

PRIMARY RECORD

Other Listings
Review Code

Reviewer

Primary #
HRI #
Trinomial
NRHP Status Code

Date

Page 1 of 1 *Resource Name or #: Portolá Expedition Camp, CHL #92

P1. Other Identifier: Ohlone-Portolá Heritage Trail: Portolá Camp November 11th, Woodside

*P2. Location: Not for Publication **DRAFT**

This amendment to California Historical Landmark, CHL #25, changes the name of the landmark from *Portolá Expedition Camp at Woodside* to *Ohlone-Portolá Heritage Trail, Cañada de Reymundo* and amends the nomination with the enclosed documentation and Ohlone-Portolá Heritage Trail historic context. This amendment also confirms that the landmark meets the requirements of California PRC 5024.1(2) regarding historical landmarks preceding #770.

Ohlone-Portolá Heritage Trail, Cañada de Reymundo, is eligible for listing as a California Historical Landmark because it is associated with an individual or group having a profound influence on the State of California, the individual Gaspar de Portolá, and a group, the Ohlone people of what is now San Mateo County.

Cañada de Reymundo was the site where the Portolá expedition arrived on November 11, 1769, after traveling two leagues (about 5.26 miles) to a point in the lower Cañada de Reymundo and made their first camp of the return trip. At this encampment, visitors from a nearby Ohlone community visited with a gift of food. Portolá provided the Ohlone who brought the food (three bowls of gruel) with a present of beads in return.

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

*Resource Name or # Portolá Expedition Camp, CHL #92

*NRHP Status Code _____

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B1. Historic Name: Portolá Expedition Camp

B2. Common Name: Ohlone-Portolá Heritage Trail: Portolá Camp November 11th

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

***B5. Architectural Style:** Vernacular — Originally compacted dirt; campsite was Spanish 18th century mobile expedition trappings.

***B6. Construction History:** The road was established to provide links between the Ohlone community villages sometime before 1769, as the Portolá Expedition noted that the road was in existence, used, and as wide as a contemporary Spanish road. This segment continues to be a main thoroughfare. 1769 Campsite existed for less than 24 hours.

***B7. Moved?** No Ys

(This space reserved for official comments.)



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

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

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 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 making the California Indians Spanish in their religion and in their language. That and a gradual intermixing of blood with the Spanish would create a new race of people loyal to the crown back in 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

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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.

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..

On Saturday November 11th it was declared that they had found San Francisco Harbor and its inlet, confirmed by the sighting of the Farallone Islands. They decided to return 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." ¹ They left from the bayside campground, California Historical Landmark #2.

November 11th, Saturday afternoon, Saint Martin's day. In view of what had been decided on by the meeting which the leaders composing this expedition had held this morning by order of its Commander, Don Gaspar de Portolá, with the Fathers, Father Preacher Fray Francisco Gómez and myself, being present by request of the aforesaid officer as I tell under date of the 11th in the journal of our coming here, at which it had been decided for this expedition to turn back, we set out this afternoon from this great plain and good-sized stream of running water here — a plain all grown over with vast numbers of very large white oaks, where we had spent four days and a half encamped at the edge of aforesaid stream, about a league² away from the inlet and very far along towards its end — for the purpose of once more exploring where we had gone, and, were Monte-Rey harbor not found, of establishing ourselves at the point of pines, which had been viewed by all of this expedition when we had it some four leagues in front of us (while at the river and place of Santa Delfina)³ and all of whose surroundings had previously been explored by those charged with that duty, who had also very closely scouted the whole remaining coast between the aforesaid point of pines and the furthest limit here at this inlet. Before our setting out from this spot, three heathens arrived with three bowls of gruel—they themselves well-behaved and friendly, and belonging to the vast number of big villages in the neighborhood of the inlet here. They presented the three bowls of gruel to our Captain, which he received and made them a present of beads, and made camp at the same hollow we had followed before, close to a pool of fresh water. Course northward.

