

## PRIMARY RECORD

Other Listings  
Review Code

Reviewer

Primary #  
HRI #  
Trinomial  
NRHP Status Code

Date

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\*Resource Name or #: Portolá Expedition Camp, CHL #27 **DRAFT**

P1. Other Identifier: Ohlone-Portolá Heritage Trail, San Andreas Valley (CHL #27 Amendment)

\*P2. Location:  Not for Publication  Unrestricted

\*a. County San Mateo

\*b. USGS Quad Montara Mountain

\*d. UTM Zone 10S, 551811 mE/ 4160367 mN

e. Other Locational Data: ~37.588908, -122.413140

\*P3a. Description:

This segment of the historic-era Ohlone-Portolá trail is along a public trails and roads across Sweeney Ridge within Golden Gate National Recreation Area Discovery Site to Hillcrest Blvd, Millbrae. Today it is a dirt trail and asphalt road bordered by a mixture of protected open space and residential homes, with pockets of Monterey pines, oaks, and eucalyptus trees. The San Andreas Creek campsites are lost under San Andreas Lake. There are no known remains of the campsites. The site can be viewed from Interstate 280, Sawyer Camp Trail, bike, and hiking trails.

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

P5a.



P5b. Description of Photo: From Sawyer Camp Trail atop of the dam looking north towards campsite.

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

\*P7. Owner and Address: California Department of Transportation, District 4, PO Box 23660, MS-BA, Oakland, CA 94623-0660

\*P8. Recorded by: FrederickArn 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 Andreas Valley (CHL #27 Amendment) \*NRHP Status Code \_\_\_\_\_

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**B1. Historic Name:** Portolá Expedition Camp

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

**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 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. The 1769 Campsites existed less than a day.

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

\***B8. Related Features:** Service Road, San Andreas Trail, and Sawyer Camp Trail is parallel to or lies on the Ohlone road.

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)

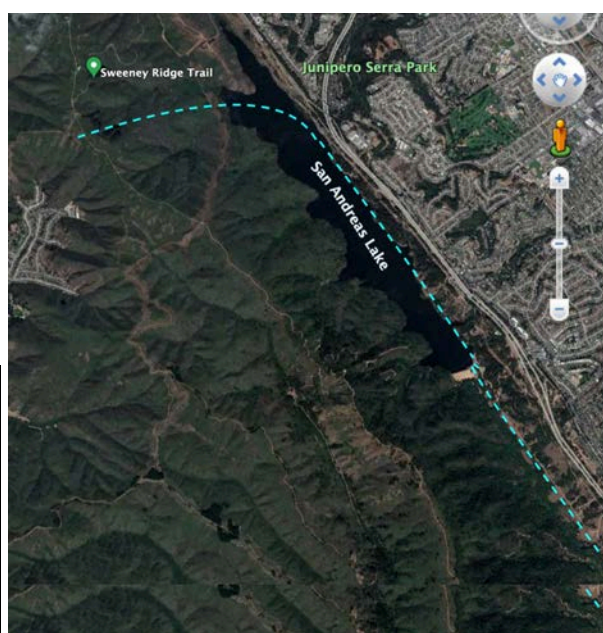
\***B12. References:** See accompanying form DPR523L for full bibliography.

\***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.

