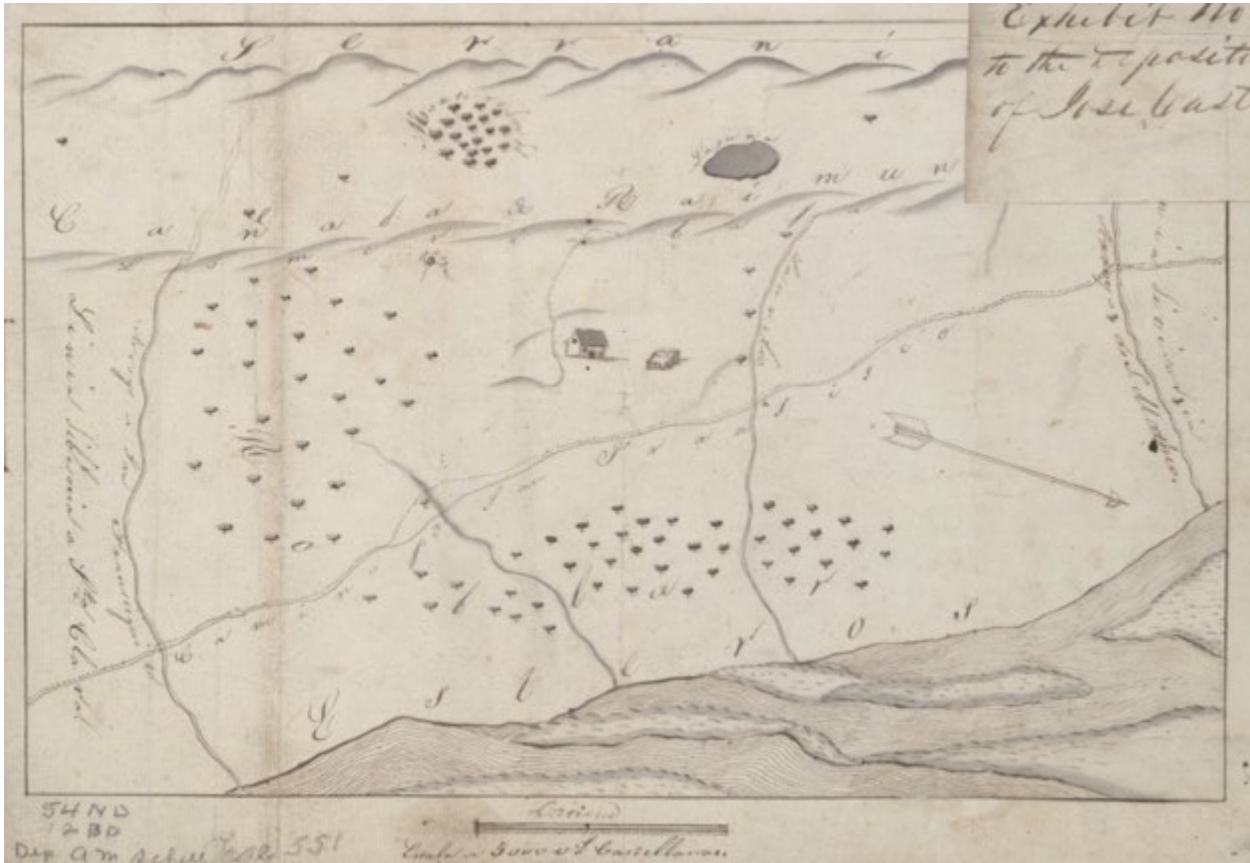


Figure 3 1835 Diseño del Rancho Pulgas includes the San Andreas Valley at the top (west) of the map. To obtain a land grant during the Mexican period, the applicant accompanied the petition with a topographical sketch or diseño. Mexican law did not require precision surveying. The technique involved in making a diseño was that of the ability to stay in the saddle, to read a magnetic compass, and to measure the distance between two points by means of a rawhide cord tied between two poles; the processing was carried out with pencil, quill pen, ink, and watercolor.

