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 Location:** **Not for Publication** **DRAFT**

This amendment to California Historical Landmark, CHL #23, changes the name of the landmark from *Portolá Expedition Camp at Gazos Creek* to *Ohlone-Portolá Heritage Trail, Quiroste Village*, 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, Quiroste Village 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.

Quiroste Village was the site where the Portolá expedition camped on October 23, 1769. Porotlá and members of the expedition met with Quiroste, leader of the village, who provided the expedition with food, tobacco, and gifts.

State of California □ The Resources Agency Primary #
DEPARTMENT OF PARKS AND RECREATION HRI#

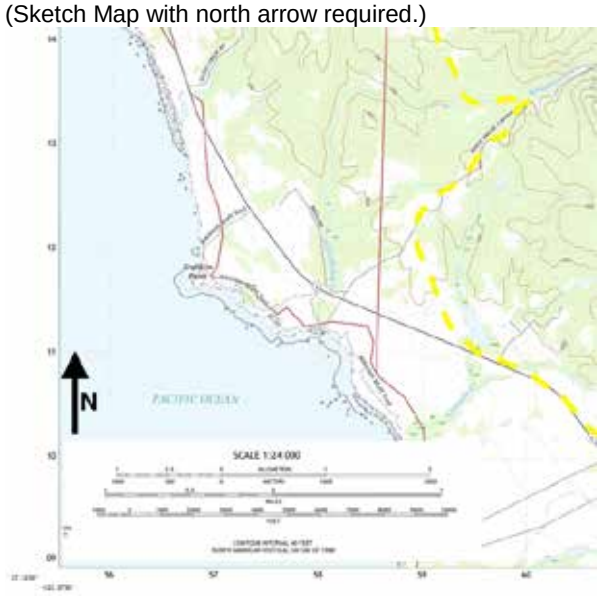
BUILDING, STRUCTURE, AND OBJECT RECORD

***Resource Name or #** Portolá Expedition Camp, CHL#23 ***NRHP Status Code** _____
Page 1 **of** ___

B1. Historic Name: Portolá Expedition Camp
B2. Common Name: Whitehouse Canyon Road, Ohlone-Portolá Heritage Trail, Quiroste Village/Portolá Camp
B3. Original Use: Quiroste Village, Ohlone Road, Portolá Expedition Camp **B4. Present Use:** Road, trail, park
***B5. Architectural Style:** Vernacular
***B6. Construction History:** Quiroste Village was established in prehistory, then villagers were relocated to mission lands in 1794 and the abandoned village was left to decay. Portolá's 1769 camp was meant to be temporary and mobile. The road was established as links between the Ohlone community villages sometime before 1769 as the Portolá Expedition noted that the road was in existence, used, and as wide as a contemporary Spanish road. This segment continued to be a main thoroughfare until the early 20th century. This area was used extensively for dairy operations beginning in 1862 and eventually the dairy herd was fenced between Point B and Point C. As more traffic followed the realignment of the coastal route to Pescadero, this segment of the road usage declined, particularly after pavement of Cabrillo Highway in the 1930s. Whitehouse Canyon Road and the current service road & trail have never been paved.
***B7. Moved?** o **Yes**

(This space reserved for official comments.)

(Sketch Map with north arrow required.)



State of California □ Natural Resources Agency Primary #
DEPARTMENT OF PARKS AND RECREATION HRI #

LINEAR FEATURE RECORD

Trinomial

Page ____ **of** _____ **Resource Name or #:** Ohlone-Portolá Heritage Trail: Quiroste Village/Portolá Camp CHL #23

L1. Historic and/or Common Name: Ohlone-Portolá Trail

L2a. Portion Described: ntire Resource

***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 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..

This road that they followed is still in use today, much of it is designated State Highway 1 in San Mateo County. Their first night in the future county was near Año Nuevo:

Monday October 23rd [1] – Waddell Creek to Whitehouse Canyon

Traveled on a northwestward course, they arrived at a point of low land going a great way out to sea. Upon the tablelands of grass-grown[2] level soil with fresh water stream and live oaks [3] they changed course to NNW & N keeping the white mountain range on their right. In two leagues they came to a small valley among knolls where there was a good-size village. The hills behind the village were covered in pine trees[4] The village included a grass-roofed half-orange shaped building large enough for the whole community, as well as a great many small houses of upright split sticks.

Here they were greeted warmly by the Quiroste[5] and presented black and white pies made from pine-nuts and acorns along with wild tobacco to smoke. Gifts of four tall red-colored staffs were also presented.

They were visited by bearded locals from a nearby village who also have great red staffs and hats of green wreaths. They interpret from the villagers that two harbors lay north in a three days' march. The bay is surrounded in pines and a ship is waiting. This must be the relief supplies they expected at *Monte-Rey*.[6] This village of the Mitine is named *San Juan Nepomuceno* (Saint John of Nepomuk)[7] [8]

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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[1] Crespí, pg 576-579
[2] Added in final report, not in field notes
[3] Added in final report
[4] Added in final report
[5] The Quiroste Valley Cultural Preserve within Año Nuevo State Park is still maintained near this location
[6] Not mentioned in final report
[7] Altered with other pen point and ink from: *San Pedro Regalado* (Saint Peter of Regalado)
[8] Costansó, pg 98 *Ranchería de la Casa Grande*

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 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 commandante 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 commandante 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 Quiroste 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 todays' 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 ailing expedition arrived at a Quiroste village, which the natives called Metenne, on Whitehouse creek with many of its men in bad health. Portolá estimated the number of inhabitants as 200, but he wrote little else. Miguel Costansó, however, provided a fuller account in his journal entry for October 23rd:

> "We shifted camp … close to a heathen village which had been discovered by the scouts, and situated in a pleasant pretty spot at the foot of the mountains, opposite a gorge covered with pine-trees and savins, among which ran down a stream of which the Indians availed themselves. The land, covered with grasses and nowise scant of wood, was plainly well-favored.
>
> "The heathens, who had been warned by the scouts of our coming to their lands, received us with a great deal of affability and kindness, nor failed to make the usual present of seeds kneaded into thick dough-balls; they offered us also bits of honeycomb of a kind of syrup which some said was wasp-honey: they brought it elaborately wrapped up between cane-grass leaves, and its flavor was not to be despised.
>
> "In the midst of the village there was a great house of spherical shape, very roomy; while the other little houses, which were of pyramidal form and very small-sized, were built of pine splints. And because the big house stood out so above the rest, the village was so named (*Rancheria de la Casa Grande* (or Big House Village))."
>
> —Journal of Miguel Costansó, translated by Alan K. Brown

The Quiroste welcomed the foreign visitors and nursed them back to health. Here the Spanish saw what they called *Casa Grande*, a structure in which all 200 of the village's residents could fit inside.