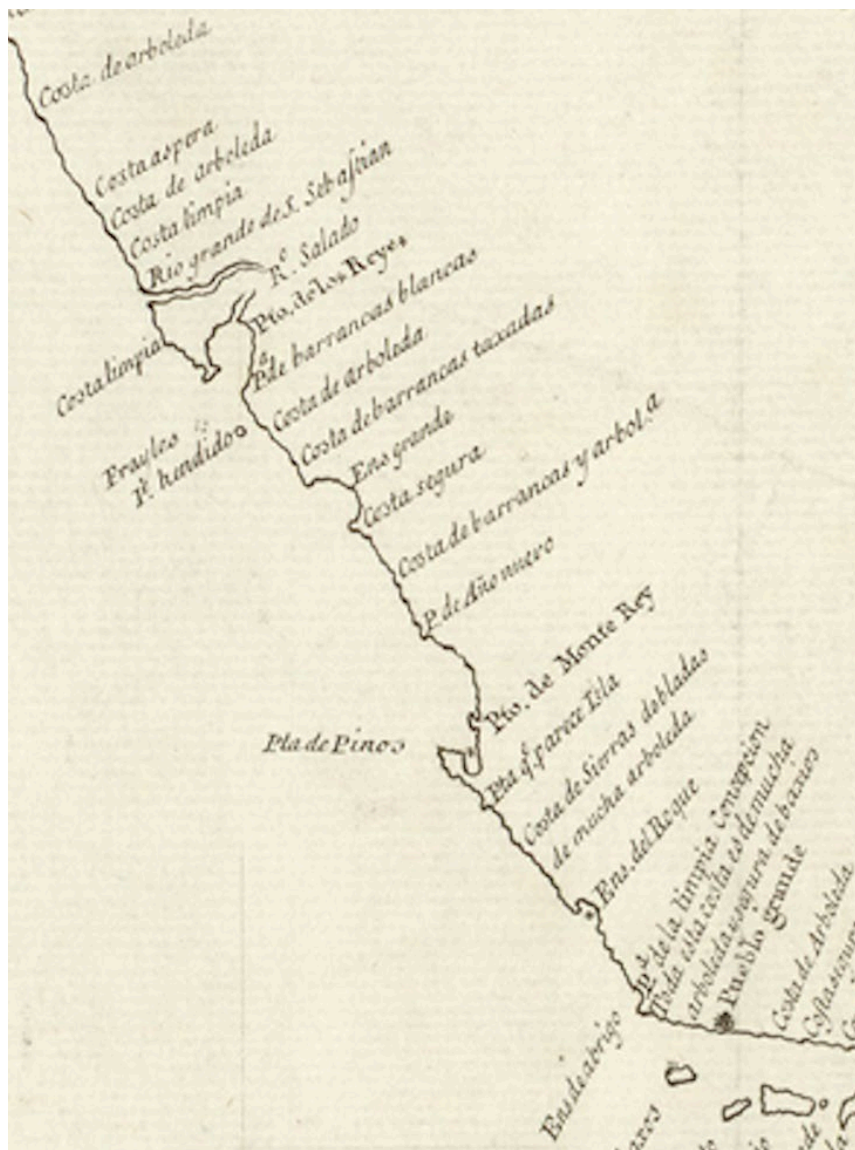


Figure 1 Map of 1602 made by Capitan Sebastián Vizcaíno illustrates California as perceived by the 1769 Expedition.

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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 Vizcáino 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.



*Figure 2 From Discovery Site looking east towards the campsite of November 4<sup>th</sup>. Today the route and campsite are under the lake.*

On Sunday, November 4th, after sighting the San Francisco Bay, the party continued east, from California Historical Landmark #394. Traveling in their accustomed order, out in front rode Sergeant Ortega. He had already scouted the day's trek and selected the next night's camp site. At the head of the main party was Captain Portolá followed by the other officers and the two Franciscan friars. Next came a squad of Catalonian soldiers, First Americans from Lower California, the engineer corps, the pack train and finally the rear guard. The troop also included servants and muleteers bringing the expedition to sixty men and two hundred horse & mules who traveled slowly over the dry autumn hills and brushy ravines.

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After descending the hills, they continued south through a valley keeping the dense, green low woods on their west side and ranges of grassy knolls on the east. The expedition would see lakes filled with countless numbers of fowl.<sup>1</sup> Scouts reported that wildlife was abundant with herds of deer as large as fifty, and tracks of bear and buffalo<sup>2</sup>. Portolá came across the Ssalson in this area who numbered about 200 individuals.