Journal of Fray Juan Crespí, Saturday November 11th, 1769

¹ Crespí, pg 611

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

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

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

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

Diary of Miguel Costansó, Saturday November 11th, 1769

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

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

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

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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 would become 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 would become 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; within living memory of first contact, the Ohlone lifestyle would be gone, forever altering the history of California. 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 have continuously moved up and down the same roads, through the same watersheds for food, bartering, health, and interaction with neighbors.

Costansó and Crespi turned out to be terrific diarists of the journey. Crespi, who had been 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. It was the Portolá Expedition that has given us the only definitive recording of these communities, the only known documentation of Quiroste.

Once in Ohlone country, the Portola Expedition found the native people to be most gracious, offering food and guidance. The Lamchins were the largest of the three groups, probably about 350 people. Their lands in the south-central part of the Peninsula included the present cities of Redwood City and Woodside, as well as the Phleger Estate portion of the Golden Gate National Recreation Area. Their known villages, Cachanigtac, Guloisnistac, Oromstac, and Supichom, cannot be precisely located.

Some of their specific villages are named in mission register entries. One child was baptized from "Cachanigtac of the Lamchin Nation" (SFR-B 554). Another child of Lamchin parents came from "Cachanigtac, commonly called Las Pulgas [The Fleas]," probably on Pulgas Creek in the present city of San Carlos (Brown 1973a:16). Supichom was another village mentioned often in the Mission Dolores

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registers. Other Lamchin villages mentioned are Usséte, Guloisnistac, and Oromstac (Milliken 1983). Multiple Lamchin headmen were named, including Sapecse (SFB-1176), Guatmas (SFR-B 1192), and Gimas (SFR-B 1233). The pre-mission population was probably around 240. Most Lamchin people moved to Mission Dolores between 1784 and 1793, but a few went to Mission Santa Clara in those years; 1791 was the average year of adult baptism

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 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 neophyte community. Manuel Liquiqui'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

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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."

It was the Portolá Expedition that has given 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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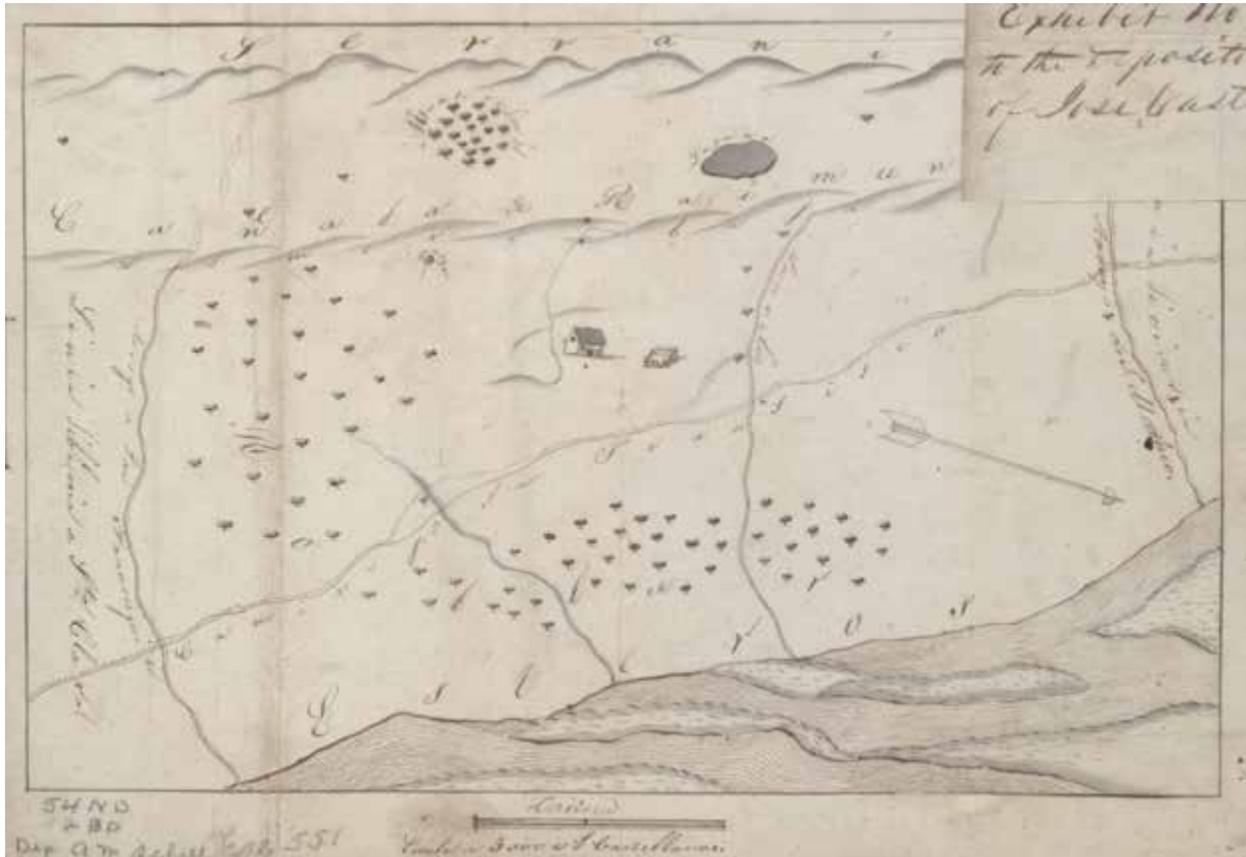


