

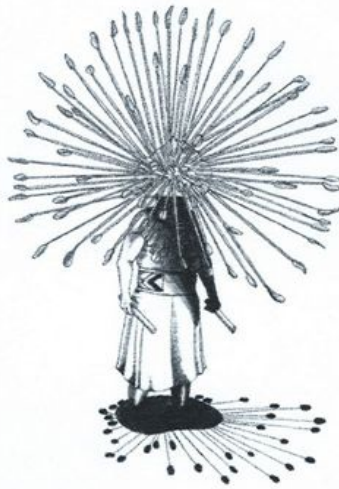
# Past Lifeway's at Año Nuevo State Park

## An Outline of Prehistoric and Historic Native American Cultural Traditions

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Aerial view of Point Año Nuevo; photo taken in 1979 (courtesy of Gary Parsons).



### Key Concepts:

- a) Native American people have been an integral part of the California Landscape for many thousands of years and there is a long tradition of changing economies and technologies as they responded to several major environmental transformations in the deep prehistoric past.
- b) By the time of first European contact in the late 18<sup>th</sup> century, California supported the largest population of Native people in all of North America and was one of the world's most diverse linguistic regions.
- c) All of Central California was occupied by a mosaic of many tribes, each with prescribed territories, distinctive traditions and local land management practices.
- d) Villagers would seasonally relocate within their territories to harvest various resources, and return to residential towns where storage and ceremonial events took place: they were not “nomadic.”
- e) The populations of the San Francisco Peninsula were composed of interior bay/valley villagers and neighboring coastal people: both areas had their own ways of living within their lands but intermarried to establish kinship, alliance and trade relations.
- f) In an area ranging from Monterey to San Francisco there were some 50 tribal groups and seven variations of language. Although independently governed the tribal communities have come to be called “the *Ohlone* Indians” because they share many cultural traits. But this is a modern term used for convenience.
- g) In the past the Ohlone were referred to by anthropologists as the Costanoan- a word derived from Spanish times when all the coastal people were simply named the Costeños (coastal people).
- h) At Año Nuevo State Park, the name of the tribal community that controlled the area was *Quiroste* (pronounced Kiro-stee). The Quiroste were a tribe within the Ohlone cultural sphere.
- i) The Quiroste annually burned grasslands to increase the harvest of seeds, improve browse for game animals and to clear unproductive brush and evergreen trees. This also improved the harvest of hazelnuts and acorns. They tilled meadows to harvest edible plant bulbs and virtually managed the landscape.
- j) Shortly after first contact with Europeans in 1769, diseases and violence, along with forced conscription into the Spanish Mission system caused tribal traditions to collapse and populations to decrease.
- k) Despite many historic hardships, the Ohlone people are still present. State Parks has a continuing relationship with the contemporary tribal communities: they still visit Año Nuevo State Park.
- l) Removing archaeological materials from their original position is not allowed, and it is illegal to take anything away from these fragile archaeological and cultural resources.

## **Past Lifeway's at Año Nuevo State Reserve: Prehistoric and Early Historic Cultural Resources.**

For many thousands of years Año Nuevo was a key location in the development of coastal Native American cultures. Archaeological evidence of their long term use of both terrestrial and marine resources is scattered throughout the landscape, although many of these “sites” have been damaged or destroyed by natural erosion events and illegal artifact collecting. Even the popular Elephant seals constitute a severe impact to these sites as they haul out on the fragile surfaces, grinding the exposed shell, bones and other artifacts into tiny fragments.

Most of the archaeological sites at Año Nuevo pre-date the advent of Spanish explorations, which took place after the 1770s. This time was a major turning point in both the cultural and natural history of coastal California, and marks the transition between the prehistoric and historic periods. For a brief period the area came to serve as an outpost of Mission Santa Cruz, but was the domain of a large Native American tribe called the *Quiroste*, who were a sub group of the larger *Ohlone* Indian cultural sphere (Milliken 1991).

Throughout the historic period the lands of Punta Del Año Nuevo underwent substantial changes. After California Statehood in 1850, it became part of the emerging American dairy industry. An expanding population within the San Francisco Bay area increased the demand for materials that was transported by sea, and after several maritime disasters took place, the Año Nuevo Island Light House complex was established. So, from the 1860s through the 1940s, Point Año Nuevo served as both dairy ranch and a Coast Guard facility. With the arrival of the Elephant seal in the late 1950s, the State of California acquired the historic Steele Family Dairy ranch and established Año Nuevo State Reserve (ANSR).

### **Prehistoric Archaeological Resources:**

Within the boundaries of Año Nuevo State Park (ANSP) several ecological zones existed that were highly productive for the people who depended on hunting game from both the land and sea; gathering seeds, nuts, bulbs, fish, shellfish, sea weeds, birds, and insects. The ecological productivity of this area has been shaped by past geologic, climatic and cultural events and a very high density of prehistoric archaeological sites has been recorded.

In addition to the ecological diversity, significant lithic (stone) resources necessary for making tools to hunt game and process plant foods were available too. Of special importance, a type of flint called Monterey chert is exposed along the beach. This siliceous shale was the locally available material from which chipped stone tools like knives, spears, darts and arrow points were manufactured. Archaeological sites contain evidence that it was quarried, heat-treated to make it flake apart better, and reduced at Año Nuevo for many thousands of years. It was also exported to other interior California tribes, along with abalone shells for making ornaments and Olive snail shells for making bead money. Moreover, the prey species hunted with these tools was right at hand along with sea foods and the bounteous vegetation of the land. This unique combination of resource attributes has attracted and supported people in this region for many thousands of years.

Past archaeological investigations at ANSP have uncovered evidence of a long history of human interaction with the local ecology (Hildebrandt et al., 2006; Hylkema 1991; 2002). Along the beaches and among the dune fields, prehistoric sites lie scattered at intervals across the terrain; but those sites along the beaches that are exposed to strong winds and wave action have progressively been reclaimed by the sea- and looters who take the artifacts as they become uncovered.

Juan Rodriguez Cabrillo sailed past Monterey Bay in 1542 and named it the "*Bahía de los Piños*."

In 1602, Sebastian Vizcaino became the first to anchor offshore and re-named the harbor "*Monterey*" after the Viceroy of Mexico.

San Francisco Bay would not be discovered for another 147 years...

The Spaniards had no way of knowing that the first people had been living here since the late Pleistocene...



