

**PRIMARY RECORD**

Other Listings  
Review Code

Reviewer

Primary #  
HRI #  
Trinomial  
**NRHP Status Code**

Date

Page 1 of 1 \*Resource Name or #: Ohlone Portolà Heritage Trail Año Nuevo

P1. Other Identifier: Ohlone-Portolá Heritage Trail: Portolá Camp November 19<sup>th</sup>, Año Nuevo

\*P2. Location: ot for Publication **DRAFT**

Ohlone-Portolá Heritage Trail, Año Nuevo, 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. In addition to the documentation in this nomination, the property's significance is established as part of the Ohlone-Portolá Heritage Trail historic context.

On November 19, 1769, the Portolá expedition camped near the point of Año Nuevo at a creek near the ocean. Prior to making camp, they passed through the Ohlone village of Quiroste, inhabited upon their arrival, but abandoned upon their return.

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

\*Resource Name or # Ohlone Portolá Heritage Trail Año Nuevo  
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\*NRHP Status Code     

**B1. Historic Name:** The Ohlone-Portolá Heritage Trail: Portolá Camp November 19<sup>th</sup>, Año Nuevo

**B2. Common Name:** Año Nuevo

**B3. Original Use:** Ohlone Road, Expedition Camp,

**B4. Present Use:** Public beach

\***B5. Architectural Style:** Vernacular

\***B6. Construction History:** 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 20<sup>th</sup> century. The 1769 Campsite existed for less than 24 hours.

\***B7. Moved?** No Ye

(This space reserved for official comments.)



## LINEAR FEATURE RECORD

Trinomial

Page   1   of   1   Resource Name or #: Ohlone Portolà Heritage Trail Año Nuevo

L1. **Historic and/or Common Name:** Ohlone-Portolá Trail, Coast Highway, Cabrillo Highway

L2a. **Portion Described:** Entire Resource

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

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

Interest in Alta California was revived by José de Gálvez, who was made Visitor-General of New Spain in 1765 (a position actually superior to the Viceroy). For reason of personal ambition, Gálvez desired to give his sphere of influence the look of expansion and not decay. Citing possible foreign interest in California, he proposed occupation of that forgotten place as a defensive measure.

He not only discussed the ever-present concern of English interests, but also mentioned rumors of Russian fur trapping activity in North America. Lack of resources and the remoteness of California were finally put aside. The Spanish now felt compelled to settle Alta California before a foreign interloper could. They desired that California become a buffer against possible aggression — to protect Mexico and, indeed, all its New World holdings. An expedition from Mexico to Alta California was sponsored by the Spanish in 1769.

The strategy in settling Alta California was to establish overland communications and transportation. This seemed necessary because of the power of the English Navy. Lack of enough colonists to occupy the new frontier would be overcome by requiring the California Indians to learn Spanish as their language and adopt Christianity as their religion. That and a gradual intermarriage with the Spanish would create a new race of people loyal to Spain. In order to carry out his plans, Gálvez called upon a captain in the Spanish army, Gaspar de Portolá.

What the Spanish called the "Sacred Expedition" started out in the early months of 1769 and was the first Spanish land exploration of what is now California. Three ships were assigned the duty of supplying the main body of explorers who were on foot and mule. The vessels *San Antonio* and *San Carlos* were to rendezvous with the land contingent at San Diego. The *San José* was to meet them at Monterey.

The *San Antonio* reached San Diego first in May after 54 days at sea and awaited the arrival of the others. Despite their reputation for accuracy, charts drawn up during the Vizcaíno expedition, had marked San Diego too far north. They established the Fort Presidio of San Diego on a hill near the San Diego River. The *San Carlos* arrived three weeks later with a scurvy-ridden crew.

The first of two groups of Portolá's land expedition arrived on June 29 with only about half of the original 300 who had originally set out. The Portolá group was certainly challenged. Dozens were sick. The *San Antonio* was sent back to Mexico for supplies. A portion of these men were left in San Diego. This was the first settlement by Europeans in what is now the state of California.

Under Governor Portolá's command a troop of 64 men ventured northward on July 14, 1769, two days before the founding of California's first mission San Diego de Alcalá. Included in Portolá's party were 27 *soldados de cuera* commanded by Captain Fernando de Rivera Moncada, six Catalan volunteers under the command of Lieutenant Pedro Fages, scout Jose Francisco Ortega, engineer Miguel Costansó, Franciscan padres Juan Crespi and Francisco Gomez, seven muleteers, two servants, a small number of blacksmiths, cooks and carpenters, the doctor, and fifteen Christian Indians from missions of Lower California to act as interpreters. Portolá took one hundred mules and provisions for six months. The route

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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.

On Saturday November 11<sup>th</sup> it was declared that they had found San Francisco Harbor and its inlet, confirmed by the sighting of the Farallone Islands. They decided to return back to the coast to the point-of-pines and find *Monte Rey*. "May God let us find it; it would be a great mischance for this entire Expedition."<sup>1</sup>

They woke to a heavy frost on the morning of November 19<sup>th</sup> and left Bean Hollow marching three and half leagues<sup>2</sup> due southward: In two leagues<sup>3</sup> they returned to *San Juan Nepomuceno*<sup>4</sup>, the First American village on Whitehouse Creek they visited in October and found it abandoned. The party pushed on for another league and half and made camp close to a cliff near an oak -lined stream in sight of Año Nuevo Point.