Figure 1 1835 Diseño del Rancho Pulgas includes the San Andreas Valley at the top (west) of the map. To obtain a land grant during the Mexican period, the applicant accompanied the petition with a topographical sketch or diseño. Mexican law did not require precision surveying. The technique involved in making a diseño was that of the ability to stay in the saddle, to read a magnetic compass, and to measure the distance between two points by means of a rawhide cord tied between two poles; the processing was carried out with pencil, quill pen, ink and water color.

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Figure 2 Diseño Rancho Cañada de Raymundo done in 1840s. The Expedition traveled about 5 ¼ miles, to a point in the lower Cañada de Reymundo, and made their first camp on their return trip; from the bottom left corner to about mid-map. The campsite would be along the path. Pond P1 still exists but suffers from being within the trees, cold & damp, and away from the return route. North is to the right.

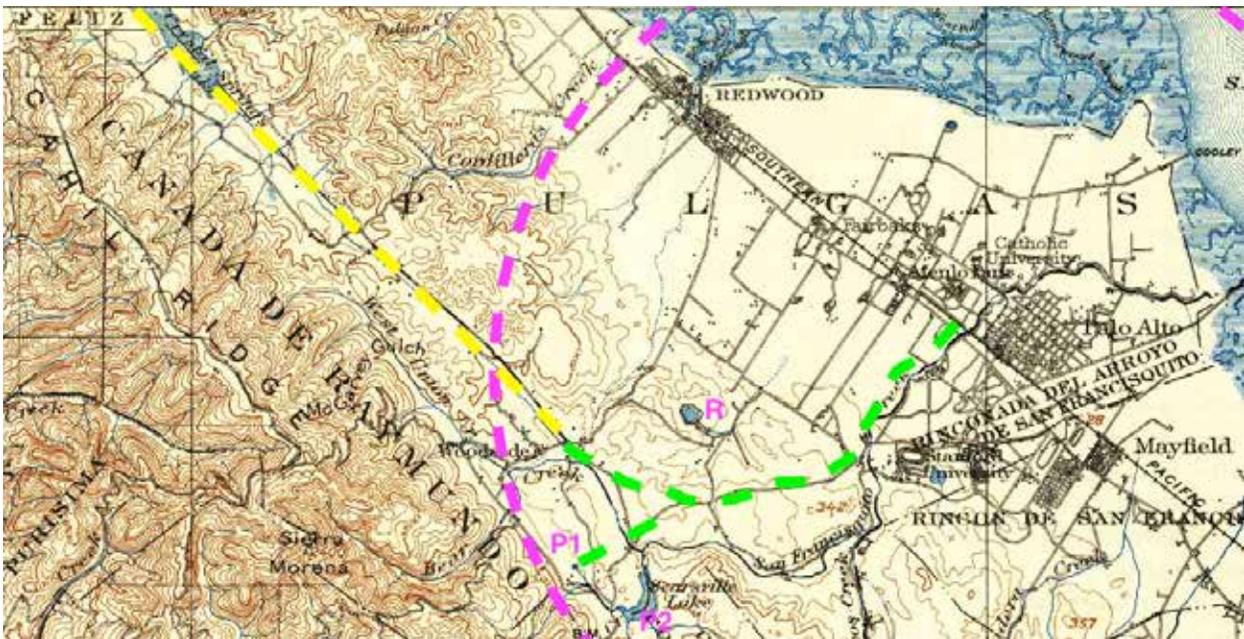


