

State of California  The Resources Agency  
DEPARTMENT OF PARKS AND RECREATION  
**PRIMARY RECORD**

Primary #  
HRI #  
Trinomial  
**NRHP Status Code**

Other Listings  
Review Code

Reviewer

Date

Page 1 of 1 \*Resource Name or #: Portolá Expedition Camp, CHL #26 **DRAFT**

P1. Other Identifier: Ohlone-Portolá Heritage Trail, San Gregorio (CHL #26 Amendment)

\*P2. Location:  Not for Publication  Unrestricted

\*a. County San Mateo

\*b. USGS Quad San Gregorio

\*d. UTM Zone 10S, 553030 mE/ 4130859 mN

e. Other Locational Data: ~37.322877, -122.401460

\*P3a. Description:

This segment of the historic-era Ohlone-Portolá trail is along a public road now called Stage Rd extending north and south of San Gregorio, with an extension to the beach along La Honda Road to the Zucigim village. Today it is an asphalt road bordered by a mixture of open crop lands, with pockets of Monterey pines and eucalyptus trees, and residential homes. The San Gregorio Creek campsites are along the road upon the tableland farm lands. There are no remains of the campsites. The site can be viewed from Cabrillo Highway, San Gregorio State Beach, bike, and hiking trails.

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



P5b Description of Photo: From San Gregorio State Beach next to Cabrillo Highway looking southwest.

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

\*P7. Owner and Address: Chris Spohrer, District Superintendent, California State Parks, P.O. Box 942896, Sacramento, CA 94296

\*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):

## BUILDING, STRUCTURE, AND OBJECT RECORD

\*Resource Name or # Ohlone-Portolá Heritage Trail, San Gregorio (CHL #26 Amendment) \*NRHP Status Code \_\_\_\_\_  
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**B1. Historic Name:** Portolá Expedition Camp

**B2. Common Name:** Ohlone-Portolá Heritage Trail at San Gregorio

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

\***B5. Architectural Style:** Vernacular — Originally compacted dirt road now asphalt covered; campsite was Spanish 18<sup>th</sup> 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. This segment continued to be a main thoroughfare until the mid 20<sup>th</sup> century when some parts were bypassed by a new state highway, CA-1. The 1769 Campsite existed less than 3 days.

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

\***B8. Related Features:** Stage Road is built upon existing Ohlone road. San Gregorio State Beach occupies Oljon homeland.

**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 Continuing Sheet DPR 523L)

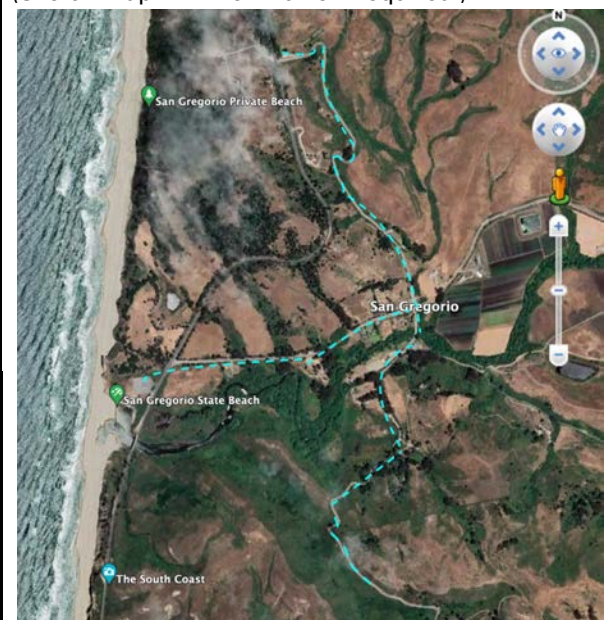
\***B12. References:** See accompanying form DPR523L for full bibliography.

\***B14. Evaluator:** FrederickArn Hansson

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

(This space reserved for official comments.)

(Sketch Map with north arrow required.)



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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.

