

PRIMARY RECORD

Primary #

HRI #

Trinomial

NRHP Status Code

Other
Review Code

Reviewer

Date

Listings

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P1. Other Identifier: _____

*P2. Location: ☐ Not for Publication ☒ Unrestricted

*a. County San Mateo and see Location Maps DPR523j

*P3a. Description:

Summary

The uniqueness of the Heritage Trail is that it is based on two cultures, the Ohlone and the Spanish, that 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 trail contains historic and archæologic resources which span a wide spectrum of human history on the Peninsula. Since the Portolá expedition these stories intertwined.

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." As James T. Davis states, early travelers and explorers in California "either received directions from Indians or were accompanied by native guides." 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.

Alta California was an unknown place except to native people for approximately 10,000 years, until Gaspar de Portolá's expedition happened upon San Francisco Bay in 1769. Among these native people were the Ohlones who were spread throughout the southern San Francisco Bay Region and beyond, composing 50 local tribes in many more villages. Each village had its own land and customs. Spanish explorers recorded villages at intervals of three to five miles in most areas.

However, after this Spanish "discovery" of the Bay, things changed rapidly. The Ohlones who lived in what we could call San Mateo County today, were among the first in Alta California to be subjugated by the newcomers by being led into the Spanish missions. Their culture was nearly eradicated, and the population levels of the people fell dramatically. In fact, most of coastal California became organized within this foreign system. After a comparatively few years, with the changing of hegemony from Spain to Mexico to the United States, California became known the world over. As a result, there are two distinct stories to be interpreted in San Mateo County regarding this Ohlone/Portola Heritage Trail: that of the Ohlones Indians and that of the Portola Expedition.

The Tribal World of the Ramaytush Ohlone

According to historian Alan K. Brown, prior to the arrival of the Spanish, the aboriginal peoples of the San Francisco Peninsula, referred to as the Ramaytush, numbered more than 2,000. Ten tribes existed along the peninsula (from north to south): *Yelamu*,

Urebure, *Ssalson*, *Aramai*, *Chiguan*, *Lamching*, *Cotegen*, *Puchon*, *Oljon*, and *Olpen*. 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.



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The term Ramaytush, is commonly used as a designation for a dialect of the Costanoan language that was spoken by the original peoples of the San Francisco Peninsula. Richard Levy first used the term in 1978, but his usage derives from J.P. Harrington's interviews with Chochenyo speakers Angela Colos and Jose Guzman. Harrington's notes that rámai refers to the San Francisco side of the San Francisco Bay and -tush is the Chochenyo suffix for people. Thus, rámaítush referred to the people of the San Francisco Peninsula. Most descendants of the indigenous groups of the San Francisco Bay Area, however, refer to themselves as Ohlone, hence the phrase, Ramaytush Ohlone.

The subsistence and material culture of the Ramaytush Ohlone did not differ greatly from other neighboring Ohlone societies. The Ohlone harvested "plant, fish, and animal resources" from the environment and acquired additional resources through extensive trade networks, whose 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."

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.

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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 recording of these communities.

Spanish Exploration

The California coast remained mostly a mystery. In 1596, 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. 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.

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The *San Antonio* reached San Diego first after 54 days at sea. Despite their reputation for accuracy, charts drawn up during the Vizcaíno expedition, had marked San Diego too far north. The *San Carlos* arrived three weeks later with a scurvy-ridden crew. In the meantime the land parties, in two groups, reached San Diego with only about half of the original 300 who had originally set out. Portolá was certainly challenged. Dozens were sick. The sole doctor had gone insane. The *San Antonio* was sent back to Mexico for supplies.

Under Governor Portolá command a troop of 64 men ventured northward from San Diego July 14, 1769. 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.

Portolá, veteran of 35 years of service to the king, had served as military officer and governor. His company of officers would become instrumental in California history. Rivera Moncada became captain of the Presidio of Loreto and later commandante of California 1773-1777, Lieutenant Fages who would gain future notoriety as military commander and explorer of Upper California, and Sergeant Ortega chief scout of the expedition who 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.

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. Father Serra, meanwhile, took care of the sick and founded the settlement at San Diego, establishing Alta California's first mission and presidio. 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 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.