Figure 3 Location of the November 11th campsite was two leagues from CHL #2 at a pond. The San Andreas Rift Zone causes sag ponds to form and disappear, as well as by other natural processes. Two ponds, P1 and P2, are known to exist during the period of exploration. Others could have disappeared without being recorded. 'R' is a modern reservoir. 'P2' is under Searsville Lake reservoir. The purple circle is within the estimated travel distance. The green line are the historical paths starting at the November 6-10th campsite, right side traveling west. The yellow line is the route north of the following day, November 12th. The current location in Woodside had a high probability of ponding, the right distance, drier than P1 and P2 sites which are nestled near redwoods, it was in the rainy season, and in the right direction for the

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next day's journey.



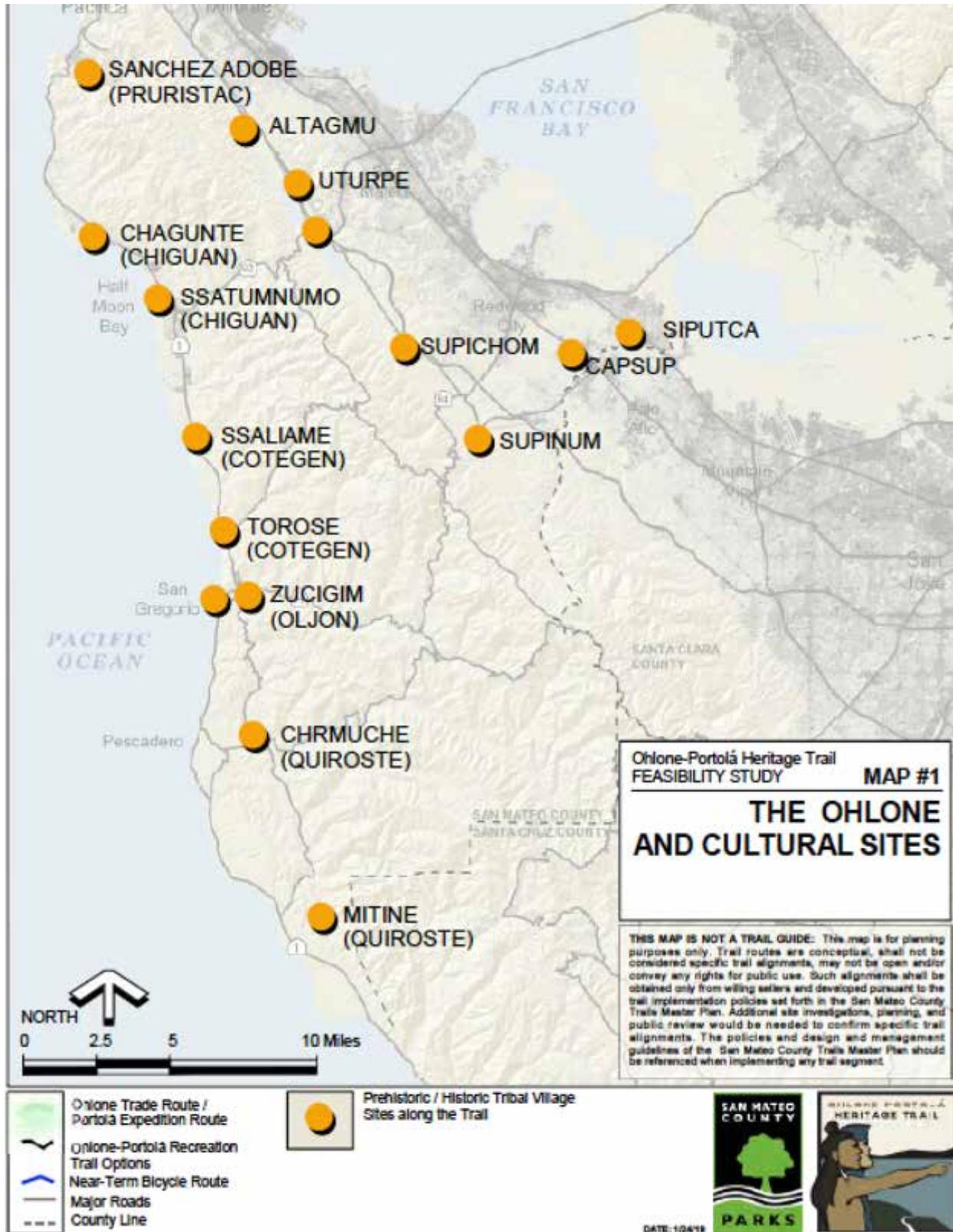
Figure 4 Photo was taken close to the same spot as the 1933 photo; looking east



