

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 #: Site of the Discovery of San Francisco Bay, CHL #394 **DRAFT**

P1. Other Identifier: Ohlone-Portolá Heritage Trail, Sighting of San Francisco Bay (CHL #394 Amendment)

*P2. Location: Not for Publication Unrestricted

*a. County San Mateo

*b. USGS Quad Montara Mountain

*d. UTM Zone 10S, 5478500 mE/ 4162085 mN

e. Other Locational Data: ~37.604610, -122.457977

*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. Today it is a dirt trail and asphalt road bordered by protected open space, with pockets of Monterey pines and eucalyptus trees. There are no remains at the sighting area. The site can be viewed from Cabrillo Highway, Sanchez Adobe (CHL 391), bike, and hiking trails.

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

P5b. Description of Photo: Marker atop Sweeney Ridge along the trail.

P5a.



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

*P7. Owner and Address: Superintendent Joss, GGNRA, Mill Valley, CA 94941

*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 Sighting of San Francisco Bay (CHL #394 Amendment)

*NRHP Status Code _____

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B1. Historic Name: Site of the Discovery of San Francisco Bay

B2. Common Name: Ohlone-Portolá Heritage Trail at Sighting of San Francisco Bay

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

***B5. Architectural Style:** Vernacular — Originally compacted dirt road now asphalt covered in places or left as a hiking trail.

***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.

***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 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)

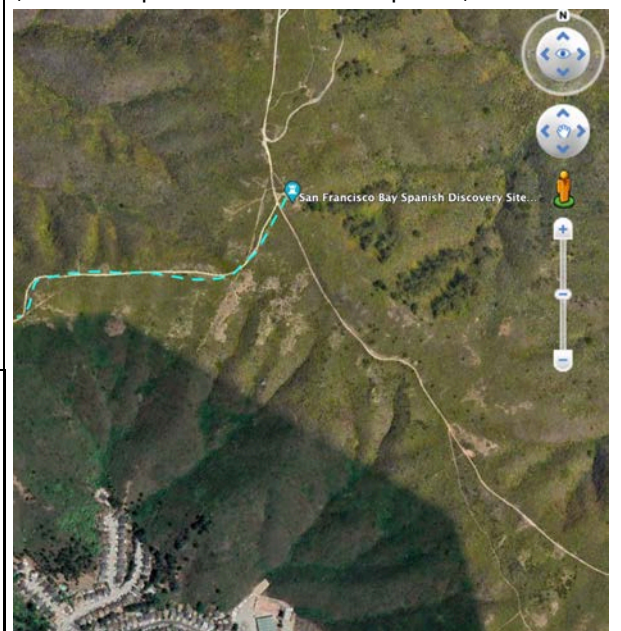
***B12. References:** See accompanying form DPR523L for full bibliography.