> …we came to a small little valley in among knolls and all surrounded by them, at which we stopped close to a good-size village of very fine, well-behaved heathens who made a great deal over our coming. The village has a very large grass-covered

> house shaped like a half orange, which can hold the whole village's worth of them inside it; and a great many houses made of upright split sticks.
>
> They have a good-sized wood of savin trees that we left behind us, and a good-sized stream of very delicious water that runs through the small valley here, which does not lie very far from the shore. The poor wretches made a present of a great quantity of black pies, and another white kind that were made of acorns. They presented us a good deal of wild tobacco that they smoked. One old man was smoking upon a very large, very well carven Indian pipe made of hard stone. These Indians here carry very tall red-colored staffs, some of them decorated with a great deal of feathers; they presented four to Don Francisco Ortega, who was the one who came here scouting, and whom they were best acquainted with. They made us a big speech, and we could plainly tell by their signs that they were offering us their lands for us to rest here. … They all go naked and bare-headed, and all of them are very well featured, strong, and bearded. … I named this village here the village of (~~*San Pedro Regalado*~~ *San Juan Nepomuceno*).[9]
>
> —Field Journal of Crespí, translated by Alan K. Brown

The Quiroste's home territory encompassed roughly 90 square miles and stretched from the sea to ridge-tops in the mountains to the east. Like their neighbors, they spoke a language in the Ohlone group; and they were hunters and gatherers who knew how to manage their land's resources so that the plants upon which they relied would proliferate. Quiriste Valley contains at least 13 documented and undocumented archaeological sites. Initial research shows they occupied the area at least a thousand years.

Figure 1 Ann Thiremann's "Dancing at Quiroste", in the American Indian Resource Center, Bay Tree Building at UC Santa Cruz, is based in part on the Portolá's Expedition's journals.

They avoided the Spanish missions until 1791, when their leader *Charquin* was baptized at Mission Dolores. Soon disenchanted, *Charquin* fled the mission a week later; and the Quiroste began harboring fugitives from the mission system. *Charquin* was captured by the Spanish in 1793 when the Quiroste attacked Mission Santa Cruz. In the following year most of the remaining Quiroste people entered Mission Santa Clara; and as a result of European diseases, hardship and death in the missions, their identity as a separate people was lost, the last of their kind.

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

[9] Crespí, p 577-9

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 Liquiiqui, 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 Liquiiqui 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 Liquiiqui'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."

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.

Figure 2 Diseño del Rancho Punta del Año Nuevo showing the road in 1840s. One of the oldest land based maps of the Año Nuevo area showing Camino real, *(the kingdom's highway, read as 'state highway') highlighted in purple, through the ranch lands. 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. The former village/campsite would be where the road meets the Arroyo and tree in the center of this map. Orientated so that north is at the top.*

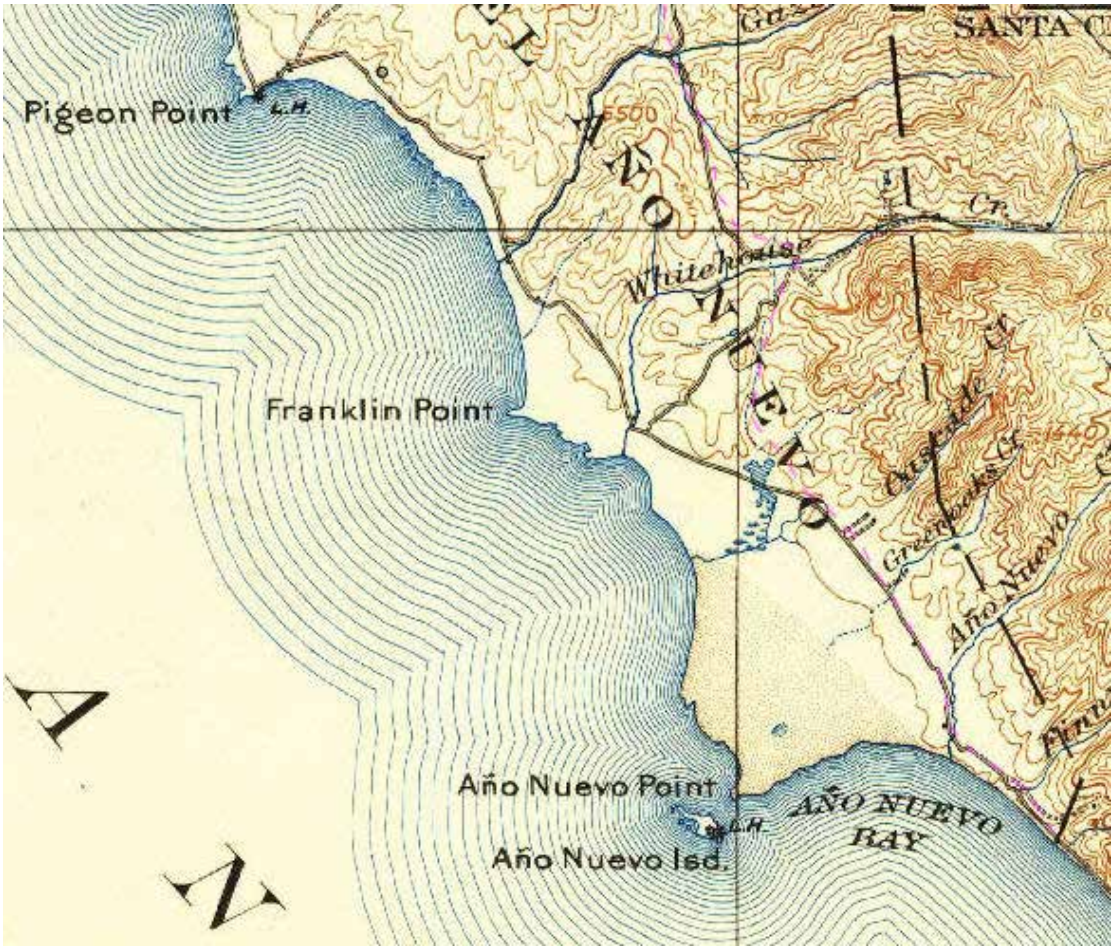


Figure 3 USGS 30 Minute Santa Cruz Quad, 1902, of the regions of the Portolá Expedition trek of October 23rd to 24th starting out from Waddell Creek to Whitehouse Creek. Roads of the period made continue to make use of the Ohlone-Portolá road.

Figure 4 USGS 15 Minute Año Nuevo Quad 1948 showing the open tablelands and the tree lined streams and hills. Paved highway replaced dirt roads. Near the "92", upper left corner on the main highway, was the 1932 proposed location for CHL #23 marker.