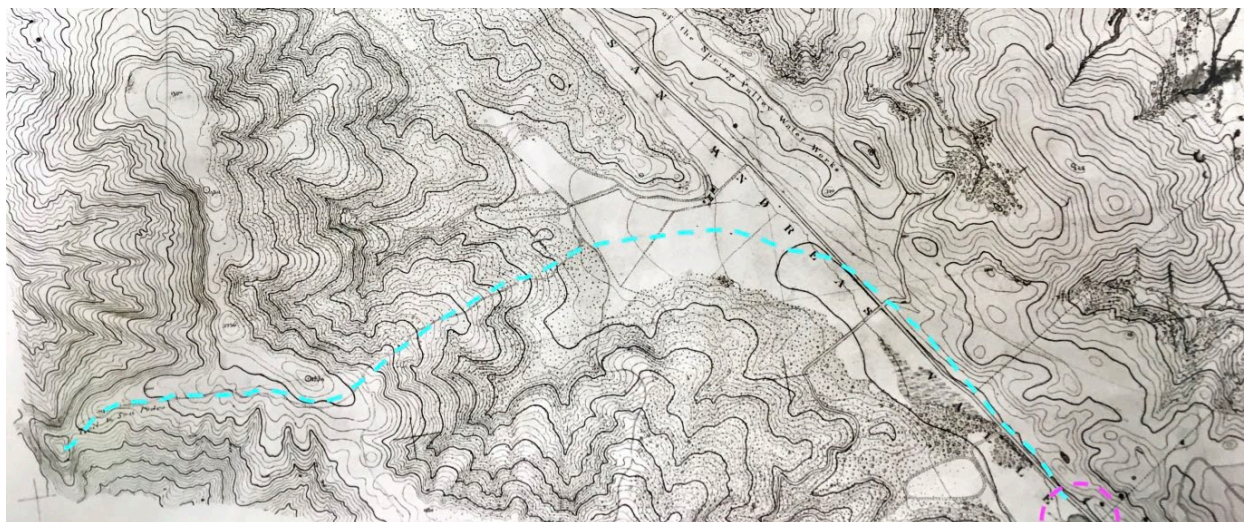


Figure 3 US Army Engineer 1867 survey showing a native trail from Discovery Site CHL394 to San Andreas Valley.

November 4<sup>th</sup>... We went three hours and must have made two leagues, and had now changed course to southward, at which we went down from the fill we had been on, to a hollow running between high grassy knolls upon this side of the inlet, and a mountain range, very green with low woods, that kept with us upon our right. At two leagues, we made camp at the foot of this mountain range, close to a lake where there were countless ducks, cranes, geese, and other fowl.

November 5<sup>th</sup>, Sunday. We set out after Mass being said here by the two of us, at what must have been about nine o'clock – it was very cloudy – following the hollow here due southward course, with high ranges of knolls of sheer soil, very grass grown, keeping with us upon the left between the aforesaid inlet and ourselves, and with the very green mountain range following upon our right, grown over with low woods of little trees.

*Journal of Fray Juan Crespi*<sup>3</sup>

<sup>1</sup> This lake is not mentioned in the Final Report only in the fieldnotes. Is this the same lake mentioned in the Final Report on the next day? This description would match *Laguna Grande*. This is the assertion of historians and the National Park Service (Top of the Peninsula), as a transposition error from transcribing field notes to the Final Report.

<sup>2</sup> Tule Elk?

<sup>3</sup> Crespi, pg 596-598

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Saturday, November 4. – ...From the summit of this range we saw the magnificent estuary which stretched towards the southeast. We left it on our left hand, and, turning our backs on the bay we halted at sunset. We travelled for two leagues.

Sunday, November 5. – We followed the coast of the estuary although we did not see it because we were separated from it by the low hills of the canyon which we were following in a southeasterly direction...

*Diary of Miguel Costansó<sup>4</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 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 the return march back to San Diego the expedition leaving from CHL #92 stopped again at the same spot;

November 12<sup>th</sup> ...going about four leagues and a half(,) made camp at the end of the same hollow here at the edge of a small stream of running water where there was wood and good grass for the mounts. Couse due northwards.

November 13<sup>th</sup>. We set out early from this small stream, and came to the gorge and small flat having two very good size streams of running water meeting here at his spot (San Pedro);...

*Return Journal of Fray Juan Crespí<sup>6</sup>*

November 12. – We travelled for four and a half leagues to the north-northwest. We halted near a small pond in the canyon which we followed coming from the port of San Francisco.<sup>7</sup>

*Diary of Miguel Costansó<sup>8</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.