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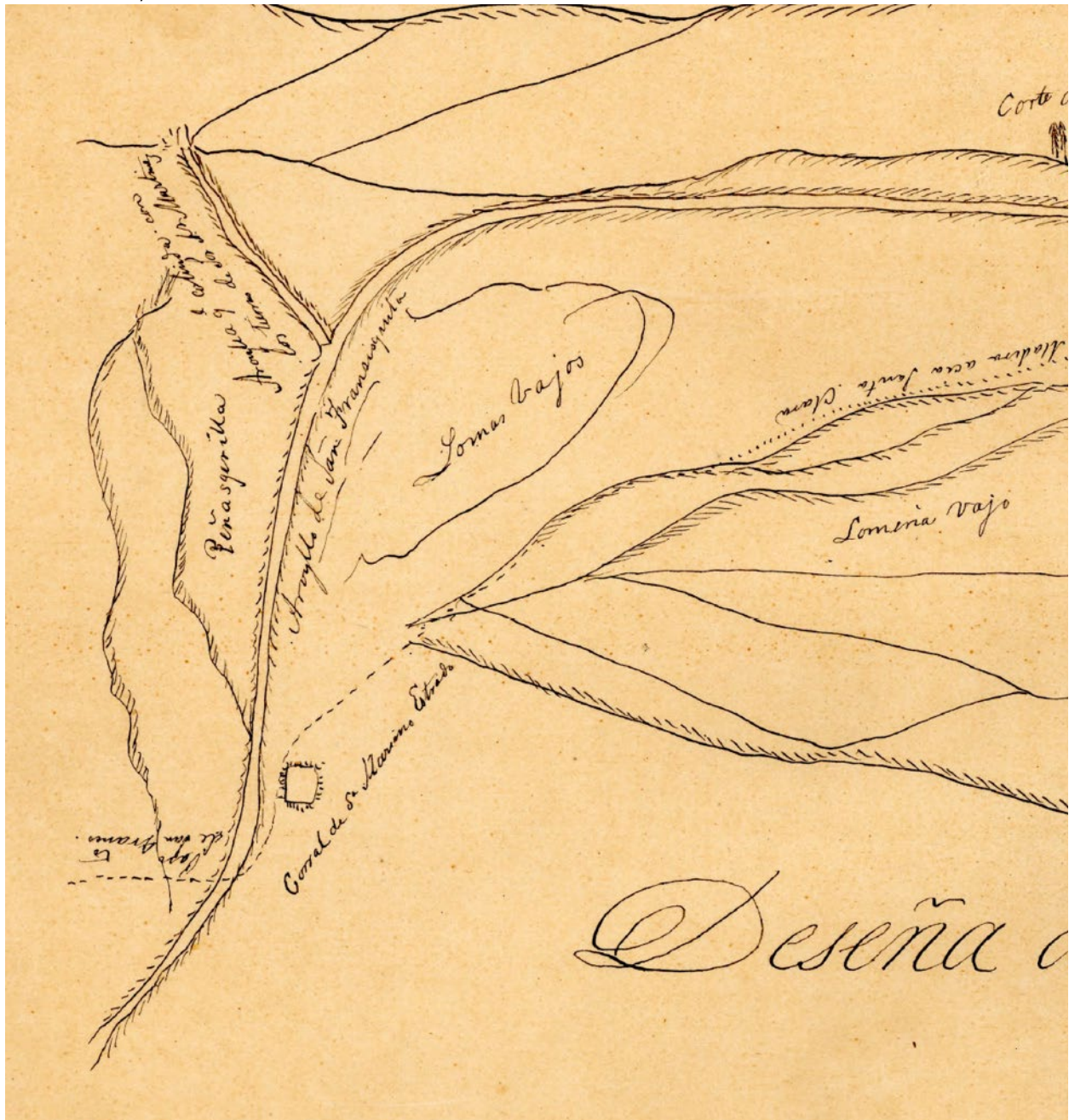


Figure 4 Undated diseño showing San Francisquito Creek on the left with a road going from present day Menlo Park, up over knolls toward present day Woodside.