Once in Ohlone country, the Portola Expedition found the native people to be most gracious, offering food and guidance. Furthest south in today's San Mateo County they first encountered the relatively large village of *Quiroste* close to Año Nuevo. Here the Spanish saw what they called *Casa Grande*, a structure in which all 200 of the village's residents could fit inside. After that were the *Oljóns* at the area around San Gregorio Creek, who possessed a population of nearly 160. Further north, at Purisima Creek, were the *Cotegen*, made up of about 65 Indians. Just south of the *Aramai*, the Portolá party encountered the *Chiguan* of today's Half Moon Bay. According to mission records this tribe probably only numbered about 50 people. Nevertheless, as did most the Ohlones who met Portolá, they fed and gave directions to the expedition.

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On October 23, Portolá's party reached Whitehouse Creek at the southwest tip of today's San Mateo County. Here they met the *Quiroste* people, and they noted their "*Casa Grande*". Indicative of what was most on their minds, Crespi wrote about "eight or ten Indian men" who had come over "from another village". The natives seemingly communicated to the Spanish that within three days' march there existed two harbors, "and the ship is there: Divine Providence grant it be so, and that we reach there as soon as can be!" Thus the hope that Monterey Bay still lie ahead with the promise of provisions from the *San José* remained alive. The *Quiroste*s sent guides along with the Spanish as they proceeded north. They crossed Pescadero Creek and then rested at San Gregorio Creek on October 25 and 26. Crespi was impressed with the potential of the land he was seeing. He felt the area north of Pescadero Creek to be

...a grand place for a very large mission, with plenty of water and soil...

At San Gregorio Creek he wrote:

A good deal of land could be put under irrigation with this water; outside the valley all the hills are good dry-farming land.

Crespi noted the people at San Gregorio (the *Oljons*) were

...fair and well-bearded...go totally naked, with however much nature gave them in plain view.

Crespi was also impressed by the food offered by the Indians:

They brought us large shares of big dark-colored tamales they make from their grass-seeds, and the soldiers said they were very good and rich.

These tamales or pies and other foods provided by the Indians, probably assisted the expedition with fighting its problems with scurvy.

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Heritage Trail route north from Tunitas Creek Beach

The party proceeded north. At Pillar Point a somewhat frustrated Costansó wrote:

We could not tell...whether we were far away from Monterey or close to it. We were frequently rained upon; our provisions were running out and the men's ration reduced to a mere five flour and bran cakes a day...; the decision was made to slay mules for the soldier's rations, but they (the soldiers) refused it until needed for a greater want.

Here they rested a day. Crespi, looking south at Half Moon Bay, was again positive about what he was seeing: "(this) would be a fine place for a town." At Martini's Creek he recorded that the party named it *Arroyo Hondo del Almejas* for the deep creek and its mussel bed. He also noted seeing *farallones* (island rocks) "in front of us." October 30, 1769 the troop descended the ridge above San Pedro Valley and looked seaward to view the Farallone Islands and Point Reyes They recognized these landmarks as the Bay of San Francisco (ocean side) named in 1595 by Sebastian Cermeno captain of the ill-fated Manila Galleon San Augustin and described by Admiral Bueno in 1734. Father Crespi wrote:

...we came to the recognition of this port it is that of our Father San Francisco and we have left that of Monterey behind.

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On October 31, 1769, Gaspar de Portolá and his party descended Montara Mountain and met some 25 people of the Aramai tribe who most likely lived at the village of *Pruristac* in today's Pacifica, to the east of where the Spanish eventually camped. (However these Ohlones may have been from a second *Aramai* village, *Timigtac*, that might have been at Mori Point.)

It is important to restate that throughout Portolá's journey up the coast and especially in Ohlone lands, the Spanish used the Indian trails, referring to them as "roads." As James T. Davis states, early travelers and explorers in California "either received directions from Indians or were accompanied by native guides."