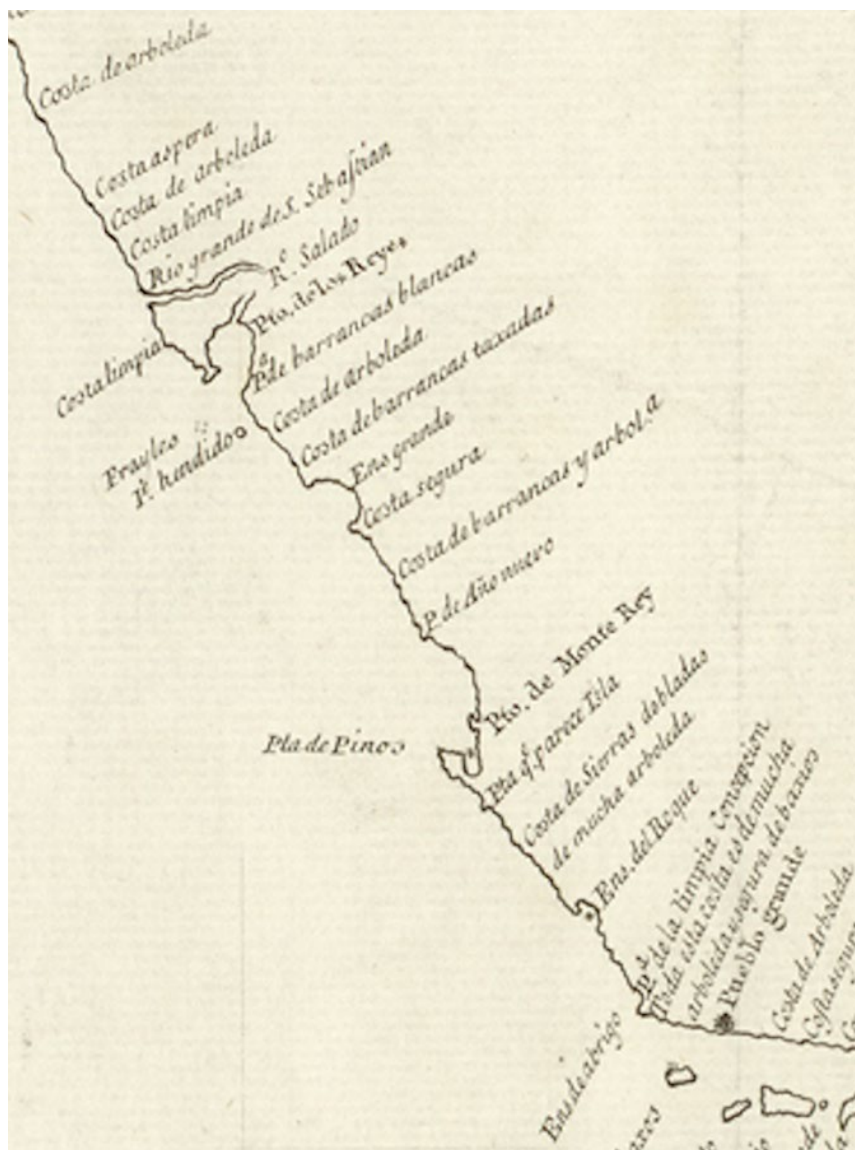


Figure 1 Map of 1602 made by Capitan Sebastián Vizcaíno illustrates California as perceived by the 1769 Expedition.

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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 Baja Mexico 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. In order 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 a number of 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..

The Indians of La Casa Grande<sup>1</sup> furnished us with guides to go forward. We travelled to the north over high hills, not far from the shore. We encountered a number of slopes which were rather troublesome, and we had to put them in condition for travel-as also the crossing of two streams, thickly grown with brush-before we arrived at an Indian village, two leagues from the place from which we started. This we found to be without its inhabitants, who were occupied the time in getting seeds. We saw six or seven of them at this work, and they informed us that a little farther on there was another and more populous village, and that the inhabitants of it would make us presents and aid us in whatever we might need. We believed them, and although it was somewhat late we passed on and proceeded for two leagues more over rolling country until we reached the village. The road, while difficult, over high hills and canyons, was attractive. To us, the land seemed rich and of good quality; the watering-places were frequent; and the natives of the best disposition and temper that so far we had seen.