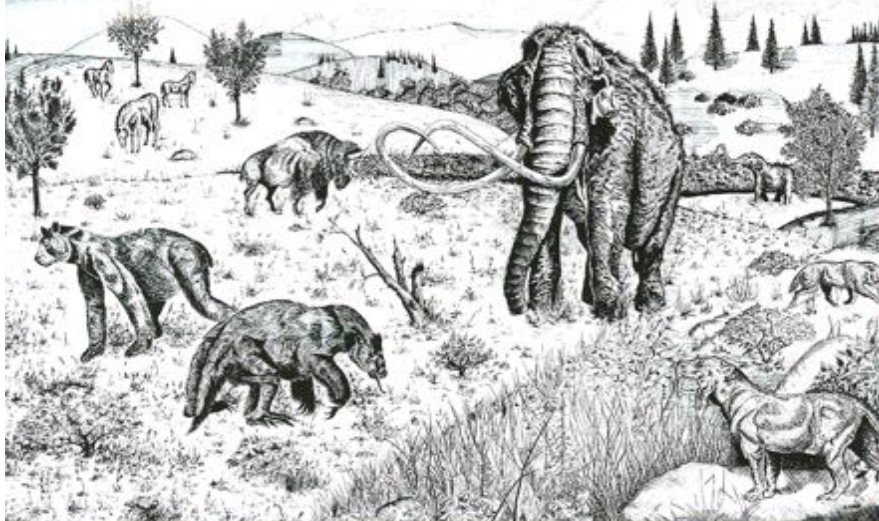
### ***Overview of Local Prehistory:***

The prehistory of the Año Nuevo region overlays a larger fabric of dynamic cultural transformations that began sometime over 12,000 years ago, during the late Pleistocene (the end of the Great Ice Age) when world sea level was lower and people first arrived along the west coast of North America. Episodes of dramatic (even cataclysmic) environmental changes have led to the recognition of four major climatic shifts that have transpired during the time of human occupation. These changes define the Late Pleistocene, Early, Middle and Late Holocene epochs (we are presently in the Late Holocene which began some 3,200 years ago).

People have been active agents of change to the landscape at Año Nuevo ever since their first arrivals. The early presence of humans is evidenced through the antiquity of the multiple prehistoric archaeological sites that have been found distributed throughout the region as well as across the rest of western North America. It is known that the Americas were populated through more than one migration event by people coming across Beringia (the formerly dry land mass that once connected Siberia to Alaska) from Asia by following the migratory habits of the game animals they hunted (Haynes 2002). Also, at least one early migration event occurred along the coasts, which led to the rapid arrival of people into the southernmost tip of South America. Genetic studies have discovered that sometimes populations migrated back into Siberia from Beringia. Clearly substantial cultural diversity existed even in the distant past.

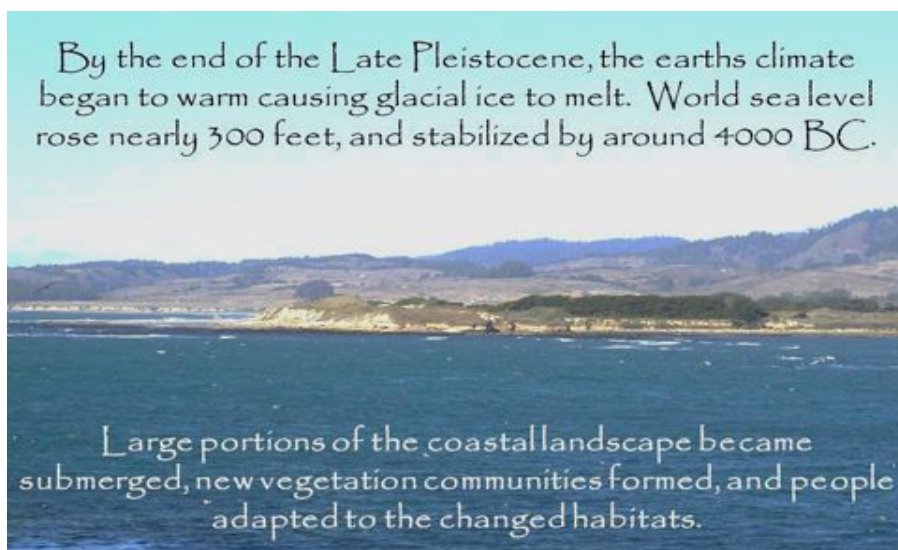
Geologic interpretation of sediment profiles from deep borings in the south Bay indicate that between 17,000 and 7,000 years ago, post-Pleistocene warming trends in the global environment caused a rapid rise in sea level as glacial ice melted (Atwater, Helley, and Hedel 1977; Atwater et al. 1979). Sometime around 10,000 years ago, during the Early Holocene period (which spanned the years between 8000 and

4650 BC), the progressively rising sea began to encroach up through the deeper stream channels that meandered through the wide oak woodland and grassland valley plains of what was to become San Francisco Bay. The level coastal terrace terrain that once extended considerably farther offshore facilitated submerging of the landscape until sea level reached its present height by Middle Holocene times, some 6,000 years ago (Bickel 1978; Brown 1978).



An example of Pleistocene animals hunted by early Paleo-Indian cultures.

With the stabilization of sea level, marine and terrestrial plants and animals developed distinctive behaviors and territorial distributions that allowed for predictable, patterned resources important to human societies. Cyclical patterns of seasonal food availability, and repetitive use of these resources by the early people has resulted in the distribution of extensive archaeological deposits at locations where residential and or task specific activities became established.



During the Middle Holocene, stone mortars and pestles appear in the archaeological record of the San Francisco peninsula and coast, which indicates that acorns had increased in importance as a dietary staple. This addition augmented an earlier, archaic reliance on hard seeds (tarweeds, clarkia seeds, and others) that were milled through the use of hand stones and milling slabs.