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<sup>4</sup> Costansó, pg 109

<sup>5</sup> Crespí, pg 611

<sup>6</sup> Crespí, pg 617

<sup>7</sup> This location is reported as being two leagues from San Pedro the following day.

<sup>8</sup> Costansó, pg 114-115

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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 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



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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.

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 Ssalsons lived in at least three main villages along San Mateo Creek, and in the San Andreas Valley. Mission register entries provide the names of some villages of this regional group. For instance, a child was baptized at Mission Dolores from "Oturbe on the Arroyo of San Mateo, called by the heathen Salsson" (SFR-B 174). Also, a man came from "the Nation called by its natives the Salsones" (SFR-B 498) had a son from "Altagmu village in the area of San Matheo" (SFR-B 133). The Ssalson villages of Altagmu (or Altahmos), Aleitac, and Uturbe were said to be along branches of the Arroyo of San Matheo, certainly San Mateo Creek, a probable pre-mission population of around 210. Their language was clearly recognizable as the Ohlones of the San Mateo County coast at San Gregorio

The padres must have been also encouraged by the respect given by the Indians to Christian religious symbols. At San Mateo Creek, Portolá had left a cross in 1769. The Indians had not destroyed or bothered it for seven years when Anza's party went by there. In fact, they had left gifts to the new "white man's God" of arrows, foods, and feathers.

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

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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.

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 Liquiqui, 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 Liquiqui 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

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neophyte community. Manuel Liquiique'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, "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.

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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.



Figure 4 *California Antigua y Nueva* by Diego Troncoso in 1777 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 1777 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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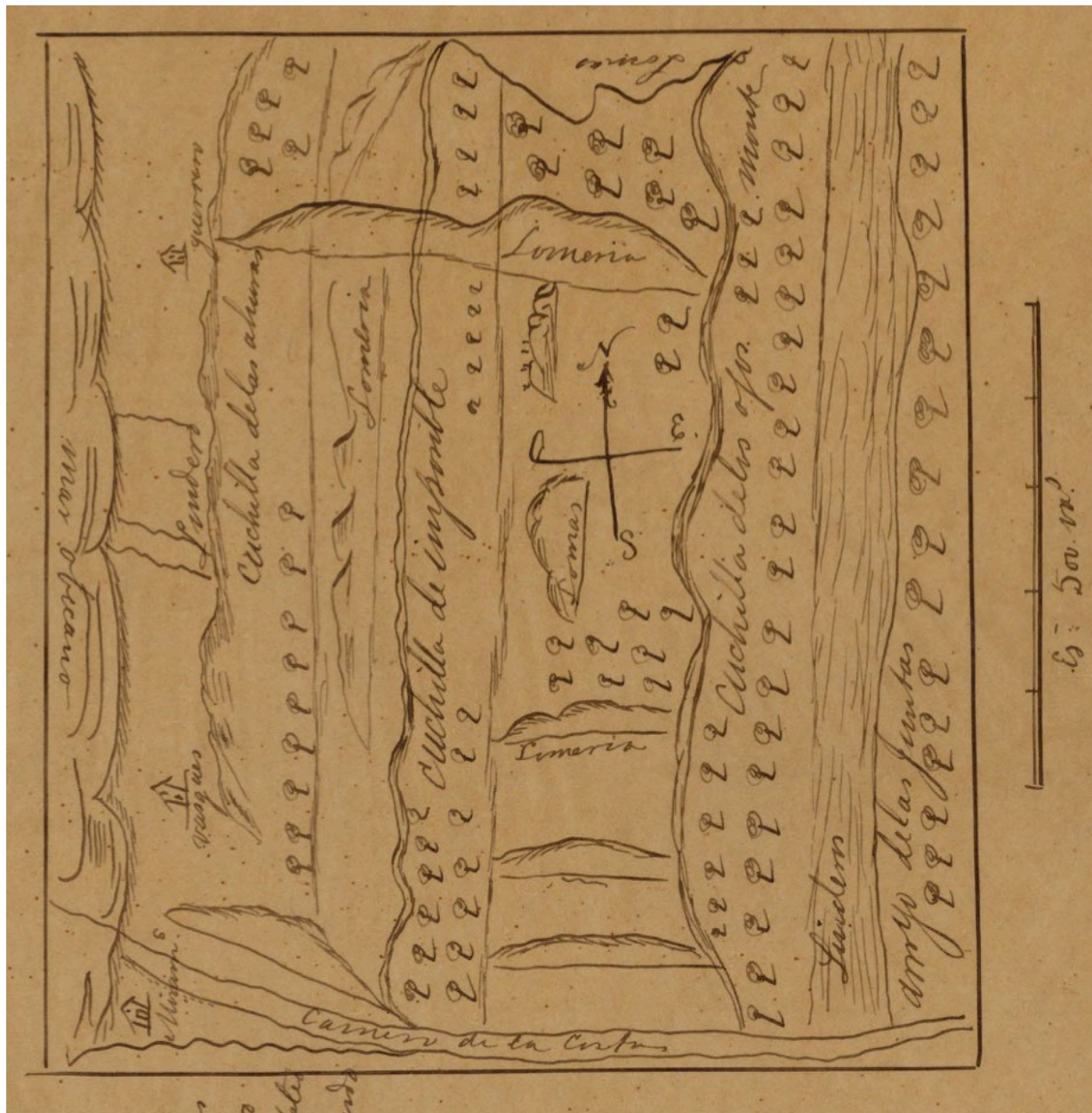