The village<sup>2</sup> stood within a valley surrounded by high hills, and the ocean could be seen through an entrance to the west-northwest. There was in the valley a stream of running water, and the land, though burned in the vicinity of the village, was not without pasture on the hillsides.

*Diary of Miguel Costansó, Tuesday, October 24<sup>th</sup>, 1769*

We set out at a quarter before nine in the morning from here at the village of Saint John Nepomucene<sup>3</sup>, in company with two heathens belonging to this village, on a due northward course in view of the shore, over very good soil, all of them bare of trees; it was only in the gaps between knolls we could see the white range of mountains in back, continuing still overgrown with the savins met before...

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<sup>1</sup>Quiroste camp CHL #23

<sup>2</sup>Zucigim village of the Oljon tribe

<sup>3</sup> Costansó and Crespí independently named villages and locations without reconciliation. Crespí also would revise naming of locations during his travels.

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...we came to a small valley where there is a good-sized village of very fine, very well-behaved, fair and beaded heathens who received us with a great deal of hospitality and pleasure. They have the village close to shore, about a half league from where we stopped, where they have a great many grass houses at an opening at this valley here makes onto the shore; they are living now in the valley. Here in the valley there is a great deal of soil, and a stream in midst with a good-sized flow of delicious water, on its way to empty into the sea at where they have the village. A good amount of irrigation could be managed with this water; there are, in addition to the alley, the ranges of knolls, all of them good soil for dry farming. Wood there is none of; the mountain range, however, lies nearby with a great deal of savin timber. A good spot for a good-sized mission; I named it Nuestro padre Santo Domingo, Our Father Saint Dominic.

*Diary Journal of Fray Juan Crespí, Tuesday, October 24<sup>th</sup>, 1769*

The next day became a day of rest:

Many of the pack-mules were exhausted by the preceding day's march, and they were given a rest to-day that they might recover their strength. The scouts were sent out to examine the country with guides from among these Indians. They returned in the evening without any news of importance; they had gone about four leagues to the north-northwest along the coast.

*Diary of Miguel Costansó, Wednesday, October 25<sup>th</sup>*

...The heathens of the village here brought a great many large black pies made of their seeds, which the soldiers say are very good when used for mush. (The soldiers pease ran out at this spot, leaving them with nothing but griddle cake.)

*Diary Journal of Fray Juan Crespí, Wednesday, October 25<sup>th</sup>*

Followed by another unplanned respite:

As the captain of the company of the Californias, Don Fernando de Rivera y Moncada, was ill of the common sickness — the scurvy — and, because of a diarrhea which attacked many of us, we were forced to delay the march.

*Diary of Miguel Costansó, Thursday, October 26<sup>th</sup>*

Portolá whose journal were very terse summed the whole experience:

We halted in a gully where there was sufficient water and a village of eighty natives. Here we remained for two days.

*Diary of Captain Gaspar de Portolá*

The expedition resumed in their search for Monte Rey:

We left the valley, which the soldiers called Valle de los Cursos<sup>4</sup>, heading north. Afterwards, we followed the coast over high hills to the north-northwest. ...

*Diary of Miguel Costansó, Friday, October 27<sup>th</sup>*

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<sup>4</sup> Valley of Diarrhea

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We set out at a quarter past nine in the morning from the valley stream, and village of our  
Father Saint Dominic, course due northward, over high ranges of knolls, all of them burnt  
off...

*Diary Journal of Fray Juan Crespí, Friday, October 27<sup>th</sup>*

On Saturday November 11<sup>th</sup> 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 back 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." <sup>5</sup>

On Saturday, November 18<sup>th</sup>, on Portolá's retreat to San Diego, the expedition marched three  
leagues from the Tunitas camp. After a league, they passed the stream and valley of *Santo  
Domingo* (San Gregorio) again. The village was abandoned. They continued two leagues to a lake  
at *San Pedro Regalado*<sup>6</sup>:

We set out early in the morning from the cliffy, deep-lying stream, shortly crossed another  
deep-down running stream, and ongoing about a league passed the stream and valley of  
*Nuestro padre Santo Domingo*<sup>7</sup>. At this spot we did not find the village that had been here  
before, the houses were all empty. We went ahead, and going about another two leagues  
we made camp close to one of two large streams in the *San Pedro Regalado* hollow, where  
there is a good-size lake, a great deal of wood, and grand grass. Three leagues' march,  
course due southward.