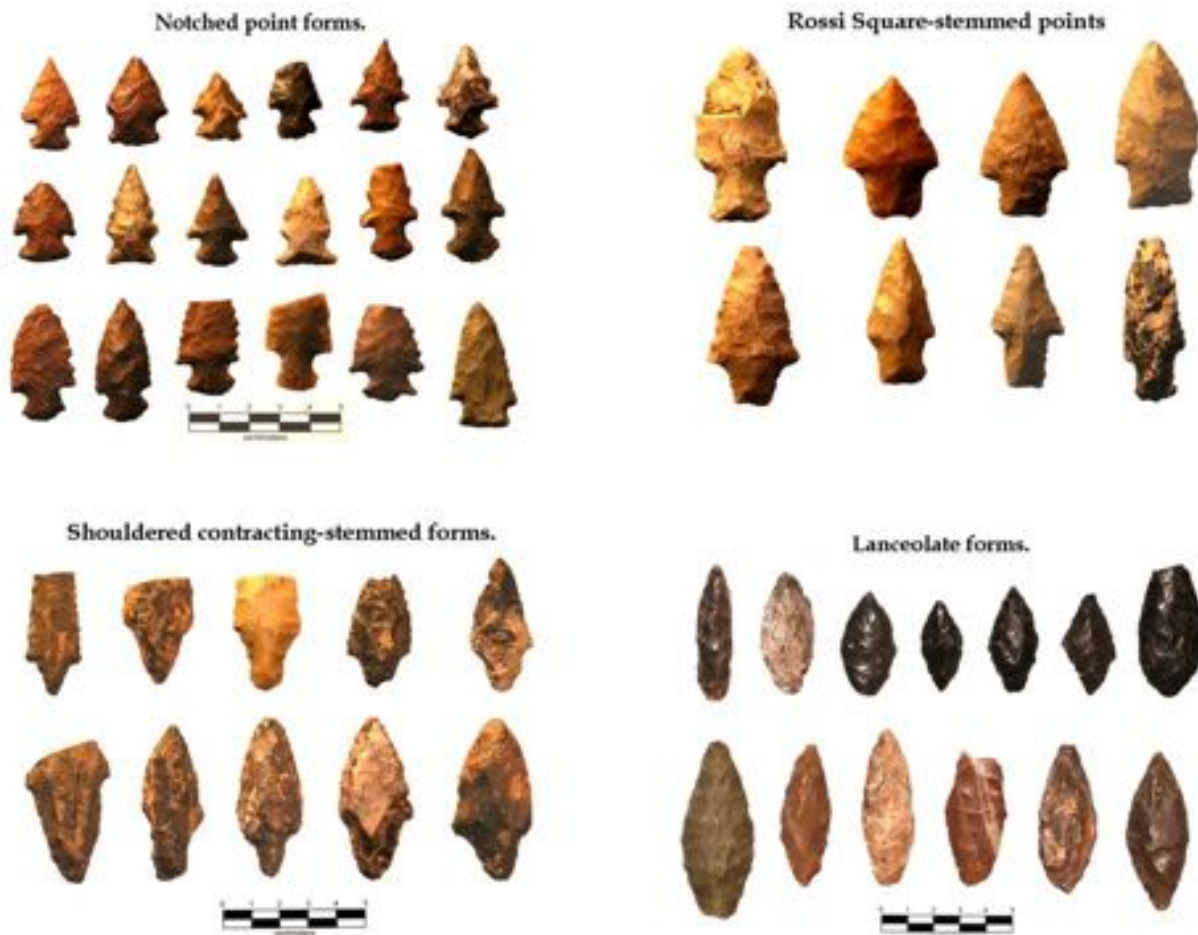
**A variety of small seeds such as Clarkia and Tarweed were milled into edible flour.**



**Acorns were milled by pounding and grinding them with stone pestles in mortars.**

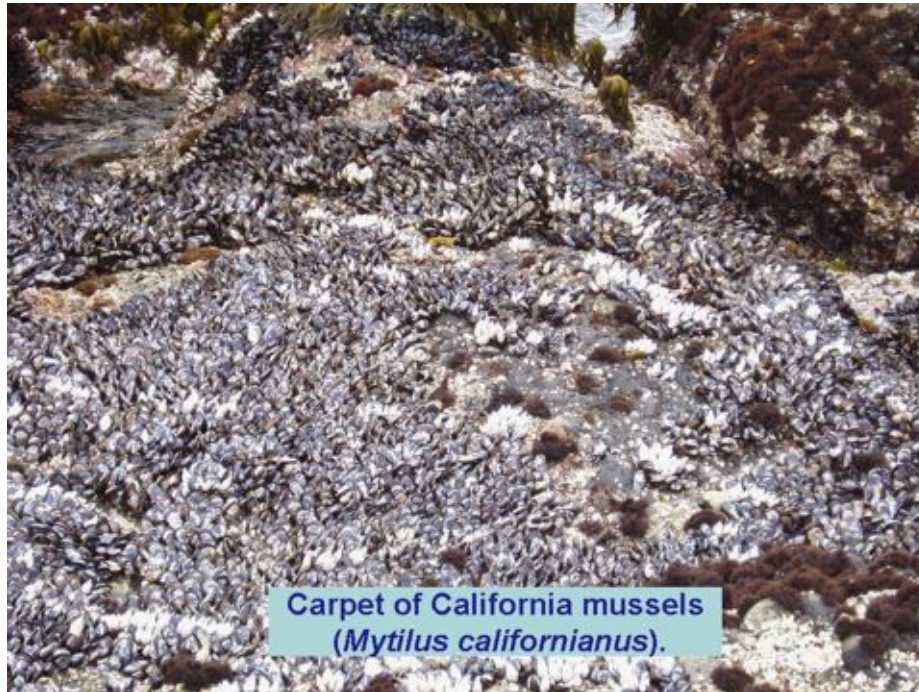


With the increasing reliance on acorns as a food staple that took place during the Middle Holocene, access to productive oak woodlands necessarily became a crucial factor in the subsistence economy. Evidence of an earlier milling stone tradition and the transition to an acorn dependent economy has been noted at sites along the peninsula coast and within the Santa Clara Valley (Fitzgerald 1993; Hildebrandt 1983; Hylkema 2002). Within the valley, greater numbers of milling tools relative to projectile points suggest that at that time there was a greater reliance on vegetal resources than on hunting. In contrast, coastal sites such as those at Año Nuevo State Park contain a greater frequency and diversity of large side-notched, square-stemmed and contracting-stemmed chert projectile points and knives that are morphologically identical to early period south coast forms (Hildebrandt and Mikkelsen 1991; Hylkema 1993:99-119; Hylkema 2002; Jones 1993; Jones and Hylkema 1988; Olson and Payen 1969). These robust point forms suggest that there was an emphasis on hunting large game, most probably Tule elk. Coeval point forms from coastal sites of the Monterey Bay and Big Sur region have similarly been attributed to a hunting focus on large game (Jones 1993:44-46). In both regions, these points co-occur with mixed milling tool assemblages that included handstones, milling slabs, mortars and pestles.



For the coastal people, the availability of marine mammals expanded the range of prey species. Stone sinkers and weights for fishing, pitted stones for tenderizing shellfish, and fishhooks made from shell and bone add to the picture of subsistence diversification on the south/central coast of California (Gobalet and Jones 1995:813-823; Jones 1993).

By the end of the Middle Holocene the overall artifact assemblage along with a combined dietary focus on ocean mussels, sea mammals and terrestrial ungulates (deer, pronghorn and elk), became the precursors to a consistent reliance on coastal resources that persisted on through most of the Late Holocene.