Figure 5 A 1943 aerial photo of Quiroste homelands, site of Portolá campsite

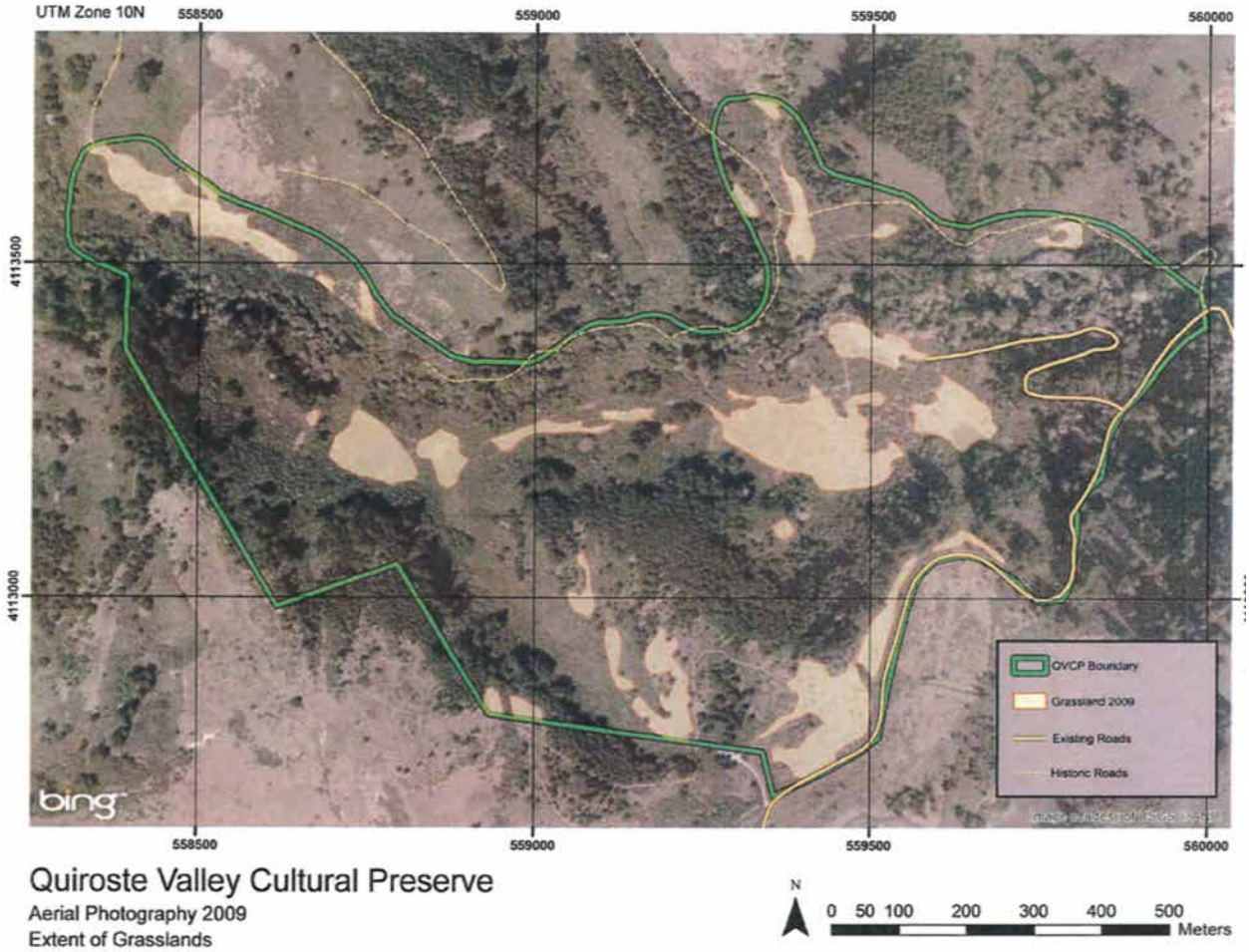


Figure 6 Proxy for the village site as the archæological reconnaissance map is redacted from the public record (from San Mateo County PLN2017-00024)

B13. Remarks: Between 2007 and 2009 University of California, Berkeley archæologist Kent Lightfoot and a team, which included members of the Amah Mutsun Tribal Band, who trace their ancestry to the Quiroste, systematically surveyed the site. Low-impact magnetometry helped them pinpoint potential fire pits and other human-made features in the ground, which they uncovered in a series of small excavation units. Under the direction of UC Berkeley archæologist Rob Cuthrell, soil samples from these excavations were tested. The team found charred hazelnuts, grasses, tarweed, and clover. Perhaps most significant was the near-complete lack of charcoal from fir and pine trees. Instead researchers found that redwood – a fire-adapted tree – was the primary fuel people at the site were using.[10]

Radiocarbon dating suggests that this practice of low-intensity fires to farm the landscape dates back to at least 1000 AD, when the site was first inhabited. By creating patchworks of recently burned lands and strands of herbs and berry-producing plants, the Quiroste would have improved the availability of nuts, greens, and fruits as well as grass seeds. As an added benefit, this mosaic of grassland and groves of

[10] Antone Pierucci, "The ancient Ecology of Fire", Archaeology, Sepetember/October 2017, Vol 70, No. 5, pages 55-64

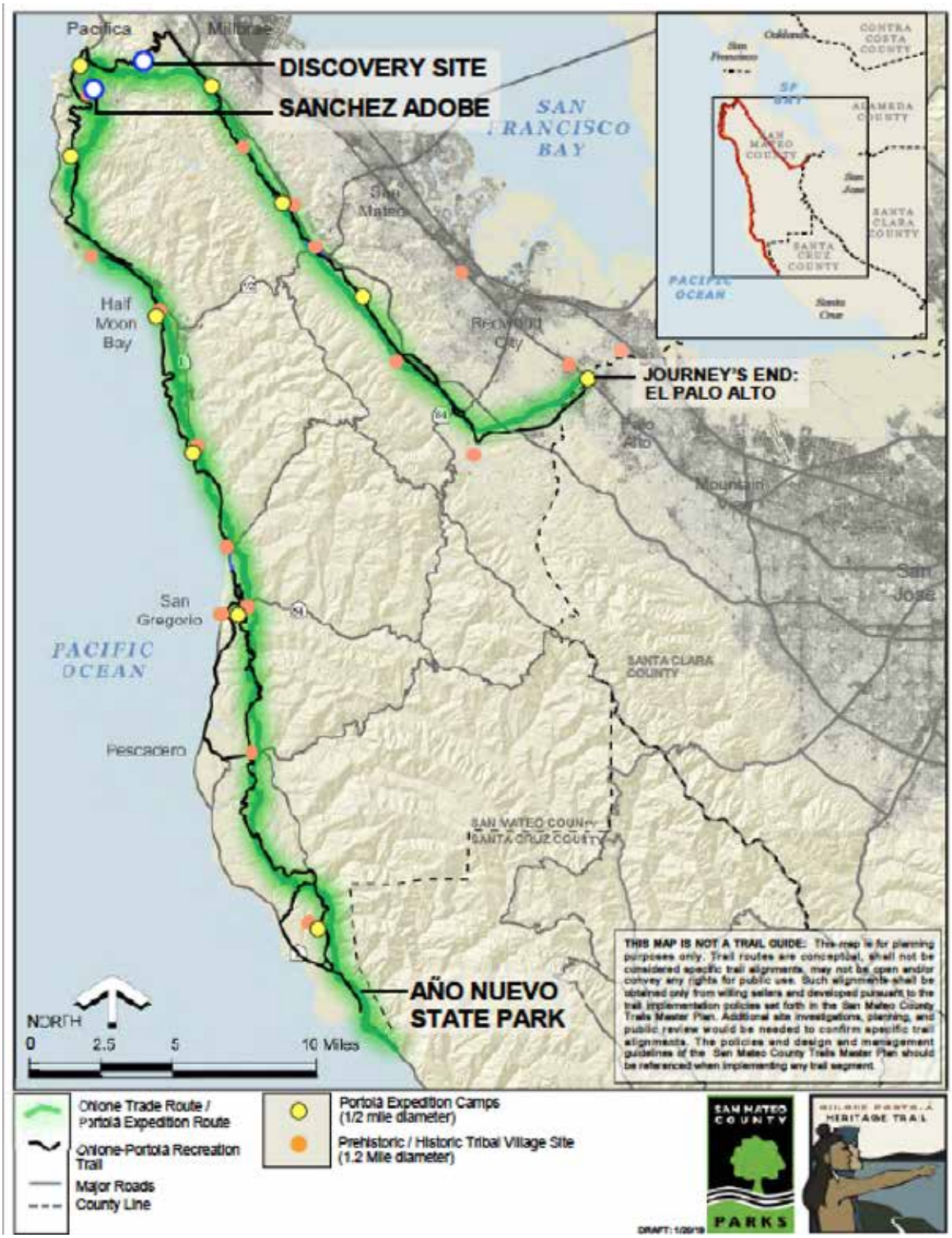
trees and bushes would have attracted wild game, states California State Parks archæologist Mark Hylkema.