*Return Journal of Fray Juan Crespí, Saturday November 18<sup>th</sup>*

We travelled for three leagues, and passed through the *Valle de los Cursos*<sup>8</sup>; we found this  
village deserted. We halted near a stream of good water, two leagues south of the village,  
dividing the distances so as to arrive on the following day at the *Ranchería de la Casa  
Grande*<sup>9</sup>

*Diary of Miguel Costansó, Saturday November 18<sup>th</sup>*

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.

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<sup>5</sup> Crespí, pg 611

<sup>6</sup> Bean Hollow, CHL #1059

<sup>7</sup> Our Father Saint Dominic, today's San Gregorio

<sup>8</sup> Valley of the Courses, now San Gregorio; Costansó and Crespí named the same locales separately

<sup>9</sup> Quiroste – Whitehouse Creek

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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 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, 2<sup>nd</sup> & 5<sup>th</sup> 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



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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.

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 a number of 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 name "Ohlone", derived from for the Oljon tribe living on a Spanish rancho. The Oljon themselves lived on the lower drainages of San Gregorio Creek and Pescadero Creek. Village names mentioned in Mission Dolores records include Zucigim and Pructaca. Their headman was Lachi or Lachigi, a man with four co-wives. People from this group who went to Mission Santa Clara were lumped together as "San Bernardino" people, with all other people from the Santa Cruz mountains and coast. Cross-references to Mission Dolores relatives suggest that they were the same people as the Solchequis subgroup of "San Bernardino" people at Santa Clara. Estimates of the pre-mission Oljon population was 157 people. Most of the 135 Oljons and Solchequis who were ever baptized joined the missions between 1786 and 1793.

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. 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.

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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. In regard to 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.

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,

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“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 Pacífico*, 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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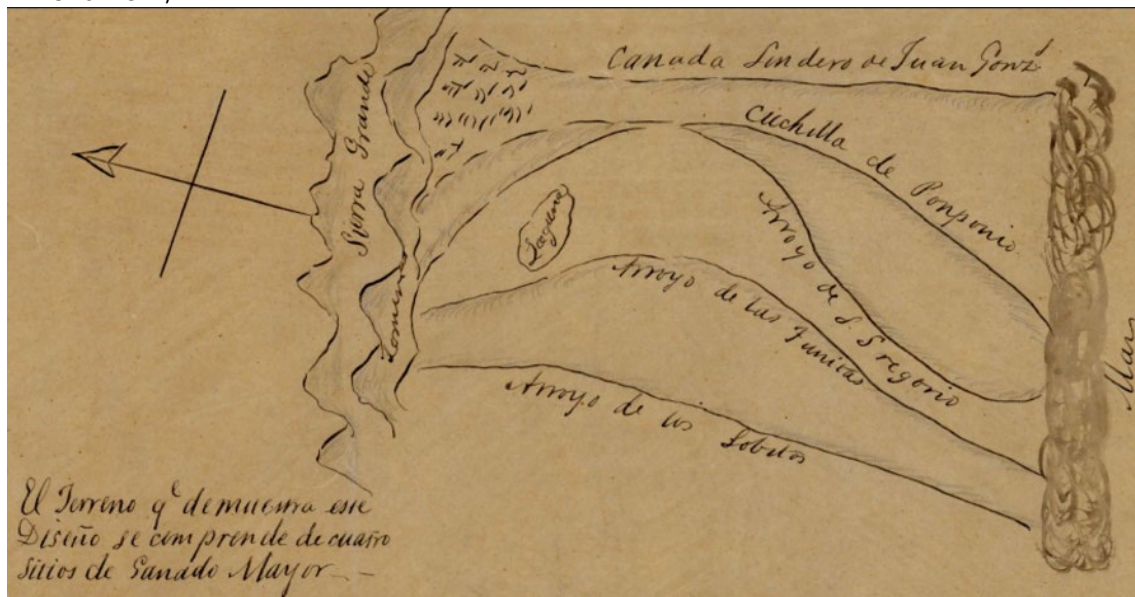