### ***Trends in Late Holocene Prehistory:***

The landscape of Central California achieved relative environmental equilibrium shortly after the advent of the Late Holocene some 3,200 years before present, although evidence of several serious environmental perturbations within this age has been documented. Nonetheless, relative environmental stability promoted dramatic cultural developments among the ancestral Ohlone people; however, after AD 700, a trend toward more complex social organization can be attributed to cultural rather than environmental factors (Hylkema 2002). The latter date heralds a period of cultural transition that involved the replacement of earlier artifact assemblages with new types, many of which served as markers of wealth and specialized societal membership. Archaeological findings from Año Nuevo State Park, in conjunction with findings from throughout the larger San Francisco peninsula indicate that after AD 1100 a cultural florescence transpired among the ancestral Ohlone people when interior and coastal people merged into a highly integrated socio-economic interaction system (Hylkema 2002:233-262).

At Año Nuevo, the ancestral Ohlone Indian people lived in a landscape of great ecological diversity. Their environment brought them in close proximity to marine, sandy beach, rocky shore, tidal and freshwater marsh, grassland prairie, oak grassland savanna, riparian, chaparral, mixed hardwood, and evergreen forest habitats. These habitats frequently converged in geographically narrow areas, and the mosaic distribution of productive biological communities gave a significant advantage to the ancestral Ohlone by enabling them to formulate alternative subsistence strategies such as co-harvesting, long-term storage, and exchange systems. Enhancing vegetal productivity through the application of fire, along

with institutionalized leadership roles and kinship/alliance systems, served to ameliorate episodes of scarcity and the effects of resource over-exploitation (as described by Basgall 1987:21-52; Bean and Lawton 1973:v-xlvi; Bean and King 1974; Blackburn and Anderson 1993; Chagnon 1970; Fages 1937; Lewis 1973; Milliken 1983; Simons 1992:73-103).

Archaeological evidence from sites in the area shows that productive ecological zones, in terms of native subsistence needs, involved littoral and grassland habitats concentrated along the narrow coastal terraces and upland meadows in the Santa Cruz Mountains. A survey of nearly 200 sites on the peninsula between Montara Point and the San Lorenzo River (42 at Año Nuevo State Reserve) west of the crest of the Santa Cruz Mountain range, found that 70 percent occur within the terrace zone, 20 percent have been found in the adjacent mountain uplands, and the remaining 10 percent are spread along riparian corridors that cut into the mountains (Hylkema 1991:23).

Very narrow, moderately level sections of coastal terrace parallel the length of the peninsula coast. Intermittent extensions of flat terrace penetrate inland between the coniferous forest slopes of the Santa Cruz Mountains at places such as the plain of Half Moon Bay, Point Año Nuevo, San Gregorio and Pescadero valleys. Grasses and shrubs dominate the terrace habitat (Kuchler 1977), and this community supported a range of terrestrial mammals that were trapped, snared or felled by projectiles (Harrington 1942). A variety of sea birds, migratory ducks and geese were available and historic accounts state that large numbers of waterfowl would congregate in seasonal wetland basins on the coastal terrace (Stanger and Brown 1969). The mountains rise directly above the terrace and are dominated by unproductive evergreen forest with sporadic patches of economically important grass meadows and oak trees dispersed within mixed hardwood forest.

Archaeological deposits within the upland meadows interspersed along Butano and Ben Lomond ridges inland from Año Nuevo do not reveal any reliance on interior San Francisco bay resources, but do indicate a close dependence on coastal resources. Two large residential sites near Bonny Doon (Hylkema 1991; Roop 1976), yielded substantial volumes of deer and elk bone, dense shell lenses (predominantly Ocean mussel [*Mytilus californianus*]) together with artifacts, and human burials in deeply stratified deposits. Evidently upland meadow habitats were important to the coastal subsistence economy throughout the Middle and Late periods. It is likely that the meadows concentrated terrestrial game into narrow resource patches and repetitive seasonal use of the uplands accounts for the substantial midden depths of these sites. At one of these sites (designated by county and inventory number as SCR-9), infant and juvenile deer bones dominated the faunal assemblage, suggesting that seasonal foraging in the uplands took place during the late summer months (Ingles 1979:428). In contrast, at contemporaneous site SMA-218, at Año Nuevo State Reserve, abundant adult and juvenile northern fur seal bones point to a winter occupation of the coastal terrace.

Throughout the Early, Middle, and Late periods of the Late Holocene, coastal milling tool assemblages include mixed milling tool sets of handstones and milling slabs along with mortars and pestles. Evidently the rugged terrain and dispersal of oak forest within the coastal zone effectively constrained access to acorns (Hylkema 1991:40-46). Sporadic distributions of bedrock mortar milling stations along the upper ridgelines and slopes of the interior Santa Cruz Mountains and within Big Basin State Park attest to the laborious extremes that coastal people underwent to add acorns to their diet.

Although the ancestral Ohlone did not develop a maritime tradition, offshore marine resources were actively pursued. Most open coastal sites contain the remains of mollusks, fish, a variety of sea mammals and ocean going sea birds such as cormorant, pelican, tufted puffin, marbled murelet, and others (Hylkema 1991; Hylkema with Hall 1985).

Identification of marine fish remains has been noted at some sites along the coast, but most collections have not had the bone identified to species. Ocean species have also been reported at inland sites around southern San Francisco Bay, indicating that they were an item of exchange (Gobalet 1992:72-84). Combinations of at least eighteen different species of marine fishes have been reported for coastal sites SMA-139 at Half Moon Bay, SCR-38/123 at Wilder Ranch State Park (Gobalet and Jones 1995:813-823), and SCR-117 near Davenport (Fitzgerald and Ruby 1997:41). The most frequently noted fish families included herring (*Clupeidae*), silversides (*Atherinidae*), rockfishes (*Sebastes spp.*), and surfperches (*Embiotocidae*).

Shellfish were obtained from both sandy beach and rocky shore habitats. Of principal interest to the native diet were abalone (*Haliotis rufescens* and *cracherodii*), ocean mussel (*Mytilus californianus*), turban snails (*Tegula funebris*), urchins (*Strongylocentrotus purpuratus*), barnacles (*Balanus sp.*), gumboot chiton (*Crptochiton stelleri*), limpets (*Collisella sp.* and *Notoacmea sp.*), turban snails (*Tegula sp.*), and clams (*Protothaca staminea*, *Macoma nasuta*, *Saxidomus nuttalli* and *Tresus nuttalli*). Olive snail shells (*Olivella biplicata*) and abalone shells were important to Native cultures throughout central California, and beyond, where they served as the raw material from which beads and ornaments were made (see Bennyhoff and Hughes 1987). Coastal sites frequently yield fragments of abalone pry bars made from polished split whale ribs with fire hardened, pointed tips. Divers swimming down to submerged rocks may have used them to obtain larger mollusks. Examples of auditory hyperostosis or diver's ear have been confirmed from burials at SCR-35 along Majors Creek and also at SCR-7 the Sand Hill Bluff site (Gifford and Marshall 1984). Both sets of remains were adult females.



Abalone, Olivella and mussels served as food and material to make ornaments, beads and fish hooks.