Starting in 2014, the newly created Amah Mutsun Land Trust has been working in cooperation with the State Park to implement the sort of land management practices in the valley that will return it back to historical Native American stewardship and appearance of 1769 landscape.

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

CONTINUATION SHEET

Page _____ **of** _____ ***Resource Name or #** Portolá Expedition Camp, CHL#23



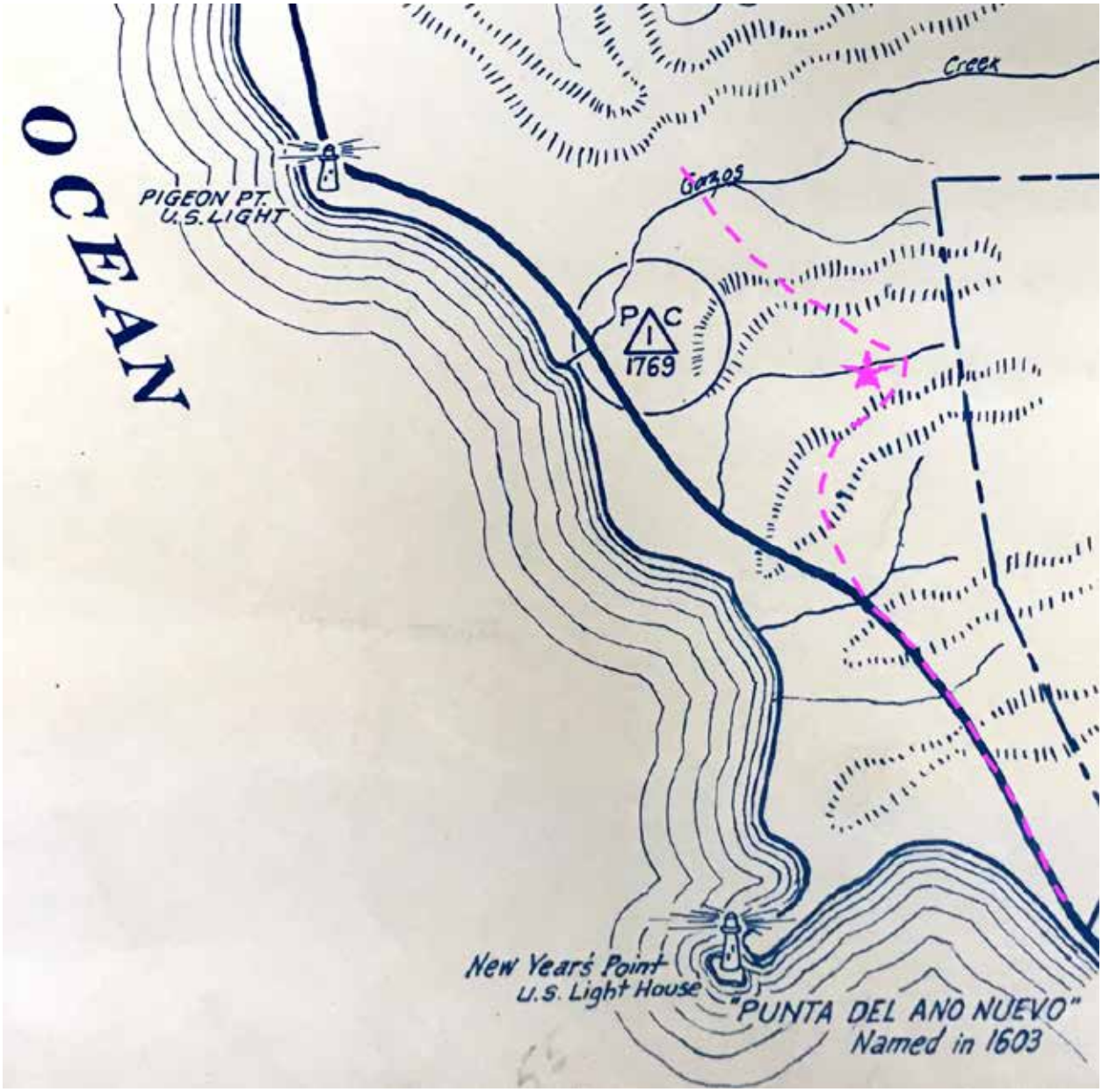


Figure 7 Original CHL submission map overlaid with Ohlone-Portolá Road with a star marking the village/campsite. "PC 1 1769" triangle marker was 1932 assignment to the proposed marker for California State Historical Landmark #23 at State Highway 1 (P.M. 5.75, ~37.166394,-122.361429) at Gazos Creek Rd, 7.9 miles South of Pescadero Rd. The landmark was approved on 15 June 1932 but the bronze marker was never commissioned.

B12. References (continue)**:**

Ohlone-Portolá Heritage Trail Feasibility Study Discussion Draft – February 5, 2019

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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.

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Juan Bautista de Anza National Historic Trail, National Park Service, 2018

[Diseño del Rancho Punta del Año Nuevo : Calif.], [184-?], Maps of private land grant cases of California, UC Berkeley, Bancroft Library, Calisphere, https://calisphere.org/item/ark:/13030/hb4z09n8qw/

***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 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..

This road that they followed is still in use today, much of it is designated State Highway 1 in San Mateo County. Their first night in the future county was near Año Nuevo:

Monday October 23rd [1] – Waddell Creek to Whitehouse Canyon

Traveled on a northwestward course, they arrived at a point of low land going a great way out to sea. Upon the tablelands of grass-grown[2] level soil with fresh water stream and live oaks [3] they changed course to NNW & N keeping the white mountain range on their right. In two leagues they came to a small valley among knolls where there was a good-size village. The hills behind the village were covered in pine trees[4] The village included a grass-roofed half-orange shaped building large enough for the whole community, as well as a great many small houses of upright split sticks.

Here they were greeted warmly by the Quiroste[5] and presented black and white pies made from pine-nuts and acorns along with wild tobacco to smoke. Gifts of four tall red-colored staffs were also presented.

They were visited by bearded locals from a nearby village who also have great red staffs and hats of green wreaths. They interpret from the villagers that two harbors lay north in a three days' march. The bay is surrounded in pines and a ship is waiting. This must be the relief supplies they expected at *Monte-Rey*.[6] This village of the Mitine is named *San Juan Nepomuceno* (Saint John of Nepomuk)[7] [8]

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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[1] Crespí, pg 576-579
[2] Added in final report, not in field notes
[3] Added in final report
[4] Added in final report
[5] The Quiroste Valley Cultural Preserve within Año Nuevo State Park is still maintained near this location
[6] Not mentioned in final report
[7] Altered with other pen point and ink from: *San Pedro Regalado* (Saint Peter of Regalado)
[8] Costansó, pg 98 *Ranchería de la Casa Grande*

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 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 commandante 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 commandante 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 Quiroste 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 todays' 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 ailing expedition arrived at a Quiroste village, which the natives called Metenne, on Whitehouse creek with many of its men in bad health. Portolá estimated the number of inhabitants as 200, but he wrote little else. Miguel Costansó, however, provided a fuller account in his journal entry for October 23rd:

> "We shifted camp … close to a heathen village which had been discovered by the scouts, and situated in a pleasant pretty spot at the foot of the mountains, opposite a gorge covered with pine-trees and savins, among which ran down a stream of which the Indians availed themselves. The land, covered with grasses and nowise scant of wood, was plainly well-favored.
>
> "The heathens, who had been warned by the scouts of our coming to their lands, received us with a great deal of affability and kindness, nor failed to make the usual present of seeds kneaded into thick dough-balls; they offered us also bits of honeycomb of a kind of syrup which some said was wasp-honey: they brought it elaborately wrapped up between cane-grass leaves, and its flavor was not to be despised.
>
> "In the midst of the village there was a great house of spherical shape, very roomy; while the other little houses, which were of pyramidal form and very small-sized, were built of pine splints. And because the big house stood out so above the rest, the village was so named (*Rancheria de la Casa Grande* (or Big House Village))."
>
> —Journal of Miguel Costansó, translated by Alan K. Brown

The Quiroste welcomed the foreign visitors and nursed them back to health. Here the Spanish saw what they called *Casa Grande*, a structure in which all 200 of the village's residents could fit inside.

> …we came to a small little valley in among knolls and all surrounded by them, at which we stopped close to a good-size village of very fine, well-behaved heathens who made a great deal over our coming. The village has a very large grass-covered

> house shaped like a half orange, which can hold the whole village's worth of them inside it; and a great many houses made of upright split sticks.
>
> They have a good-sized wood of savin trees that we left behind us, and a good-sized stream of very delicious water that runs through the small valley here, which does not lie very far from the shore. The poor wretches made a present of a great quantity of black pies, and another white kind that were made of acorns. They presented us a good deal of wild tobacco that they smoked. One old man was smoking upon a very large, very well carven Indian pipe made of hard stone. These Indians here carry very tall red-colored staffs, some of them decorated with a great deal of feathers; they presented four to Don Francisco Ortega, who was the one who came here scouting, and whom they were best acquainted with. They made us a big speech, and we could plainly tell by their signs that they were offering us their lands for us to rest here. … They all go naked and bare-headed, and all of them are very well featured, strong, and bearded. … I named this village here the village of (~~*San Pedro Regalado*~~ *San Juan Nepomuceno*).[9]
>
> —Field Journal of Crespí, translated by Alan K. Brown

The Quiroste's home territory encompassed roughly 90 square miles and stretched from the sea to ridge-tops in the mountains to the east. Like their neighbors, they spoke a language in the Ohlone group; and they were hunters and gatherers who knew how to manage their land's resources so that the plants upon which they relied would proliferate. Quiriste Valley contains at least 13 documented and undocumented archaeological sites. Initial research shows they occupied the area at least a thousand years.

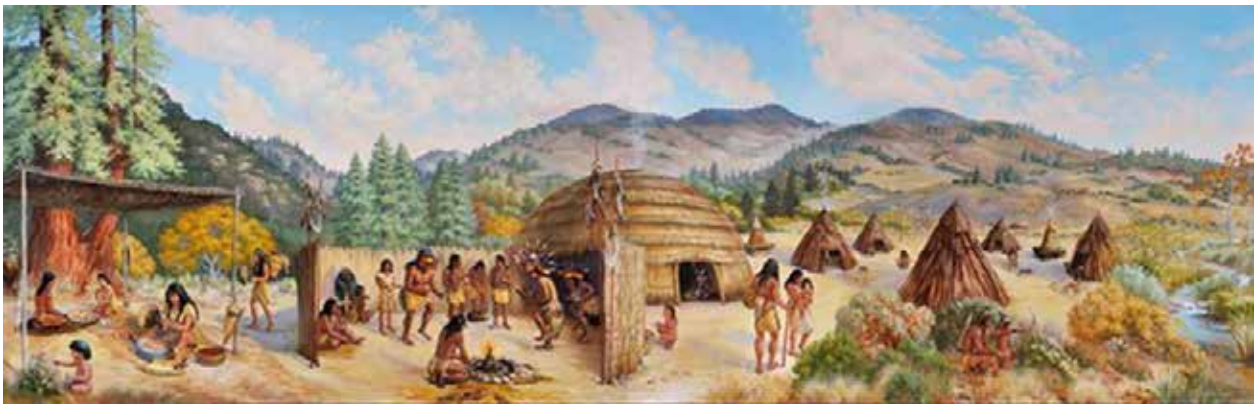


Figure 1 Ann Thiremann's "Dancing at Quiroste", in the American Indian Resource Center, Bay Tree Building at UC Santa Cruz, is based in part on the Portolá's Expedition's journals.

They avoided the Spanish missions until 1791, when their leader *Charquin* was baptized at Mission Dolores. Soon disenchanted, *Charquin* fled the mission a week later; and the Quiroste began harboring fugitives from the mission system. *Charquin* was captured by the Spanish in 1793 when the Quiroste attacked Mission Santa Cruz. In the following year most of the remaining Quiroste people entered Mission Santa Clara; and as a result of European diseases, hardship and death in the missions, their identity as a separate people was lost, the last of their kind.

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

[9] Crespí, p 577-9

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 Liquiiqui, 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 Liquiiqui 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 Liquiiqui'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."

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.

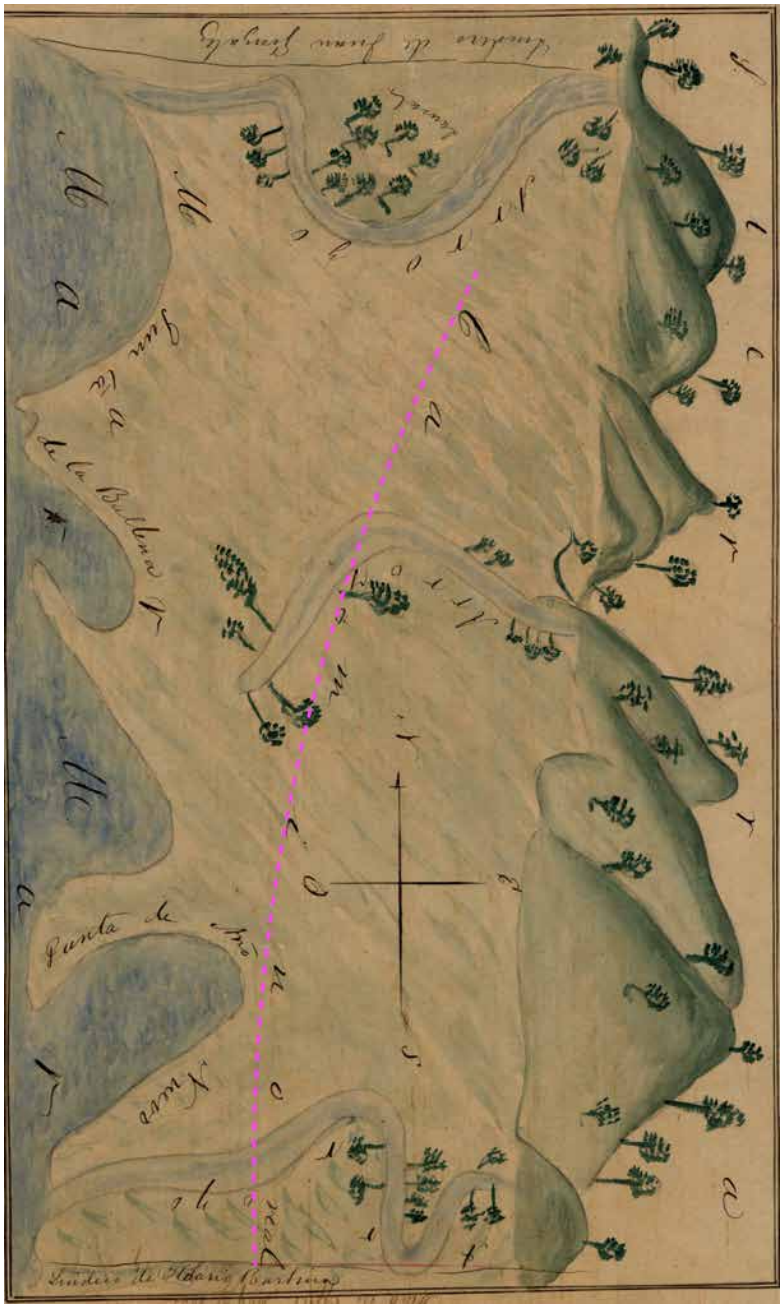


Figure 2 Diseño del Rancho Punta del Año Nuevo showing the road in 1840s. One of the oldest land based maps of the Año Nuevo area showing Camino real, *(the kingdom's highway, read as 'state highway') highlighted in purple, through the ranch lands. To obtain a land grant during the Mexican period, the 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. The former village/campsite would be where the road meets the Arroyo and tree in the center of this map. Orientated so that north is at the top.*

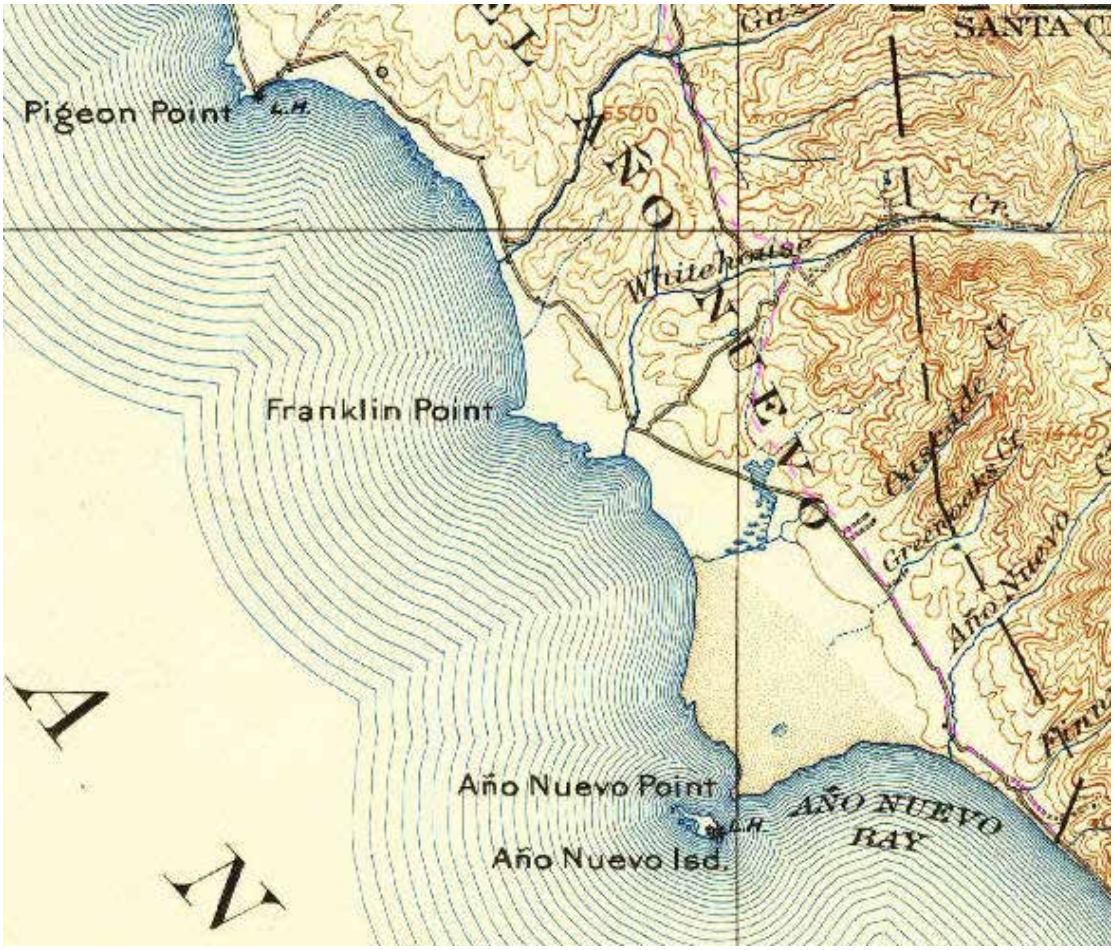


Figure 3 USGS 30 Minute Santa Cruz Quad, 1902, of the regions of the Portolá Expedition trek of October 23rd to 24th starting out from Waddell Creek to Whitehouse Creek. Roads of the period made continue to make use of the Ohlone-Portolá road.

Figure 4 USGS 15 Minute Año Nuevo Quad 1948 showing the open tablelands and the tree lined streams and hills. Paved highway replaced dirt roads. Near the "92", upper left corner on the main highway, was the 1932 proposed location for CHL #23 marker.

Figure 5 A 1943 aerial photo of Quiroste homelands, site of Portolá campsite

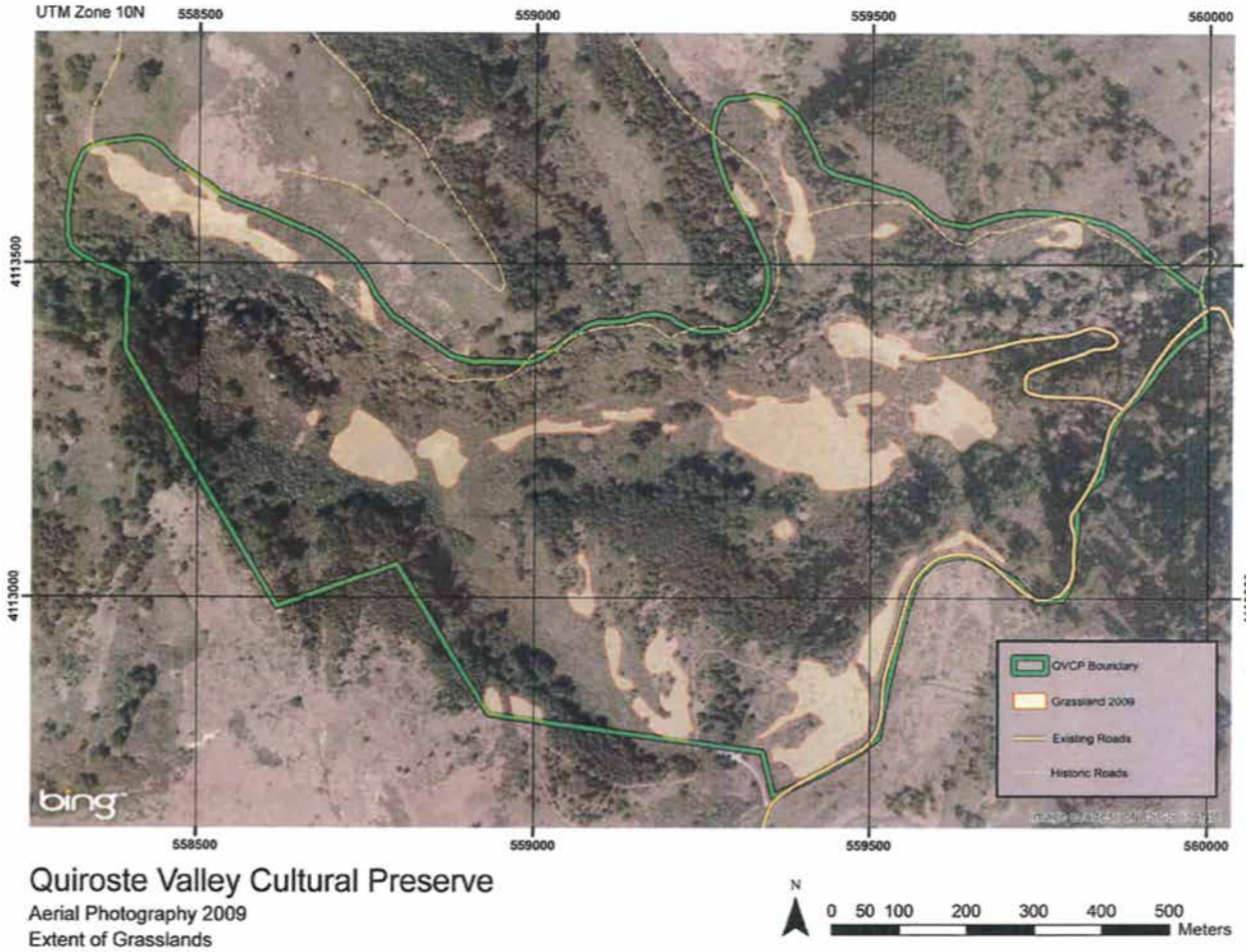


Figure 6 Proxy for the village site as the archæological reconnaissance map is redacted from the public record (from San Mateo County PLN2017-00024)

B13. Remarks: Between 2007 and 2009 University of California, Berkeley archæologist Kent Lightfoot and a team, which included members of the Amah Mutsun Tribal Band, who trace their ancestry to the Quiroste, systematically surveyed the site. Low-impact magnetometry helped them pinpoint potential fire pits and other human-made features in the ground, which they uncovered in a series of small excavation units. Under the direction of UC Berkeley archæologist Rob Cuthrell, soil samples from these excavations were tested. The team found charred hazelnuts, grasses, tarweed, and clover. Perhaps most significant was the near-complete lack of charcoal from fir and pine trees. Instead researchers found that redwood – a fire-adapted tree – was the primary fuel people at the site were using.[10]

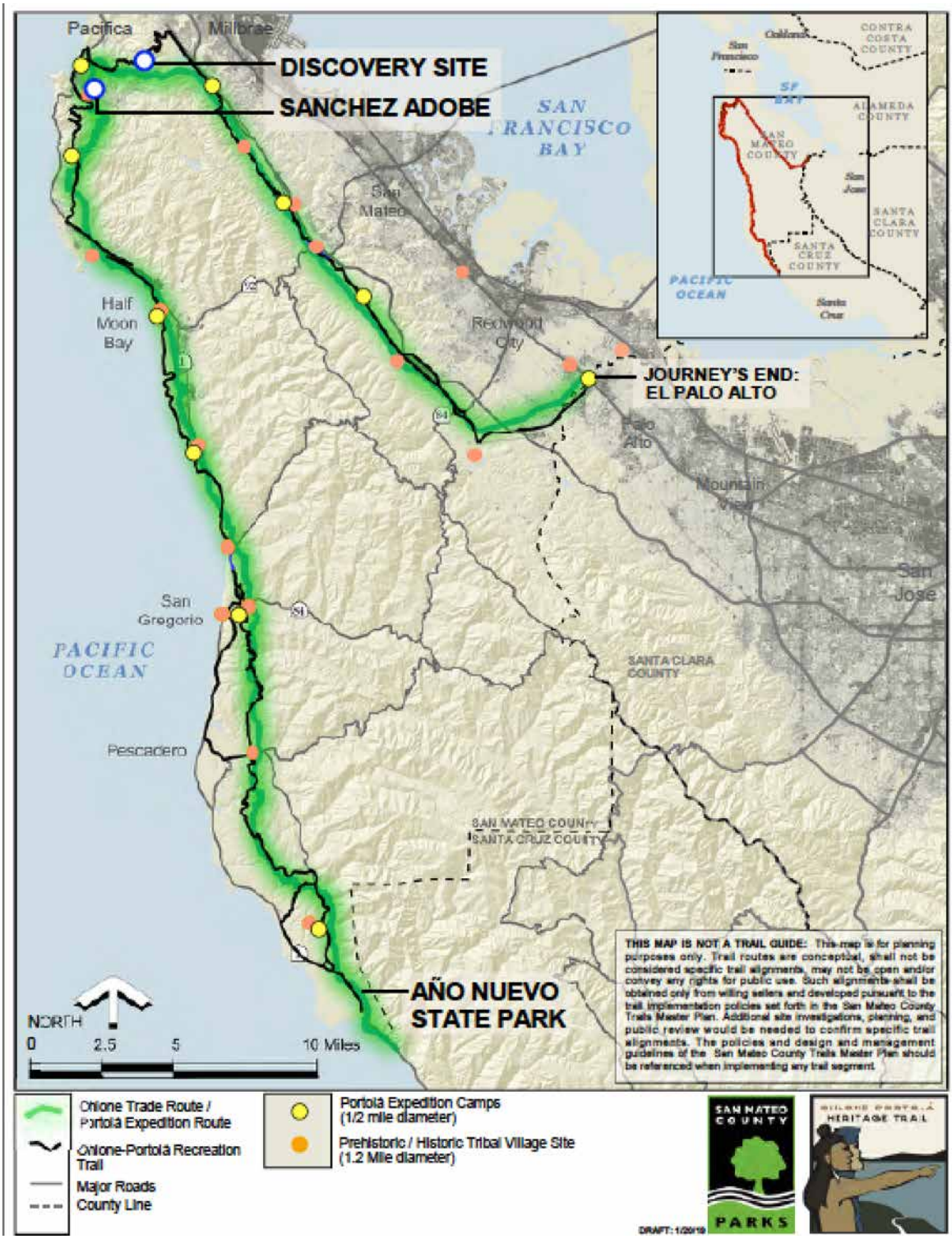
Radiocarbon dating suggests that this practice of low-intensity fires to farm the landscape dates back to at least 1000 AD, when the site was first inhabited. By creating patchworks of recently burned lands and strands of herbs and berry-producing plants, the Quiroste would have improved the availability of nuts, greens, and fruits as well as grass seeds. As an added benefit, this mosaic of grassland and groves of

[10] Antone Pierucci, "The ancient Ecology of Fire", Archaeology, Sepetember/October 2017, Vol 70, No. 5, pages 55-64

trees and bushes would have attracted wild game, states California State Parks archæologist Mark Hylkema.

Starting in 2014, the newly created Amah Mutsun Land Trust has been working in cooperation with the State Park to implement the sort of land management practices in the valley that will return it back to historical Native American stewardship and appearance of 1769 landscape.

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


DISCOVERY SITE
SANCHEZ ADOBE
JOURNEY'S END: EL PALO ALTO
AÑO NUEVO STATE PARK
SAN FRANCISCO BAY
PACIFIC OCEAN
Pacifica
Millbrae
San Mateo
Half Moon Bay
Redwood City
Palo Alto
Mountain View
San Jose
San Gregorio
Pescadero
SANTA CLARA COUNTY
SAN MATEO COUNTY
SANTA CRUZ COUNTY
NORTH
0 2.5 5 10 Miles
THIS MAP IS NOT A TRAIL GUIDE: This map is for planning purposes only. Trail routes are conceptual, shall not be considered specific trail alignments, may not be open and/or convey any rights for public use. Such alignments shall be obtained only from willing sellers and developed pursuant to the trail implementation policies set forth in the San Mateo County Trails Master Plan. Additional site investigations, planning, and public review would be needed to confirm specific trail alignments. The policies and design and management guidelines of the San Mateo County Trails Master Plan should be referenced when implementing any trail segment.
Portolá Trade Route / Portolá Expedition Route
Portolá-Portolá Recreation Trail
Major Roads
County Line
Portolá Expedition Camps (1/2 mile diameter)
Prehistoric / Historic Tribal Village Site (1.2 Mile diameter)
SAN MATEO COUNTY PARKS
HERITAGE TRAIL
DRAFT: 1/20/19

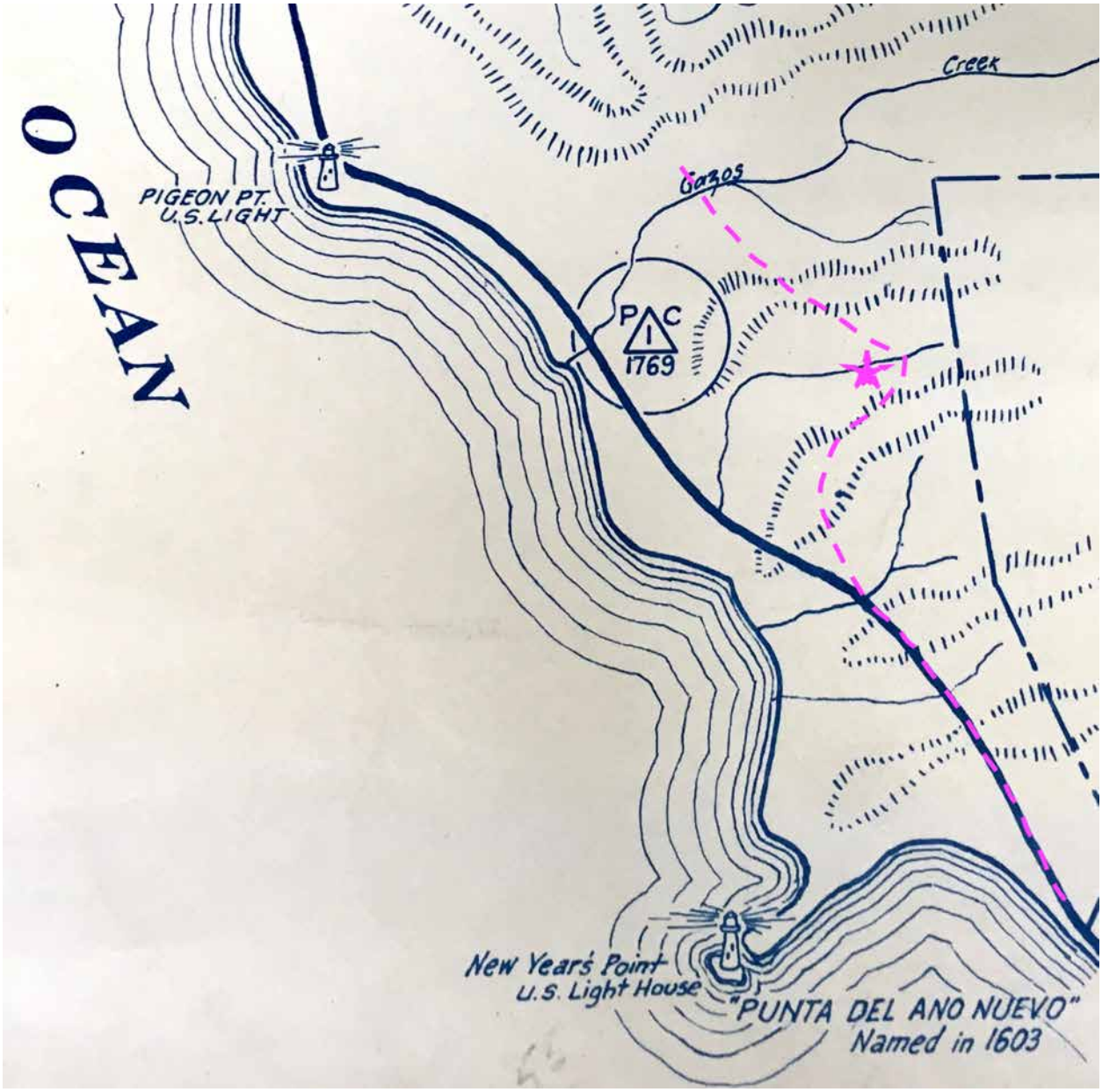


Figure 7 Original CHL submission map overlaid with Ohlone-Portolá Road with a star marking the village/campsite. "PC 1 1769" triangle marker was 1932 assignment to the proposed marker for California State Historical Landmark #23 at State Highway 1 (P.M. 5.75, ~37.166394,-122.361429) at Gazos Creek Rd, 7.9 miles South of Pescadero Rd. The landmark was approved on 15 June 1932 but the bronze marker was never commissioned.

B12. References (continue)**:**

Ohlone-Portolá Heritage Trail Feasibility Study Discussion Draft – February 5, 2019

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