Figure 3 *Diseño* of San Gregoria (Castro), undated, showing the landscape and trails through the Mexican 1839 land grant. To obtain a land grant during the Mexican period, the applicant accompanied the petition with a topographical sketch or *diseño*. Mexican law did not require precision surveying. 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.

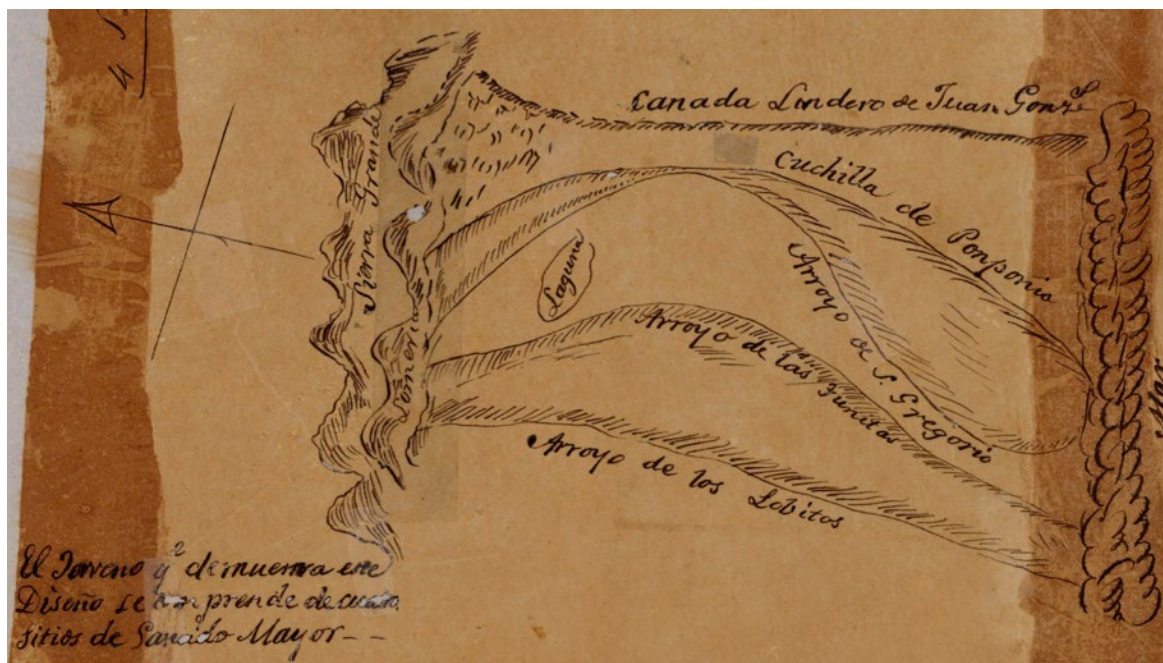
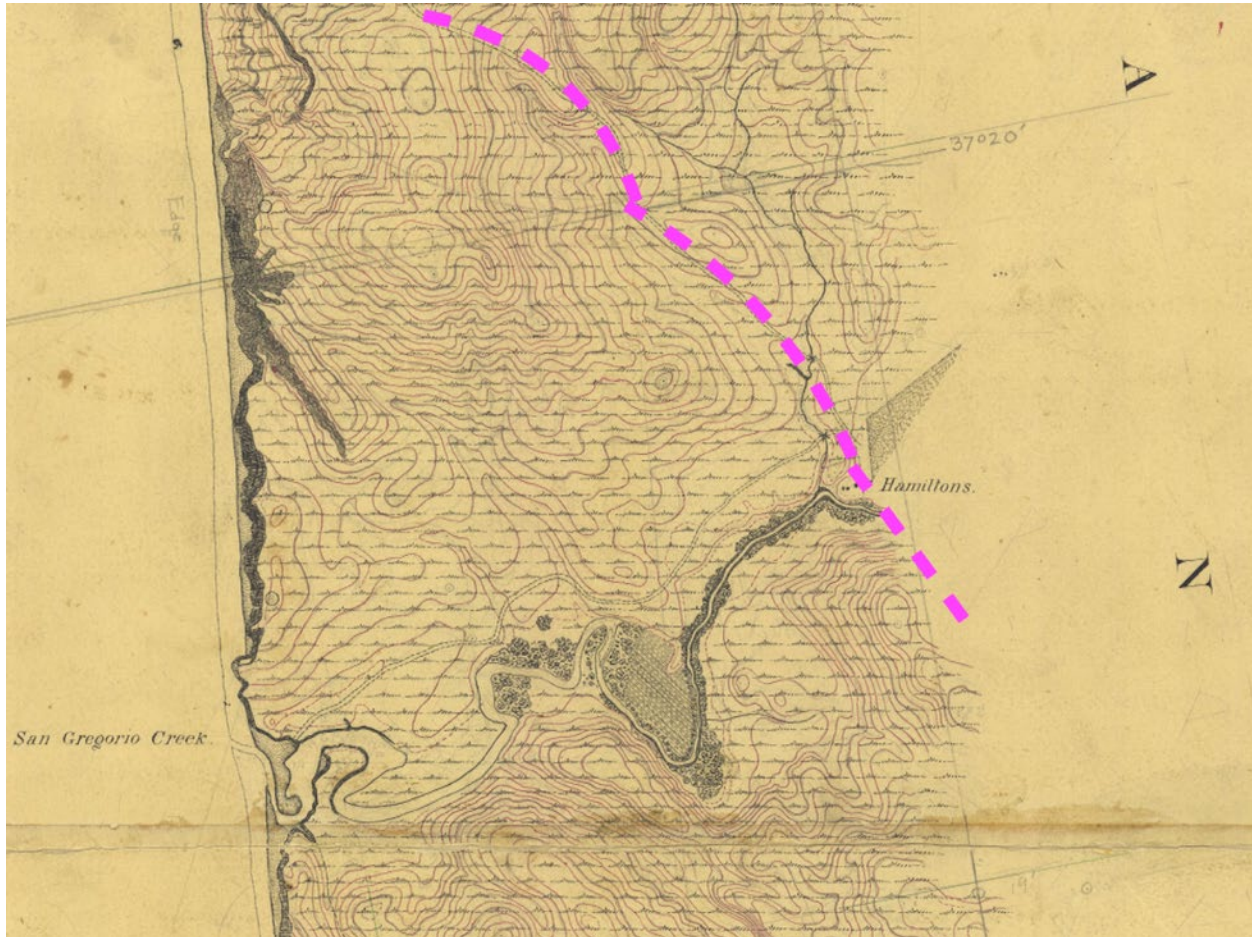