Figure 5 Feliz Diseño of the San Andreas Valley. To obtain a land grant during the Mexican period, the applicant accompanied the petition with a topographical sketch or diseño. Mexican law did not require precision surveying. The technique involved in making a diseño was that of the ability to stay in 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 6 Detail from Buri Buri Rancho map showing the San Andreas Valley



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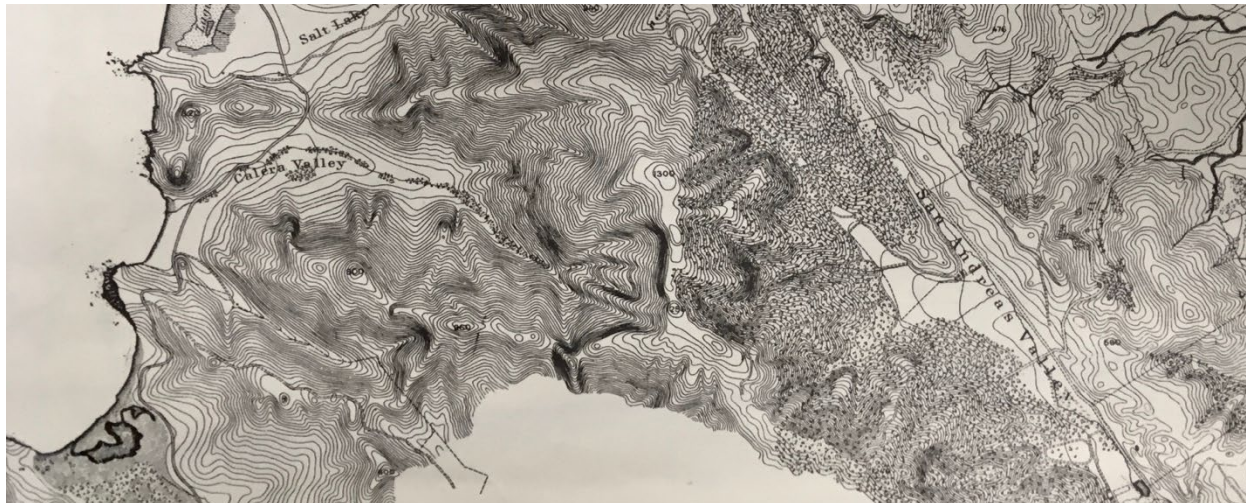


Figure 7 1869 map showing San Pedro Valley with lagoon in lower left corner to San Andreas Valley. Note the scattering of trees on the knolls on eastern side of the valley. November 4<sup>th</sup> campsite is around the small pond in lower right corner.