In tandem with temporal changes in late Holocene artifact types, peninsula coastal hunting patterns likewise reflect changes, particularly in regards to species acquisition. Volumetrically controlled faunal assemblages from several sites along the peninsula coast reveal a generalized hunting focus that included both terrestrial and marine mammals. However, a significant decrease in the contribution of terrestrial game transpired during the years after AD 1100, although the number of marine mammal remains in the sites is roughly the same.

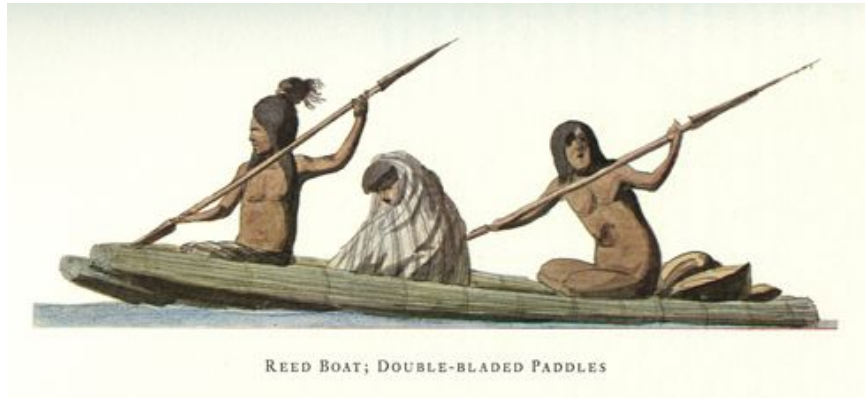


The littoral zone supported large rookeries of marine mammals, which were hunted with clubs, harpoons, spears and darts. A large volume of northern fur seal remains (*Calorhinus ursinus*) was recovered from SMA-218, a site at Año Nuevo dating to circa 900 BC (Hylkema 1991), and at SMA-18, which dated to AD 300-600 (Hildebrandt et al. 2006). These bones are of particular interest given their limited seasonal presence during winter months and their pelagic nature (Hylkema 1991:291-292). During their migrations, the females and pups remain ten to fifty miles off the central California coast (Ingles 1979: 401); therefore, either the ancestral Ohlone had a more sophisticated maritime technology to facilitate hunting them at sea or it is possible that human predation affected northern fur seal behavior such that they no longer haul out as they might have done in the past. Traditionally, the northern fur seal gives birth and breeds on islands within the Bering Sea of Alaska. During fall and winter, females and juveniles are known to migrate as far south as central California, but stay out at sea for the duration of their trip. Analyses of prehistoric archaeological collections from the central and northern California coast, however, indicate that these behavioral patterns have not remained constant throughout the Holocene (Hildebrandt 1981, 1984a, 1984b; Hildebrandt and Jones 1992). Their populations appear rather strong until around AD 500-1000 when they disappear (including at Año Nuevo), and the reasons for their demise have sparked a great deal of debate among archaeologists and marine biologists. In fact, many researchers have been lead to re-evaluate traditional views of Native American hunting practices (Hildebrandt et al., 2007).

In addition to fur seals, Stellar sea lions and California Sea lions were abundant. However, Elephant seals (*Mirounga angustirostris*), currently breeding at Point Año Nuevo and present in southern California middens, are totally absent from prehistoric sites along the Monterey Bay and San Francisco Peninsula region (Hylkema 2002). This species has established itself at Año Nuevo in recent times.

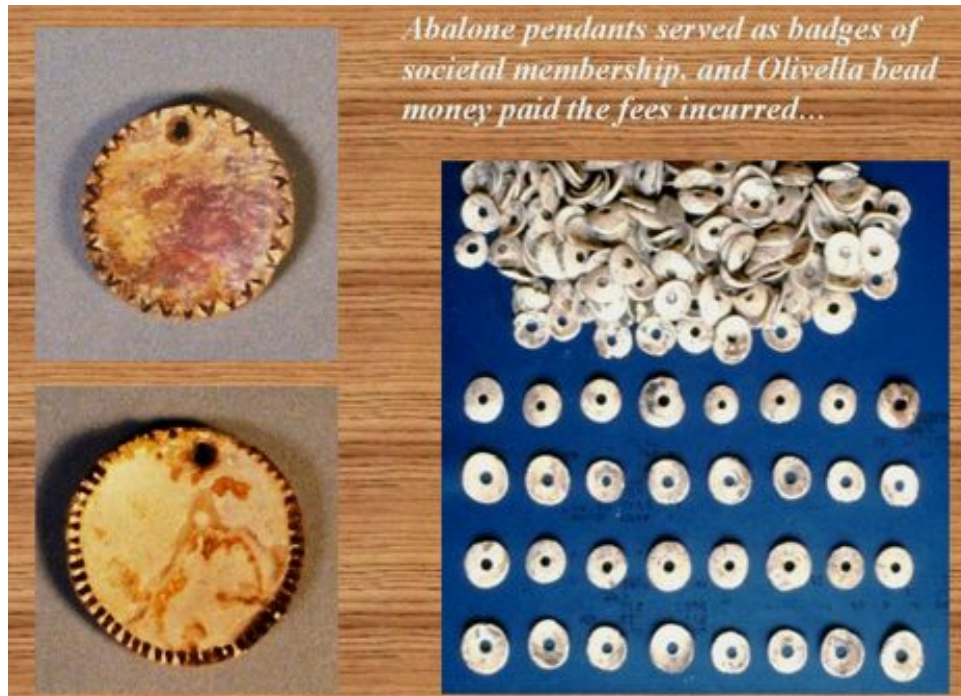
Sea otter remains at late Holocene coastal sites increase in frequency, and at site SMA-115 at Montara State Beach, sea otters dominated the faunal assemblage. The range of bone elements indicated relative skeletal completeness, which implies that they were hunted more for their furs than their meat (Hylkema with Hall 1985). At nearby Fitzgerald Marine Reserve site SMA-134, sea otter constituted 38 percent of

the identified bone elements and 30 percent of the weight (excluding *cetacea*). It is likely that they were harpooned among the kelp beds from Tule rush boats. Although this watercraft was unsuitable for open sea, at least one historic account mentions that they were used offshore below the sheltered reach of Point Año Nuevo (Fages 1937:70).



Many cultural attributes that characterized the local coastal economy remained constant between the years of 1000 BC and AD 1100. But shortly after that date the coastal lifeway began to change. This change coincides with greater interior demand for coastal products such as *Olivella* and *Haliotis* (abalone) shells that were used as markers of wealth and status among interior people. The increasing frequency of these non-dietary shells at coastal sites corresponds to their greatly increased presence in mortuary contexts at interior sites throughout central California after AD 700.