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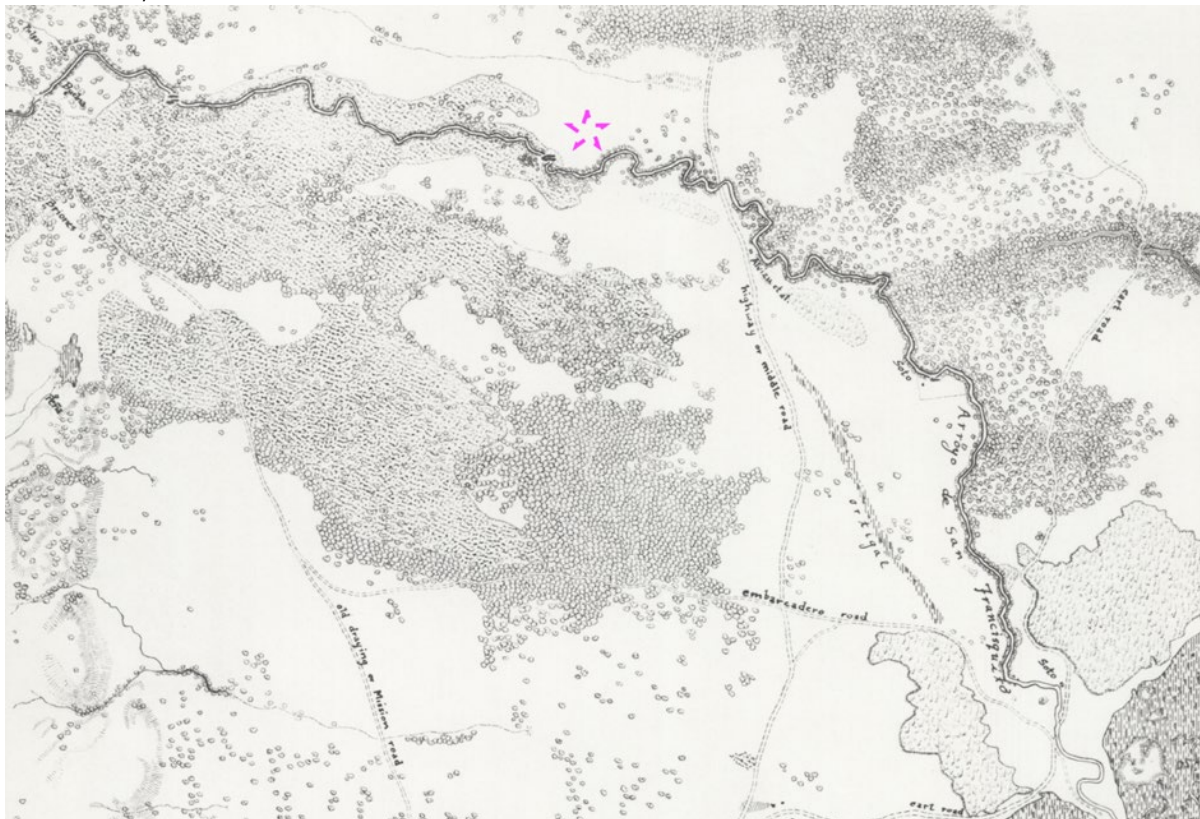


Figure 5 A reconstructed 1840s map showing the Expedition's campsite (star) on the landscape. A trail above the star leads to San Andreas Valley.



Figure 6 PC9 marks the location of Journey's End on this 1932 map. PC10 was the campsite on their first night on the retreat to San Diego (CHL 92).

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Figure 7 September 1948 USGS aerial photo showing the site of the memorial as a farm field in Menlo Park next to the El Palo Alto Park commemorating a standing old growth redwood noted by the Expedition.