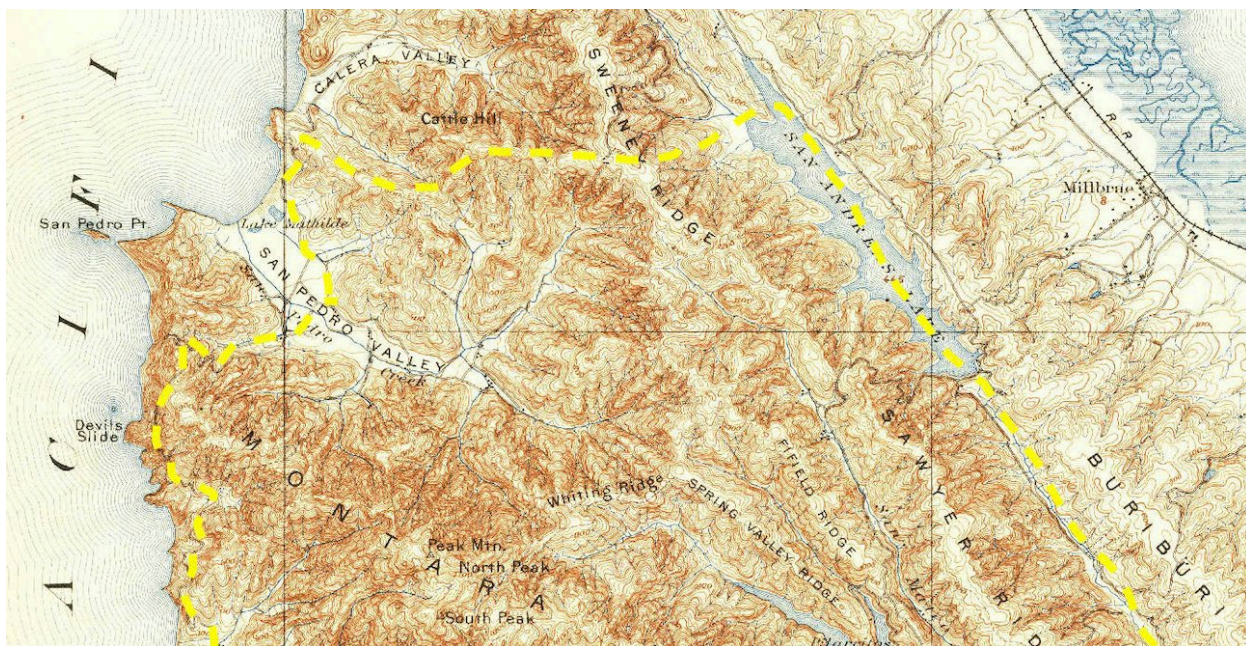


Figure 8 1896 USGS map; November 4<sup>th</sup> campsite is under the reservoir near the 'A' of LAKE

Today a lake stands where Portolá made his right turn in 1769, when he proceeded down the valley. The San Andreas Lake is a man-made feature of the landscape. A dam was constructed to help solve a critical water problem for the City of San Francisco. Construction of the San Andreas dam commenced in April of 1868. According to records kept by the Company's superintendent,



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William H. Lawrence, the work crews consisted of many Chinese laborers. The earthen dam took two years to construct. It stood 95 feet high and was 710 feet long. It had the ability to store 6 billion gallons of water for San Francisco consumption



Figure 9 Looking down San Andreas Valley in 1800s with road in the foreground, oak studded knolls, and open fields



Figure 10 Map showing the roads in 1932. The camp would be under the upper lake and the route along valley floor



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California State Historical Landmark #27 at the end of Hillcrest Blvd, just west of the 280, Millbrae, there is a commemorative plaque, mimicking the official Bear marker, near the San Andreas campsite placed in 1976:

*DISCOVERY OF SAN FRANCISCO BAY On November 4, 1769, the expedition of Captain Gaspar de Portola, after crossing Sweeney Ridge, beheld the Bay of San Francisco for the first time. That night they camped at a small lagoon, now covered by San Andreas Lake. Finding the Bay too large to go around and thinking they had bypassed Monterey Bay, the expedition camped here again on November 12, 1769 on their return to San Diego.*

*First made a state registered historical landmark no. 27, June 15 1932, this site was rededicated as a U.S.A. bicentennial project of San Andreas Lake Chapter, Daughters of the American Revolution and the City of Millbrae, California on November 6, 1976.*