Sunday, Saint Elizabeth Queen of Hungary's Day. We set out, after the two of us saying Mass, from here at the large stream and hollow of *San Pedro Regalado*<sup>5</sup>, a heavy frost having fallen last night. On going about two leagues we came into a small valley, fenced around with hills, where there is a good-sized stream of running water, called *San Juan de Nepomuceno*<sup>6</sup>. There is at this spot a very large village of very well-behaved, friendly heathens, with a very large grass-roofed house and many other small ones made of upright split sticks. On the way coming up they made us a present of a great many large black pies and many other white-colored ones that appeared to be made from acorns, presenting us also with two pouches of wild leaf tobacco, which I took a fancy to try, and it was not so very poor. Now upon the way returning, everything had been abandoned. We went ahead and on going about another league and a half beyond this last spot of *San Juan Nepomuceno*, we made camp close to a cliff by *Punta de Año Nuevo*<sup>7</sup>, where there is a good-sized stream of running water emptying onto the seashore, its bed having a great deal of live-oak wood on it. Three and half leagues' march today, course due southward.

*Return Journal of Fray Juan Crespí, Saturday November 19<sup>th</sup>, 1769*

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<sup>1</sup> Crespí, pg 611

<sup>2</sup> Costansó, pg 117 recorded four leagues

<sup>3</sup> Costansó, pg 117 recorded one league

<sup>4</sup> Costansó, pg 117 *Rancharía de la Casa Grande*, Crespí and Costansó named sites independently of each other.

<sup>5</sup> Saint Peter of Regalado; written in margin

<sup>6</sup> Saint John of Nepomuk

<sup>7</sup> When first logged by European explorers in 1603, there was no island here. By the end of the 1700s there was one. Researcher Gerald Weber states that this change created a huge washout of sand that protected the southern seacliffs of the Point, altering the topography of the immediate area.

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We passed one league from the *Rancheria de la Casa Grande*<sup>8</sup>, which we likewise found deserted. We halted on a steep rock near the shore, and a stream of good water, in sight of the *Punta de Año Nuevo*.

*Diary of Miguel Costansó, Saturday November 19<sup>th</sup>, 1769*

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.

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

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

From descriptions made in 1772, the Spanish could now begin to put together the keys to the military protection and commercial promise of Alta California. They could now envision that if the Golden Gate was navigable then access to the greatest natural harbor on the west coast of the Americas could be gained. Because the Gate was so narrow, the entire San Francisco Bay might be sufficiently defended against a naval threat from the bluffs nearby. Advancing that train of thought, if the Golden Gate could be controlled and utilized, and if the Bay could likewise be controlled and utilized, then the deep waters of the Delta could be used by ships to sail into the interior of California. Further exploration indicated that if the Delta could be sailed, then the Sacramento River might be navigated to the north and the San Joaquin River to the south. In the era before railroads, when maritime shipping was universally the most important type of transportation, these realizations had great significance.

It had all started in 1769. Although Spain lacked the personnel and resources to fully exploit the situation, and later the Mexican authorities were even less able to take advantage of it, after the United States military take-over of California in 1846 and the Gold Rush that followed three years later, the Americans were. They fortified the Golden Gate with a variety of forts and gun emplacements before the Civil War (1861-1865). The port and City of San Francisco grew in population and economic importance so that by the end of the nineteenth century it could be considered the "Imperial" city of the American West. For thousands of years, California had existed as a difficult to reach place, inhabited by a native people unknown to the rest of the world. From Portolá's Expedition forward, this would all change. Within 200

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<sup>8</sup> Big House Village

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years, this California became the most populated, economically powerful and culturally influential state in the most important country in the world.

The expedition included individuals who had a profound influence on the history of California. Gaspar de Portolá y Rovira (1723–1786), was a veteran of 35 years of service to the king, had served as military officer and governor. As commander of the Spanish colonizing expedition on land and sea that established San Diego and Monterey, Portolá expanded New Spain's Las Californias province far to the north from its beginnings on the Baja California peninsula. Portolá's expedition was also the first time Europeans saw San Francisco Bay. The expedition gave names to geographic features along the way, many of which are still in use. Portolá was the first of the newly created position of Governor of the Californias and given overall command. He served in office from November 30, 1767 to July 9, 1770. His legacy continues today with numerous streets, schools and two towns, Portola and Portola Valley, named after him.

His company of officers became instrumental in California history. Fernando Rivera y Moncada became captain of the Presidio of Loreto and later third governor of California 1773-1777, Lieutenant Pedro Fages would gain future notoriety as military commander, 2<sup>nd</sup> & 5<sup>th</sup> governor and explorer of Alta California, and Sergeant José Francisco Ortega chief scout of the expedition would later serve as comandante of the Presidios of San Diego and Monterey and found the Presidio of Santa Barbara and Missions San Juan Capistrano and San Buenaventura. Other men of note in the company included Juan Bautista Alvarado whose son became governor and Jose Raimundo Carrillo future captain and comandante of the Presidios of Monterey, Santa Barbara and San Diego.

The uniqueness of this trail is that it is based on two cultures, the Ohlone and the Spanish, who were unknown to each other until 1769. This is the story of two peoples—the indigenous population and their culture, and the coming of the Spanish and European colonization. This road contains historic and archæologic resources which span a wide spectrum of human history on the Peninsula. During the Portolá expedition these stories intertwined. This would be a tragic interface; within living memory of first contact, the Ohlone lifestyle would be gone, forever altering the history of California.

It is important to state that throughout Portolá's journey up the coast and especially on Ohlone lands, the Spanish used the Indian trails, even referring to them as "roads." First American trails represent the earliest transportation routes in California, and these trails eventually became State Highways, public roads, and sections of today's California Coastal Trail. Seeing today's roads is like looking into the past, as our earliest ancestors continuously moved up and down the same roads, through the same watersheds for food, bartering, health, and interaction with neighbors.