During the Late Holocene, the vast majority of chipped stone artifacts at open coastal sites of the San Francisco Peninsula- nearly to the exclusion of all other materials were made from Monterey chert coming from the Año Nuevo source. Site SMA-218, located just a few hundred yards from a partially submerged Monterey chert outcrop at Año Nuevo State Reserve, produced numerous examples of staged core reduction sequences. These sequences ranged from cobble acquisition, application of heat to facilitate reduction (Parsons 1987) to the manufacturing of points and knives (principally the Año Nuevo Long-stemmed type [Jones and Hylkema 1988]). The abundant volume of chipping waste and broken tools that failed during their reduction characterizes many of the coastal edge sites (Hylkema 1991).



Prior to AD 1100, relatively small, mobile communities perpetuated an older generalized subsistence economy along the coast that emphasized a meat diet supplemented with processed hard seeds, acorns, fish and mollusks. Storage of food resources was not a critical aspect of the coastal lifeway, and a foraging economy was the optimal strategy (Hylkema 1991). However, after a period of prolonged drought between the years of AD 800 to 1100 (Jones and Kennett 1999), a transformation in the regional socio-political structure occurred and hierarchically ranked societies emerged. Logistically organized labor groups radiated out from residential bases and returned with resources that were frequently stored for longer periods of time, forming what has come to be known as a collector economy. An elaboration in the use of ideological artifacts and an increasing emphasis on wealth resulted in greater demand for *Haliotis* and *Olivella* shells. These materials were used as markers of wealth and status by people throughout the interior of central California, and this put the coastal people in a unique position as providers (Hylkema 2002). Between the years of AD 1100 to the 1770s an elaborate social hierarchy had emerged, consistent with the ethnographic record.

In addition to social changes, other new and significant cultural attributes begin to show up among the ancestral Ohlonean shortly after AD 1100. Beautifully sculpted, tubular-shaped stone tobacco pipes appear, and the native tobacco smoked in them was deliberately cultivated for ceremonial functions. Also, the introduction of the bow and arrow occurred. The archaeological evidence of this breakthrough is seen through the presence of two different types of small, distinctively shaped chipped stone points. One is known as the Stockton serrated type (named after its first identification at sites near the City of Stockton) and the other is called the Desert Side-notched type. This latter type has a wide distribution throughout the Great Basin, Southern and Central California. The former is always made from obsidian from the Napa Valley/Clear Lake sources, and is common throughout the San Francisco Bay and Delta region as well as the Coast Ranges above the bay. The bow and arrow changed the way hunting groups organized themselves and allowed for more distant and accurate shots. Hunters wore deer skin cover and antlers to blend in with the animals, and selected their targets. Making a bow involved several months of labor and not everyone had equal access to bow woods (like juniper and yew). Many Ohlonean bows were reinforced with deer sinew that was adhered to their backs, which made them quite powerful.



Arrowheads appear after AD 1100 (Stockton serrated obsidian type and three Desert Side-notched types).

Throughout Central California, an economic network developed that transported coastal products to the interior and brought exotic materials to the coast. Despite linguistic variations there was a shared ideology and wealth system which grew exponentially until everything was truncated by historic developments heralded by the abrupt arrival of Spanish explorers in the fall of 1769.



### Historic Developments:

The proto-historic period for the Año Nuevo region begins in the year 1542 with the first sea explorations conducted by imperial Spain; however, the Historic Period did not truly begin until the Spanish Government sponsored the colonization of the area. This did not occur until as late as 1769 when the first overland expedition reached Upper California and inadvertently encountered San Francisco Bay. The diaries and accounts of these first expeditions provide valuable insights into the lifeways of the local Native American people.

With the establishment of military Presidios in both Monterey (1770) and San Francisco (1776), several Franciscan Missions were regionally distributed to subjugate the Native populations. The Quiroste people of Año Nuevo State Park were noted as present at Mission Dolores in San Francisco, Mission Santa Clara, and later in Mission Santa Cruz (which they attempted to burn to the ground). They had a headman named *Charquin* (Karkin) who was later arrested and deported in chains to San Blas, Mexico (Milliken 1995:115-120). Over a fifteen year span, all of the Quiroste were eventually missionized. By 1805, no more coastal villages are recorded as having been reduced, and by 1816 Mission Santa Cruz established a cattle ranch at what they named el Rancho del Punta de Año Nuevo. They built a small adobe building which was recently discovered to be situated between today's Park Visitor Center and Horse Barn. It was inhabited by mission Indian neophytes (sixteen men and one woman) who managed up to 3,600 head of cattle. With the advent of the Mexican Revolution and the creation of the Republic of Mexico after 1822, Año Nuevo continued to function as a cattle ranch, but the whereabouts of the former native neophytes who lived and worked at the adobe becomes lost to history as they married into other families forming the matrix of Californio culture.

The conclusion of the Mexican American War in 1846 was immediately followed by the discovery of gold in the interior California Mountains, triggering the great flood of immigration known as the California Gold Rush, and Statehood followed shortly thereafter in 1850. All of these historic periods have left evidence of their occurrence at Año Nuevo State Park.

### ***Spanish Explorations:***

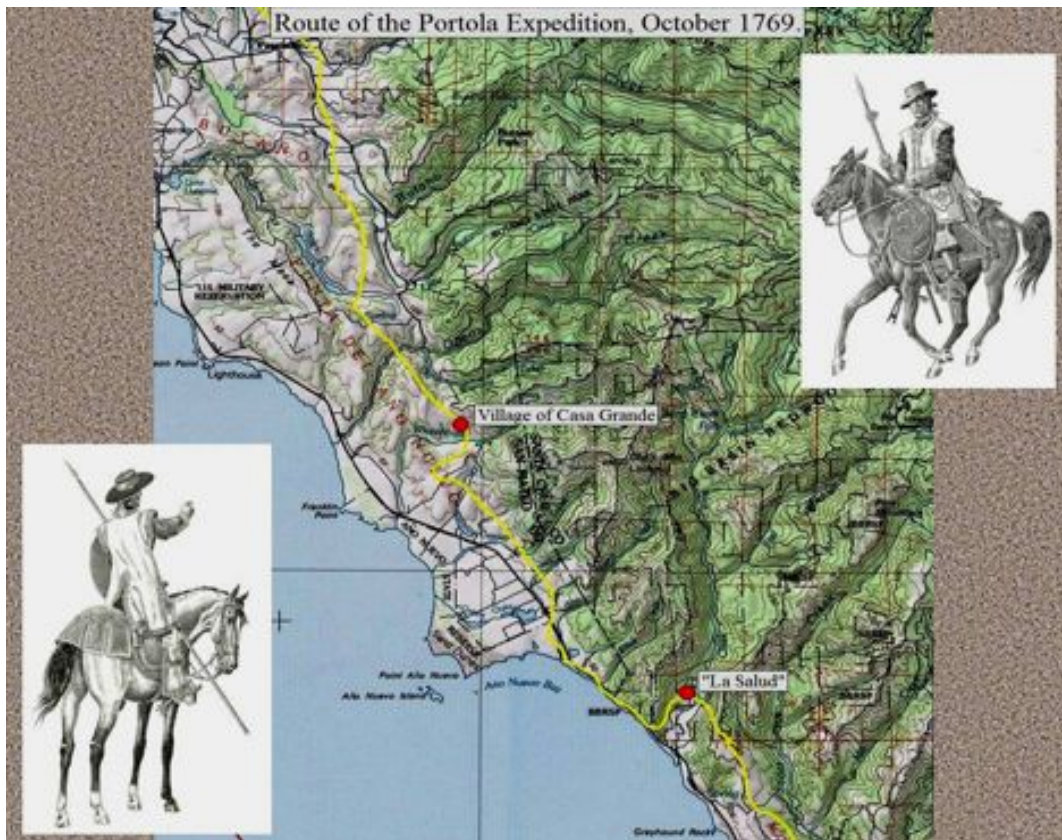
With the Spanish conquest of Mexico during the 1520s, and their discovery of the Pacific Ocean, the new empire began to build ships at its port of Acapulco. This gave the Spanish a base for operations farther north along the Pacific coast and eventually their explorations and learning of a sea route to the orient.