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

***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.

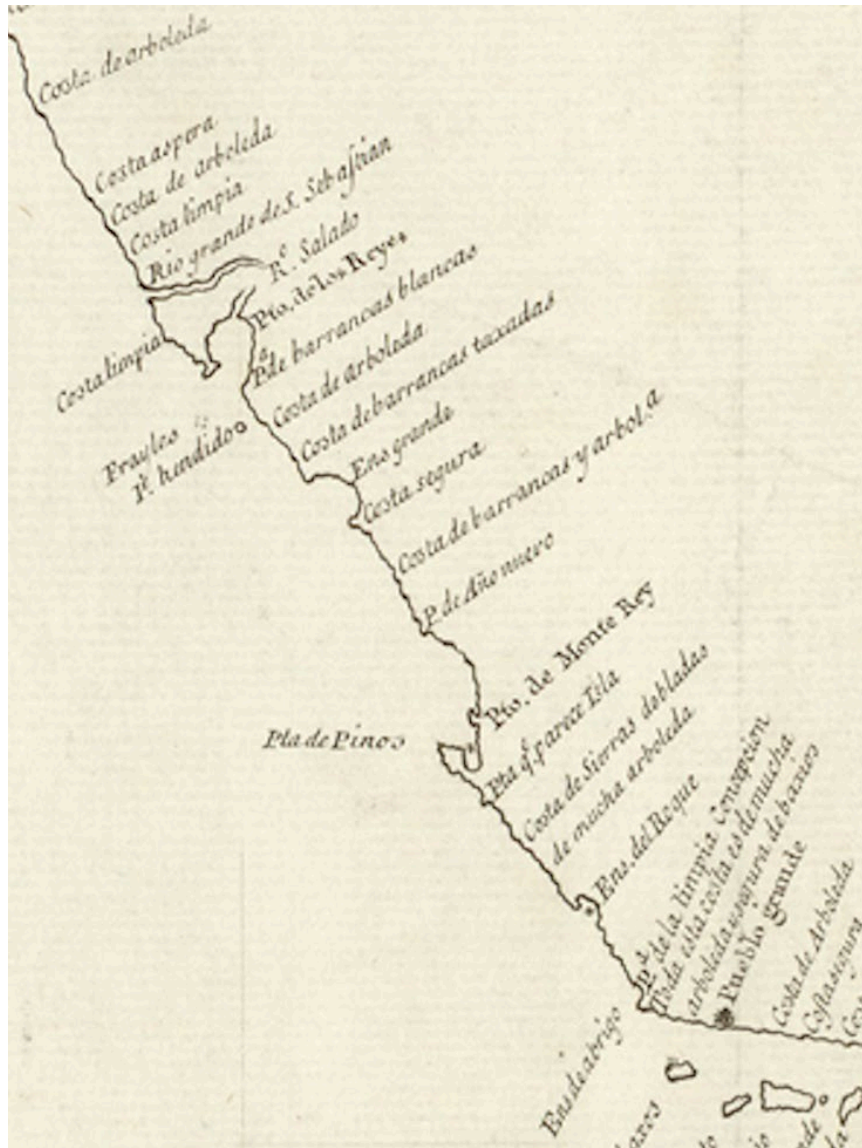


Figure 1 Map of 1602 made by Capitan Sebastián Vizcaíno illustrates California as perceived by the 1769 Expedition.

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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 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. 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

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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.

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.

On October 31, the expedition began its climb of Montara Mountain and met some 25 people of the Aramai local tribe who most likely lived at the village of Pruristac up San Pedro Creek, to the east of where the Spanish eventually camped. Today the Pruristac site is in part occupied by San Mateo County's Sanchez Adobe Historic Park (CHL #391). Another Aramai village, Timigtac, may have existed at Mori Point. The trails used by the people of the villages represent the earliest transportation routes in the County. They walked along the ridges of Montara Mountain to reach their neighbors to the South. Their trails were most certainly used by Portolá and his party when they were in the area.

That night they made camp in the San Pedro Valley.

A village of very fine, well-behaved friendly heathens, ...(who brought) a good many black pies made of seeds...There must be many villages...for we have seen many smokes from here; mussels are also very plentiful here, and very large... Many deer have been seen upon the hills here... Bear tracks and droppings have been seen...our sick men since we left the creek of La Salud (Waddell Creek in Santa Cruz County) have been improving more every day...

Field notes of Fray Juan Crespi, Tuesday October 31th, 1769

...Sergeant Ortega set out with eight soldiers to scout for three days, wherefore we remained halted here...

Journal of Fray Juan Crespi, Wednesday November 1st

Wednesday, November 1 – Some had yet been convinced that we had left the port of Monterey behind, nor would they believe that we were at the port of San Francisco. Our commander ordered the scouts to set out to examine the land for a certain distance, and gave them three days within which to return, hoping that from this exploration they would, perhaps, bring back information that would remove the perplexity of the incredulous...

Diary of Miguel Costansó, 1769¹

On November 2, Costansó recorded how a group of the soldiers asked permission to go deer hunting. Some of these went a good distance from the camp and so far back up into the hills that they came back after nightfall. These men said, that...they had seen an enormous arm of the sea or

¹ Costansó, pg 267

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estuary which shot inland...that they had seen handsome plains all studded with trees, and the number of smokes they had made out...left them in no doubt the country must have been well peopled with heathen villages.