Costansó and Crespi were terrific diarists of the journey. Crespi, Father Serra's student back in Spain even before Serra became a Franciscan, was particularly enthusiastic about the things they saw and the people they met. Every tribe controlled the land and people within its own area. Within each tribal region a number of villages existed, each with its own village head and set of high-status families. Tribal size varied from 40 to 500 persons. 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 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. Quiroste Valley contains at least 13 documented

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and undocumented archaeological sites. Initial research shows they occupied the area at least a thousand years.

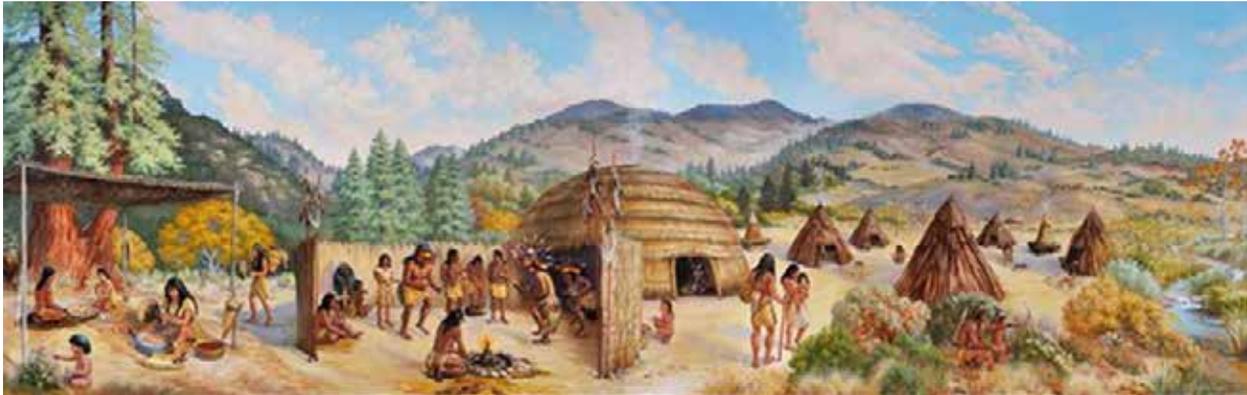


Figure 1 Ann Thiremann's "Dancing at Quiroste", in the American Indian Resource Center, Bay Tree Building at UC Santa Cruz, is based in part on the Portolà's Expedition's journals.

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 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."

In addition to food, Año Nuevo was an important source of two other very important resources—olivella shells and Monterey chert. A byproduct of a small, sand-dwelling snail, the shells were fashioned into jewelry and beads and traded widely for stuff the Quiroste wanted or needed. The chert is a sharp, tough, lithic material that could be fairly easily manufactured into edged tools and projectile points. It is impossible to overstate the importance of the latter. This stuff was vitally important to every aspect of the Quiroste's lives. It was like finding a forest of knives growing on the beach 5,000 years ago. As a result, Monterey chert has been discovered at archaeological sites up and down the coast—and Año Nuevo was one of the very few exposed sources.

"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

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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 Liquiiquei, perhaps a shaman or secondary headman, married the daughter Luciano Yagueche. Because marriages between members of the same village were quite unusual for the Ramaytush, Manuel Liquiiquei could have been a very important person in the Aramai tribe. Another indicator of his high status was that of his son. In Ramaytush culture the prominence of the father was conferred to his children, and a position of high status in the mission staff required as a prerequisite high status in the neophyte community. Manuel Liquiiquei's son, Luis Ramon Heutlics, stood witness at more marriages than any other Ramaytush person and eventually became alcalde.

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

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indicate that the present events and places in nature were determined by the actions of a pre-human race of animal beings during a former mythological age.”

Similar to other tribes in California, “dances comprised the main form of communal religious expression. Each local group had its own series of festivals. Every festival had its own set of specific dances, each with a unique set of costumes, accompanying songs, and choreography. During the most sacred dances, participants and costumes could only be touched by specialists, since they were thought to be invested with supernatural powers. No dance cycle details were documented for any of the groups around San Francisco Bay.”

The Portolá Expedition gave us the only definitive mapping of these communities. It was this expedition that provides us with a view into the two cultures and insight into how they interacted with each other. Furthermore, both the land and the people of this area were changed forever by the expedition and following habitation by European and Mexican people.



Figure 2 California Antigua y Nueva by Diego Troncoso in 1787 is one of the first maps depicting the Ohlone-Portolá Road along the San Mateo County coastside. Believed to be the earliest map to locate missions in Alta California, as well as El Camino Real that connection the missions. The full map also shows the four Presidios located at San Diego, Santa Barbara, Monterey and San Francisco. The map is thought to be the first map to depict the administrative borderline between the two Californias established by Francisco Palóu between the Franciscan and Dominican jurisdictions in 1774. Although there are some geographical inaccuracies, the map reflects islands, ports and rivers along the coastal region of

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California. A version of this map that included an ornate cartouche with a crown on top and the printed notation, *Mar Pacifico*, was included in the 1787 publication entitled, *Relación histórica de la vida y apostólicas tareas del Venerable Padre Fray Junípero Serra, y de las misiones que fundó en la California septentrional, y nuevos establecimientos de Monterey.*

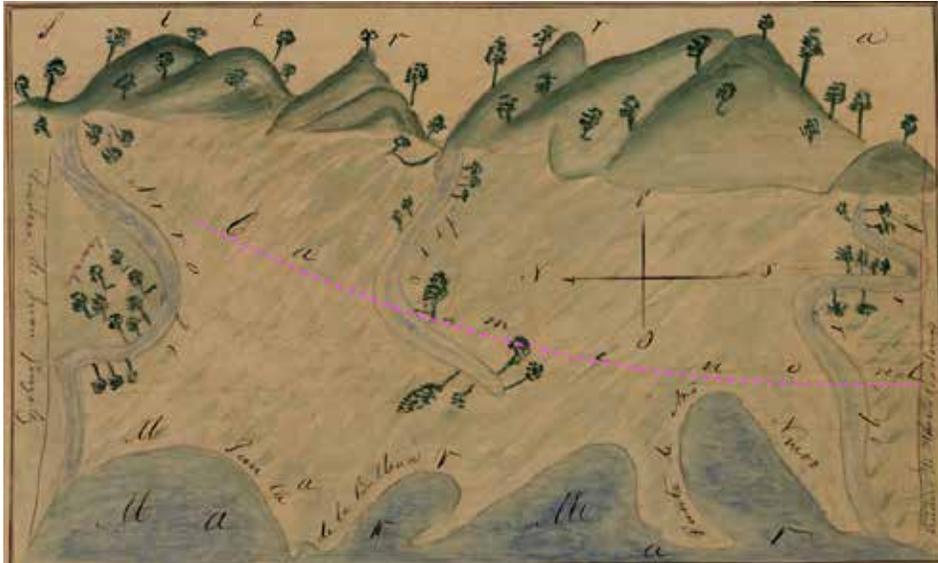


Figure 3 *Diseño del Rancho Punta del Año Nuevo* showing the road in 1840s. One of the oldest land based maps of the Año Nuevo area showing Camino real, (the kingdom's highway, read as 'state highway') highlighted in purple, through the ranch lands. To obtain a land grant during the Mexican period, the 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.

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Figure 4 Another diseño del Rancho Punta del Año Nuevo showing the road in 1840s.

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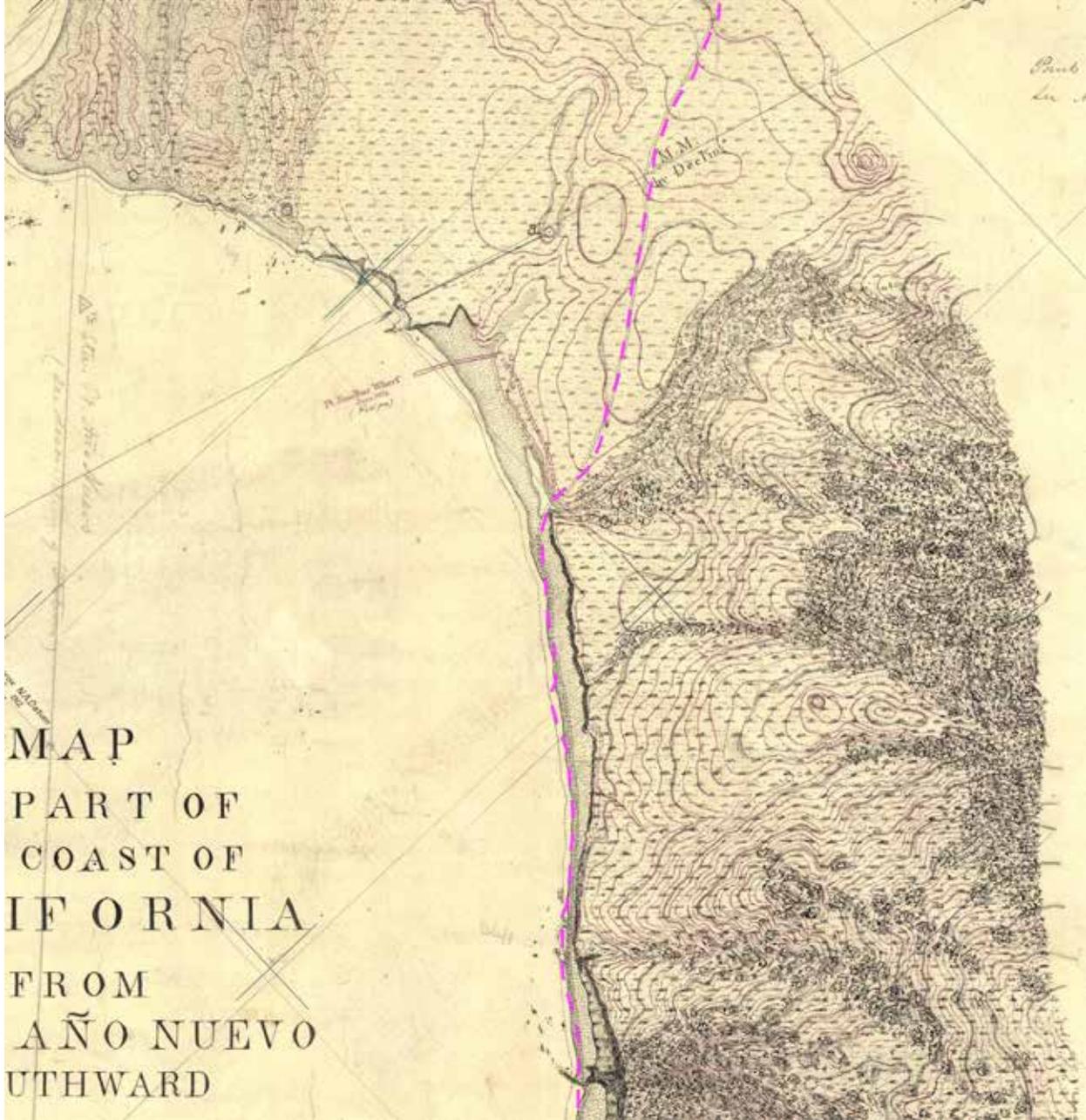


Figure 5 Initial survey of coast road. From "California From Point Año Nuevo Southward", U.S. Coast Survey, 1853 with 1874 update for a wharf.

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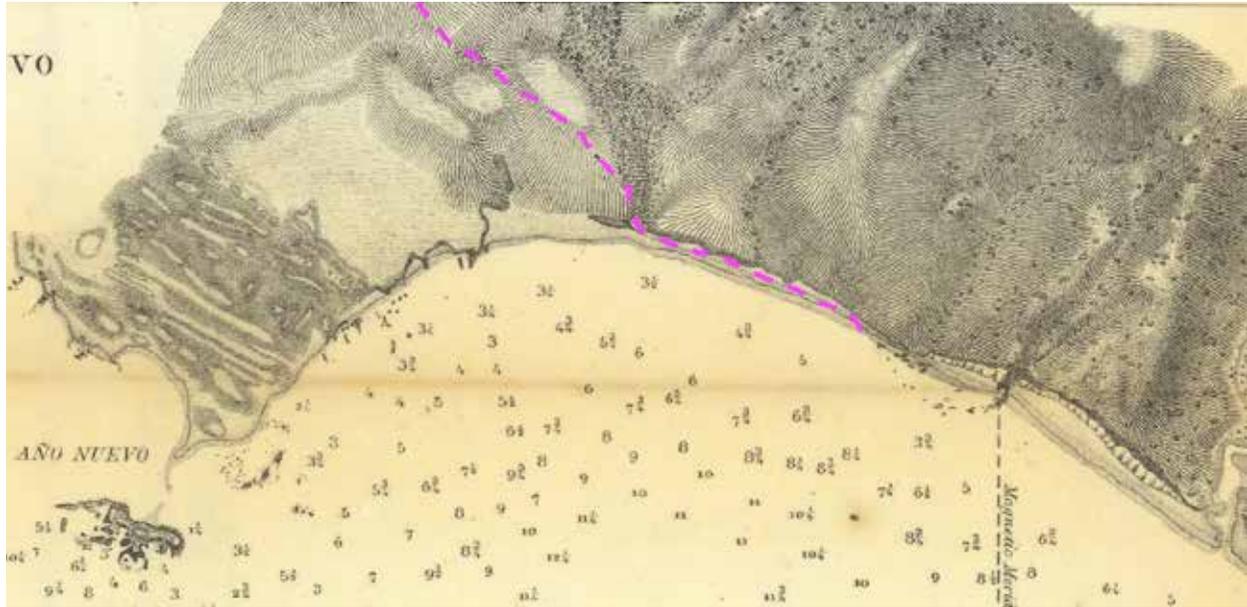


Figure 6 The road accesses the beach at Año Nuevo Creek then runs south along the beach until Waddell Creek. When merchant and mariner Sebastian Viscaïno first saw Año Nuevo Island in 1603, it was still part of the mainland. The island remains an integral part of the marine terrace that to this day extends out into the sea from the foot of the Santa Cruz Mountains. The westerly portion of the marine terrace is covered by sand dunes that are migrating from north to south, driven by the prevailing northwesterly winds. The surf-resistant rock that forms Año Nuevo Point is known as the Monterey Formation. The horizon line is roughly three miles from shore—that's about as far as we can see with the naked eye from this elevation. Ten thousand years ago, however, during the last Ice Age, the coastline was another mile beyond that. This explains why archaeologists don't find much evidence of the New World's original inhabitants—most of the earliest settlements are submerged under a couple hundred meters of water. "Preliminary Surveys of Harbors on the Western Coast of the United States with Point Año Nuevo, Anchorage", Annual Report, U.S. Coast Survey, 1854

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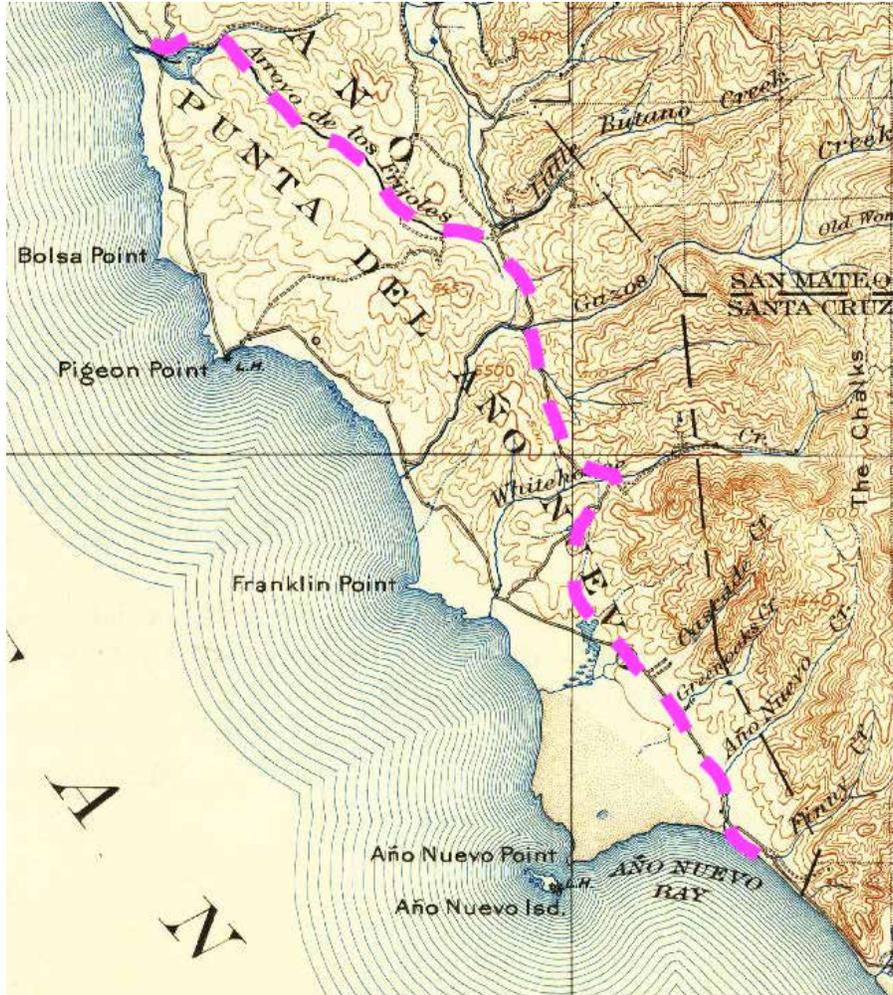


Figure 7 The road ends at the county line. The easiest passage south was to traverse the beach to Waddell Creek when the tide permitted. The highway, built in the 1940's, is entirely on artificial fill. The bluffs formed a natural barrier to coastal travel in the 1800's, when stagecoaches could pass the bluffs only during low tide on the wet beach. The southern tip of present-day San Mateo County was originally part of Santa Cruz County, but because access to the county seat in Santa Cruz was often impeded by this barrier, this land north of Waddell Bluffs was annexed by San Mateo County in 1868. USGS 30 Minute Santa Cruz Quad, 1902

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Figure 8 "We halted on a steep rock near the shore, and a stream of good water, in sight of the Punta de Año Nuevo" - Diary of Miguel Costansó. Huge washout of the sand that protected the southern seacliffs of the Point has altered the topography. The point is to the upper left.

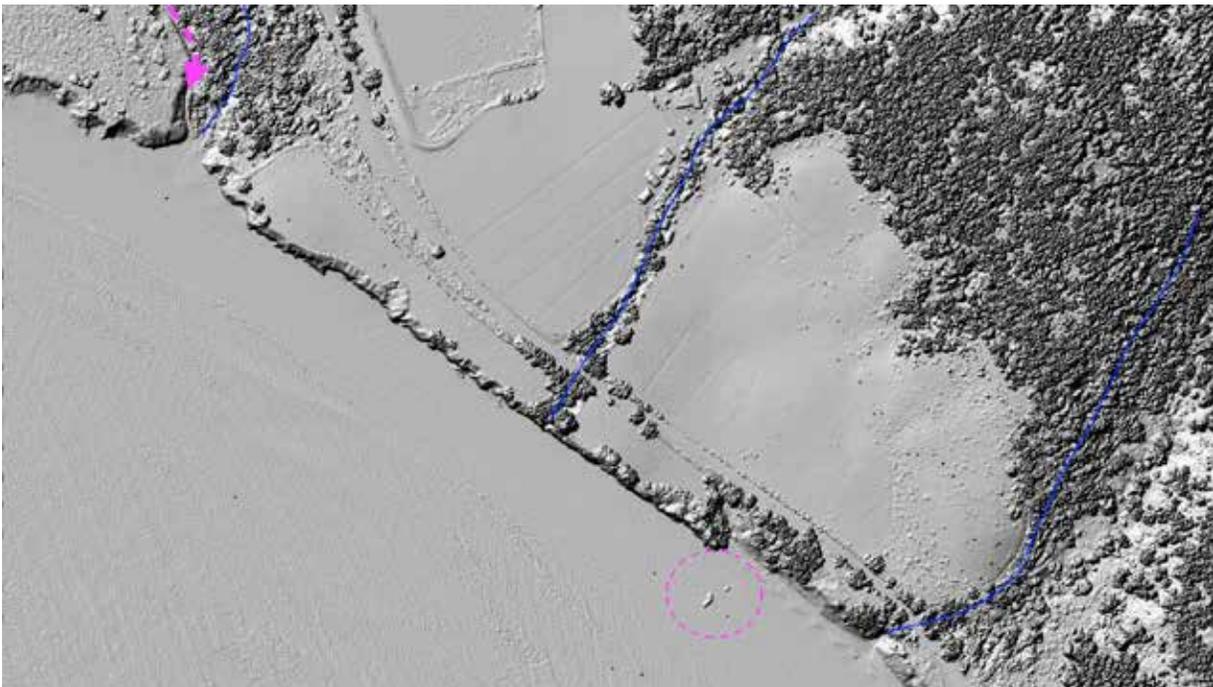


Figure 9 Portolà would have left the tablelands at Año Nuevo to skirt around the cliff. The shoreline would have been hundreds of feet to the west compared to today. The circle consists of large rocks near a

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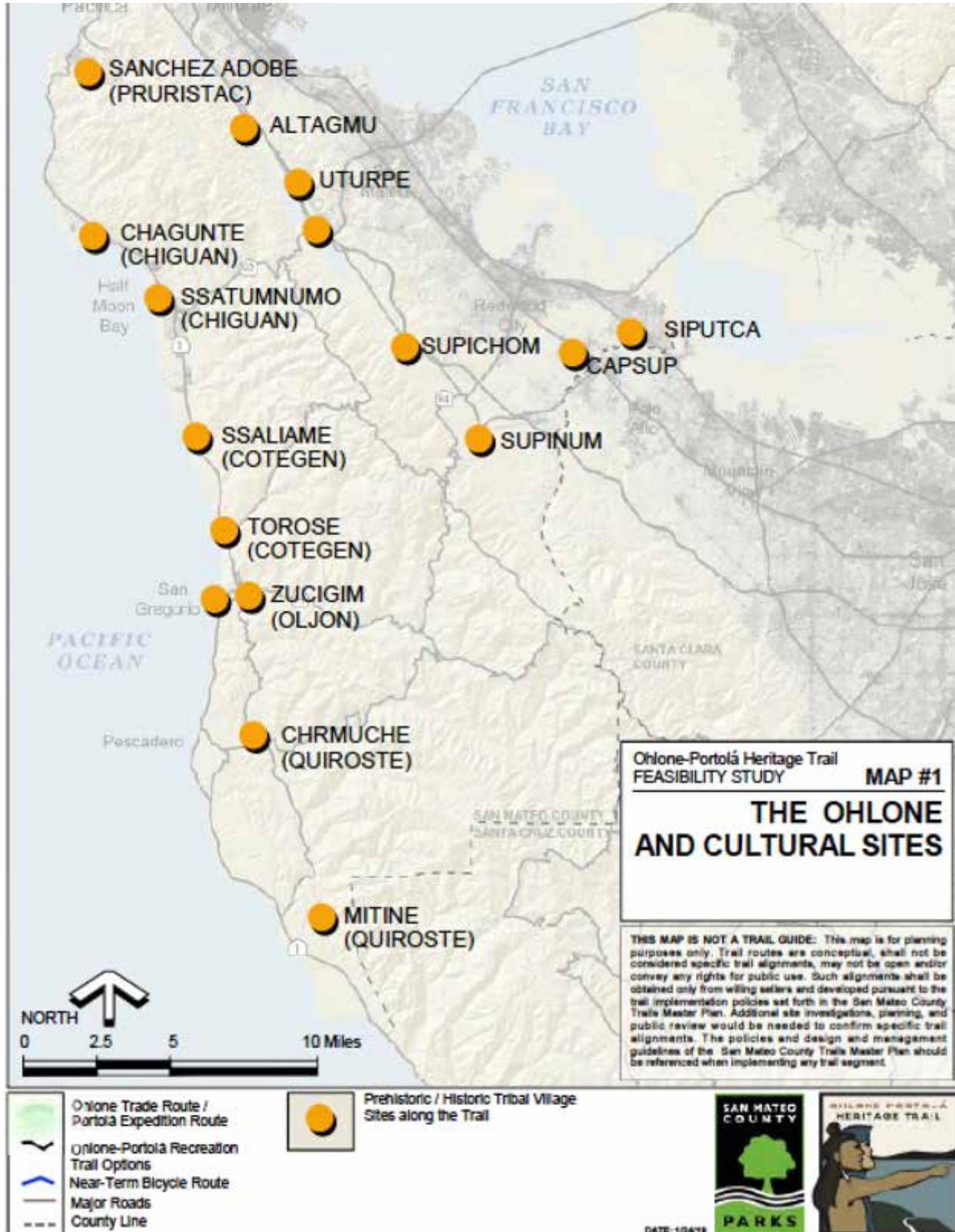
*stream that are in sight of Año Nuevo. EarthScope Northern California Lidar Project*



*Figure 10 Access to the beach from the tablelands at Año Nuevo Creek.*

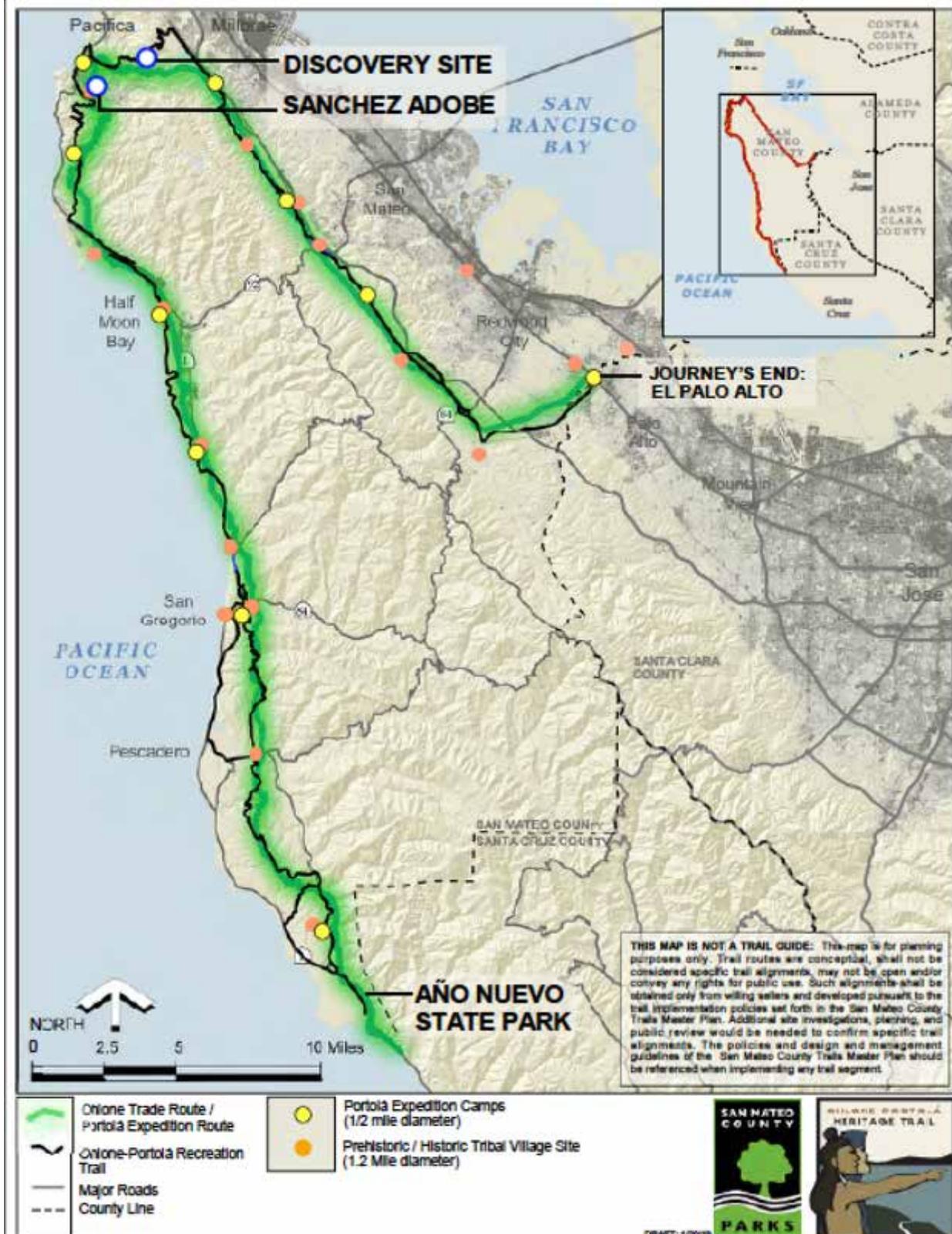
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**B13. Remarks:** California Historical Landmarks #2, 21, 22, 23, 24, 25, 26, 27, 92, 94, 375, 394, 655, 665, 727, 784 are directly related to the Portolà Expedition.