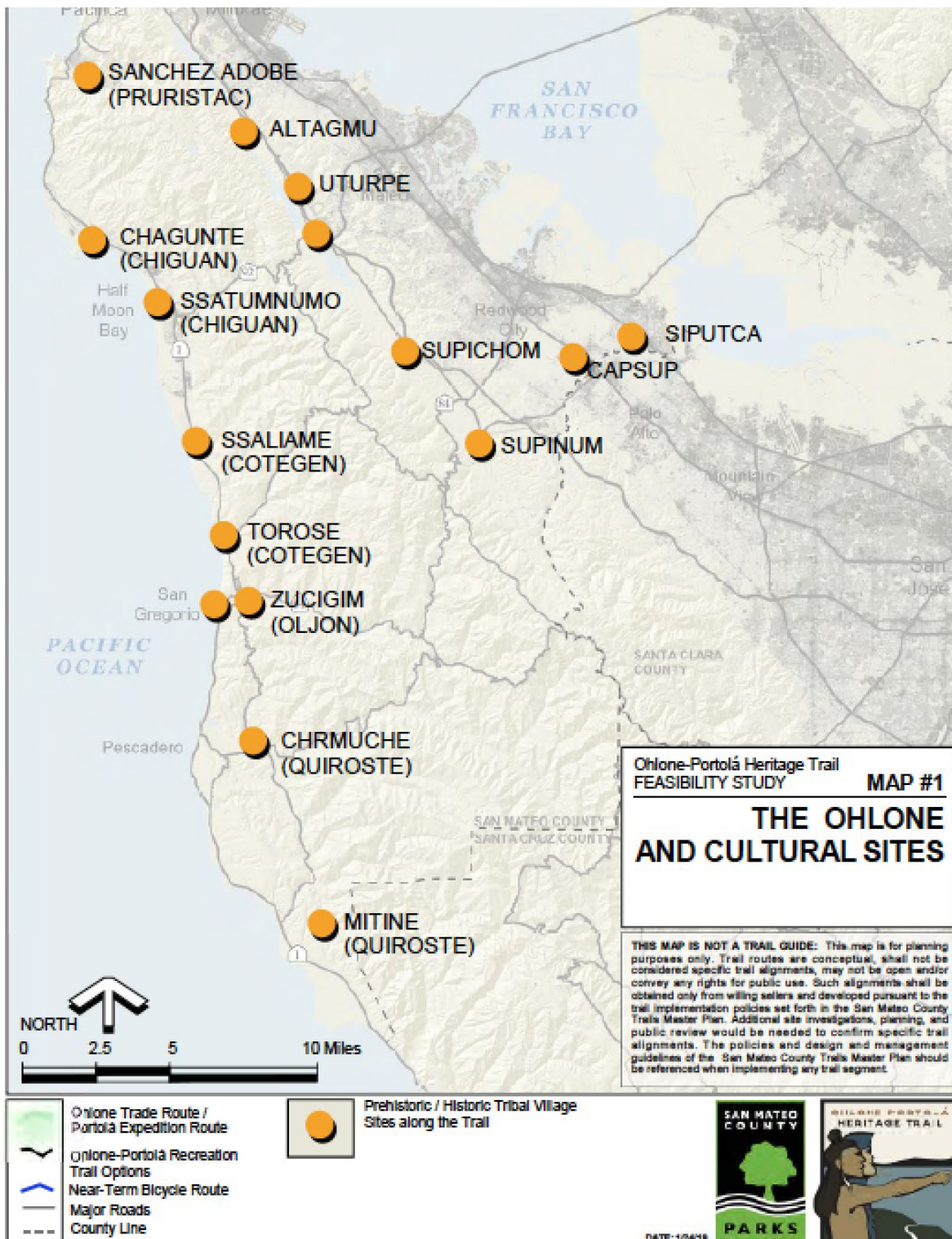
*Location granted by the State of California. Monument base of serpentinite rock, official state rock of California. Furnished by The San Francisco Water Department.*



*Figure 11 Today there is a public walkway alongside San Andreas Lake paralleling the submerged Ohlone-Portolá trail.*

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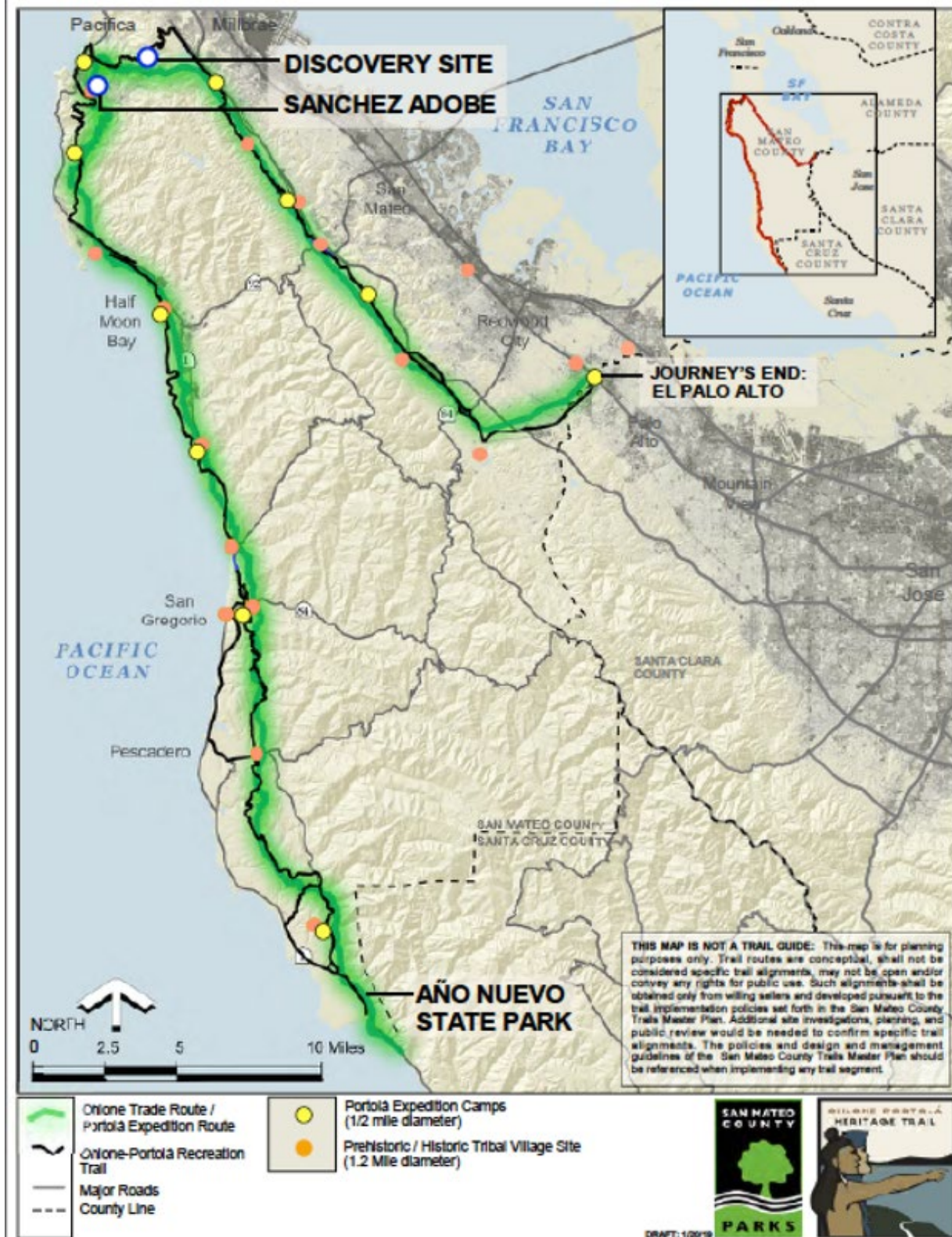
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**B13. Remarks:** California Historical Landmarks #2, 21, 22, 23, 24, 25, 26, 27, 92, 94, 375, 394, 655, 665, 727, 784, 1058, and 1059 are directly related to the Portolá Expedition

**B12. References** (continue):

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