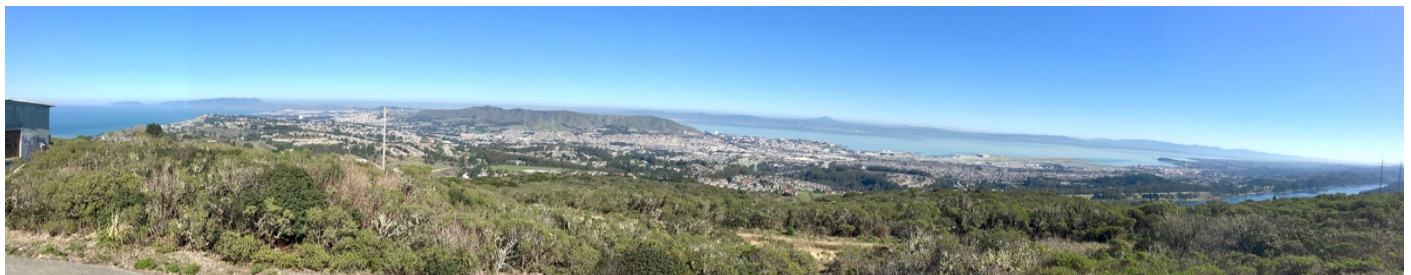
Indian trails represent the earliest transportation routes in California, and these trails eventually became State Highways, public roads, and sections of today's California Coastal Trail. Trade among neighboring and sometimes distant tribal groups were facilitated by means of Indian trails. Indians usually exchanged goods by bartering or by purchasing with shell beads.

On November 2, Costansó recorded how a group of the soldiers asked permission to go deer hunting. Some of these:

went a good distance from the camp and so far back up into the hills that they came back after nightfall. These men said, that...they had seen an enormous arm of the sea or estuary which shot inland...that they had seen handsome plains all studded with trees, and the number of smokes they had made out...left them in no doubt the country must have been well peopled with heathen villages.

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

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



View from ridge with Point Reyes to the far left and the bay to the middle right. San Andreas Valley, occupied with a reservoir, is to the far right

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The next day, Saturday, November 4th, the main party moved up the hill on an Indian path, perhaps close to today's Baquino Trail. At Sweeney Ridge, they beheld the San Francisco Bay.

Portolá wrote:
 "We traveled three hours; the entire road was bad. We halted without water." Obviously, the commander was not impressed.

Costansó was more descriptive:
 ...our Commander determined to continue the journey in search of the harbor and vessel of which the scouts had been informed by the heathens, and in the afternoon we set out...going along...the shoreline...until we took to the mountains on a northeast course. From their height we (saw) the great estuary...

Certainly, Crespi was the most loquacious:
 About one o'clock in the afternoon we...went over some pretty high hills, with nothing but soil and grass, but the grass all burnt off by the heathens. Beyond, through hollows between hills, we once more came to climb an extremely high hill, and shortly (saw) from the height a large arm of the sea, or extremely large estuary.



After leaving the *Aramai* and descending the discovery site on Sweeney Ridge, Portolá came across the *Ssalson* who numbered about 200 individuals. As the party moved south down the San Andres Valley, they met the *Lamchin*, the largest tribe of the Peninsula, numbering as many as 350 people. Their lands included today's Redwood City and the hill country to be west. As they moved closer to San Francisquito Creek and Palo Alto they met the *Puichun* who numbered about 250. Alan K. Brown estimated the total number of Ohlone Indians occupying San Mateo County at the time of the Portola Expedition at 2,000 "or more - - approximately four or five persons to a square mile."

Friday evening, November 10th the team came to grips that the expedition had missed Monterey, and the sick and exhausted party was at the end of its' endurance. They then broke camp and retraced their steps to Sweeney Ridge, then the San Pedro Valley and on down the coast, eating their mules along the way. At Monterey Bay, they again did not grasp that this was the place described by Vizcaíno. On returning to San

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Diego, most of the party revealed that they had not been much impressed with what they had seen. It seems only Father Crespi knew that something significant had been found at this great estuary.

Thus the discovery was made by the first European land party to reach the Bay region, and the location of the event is today known as Sweeney Ridge. With the aid of San Mateo County historian Frank Stanger, California historian Herbert Bolton, of the University of California, after years of research, confirmed the location of the discovery site in 1947. The site at Sweeney Ridge was designated a National Historic Landmark on May 23, 1968. In the 1930s the State's first set of designated landmarks were established to recognize Portolá's epic expedition.

Historians have long hailed the discovery 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 did 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 with the Bay discovery in 1769. Most of the same early American road route was used again in the Rivera 1772 Expedition. 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 chance discovery of the Bay forward, all would change. This California would become within 200 years the most populated, economically powerful and culturally influential state in the most important country in the world.

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The existing Portolá expedition "historic sites" are some of the oldest in the California Historic Landmarks Program having been nominated in the 1930s. Some have official markers, some have unofficial markers, and some have no formal monuments in the field commemorating the location. The strategy is to formally recognize the Historic Trail as a single historic "theme" route that would be assigned a state historic number. Then the Portolá expedition campsites and Ohlone villages along the route, given that the exact locations of these sites cannot be absolutely identified and there are no structures associated with them, would be assigned a related number. This approach allows for interpretation in relation to a historic context and is appropriate for the Heritage Trail.