Figure 5 Looking west from site location. Crossroad with Cañada was moved 400 feet down from this location.

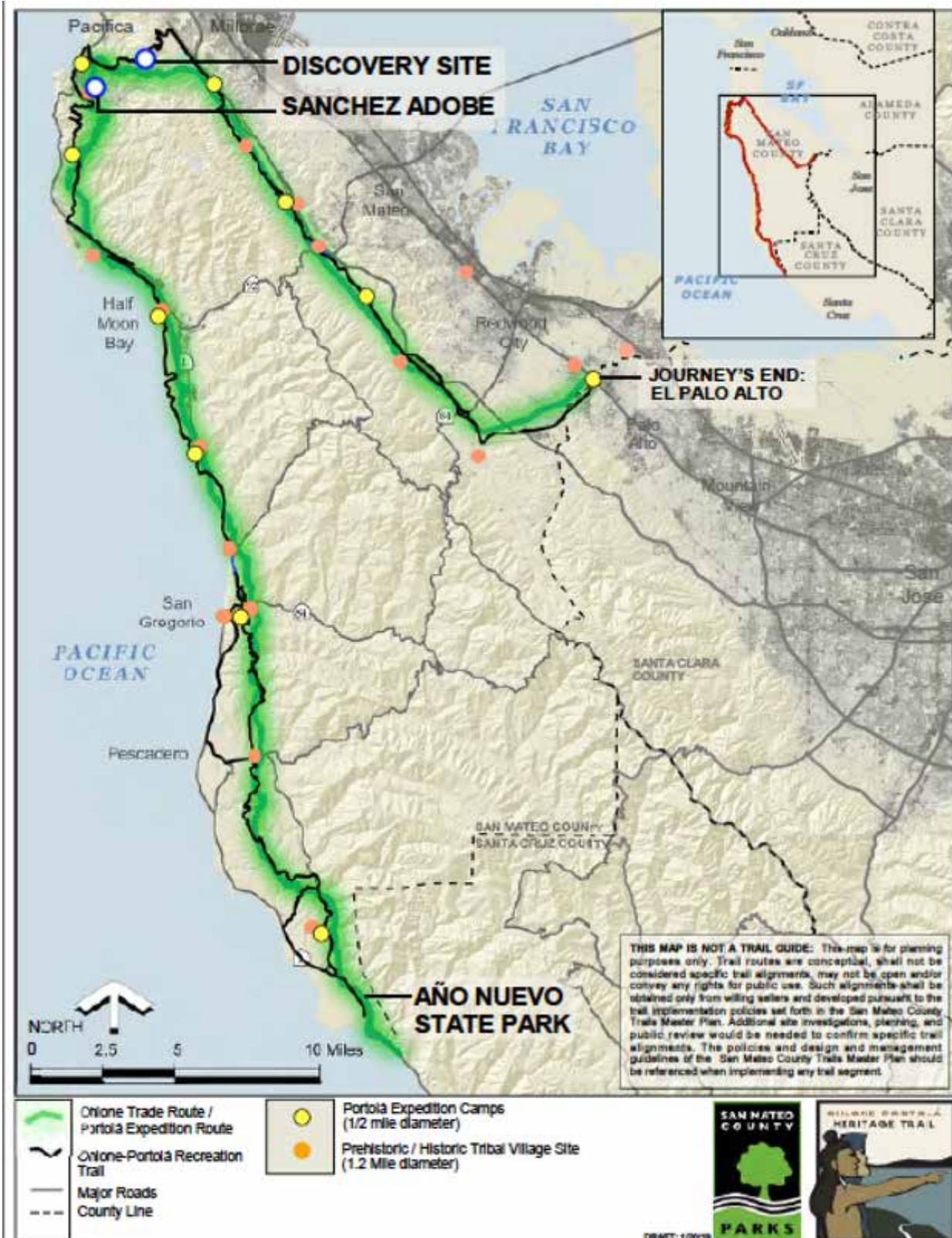
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B13. Remarks: California Historical Landmarks #2, 21, 22, 23, 24, 25, 26, 27, 92, 94, 375, 394, 655, 665, 727, 784 are directly related to the Portolá Expedition.