Figure 4 San Gregorio (Rodríguez) *diseño* shows a trail on the left side

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*Figure 5 US Coast Survey of 1854 was the earliest accurate recording of historic trail*

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Figure 6 The Ohlone road continues to be the major coastal road from the 18<sup>th</sup> to the 20<sup>th</sup> centuries.  
USGS 1902

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Figure 7 Map showing the Coast Highway of 1932 following the Ohlone-Portolá route



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Figure 8 The Coast highway paved over the historic route in the 1930s. USGS 1940

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Figure 9 The Old Coast Road, as shown on this Quad, is a remanent of the historic Ohlone-Portolá route and is now known as Stage Road. USGS 1955

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Figure 10 Original marker at site but now missing was located at San Gregorio State Beach west of Highway 1



Figure 11 Looking southwest into San Gregorio the Zucigim village would be in the foreground and the Expedition about a mile up the canyon to the left. The scar trace on the hillside on the right side is Stage Rd following the Ohlone-Portolá route.

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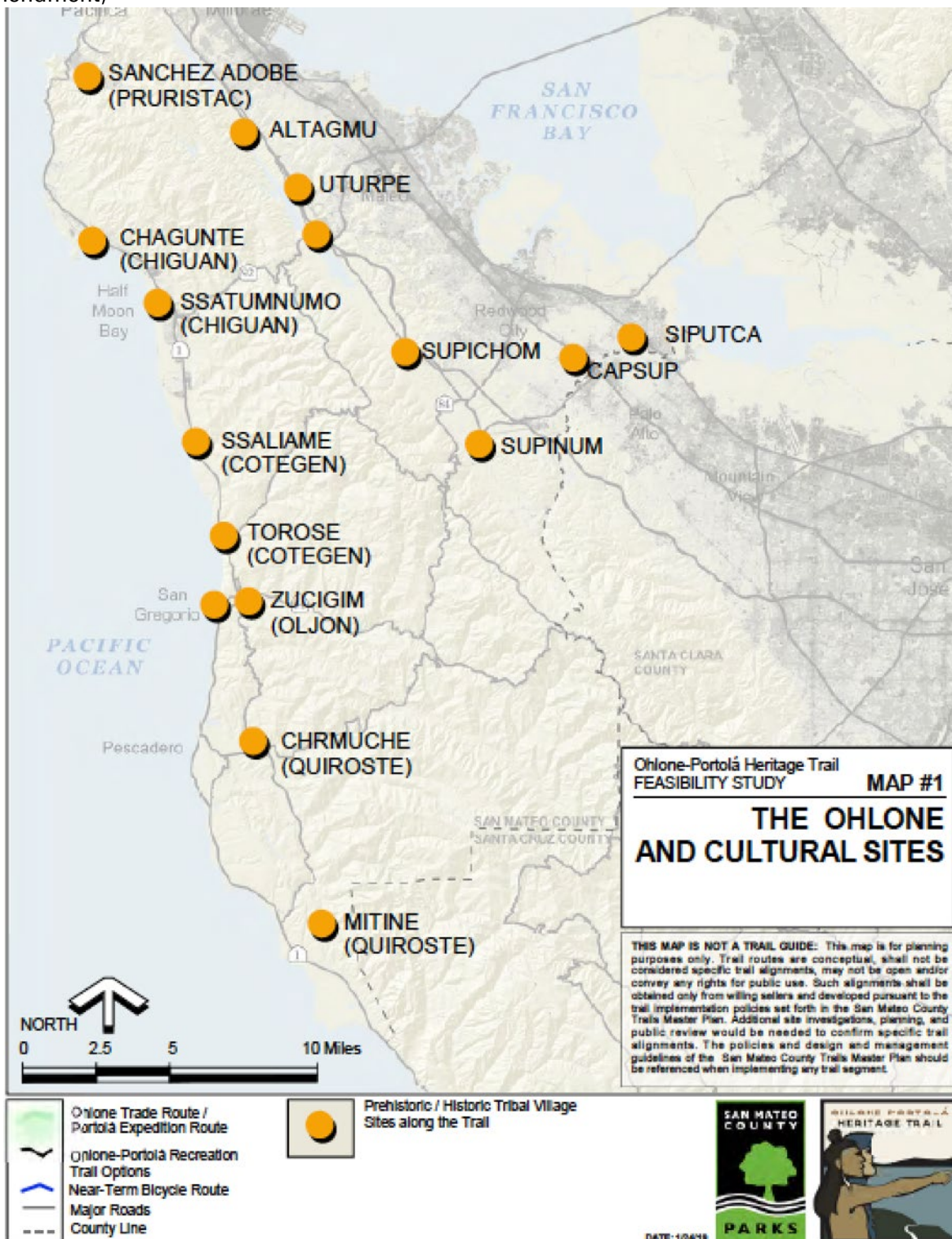
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Figure 12 Stage Rd runs from the lower left corner to the upper right corner. The Zucigim village would be near San Gregorio State Beach. CHL 26 monument is adjacent to the State Beach parking lot.

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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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