*P3b. **Resource Attributes:** (List attributes and codes) HP26, HP31, HP37

*P4. **Resources Present:** ☐ Building ☐ Structure ☐ Object ☐ Site ☐ District ☐ Element of District ☒ Other (Isolates, etc.)

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

First Americans used the trail for an unknown period before being documented in 1769 by the Portolá Expedition journals and dairies (Crespi, Costansó, Portolá).

*P7. **Owners and Addresses:**

California State Parks, P.O. Box 942896, Sacramento, CA 94296

- Año Nuevo State Park
- Butano State Park
- Half Moon Bay State Beach
- Pescadero State Beach
- San Gregorio State Beach
- Pomponio State Beach
- Pacifica State Beach
- McNee Ranch State Park

San Mateo County Public Works, 555 County Center 5th Floor, Redwood City, CA 94063

San Mateo County Parks, 455 County Center, 4th Floor, Redwood City, CA 94063-1646

City of Half Moon Bay, City Hall, 501 Main St. , Half Moon Bay, CA 94019

City of Menlo Park, 701 Laurel St., Menlo Park, CA 94025

City of Palo Alto, 250 Hamilton Av, Palo Alto, CA 94301

City of Pacifica, 170 Santa Maria Avenue Pacifica, CA 94044

Town of Woodside, 2955 Woodside Road, Woodside, CA 94062

California Department of Transportation (Caltrans), 1120 N Street, MS 49, Sacramento, CA 95814

Golden Gate National Recreation Area, Building 201, Fort Mason, San Francisco, CA 94123-0022

San Francisco PUC, 525 Golden Gate Avenue, San Francisco, CA 94102

North Coast County Water District, 2400 Francisco Blvd, Pacifica, CA 94044

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Stanford University, 450 Serra Mall, Stanford, CA 94305

Coastside Land Trust, 788 Main St, Half Moon Bay, CA 94019

Midpeninsula Regional Open Space District, 330 Distel Circle, Los Altos, CA 94022-1404

Peninsula Open Space Trust (POST), 222 High Street, Palo Alto, CA 94301

Wavecrest Open Space, 222 High Street, Palo Alto, CA 94301

Cowell Ranch, New Year's Creek Road, Pescadero, CA 94060

Half Moon Bay Golf Links, 2 Miramontes Point Rd, Half Moon Bay, CA 94019

Ritz-Carlton, 1 Miramontes Point Rd, Half Moon Bay, CA 94019

Pillar Point Air Force Station, Pillar Point AFS, Half Moon Bay, CA 94019

*P8. Recorded by: (Name, affiliation, and address)

Content from Ohlone-Portolá Heritage Trail Feasibility Study and augmented, consolidated, edited, and formatted for DPR 523 forms by Frederick Arn Hansson and Robert Gelb, San Mateo County Historical Association, 2200 Broadway, Redwood City, CA 94063. Reviewed by Mitch Postel and Sam Herzberg

*P9. Date Recorded:

18 March 2019

*P10. Survey Type:

California Historical Landmark Nomination

*P11. Report Citation:

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

Mitchell P Postel, *Historic Resource Study for Golden Gate National Recreation Area in San Mateo County*, San Mateo County Historical Association, 2010

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

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

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,

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Oakland, California for the National Park Service, Golden Gate National Recreation Area, San Francisco, California, June 2009, p. 289.

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State of California <input type="checkbox"/> The Resources Agency DEPARTMENT OF PARKS AND RECREATION PRIMARY RECORD		Primary # HRI # Trinomial NRHP Status Code	
Other Review Code	Reviewer	Date	Listings

Page _____ of 13 *Resource Name or #: (Assigned by recorder) Ohlone/Portolá Heritage Trail
 P1. Other Identifier: _____

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*Attachments: ☒ Location Map ☒ Continuation Sheet ☐ Building, Structure, and Object Record
☐ Archaeological Record ☐ District Record ☒ Linear Feature Record ☐ Milling Station Record ☐ Rock Art Record
☐ Artifact Record ☐ Photograph Record ☒ Other: Ohlone-Portolá Heritage Trail Feasibility Study