During the 1540s, Portuguese explorer Juan Rodriguez Cabrillo, acting on behalf of the Spanish Crown led the first naval expedition to explore the coast of California, and claim the land for Spain. Cabrillo was in search of a passage between the Atlantic and Pacific, known as the Strait of Anian. His command consisted of two ships (or three depending upon the source), and 250 men. Only a few years earlier, California was thought to be an island, illustrating how limited the knowledge of this area was. After stopping for a short period in present-day Ventura, his party sailed west through the Santa Barbara Channel. Cabrillo broke his arm (or leg) on San Miguel Island that month, the wound never completely healing, and likely became infected. The flotilla continued its explorations of the California coast, ranging as far north as the Russian River. Bad weather forced them back to the well-known safety of the Santa Barbara Channel. The broken arm (or leg), however, eventually got the better of him, and Cabrillo died as a result of the unhealed injury in January 1543 (Schoenherr et al. 1999:266). Cabrillo passed near Año Nuevo, and though some scholars claim he made no note of Año Nuevo point, others claim he called it "Cabo de Nieve" (Snowy Cape). Cabrillo and other subsequent explorers did, however, note the extensive populations of seals and other marine mammals during their journeys through the region.

Cabrillo's and latter expeditions failed to find the riches so manifest in Mexico, and interest in the area soon waned. California waters were, however, regularly visited by Spanish vessels, particularly the huge treasure ships out of the Philippines, which began their rounds during the 1560s.

Sebastian Vizcaino was sent to explore the coast of California in 1602, to locate a good harbor in order to protect Spain's highly prized Philippine shipping routes. His fleet consisted of three ships, which departed Acapulco in January. By December, the party reached the Santa Barbara Channel. Pressing northwards, the fleet eventually came to Monterey Bay. Vizcaino and his fleet reached the Año Nuevo

area soon after New Years day of 1603, and the expedition's chaplain and diarist, Father Antonio de la Ascension labeled the point on his map "Punta de Año Nuevo." The expedition, in fact, believed the point was the north end of Monterey Bay (Le Boeuf 1975:1; Holland 1963:149). After Vizcaino's expedition, there was virtually no Spanish exploration of Alta California for over a century and a half. The first to arrive was under the command of Gaspar de Portola whose party traveled through the study area in the fall of 1769.



### ***The Quiroste at the Spanish Contact:***

Ethnohistoric observations written during the first European land expedition of 1769 and later missionary records noted that several different tribal communities (referred to as tribelets by contemporary anthropologists) controlled territory along the San Francisco Peninsula coast. Populations seasonally relocated from the coastal edge to locations in the nearby Santa Cruz Mountains (Palou, Vol. 3 in Bolton 1926:3:293-303; Crespi in Stanger and Brown 1969:88). Kinship data derived from Spanish Mission records show that coastal communities ultimately assimilated into a larger Bay Shore alliance network through marriages (King 1994:203-228; Milliken 1983; 1991; 1995).

As mentioned previously, Año Nuevo State Park was within the region controlled by a single Native American political entity recorded by the Spanish missionaries as the "*Quiroste*" nation. The *Quiroste* were one of fifty politically autonomous tribelets that comprised the larger *Ohlone* cultural sphere that existed within the San Francisco and Monterey Bay regions. Information about the *Quiroste* can be found in historic accounts and, more importantly, from the archaeological sites scattered throughout the landscape.



represent various spiritual forces that were personified in dances and ceremonies. This practice was called *Kuksui*. *Kuksu* dancers wore woven feather bandoleers made from woodpecker quills placed edge to edge that draped over their foreheads and down their shoulders. Young children were initiated into the various societies and were taught proper manners and customs acceptable to their community by their elders. Once membership was invoked, they earned status and rank over the term of their lives.



Women had elaborate geometric lines and patterns tattooed over their chins, neck and shoulders to identify their clan affiliation, and to prevent improper attention from a suitor who otherwise might not be aware of her social standing. Men wore their hair long, and often had long beards and moustaches. Both men and women used sharpened and polished deer bone pins to hold their hair into various fashionable styles. Both occasionally adorned themselves with polished circular stone disks that were inserted in their ear lobes or nasal septum. Most had their ears pierced and wore decorations of brightly colored feathers and bird bone tubes. Finely woven fibers of milkweed were used to make hairnets that sometimes were covered with feathers or shell beads.

Men typically governed the political structure of the village and did the hunting while women handled the gathering and processing of vegetal foods. Each village had a “head man” and the many villages throughout the Santa Cruz Mountains and coast each had its head man. Feuds and violence between members of some villages was not uncommon, but relatives typically sought to avoid conflicts through payments made in shell beads. Men wore little or no clothing, a trait common among hunting people living in close proximity to the animals they depended on where they must avoid retaining the human scent in order to better blend in with their natural surroundings. Women wore a braided Tule reed skirt with a rear apron made from finely tanned deerskin.

Houses called *ruk* and/or *tac* were constructed of Tule reeds that were tightly thatched and woven over a framework of willow poles. Every house had an indoor and outdoors hearth and underground oven.