Thus these hunters became the first Europeans to see the San Francisco Bay, most probably somewhere atop coastal hills now known as Sweeney Ridge. The other intriguing thing about this account is the reference to the "number of smokes" (from village fires), indicating the Bayside was "well peopled".

... They said that to the north of the bay they had seen an immense arm of the sea or estuary, which extended inland as far as they could see, to the southeast...this was the estuary of which the pilot Cabrera Bueno spoke; we had seen its entrance between some ravines while descending the slope of the bay. In regard to this, in his sailing-directions, Cabrera Bueno² uses the following words: "Through the middle ravine, an estuary of salt water enters without breakers; coming in, you will find friendly Indians, and you will easily obtain fresh water and fire-wood."

Diary of Miguel Costansó

On Friday, November 3, Costansó reported on the earlier party of scouts who were sent up to the ridge line. They returned at eight o'clock at night firing their guns. Crespi tells us that they had "come upon a great estuary." Some seven villages were close-by, and they saw "many lakes with countless geese, ducks, cranes and other fowl..." However, the camp became more excited with the news that Indians, encountered by the scouts, said that a ship was anchored in this estuary. Some felt they had found the *San José* and Monterey after all. However, Costansó and Crespi realized that the existence of the *farallones* so close-by, indicated that this body of water was something else.

The next day, Saturday, November 4, the main party moved up the hill on an Ohlone path, close to today's *Baquino Trail*. Portolá seemed nonplus as to the sighting at the time:

The 4th of November, we travelled for three hours; the entire road was bad. We halted without water.

Diary of Captain Gaspar de Portolá

While Portolá had very few words on his sighting, Costansó and Crespi were in awe:

² Joseph González Cabrera Bueno mentions the "Farallones de San Francisco" in his description of the route between Cape Mendocino and Acapulco along the coast of the Californias in his manuscript, *Navegación* (1734). The port of San Francisco of Bueno time is Drakes Bay today at Point Reyes

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Saturday, November 4 – We set out in search of the port³. We followed the south shore or beach of San Francisco⁴ until we entered the mountain range to the northeast. 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, advanced to the south-southeast, through a canyon in which we halted at sunset. We travelled for two leagues.

Diary of Miguel Costansó, 1769

We set out at about one o'clock in the afternoon from this side of the harbor here; went down to the shore because of the miriness of the two streams and small inlet, took up a northwest course, and went up quite high knolls, all of them burnt off. Beyond, by hollows among hills, we once more climbed an extremely high hill, and shortly made out a large arm of the sea, of considerable breath; its width, so they aver, may perhaps be four or five leagues.

Some mountain ranges were made out, at about a league and half or two leagues, that seeming make a harbor, and this sea arm must come in through there...

Journal of Fray Juan Crespí, Saturday, November 4th (field draft)

...We stopped to look at it a while, quite far off though we were and unable to have a clear view of it. From where we stood, some mountain ranges were made out, at about a league and half or two leagues, seemingly making a gap, and we thought that over there must be where the inlet comes in, and that among the mountains there was shaped, as it were, some sort of a harbor, which we were unable to see clearly because the mountains, which were high, prevented it. The inlet or sea arm runs far inland, easily eight or ten leagues' distance; and it appeared to me the inlet ran from northeastward to southeastward...

Journal of Fray Juan Crespí (first revision)

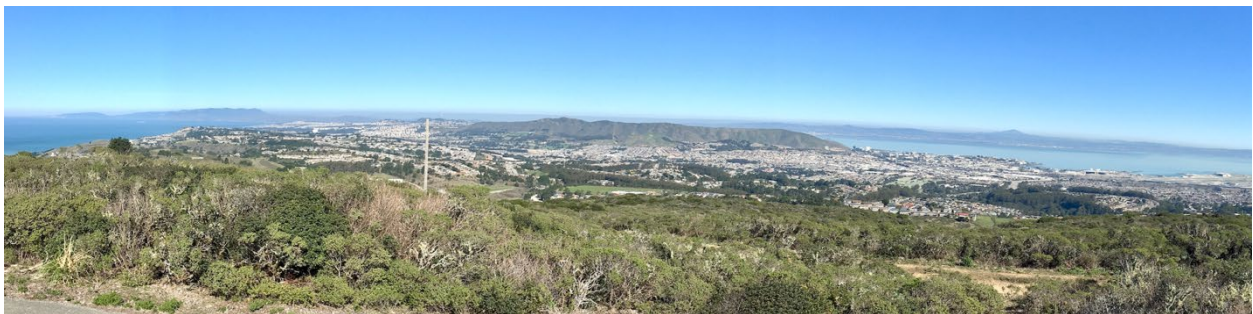


Figure 2 Looking northwards, San Bruno Mountain blocks the view of the Golden Gate entrance to the Bay.

³ Monterey Bay

⁴ Pacifica State Beach

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Figure 3 Looking southeast from Discovery Site towards that night's campsite, now under the lake.

The expedition's most notable sighting was San Francisco Bay, but nearly every stop along the route was a first. It 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.

From here they proceeded east then south. On Saturday November 11th in present day Menlo Park, CHL#2, 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." ⁵

On Monday, November 13th, on Portolá's retreat to San Diego, the expedition marched one and a half leagues from the San Andreas valley camp back to San Pedro crossing Sweeny Ridge again.

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,

⁵ Crespi, pg 611

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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, 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.

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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 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 Portolá Expedition found the native people to be most gracious, offering food and guidance. The Aramai, who Portolá met just before ascending Sweeny Ridge, probably numbered less than 55 people. They occupied just two villages, Pruristac and Timigtac. It's most likely Portolá met the people of Pruristac. As with most Ohlone people, the villagers ate wild seeds and acorn mush as staple foods. They also consumed roots, berries, and a variety of greens. From the middens we know they fished, hunted, and added shellfish to their diet. Their tools and implements were likewise not different from Ohlones of the Bay Region.

Because the San Pedro Valley did not have all the resources necessary for a comfortable life, they moved about to find foods, raw materials, or trade for them. It is speculated the Aramai traveled to the San Andreas Valley over Sweeney Ridge to the east for the oak trees to collect acorns.

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

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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. Europeans farmed with water whereas the natives farmed with fire. 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. 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. Mission records tell us that Yagueche, the head man of Pruristac, had been born at Ssatumnumo in Chiguan territory (Princeton). His daughter lived at Urebure (San Bruno) as wife to its head man. Another daughter married a Ssalson (San Mateo). Something on the order of eight out every ten marriages involved a person from another local tribe. 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.

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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.

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

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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.

Today the Bay Discovery Site is an 18.5-acre site consisting of two knolls on Sweeney Ridge was dedicated as a National Historic Landmark (NPS-68000022) in 1968. Carl and Grace McCarthy, known as the Pacifica "pioneers", brought thousands of visitors to Sweeney Ridge to advocate for national recognition of the site by the federal government.



Figure 4 *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 5 Map of the Spherical Charter of the Territories of the Upper and Lower Californias and the State of Sonora (*Carta Esferica de los Territorios de la Alta y baja Californias y Estado de Sonora*), 1823, showing San Pedro (CHL #24), and future landmarks Pilares (CHL #21), Presidio (CHL #79), Mission San Francisco (CHL #327), San Mateo (CHL #393), Mission Santa Clara (CHL #250), San José (CHL #433), and Mission San Rafael (CHL #220).

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Figure 6 Plat of Rancho San Pedro 1859. The different colored lines represent different days marches. The yellow would be the route to/from Sweeney Ridge.

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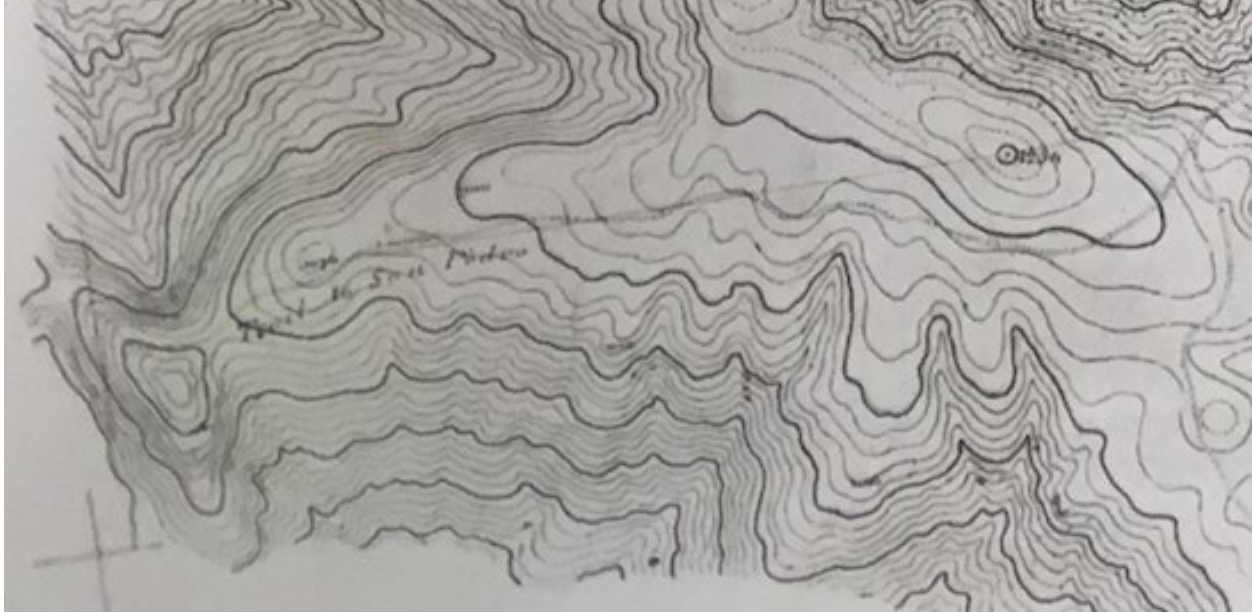


Figure 7 US Army Engineer 1867 survey showing a native trail to Discovery Site CHL394 from San Pedro.

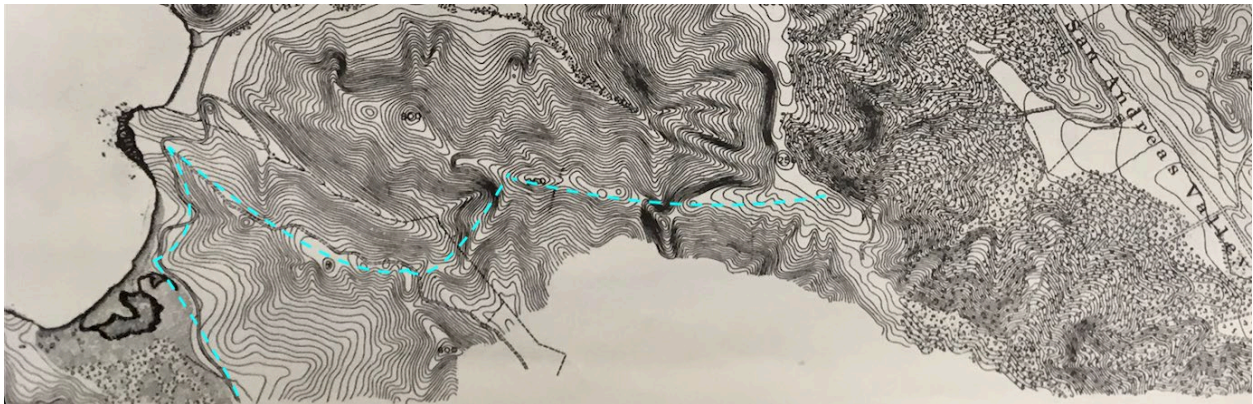


Figure 8 1869 map showing route to/from San Pedro Valley, lagoon in lower left corner, to Discovery Site CHL394.

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Figure 9 Photo used in the 1969 bicentennial recognition to the Portolá Expedition

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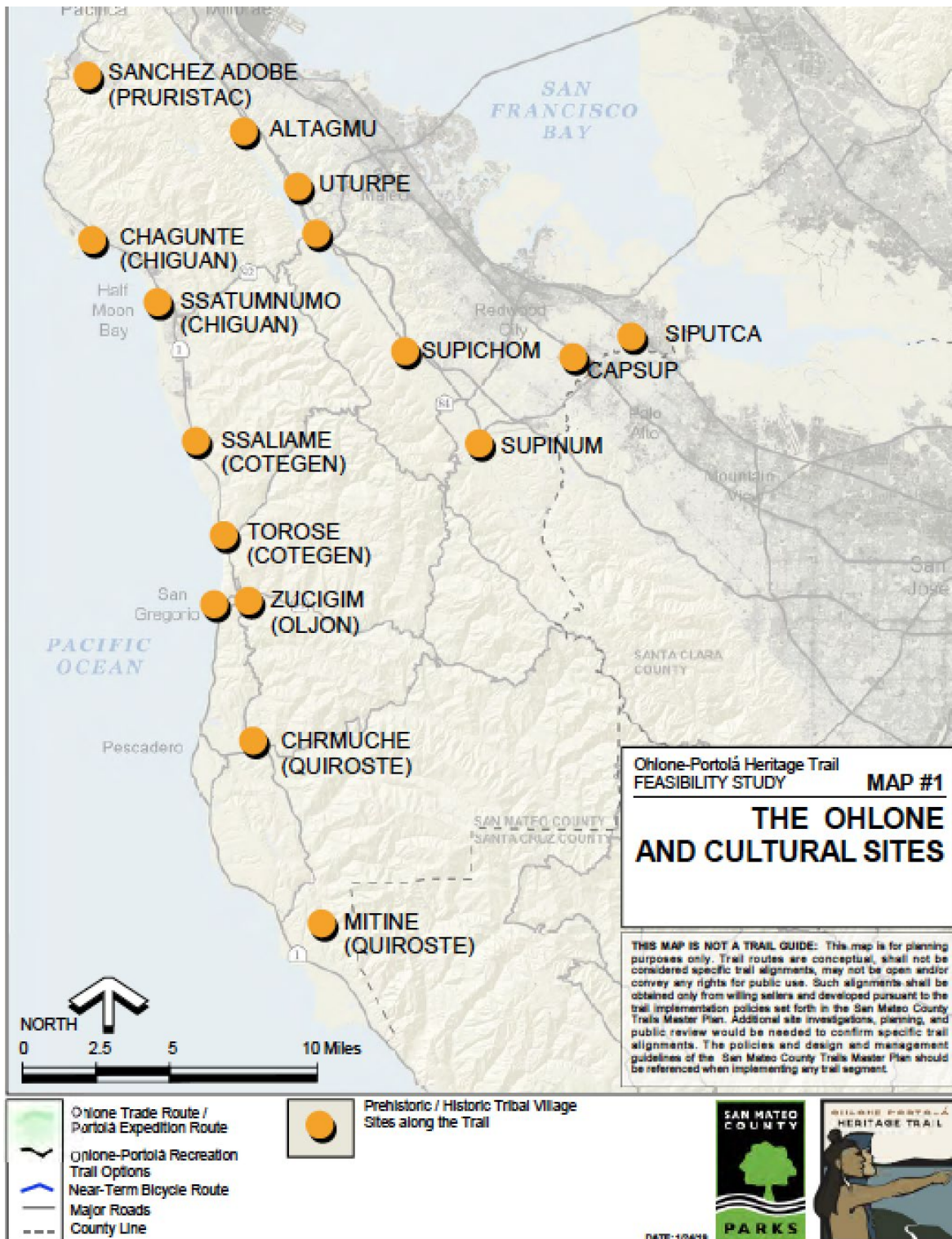
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Figure 10 The joint State marker for CHL 24 and 394 is currently located on the corner of Crespi Drive and Coast Highway. This is along the Ohlone-Portolá trail on their way to/from the Discovery site. It is about a mile west from where the Aramai lived and the Expedition camped, which would have been closer to the Sanchez Adobe (CHL391).

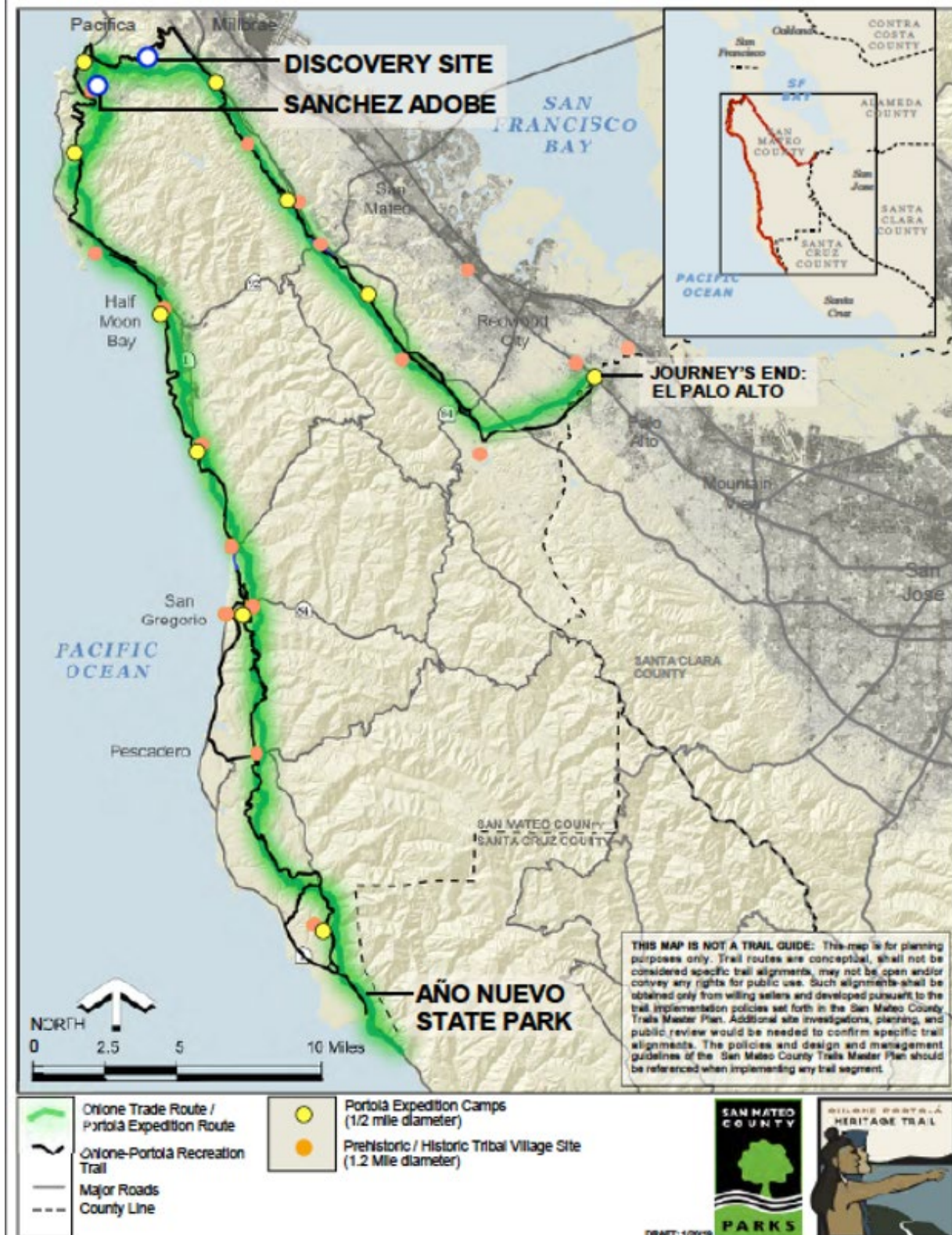
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B13. Remarks: California Historical Landmarks #2, 21, 22, 23, 24, 25, 26, 27, 92, 94, 375, 394, 655, 665, 727, 784, 1058, and 1059 are directly related to the Portolá Expedition

B12. References (continue):

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