Portolá campsite #10 was registered as California Historical Landmarks #92 on 29 March 1933. There is no plaque currently for this site.



Figure 6 Map submitted in 1933 application. PC 10 1769 (Portolá Camp #10) was the designation for this site.

On 23 October 1982, James Arbuckle filed a *Survey of California Registered Historical Landmarks* reporting the location for #92 as being "Pulgas Water Temple, on Cañada Road (p.m. 3.1), 6 miles north of woodside" with no explanation included as to the change. This moves the location to a different lake, Upper Crystal Springs, and the historical site is not visible from the Water Temple, six miles northwest.

California Historical Landmarks publication (1996, page 239) and website <http://www.landmarkquest.com/sanmateo/chl92.htm> uses Pulgas Water Temple as site location, coördinates ~37.483359,-122.317024, which is correct for the Pulgas Water Temple but not for the Woodside site. Commemoration of the site will be on Woodside Road, very near to the 1933 demark, safety will be the determination factor.

B12. References (continue):
Ohlone-Portolá Heritage Trail Feasibility Study Discussion Draft – May 5, 2019

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The State Department of Natural Resources and the State Park Commission in Cooperation with the California State Chamber of Commerce, *Second Report*, 1 July 1932

James T. Davis, "Trade Routes and Economic Exchange among the California Indians," The University of California *Archaeological Survey, Report No. 54*, March 31, 1961.

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Costansó, Miguel. (1911) Edited and translated by Frederick J. Teggart. *The Portola Expedition of 1769-1774, Diary of Miguel Costansó*. Berkeley, Calif.: University of California press.

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From Punta Del Bolsa Northward to Tunitas Creek, T-Sheet, U.S. Coast Survey, 1854, Scale: 1:10000

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Marianne Babal, *The Top of the Peninsula, A History of Sweeney Ridge and the San Francisco Watershed Lands, San Mateo County, California*, Historic Resource Study, National Park Service, 1990

Randall Milliken; *A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area 1769-1810*, Bellena Press, Menlo Park, CA, 1995, p. 19.

Randall Milliken, Laurence H. Shoup and Beverly Ortiz, *Ohlone/Costanoan Indians of the San Francisco Peninsula and their Neighbors, Yesterday and Today*, prepared by Archaeological and Historical Consultants, Oakland, California for the National Park Service, Golden Gate National Recreation Area, San Francisco, California, June 2009, p. 289.

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