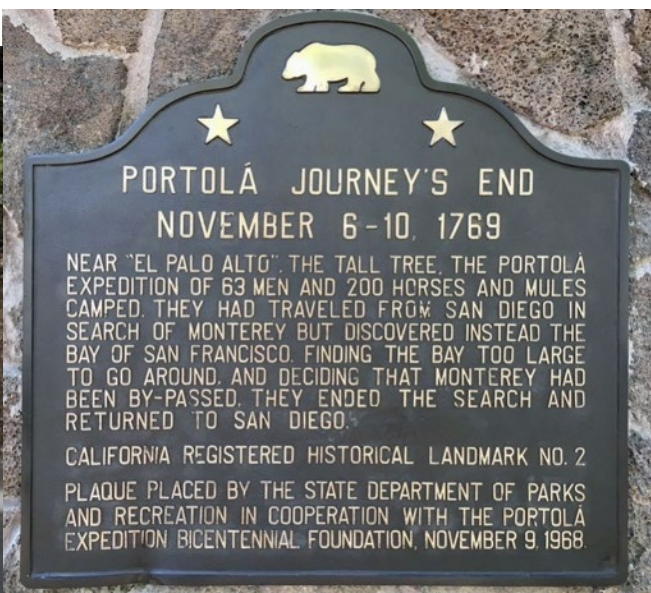
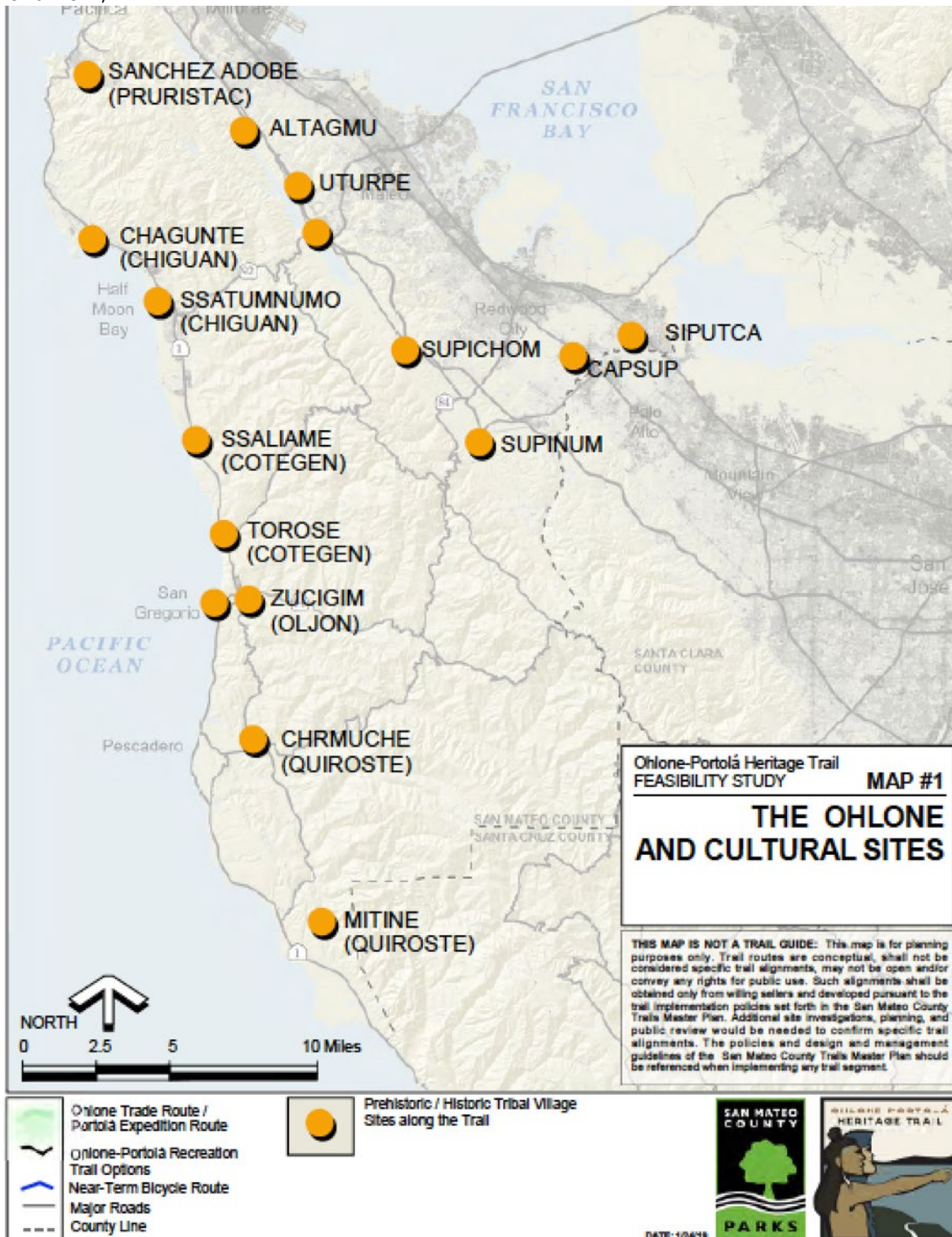


Figure 8 CHL #2 marker stands along side Caltrain tracks on Alma St now a residential neighborhood.

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B13. Remarks: California Historical Landmarks #2, 21, 22, 23, 24, 25, 26, 27, 92, 94, 375, 394, 655, 665, 727, 784, 1058, and 1059 are directly related to the Portolá Expedition

B12. References (continue):

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