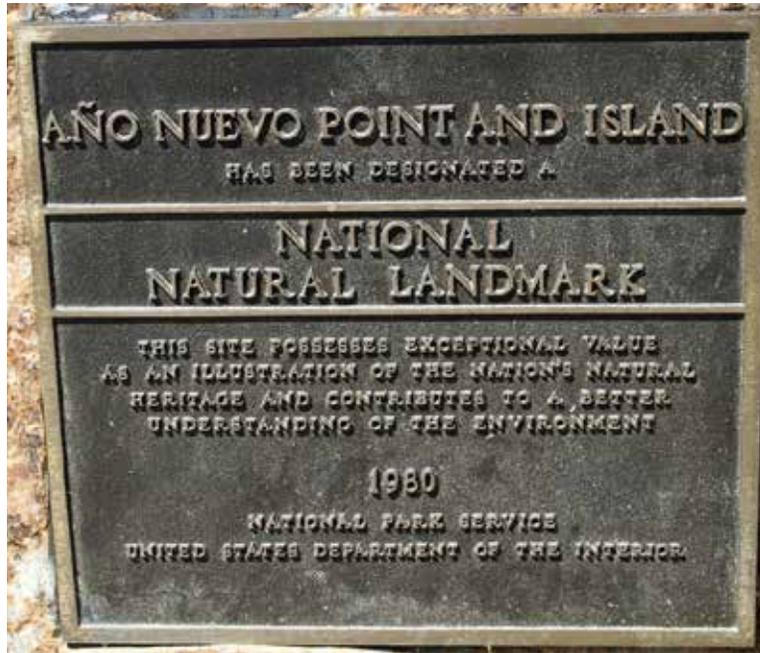


Figure 11 Plaque at State Park



Figure 12 Bridge over Año Nuevo Creek, remainder of the old 1940 highway

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Figure 13 The Dickerman-Steele House sits along the original coast highway

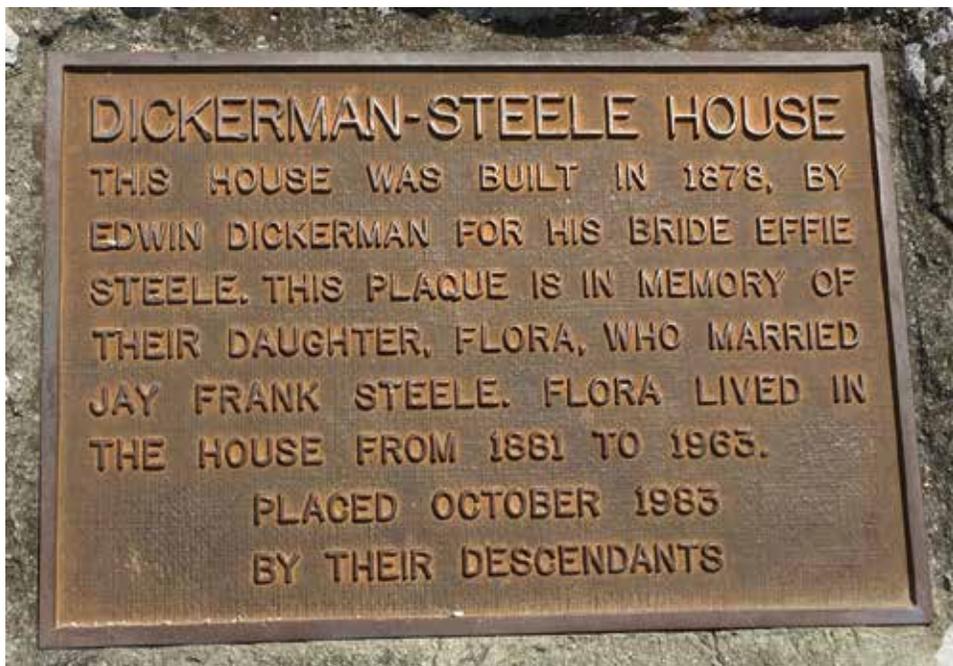


Figure 14 Plaque commemorating the house

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### B12. References (continue):

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