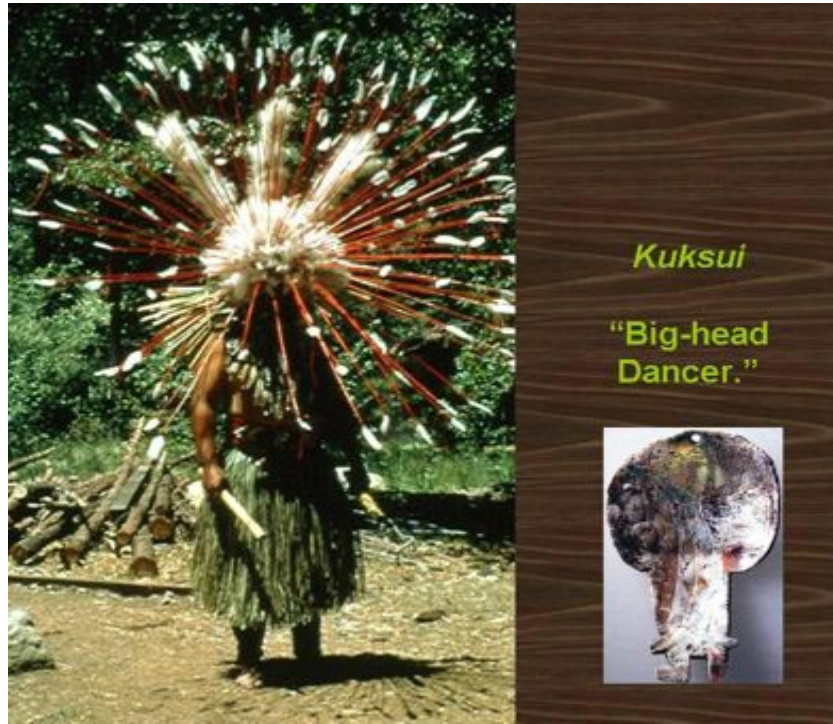
Houses of different sizes were made by thatching tules over a framework of Willow poles. Inside was a fireplace, woven tule reed mats and a hole in the roof for smoke to exit.



Many fist-sized river cobbles were used to distribute heat in the ovens where plant bulbs, shellfish and animal meats could be roasted. Long poles with painted rings of black, red and white and brightly colored feathers attached were erected in the cemeteries adjacent to the villages. Each village also had a partially underground, roofed sweathouse where interior fires steamed the occupants like a sauna. This was where the men spent a lot of their time telling stories and repairing their hunting tools. Bows were kept in the sweathouse where the smoke kept the human scent off them. When women had just given birth, both she and the newborn spent their first few days together resting on a bed of herbs within a special sweathouse, where they could keep warm together.

Ohlone basket with *Olivella* shell beads and abalone pendants, circa 1790.



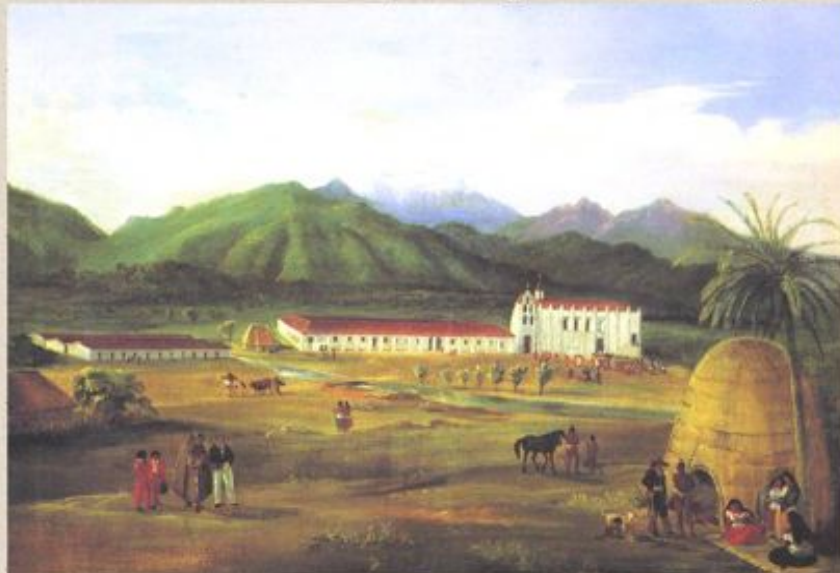


With the advent of Spanish colonial expansion and the coming of the historic period, the subjugation of the native coastal people resulted in dramatic environmental changes, while poor nutrition and repeated exposure to introduced diseases decimated their population. Nonetheless many survived and their descendants continue to live in the region (Milliken et al 1993).

**Indian neophytes were not permitted to leave the missions: Native populations rapidly succumbed to introduced diseases, malnutrition and violence.**



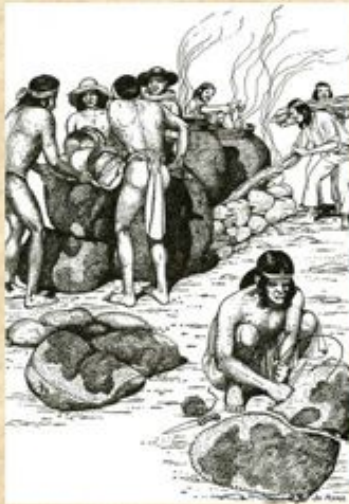
**By 1832, Mexican law “secularized” the vast mission landholdings. Between 1834 and 1836, over 8 million acres of mission lands were opened to private ownership.**



The introduction of livestock and disruption of Native land-use patterns resulted in the rapid degradation of the landscape.



Former Mission Indians continued to be the primary labor force in Mexican California.



Today the descendants of missions San Francisco, Santa Clara, San Jose, Santa Cruz, San Juan Bautista and San Carlos use the designation of *Ohlone* to encompass the families from as far south as Soledad and Monterey, all the way northward to Livermore and San Francisco. Some of the Ohlone have further subdivided into discrete family groups such as the Carmel Band of Rumsen, the Pajaro Valley Indian Association of Watsonville, the Amah-Mutsun Tribe of San Juan Bautista, and the Muwekma Tribe of Santa Clara Valley.

The descendants of the Ohlone continue to visit Año Nuevo, Butano and Big Basin State Parks, and they have long participated in the archaeological research of the area (Hylkema 1991; 2007). With the newly designated 220 acre Quiroste Valley Cultural Preserve in Año Nuevo State Park, a new age of Ohlone interaction and land use has begun (see Lightfoot, Striplen and Cuthrell, 2008).



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**Appendix of Miscellaneous Ohlone Artifacts**

Ohlone feathered belts made from dogbane fiber with Olivella shell beads attached (Museum of Man, Paris).



Bird bone whistles with asphaltum end stoppers (SMA-125, the Filoli Site).



Hook and line fishing gear (Reproduction by M. Hylkema)



Abalone circular disk and Kuksu "big-head" badges.



Harpoons made from elk antlers (from ALA-329, Coyote Hills Regional Park).



Seasonal Patterns:

