

Peralta Hacienda Audio Scripts

KITCHEN			
Stop	Speaker/Title	Script	Duration
1	<p>Mission farm workers, 1770. Quoted from the correspondence of Junípero Serra</p>	<p>On the plaza at the mission at Carmel. This is Junipero Serra, head of the California missions...</p> <p>....From the Indians who are living a little distance from here I received, today, word that they are busy with their harvest...and that four days from now they will come and leave their small children with me.</p> <p>Of two Spaniards who married convert Christian girls at this mission, one harvested thirteen and a half bushels of white wheat, and the other six and a half bushels of bald wheat; he has, besides, his corn, and his beans are fine, and promise a good yield...</p>	<p>1:20</p> <p>Actor: Ogie Zulueta</p>
2	<p>Sardine harvest, 1770. Quoted from the correspondence of Junípero Serra</p>	<p>The reaping had to be delayed three weeks, because as soon as it began, great schools of sardines appeared near the beach, close to the mission...Until noontime, they harvested wheat, and in the afternoon caught sardines. This lasted fully twenty days without a break. Besides all the fish that was eaten by so many people--and they came, day after day, even from far-off places—besides what we ate fresh, we still have twenty barrels filled up, salted and cleaned.</p> <p>After two weeks of eating fish, leaving the sardines in</p>	<p>1:41</p> <p>Actor: Ogie Zulueta</p>

		<p>peace, they went hunting for the nests of sea birds that live in the rocks and feed on fish. They caught a lot of young birds which were, generally speaking, as big as a good-sized chicken.</p> <p>And so they passed Sunday, camping on the Carmel beach, divided into countless groups, each with its fire, roasting and eating what they had caught.</p> <p>Two of the Fathers and I went to watch them—it was as good as seeing a theatre show.</p>	
<p>3</p>	<p>Ohlone specialty, 1772.</p> <p>Quoted from the diary of</p> <p>Father Crespi</p>	<p>We met with a fine little village at the other side of the stream, belonging to very fair-haired, well-bearded heathens who showed so much happiness that they were at a loss how to handle us...</p> <p>They gave us several bowls full of a sort of barbequed small onion, which I tasted and found to have a very agreeable sweet-sour flavor. The captain and myself gave them beads, and they made him a present of a sort of very well made cords of feather work, and two dried stuffed geese.</p> <p>They must have had some three dozen of these, made as a decoy for hunting other geese, and they are so well prepared anyone would be fooled into thinking them alive...</p> <p>We were greatly pleased with these heathen folk: they were just like so many Spaniards.</p>	<p>1:45</p> <p>Actor: Aaron Wilton</p>

<p>4</p>	<p>Food culture clash leads to murder, 1777.</p> <p>Quoted from a San Francisco mission report by Father Palóu</p>	<p>We were well received by all the heathen whom we met on the road, who were surprised to see so many people of both sexes and all ages, for up to that time they had not seen more than some few soldiers...</p> <p>And they were astonished at the cattle, which they had never seen before.</p> <p>The Indians live on the seeds of the wild grasses which it falls to the women to gather when they are in season. These they grind and make flour for their porridge. Among the seeds they gather is a black variety and from its flour they make a sort of dumpling, ball-shaped and the size of an orange, which are very rich and savory, like toasted almonds.</p> <p>They also eat fish of many kinds, all very healthful, that they catch on the seashore and lakes, and various mussels and other shellfish that always abound. They hunt deer, rabbits, geese, ducks, quail, and thrush.</p> <p>When a whale is stranded on the beach they always make the most of it and celebrate with a great feast. They are extremely fond of whale meat, which is all fat and blubber. They cut it in strips, roast it underground and hang it in the trees, and when they want to eat, they cut</p>	<p>3:30</p> <p>Actor: Darrold Ross</p>
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		<p>off a piece and eat it with their other foods. They do likewise with sea-lion, which they like as much as whale, for it also is all fat.</p> <p>They have acorns, too, that they grind and make into their porridge or balls. In the nearby mountains and ravines there are also hazelnuts like we have in Spain, and on the sand-hills and dunes you can find strawberries, larger than the Spanish variety. These ripen in May and June, as do the wild blackberries.</p> <p>In all the fields and hillsides there is an abundance of wild onion or soap-root, the size of our onion, with a long, round head. Batches of these are covered with earth, a fire is kept burning over them three or four days and when they are well done they are taken out and eaten, and are as sweet and tasty as jam.</p> <p>Another variety of this plant is not eaten, for it is not sweet, but serves as soap. It makes a lather and takes out spots the same as soap of Castile.</p> <p>The lieutenant and his detachment...fell upon the Indians in their village at daylight and found them roasting the meat of mules they had killed. He attempted to capture them and they hid themselves...seeing that the Indians were firing arrows, they had to kill three of them, and with this example they stopped...</p>	
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<p>5</p>	<p>Cattle crush crops and wild plants, 1780s.</p> <p>Quoted from a report by Father Noboa y Peña</p>	<p>Now the townspeople here have, as everyone knows, quantities of livestock, both large and small. And recent history has shown that, besides getting mixed up with the livestock belonging to the Indians from the mission, the animals belonging to the townsfolk have caused unceasing damage to the crops put in by the Indians.</p> <p>The Indians will have to rely for their food on the herbs and acorns they pick in the woods, just as they used to do before we came. This source of food supply, we might add, is now scarcer than it used to be, owing to the cattle; and many a time the pagans living in the direction of the pueblo have complained to us about it.</p> <p>There is enough grain for the Indians to eat, but the lack of greens—due to the fact that the people of San Jose have cleared all the fields for their houses, their plantings, and their irrigation ditches—deprives the Indians throughout the winter. The shortage of their wild foods renders them distressed and needy.</p>	<p>1:35</p> <p>Actor: Reg Clay</p>
<p>6</p>	<p>How the Ohlone stalk game.</p> <p>Quoted from the diary of</p>	<p>These Indians are extremely skillful with the bow and have killed before us the smallest birds..Their patience in approaching them is inexpressible. They conceal themselves and slide after their game, seldom shooting until within twenty paces.</p>	<p>1:18</p> <p>Actor: Michael Brown</p>

	<p>Comte Galaud de La Pérouse</p>	<p>Their industry in hunting larger animals is still more admirable. We saw an Indian with a stag's head fastened on his own, walking on all fours and pretending to graze.</p> <p>He played this pantomime with such fidelity that our hunters would have fired at him if they had not been forewarned. In this way they approach a herd of deer within a short distance, and kill them with their arrows.</p>	
<p>7</p>	<p>Mission food rations, 1789. Quoted from the diary of</p> <p>Comte Galaud de La Pérouse</p>	<p>Narr: A French drawing room, the journals of a French sea captain Count Galaud de La Pérouse, who perished at sea.</p> <p>Alas, La Perouse himself never returned to France... his ship was lost at sea... Comte Galaud de la Pérouse:</p> <p>Three large boilers are set on the fire for cooking a kind of soup, made of barley meal. Each hut sends for its share of food in a vessel made of the bark of a tree. There is neither confusion nor disorder as it's being doled out, and when the boilers are nearly empty, the children who have said their catechism the best get the thicker portion at the bottom...The are allowed three quarters of an hour, after which they all go back to work, some to till the ground with oxen, some to dig in the garden, while others are employed in domestic</p>	<p>3:15</p> <p>Actor: Michael Brown</p> <p>French voice: Serge Vigeant</p>

		<p>occupations, all under the eye of one or two missionaries.</p> <p>The whole of this cookery consists in roasting the grain before it is cooked. As the Indian women have no clay or metallic vessels for this operation, they use baskets into which they put small burning coals. They turn these vessels with such dexterity that they succeed in causing the grain to swell and burst without burning the basket. (We can affirm that our best coffee is far from being roasted with equal skill.)</p> <p>It is distributed to them every morning, and the slightest embezzlement is punished by the whip, though it seldom happens that they expose themselves to the danger.</p> <p>At noon the bells give notice of the dinner. The Indians then quit their work, and send for their allowance in the same vessel as for breakfast. But this second soup is thicker than the former, and contains a mixture of wheat, maize, peas, and beans; the Indians call it pozole.</p> <p>They return to work from two to four or five o'clock. Then they go to evening prayer, which lasts nearly an hour and then atole is doled out, the same as at breakfast. These three shares are enough for most of these Indians to survive, and we might perhaps adopt</p>	
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		<p>this economical food in years of scarcity, with the addition of some seasoning.</p> <p>On high festivals they are allowed beef, which many eat raw, particularly the fat, considered by them as delicious as the finest butter or the most excellent cheese.</p>	
<p>8</p>	<p>Luis Peralta! Mobilize the workers! 1807.</p> <p>Quoted from the correspondence of Governor Arrillaga</p>	<p>I note the success of the expedition of the townsmen of the pueblo to get unconverted Indians to bring in the present harvest. I am very happy with the way it was done and I hope to God that this example will lead to more help in the future.</p> <p>I am pleased to order that you be given all the clothing you ask for these pagans: 40 yards of flannel, 2 bundles of thread, 50 needles, 4 bundles of glass beads, cloth for blankets.</p> <p>The work assignments are to be moderate. Because they are not accustomed to it, it will be difficult to put much on them for the present. Let them know they can come and go at will. I want no one to apply any violent pressure on them to become Christians.</p> <p>I wish them to be treated with all possible consideration so that they will feel like coming in to reside at the mission in the future.</p>	<p>1:20</p> <p>Actor: Darroid Ross</p>

<p>9</p>	<p>How Peralta should manage the settlers' crops, 1809.</p> <p>Quoted from the correspondence of</p> <p>José María Estudillo</p>	<p>Sergeant Luís Peralta: The arrangement you made for assigning jobs is fine. With those who resist, work rigorously to carry out the order that I gave everyone in the community. If anyone does not work when it is his turn, or demonstrates any resistance, punish him immediately....Send me a note about his right away. Then send the resister, so that I can personally give him the most severe punishment....</p> <p>Sergeant Luis Peralta: I have just found out that three people already have harvested their corn crops and to this date you have not told me anything. For that reason I am instructing you to take an exact account of what these individuals have harvested, as well as what those who soon will be harvesting the corn and beans bring in. Warn them not to distribute one single grain of corn or any beans until I advise you, after I receive the urgent dispatch you will send me.</p> <p>Instruct the townsman Francisco Castro and those who already have harvested their corn to proceed immediately to dry it and sort out the grains. On the twenty-sixth of this month, without fail or excuses whatsoever, they are to appear there with as much corn as they can transport....you will be held responsible if this does not come to pass...</p>	<p>2:04</p> <p>Actor: Ogie Zulueta</p>
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10	Winning a cooking contest in 1818. Quoted from the <i>testimonio</i> of Eulalia Perez	<p>The priests wanted to help me because I was a widow...They decided that they would have first one woman, then the other and finally me, to do the cooking, in order to determine who did it best; they would put the one who won in charge of the Indian cooks...</p> <p>I made several kinds of soup, a variety of meat dishes and whatever else happened to pop into my head ... The Indian cook, named Tomás, watched me attentively, as the missionary had told him to do...When the meal was over, Don Ignacio Tenorio said he doubted they ate any better at the King's table...</p> <p>Then the missionary called Tomás and asked him which of the three women knew the most about cooking. He answered that I did. Because of all this, I was hired at the mission...they assigned me two Indians so that I could show them how to cook...I taught them so well that I had the satisfaction of seeing them turn out to be very good cooks, perhaps the best in all this part of the country..</p> <p>My daughters and I made the chocolate, oil, sweets, lemonade and other things for the mission ourselves. I made plenty of lemonade—it was even bottled and sent to Spain.</p>	2:04 Actor: Tessa Koning Martinez :
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<p>11</p>	<p>Discovering the landscape in 1819. Domingo and Antonio Peralta:</p> <p>Taken from a later land case testimony, in which the exact dialogue was documented.</p>	<p>Narr: Domingo and Antonio Peralta rode horses in the East Bay in 1818. Here, they remember exploring the land that later became theirs...part of a trial to prove their rights to the rancho....</p> <p>Domingo Peralta: We all went following all the creek upwards until we came to a point where there was fresh water and no mosquitoes, and ate there. We took a very short time, not more than half an hour. We took the bits from the horses' mouths so they could eat while we were eating.</p> <p>Antonio Peralta: On the banks of the creek I found a nest of quails' eggs, and we ate the eggs and called the creek Codornices Creek.</p> <p>Narrator: Codornices Creek runs under the streets of Berkeley today. Codornices means <i>quail</i> in Spanish.</p>	<p>2:03</p> <p>Actors: Aaron Wilton, Reg Clay</p> <p>Narrator: Holly Alonso</p>
<p>12</p>	<p>At a Yokuts funeral, 1819.</p> <p>Taken from a report by</p> <p>José María Estudillo</p>	<p>They urged me many times to stay with them over night, for the night of grieving, and for the dance on the following day. They gathered in little groups with faces blackened, and gave out sad wails of grief through the night.</p> <p>On the following day they washed themselves, and painted their skin, and formed dancing groups, one from</p>	<p>2:12</p> <p>Actor: Ogie Zulueta</p> <p>Music: Yokuts</p>

		<p>each village. The master of the fiesta, after giving them a feast of fish caught in the river, deer meat, venison and antelope—which there are in abundance—and flour and mush, concluded by paying them all with beads and baskets, and they left for their homes.</p>	<p>and Paiute Songs and Culture.</p>
<p>13</p>	<p>Food supplies during Mexico’s independence struggle 1819.</p> <p>Taken from a report by</p> <p>José María Amador</p>	<p>Padre Hidalgo: ¡Mueran los gachupines! Viva la Virgen de Guadalupe! "</p> <p>Second Voice: Death to the Spaniards! Long live Our Lady of Guadalupe!"</p> <p>Narr: El Grito resounded, the cry for independence from Spain. But before New Spain became the nation of Mexico, it was plunged into twelve years of chaos, and stopped sending supply ships to Alta California...</p> <p>José María Amador:</p> <p>In the years 1818 and 1819 pay allowances had ceased and were no longer forthcoming from Mexico. The troops and general population were in a condition of extreme wretchedness without clothing and other necessities. Food there was, indeed, in abundance, and even cacao to make chocolate, for even though the government did not forward it from Mexico, private ships put in at California ports, and we purchased it in exchange for money or grain.</p> <p>Commercial relations began between the Russians and San Francisco....The Russians brought goods of all</p>	<p>3:42</p> <p>Actor: Holly Alonso</p> <p>Music: Amor es entregar sd, Coro Santo Nina, Corinne Gabaldon Director.</p>

		<p>kinds, general merchandise, cloth, sugar etc., etc., which they traded for wheat, corn and other grains, as well as for livestock for making salted meat.</p> <p>Later on commercial relations were established with the English and the Americans and still later, with the French...</p> <p>The diet which prevailed in my home, which possessed all the comforts, was as follows:</p> <p>First breakfast was from 6 to 7 am: Every other day we would have chocolate and then atole de pinole (cereal porridge) with sweetening and made with milk.</p> <p>At my home sixty cows were milked daily for the making of cheese. My brothers and sisters and I were the ones who did this work.)</p> <p>The main breakfast was about one hour after the first breakfast: Cooked meat, beans cooked in the Mexican style, sometimes bread, sometimes corn tortillas.</p> <p>Coffee was unknown here until 1828....We did have tea, since we cultivated it in our gardens. My mother always had it in her garden...</p> <p>The noon meal began when my sisters each received a small glass of wine from my mother's hands.</p>	
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		<p>The usual luncheon consisted of rice or spaghetti soup, meat stew with vegetables, beans and sometimes a dessert of cheese or sweet rolls.</p> <p>At the conclusion of the meal we men drank a glass of Spanish brandy. The was the way of life in almost all families having the means.</p> <p>Supper, served from 8:30 to 9 in the evening, was beans and a meat dish cooked with chile...and a little wine...</p>	
<p>14</p>	<p>Diet of the poor, 1819.</p> <p>Taken from a report by José María Amador</p>	<p>In the morning, before going out to milk the cows, the boys and girls of eight years and upwards used to prepare a sharp pointed stick and taking a very tender, white ear of corn upon the sharpened stick, roast it at the fire. Then they would shell off the corn into a jar of milk from the first cow milked and drink it. This was the ordinary breakfast of the poorer classes. At other times they would eat cooked cereal meal or squash with milk.</p> <p>At mealtime, each one would take his small red dish made by local potters. Their dishes were more rustic than ours. (Some of those who could afford it had plates of silver or some other metal.) This so-called place setting of theirs consisted of the tortilla itself or the dish held in the hand.. So for each mouthful it was as if they had a new spoon.</p>	<p>2:24</p> <p>Actor: Holly Alonso</p>

		<p>There was no table and the chair was the bare earth, or else a bone from a whale or a crate of some kind made of wood.</p> <p>The noon meal consisted of meat, milk, beans and tortilla. Instead of soup they used to boil corn or wheat until it burst and cooked it up with hot water, a little butter or lard, salt and chile. As a dessert most people used cheese and sometimes pieces of brown sugar; that is, if they had the brown sugar.</p> <p>In the evening, it was meat stewed or roasted, beans, fried crumbs, or a gruel made of coarsely crushed corn with butter or lard.</p> <p>They did not have wine or brandy, because these articles were very expensive, especially the latter.</p>	
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<p>15 mou nted NAs</p>	<p>Chumash elder tells about a sweet treat, 1825.</p> <p>Taken from a <i>testimonio</i> by</p> <p>Fernando Librado</p>	<p>Narrator: Fernando Librado is telling how the priests rewarded Native Americans in the missions with a brown sugar treat...</p> <p>Fernando Librado: The priests also gave out half a ball of panocha, a thick brown sugar, to some Indian that he wanted to give it to. There was no coffee, but some tea. There was also a dish called champurrado, which was atole, chocolate, and panocha mixed together. ...The panocha was brought over here by the Yokuts. They made it from what is now called honey-dew and a sweet cane, putting it up in small oblong sacks made from grass and wild iris.</p> <p>Sometimes they carried these foods in a carrying-net hung over the forehead, but some Tulareños also had horses.</p>	<p>1:12</p> <p>Actor: Richard Talavera</p>
<p>16</p>	<p>Game of catch between priest and Native youth, 1826.</p> <p>Taken from the</p>	<p>Mission San José was all neatness, cleanliness, and comfort. The Indians were amusing themselves between the hours of labor at their games; and the children, uniformly dressed in white bodices and scarlet petticoats, were playing at bat and ball.</p> <p>If there is a scarcity of provisions, either through failure in the crop or damage of what is in storage, the Indians</p>	<p>1:46</p> <p>Actor: Peter Hallifax</p>

	<p>ship's diary of</p> <p>Captain Beechey of the British ship, the <i>Blossom</i></p>	<p>are sent off to the woods to provide for themselves.</p> <p>The only amusement which my hospitable host of the mission of San Jose indulged in during my visit to that place was during mealtimes, when he amused himself by throwing tortillas to the muchachos, a number of little Indian domestics who stood gaping 'round the table. For this purpose, he had every day two piles of tortillas made of Indian corn; and as soon as the olla was removed, he would fix his eyes upon one of the boys, who immediately opened his mouth and the padre, rolling up a cake, would say something ludicrous in allusion to the boy's appetite or to the size of his mouth and pitch the cake at him, which the imp would catch between his teeth and devour with incredible rapidity, in order that he might be ready the sooner for another, as well as to please the padre, whose amusement consisted in a great measure in witnessing the sudden disappearance of the cake.</p>	
<p>17 who is hijar</p>	<p>Californio picnics, 1834.</p> <p>Taken from the writings of</p> <p>Carlos Hajar,</p>	<p>At times they agreed to go and eat in the country. Then they selected a spot where there was the most water. Once there, at the foot of some leafy tree, the men would round up a steer, cut it up and put it to roast over large fire made for the purpose. They cut the meat in the form of strips, strung it up on a thick stick of firm wood, then put it over the heat of the fire, and after having given it several turns, began to eat it with a ravenous appetite.</p>	<p>2:50</p> <p>Actor: Carlos Barón</p>

	<p>leader of the Hajar Padrés expedition that brought artisans to California from Mexico to supply expertise lacking among the soldiers and priests who had been sent previously.</p> <p>Hajar is telling about the way of life of the Californios, as a foreign observer</p>	<p>And it was not to be wondered at, for meat prepared in this way arouses the appetite of even the least hungry.</p> <p>After they had eaten, the dance began. Halfway through the dancing, they took some refreshment, which consisted of melons or refreshing fruits. When this celebration was over, each family went to its ranch, accompanied by friends who played and sang songs of the country.</p> <p>Most of the household tasks were entrusted to the women. They busied themselves with their domestic duties, cut the wood necessary for the meal, sowed in the gardens the seeds indispensable to the household, using the hoe, pick, shovel, etc. and went to the water-holes to wash under an arbor which they themselves made.</p> <p>Instead of soap they used a tuber called jamatay or a little onion which they called amole or an even smaller one which they knew as torogui. They crushed these roots against a stone; thus they were able to get a great deal of lather, which was what they used without damaging the bagasses which served as brushes or scrapers. . .When after six or eight days they had finished washing the clothes and were going home, they held a celebration which consisted of killing a calf, playing, singing and making merry.</p>	
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<p>18</p>	<p>Winemaking, 1834.</p> <p>Taken from the writings of</p> <p>Carlos Hajar, leader of the Hajar Padrés expedition that brought artisans to California from Mexico.</p>	<p>The grapes were piled up in a mound in a loft, covered with well-cleaned hides.</p> <p>Afterwards several Indians, well bathed and unclothed, were set to trampling it. For clothes these Indians wore only a very light loin cloth; their heads were tied up to prevent any hair from falling.</p> <p>The juice of the grapes which dripped through the hides was collected in containers put underneath for that purpose. When these were full, the juice was changed to a large wooden vat which served as a tank.</p> <p>When all the grapes were well trampled, all the juice was put in tanks, and it was left there for two or three months, covered with the bagasse of the grape, so that it would ferment.</p> <p>The bagasse was pressed in wooden presses, and the juice was put into copper vessels in the shape of jars, covered with a kind of hat.</p> <p>A couple of tubes were put in, and then the liquid was heated to make it evaporate and condense. By means of these vessels they used stills to obtain their brandy. To make white wine, they just drew off the first juice of the grape and deposited it in a specific place.</p>	<p>1:38</p> <p>Actor: Carlos Barón</p>
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<p>19</p>	<p>Californio cuisine, 1830s-40s.</p> <p>Taken from the book <u>75 Years in California</u> by William Heath Davis, a Hawaiian American trader working out of Boston. He was a friend of the Peraltas who chronicled <i>californio</i> lifeways.</p>	<p>The food consisted mainly of good beef broiled on an iron rod...or steaks with onion...also mutton, chicken, and eggs, each family keeping a good stock of fowls.</p> <p>The bread was tortillas; sometimes it was made with yeast.</p> <p>A delicious dish was made of chicken and green corn, partly cooked and put together, then wrapped in the green leaves of the corn, tied with the same and boiled, called ‘tamales.’</p> <p>Beans were a staple dish, admirably cooked...corn...also potatoes; and red peppers were their favorite seasoning.</p> <p>Their meat stews were excellent—when not too highly seasoned with red pepper.</p>	<p>52 sec</p> <p>Actor: Michael Brown</p>
<p>20</p>	<p>Bears invade Encarnación Peralta’s watermelon patch, 1838.</p>	<p>In 1840, Doña Encarnación Galindo, the wife of Vicente Peralta, had a large vegetable garden, or <i>milpa</i>, and cultivated watermelons...One day in the month of August she walked down from her house at midday to look at her garden and see how her melons and vegetables were getting on. As she was about to return to the house, she</p>	<p>1:30</p> <p>Actor: Michael Brown</p>

	<p>Taken from the book <u>75 Years in California</u> by</p> <p>William Heath Davis, friend and business associate of the Peraltas and, hide and tallow trader.</p>	<p>saw a short distance off five or six horsemen, among them her husband, gathered about an immense bear which they had just lassoed.</p> <p>It was the matanza season, and the animal had been attracted to the spot by the smell of the meat. He had come down from the mountains to feast upon the carcasses of the slaughtered cattle, but, contrary to the usual custom, had boldly approached in the broad light of day instead of at night.</p> <p>He was a monster, the largest that had ever been seen there, strong and savage, having broken one the reatas. It required the strength of all the men to manage and hold him. Her husband made a motion to her to go back to the milpa, which she did, staying until the bear was fully secured and subdued. This was in the open country, with no concealment of woods or shrubbery.</p>	
<p>21</p>	<p>Rancher's typical breakfast, 1830s-40s.</p> <p>Taken from the book <u>75 Years in California</u> by</p>	<p>The Californians were early risers. The rancho would frequently receive a cup of coffee or chocolate in bed from the hands of a servant, and on getting up immediately order one of the vaqueros to bring him a certain horse...He then mounted and rode off about the rancho coming back to breakfast between eight and nine o'clock...</p>	<p>2:20</p> <p>Actor: Michael Brown</p>

	<p>William Heath Davis, friend and business associate of the Peraltas and, hide and tallow trader.</p>	<p>This breakfast was a solid meal, consisting of carne asada—beefsteak—with rich gravy or with onions, eggs, beans, tortillas, sometimes bread and coffee often made of peas.</p> <p>Although there was so little variety in their food from one day to another, everything was cooked so well and so neatly and made so inviting, the matron of the house giving her personal attention to everything, that the meals were always relished.</p> <p>If a beef was required for family use not during the killing season, two vaqueros were detailed by the rancho to go out and bring in a fat creature. They selected the best they could find from the cattle in the field, lassoed him and brought him in to the side or rear of the house, about 100 feet distant, and convenient to the kitchen, where the steer was lassoed by the hind legs, thrown over and killed. The skin was laid back on the ground as it was taken off, and the creature was cut up on the skin.</p> <p>In cutting up the animal they first took off in a layer the fresada, (literally, blanket) that is, the thick portion covering the ribs, which, though tough, was very sweet and palatable; and as the Californians, both men and women, old and young, were blessed with remarkably sound teeth, the toughness was no impediment to its being eaten.</p>	
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<p>22</p>	<p>Californio cookouts, 1830s-40s, featuring grilled cow's udder and brains. Taken from the book <u>75 Years in California</u> by William Heath Davis, friend and business associate of the Peraltas and, hide and tallow trader.</p>	<p>The <i>meriendas</i> commenced in the spring of the year after the work of branding and ear-marking the calves was over...The meats relished most on these playful excursions in the open air were from the terneras or yearling heifers. The tender and nutritious morsels were broiled over a bed of coals, prepared from a branch of some ancient live oak, by means of an iron spit which an expert "<i>asador</i>," a servant of the household, watched over.</p> <p>This functionary also prepared other choice tidbits such as "<i>tripas de leche</i>" and "<i>mollejas</i>" or sweetbreads. At these meriendas I have participated with the other guests from neighboring ranchos in the good things prepared under the direct supervision of La Señora de la Casa. While the guests were seated on the ground relishing the good food spread before them on the snow white linen, the ladies found time to gather and arrange miniature bouquets of white flowers within their reach. These nosegays were called by the gentlemen, souvenirs de la merienda.</p>	<p>1:12</p> <p>Actor: Michael Brown</p>
<p>23</p>	<p>Peraltas farming, 1830s-40s Taken from the book <u>75 Years in</u></p>	<p>In making my usual trading expeditions, the rancheros asked my advice as to what they should plant for sale to the ships... I told them to plant Irish potatoes, cabbages, pumpkins and onions as those were the vegetables the vessels mainly depended upon.</p>	<p>1:10</p> <p>Actor: Michael Brown</p>

	<p><u>California</u> by</p> <p>William Heath Davis, friend of the Peraltas, hide and tallow trader</p>	<p>Among those who were most active and energetic in furnishing supplies of this kind, and interested in planting for the purpose, were Don Vicente Peralta, the Castros of San Pablo, Don Antonio María Peralta, Don Vicente Peralta, and Don Jose Joaquin Estudillo, all on the east side of the bay.</p> <p>The Californians, although mainly engaged in cattle raising, were fond of agriculture...</p>	
24	<p>Mealtime courtesies, 1841.</p> <p>Taken from the correspondence of</p> <p>John Bidwell</p>	<p>The kindness and hospitality of the native Californians has not been overstated. They had a custom of never charging for anything...for entertainment, food, use of horses, etc. When you had eaten, the invariable custom was to rise, deliver to the woman or hostess the plate on which you had eaten the meat and beans and say, "Muchas gracias, Señora' (Many thanks, madame) and the hostess as invariably replied, Buen provecho' (May it do you good.)</p>	<p>1:19</p> <p>Actor: Wells Twombly</p>
25	<p>Seriously in love with María de Jesús Estudillo, 1843.</p> <p>Taken from the book <u>75 Years in California</u> by William Heath Davis</p>	<p>About the latter part of 1843, I found myself seriously in love with Miss Maria Estudillo. The young señorita and I were married at the Mission of San Francisco de Asis, sometimes called Mission Dolores. The company was eager to commemorate the occasion with a genuine marriage festival such as was enjoyed by their forefathers. At intervals during the night a cold luncheon of poultry, ham, cakes, coffee, champagne and other wines was served.</p>	<p>4:04</p> <p>Actor: Michael Brown</p>

<p>26</p>	<p>Feast in a Spanish dance hall, 1852.</p> <p>Taken from the diary of Conmy</p>	<p>They were served wild duck, wild goose and venison in any quantities desired. Wine and brandy flowed like water and big bowls of egg-nog made from wild duck eggs graced the center of the table. The majority of the diners were Southerners, though several Spaniards were present—notably young Mr. Castro and his sister. The feast was held in an abandoned Spanish dance hall at Fourth and Broadway. After the feast all who cared to do so joined in the dance.</p>	<p>1:28</p> <p>Actor: Wells Twombly</p>
<p>27</p>	<p>Peralta rancho foods and medicines, Native and californio, 1860s.</p> <p>Taken from Colós's interview notes by JP Harrington</p> <p>María de los Angeles Colós, Native American whose family lived on the</p>	<p>My father died at Rancho San Antonio, above Oakland. It belonged to several Peralta brothers. They named the rancho Codornices for there were many quails there. My father and family and I lived there several years before he died</p> <p>We bathed in the arroyo and dried ourselves by the fire...We drank tea of the willow flower for fever...we ate he chichequelite with its black berries....I drank the petals soaked in cold water when I had the fever at Rancho San Antonio... we ate the red berry raw when it was ripe... in Spanish it was mamacua...</p> <p>Oakland used to be called El Roblar...The whites sowed yerba buena and it spread green all over the hill, from the good springs here. It's good as relish with meat.</p>	<p>3:48</p> <p>Actor: Tessa Koning Martinez</p>

	<p>Codornices section of the Peraltas' Rancho San Antonio, and lived well into the 20th century. Her accounts is tri-lingual, in old <i>californio</i> Spanish, English, and Chochenyo, the Ohlone language of the Oakland area.</p>	<p>Kawatfu is the panocha of the Indians. It's made of a tree, very fresco. The hiwei give it to sick men, they put a piece in the mouth of a sick person who cannot eat. Es muy fresco dicen quando esta uno enfermo. I ate it 3 or 4 times when I was child. I was sick of sarrampión. I only had a jicarita de aguita and un pedacito de kawatfu.</p> <p>I used to make acorn bread by wrapping thick acorn mush in aliso leaves and baking. The aliso leaves are large. We baked bolas of the mush.</p> <p>The madroño grows here in the mud todos los años. The fruitita is in rácidos. But if you eat too much it makes you like drunk..</p> <p>Toyon grows here. Some viejas knew how to cook the berries – one had to know how to cook it. I never knew how. Tujuk, tollon, is good when you know how to cook it.</p> <p>The worofni, tecolotito, has horns ike tecolote but is very small. Same color as tecolote. It does not live in cuevas of the ardilla. This is small tiny owl with cuernitos como el tecolote grande</p> <p>The tukulif, tecolote, says hu hu. It omes to you with the alas arrastrando en el suelo and talking hu hu. Talks like</p>	
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		<p>people. Worse at night when one is alone , it's worse. The Indians lo respetan. Jose has heard many say that when this owl comes, va morir gente. The Spanish used to eat the tecolote, guisado con chile</p>	
<p>28</p>	<p>Luis Peralta's daughters, 1870s, "the joy of the food conservationists"</p> <p>Taken from the 1915 published memories of</p> <p>Esiquia Alva</p>	<p>In the adobe lived Miss Josefa Peralta, commonly known as Chapita, with her Indian woman servant, Dolores, who inherited the place through the will of her mistress...In the rear was a kind of shelter where slept Caillon, the Indian, who cared for the garden and did the coarse toil. Caillon had two dogs, Paloma and Anschio...The Indian servants worked with great diligence for the Peralta family. They were always kept busy grinding corn or making tamales...</p> <p>The Peralta sisters would have been the joy of the food conservationists of today. Nothing went to waste. Vegetables and fruits were dried. Apricots and tomatoes were prepared by the same process. They were sliced and placed not on trays, but on straw, and then turned repeatedly until they were beautifully dried. Grapes were dried in bunches like raisins. Those and the nice red applies were always kept in the Peralta attic...Upstairs in the attic were also kept the delicious president pears, the dried fruits, the husks for tamales and all the winter provisions.</p>	<p>1:30:</p> <p>Actor: Tessa Koning Martinez</p>

<p>29</p>	<p>Bygone food and servants of the mission and rancho.</p> <p>Taken from the testimonios of Mariano and Francisca Vallejo, 1880s.</p> <p><i>Testimonios were oral histories collected in the 1880s to preserve the vanishing californio culture. Vallejo and his wife are describing their way of life for posterity by historian Hubert Howe Bancroft</i></p>	<p>Mariano Guadalupe Vallejo: At Mission San José... we had four sorts of pears...one ripening in early summer, one in late summer, and two in autumn and winter. One of them was as large as a Bartlett, but—there are no trees of it left now.</p> <p>The apples, grown from seed, ripened at different seasons, and there were seedling peaches, both early and late.</p> <p>An interesting and popular fruit was the nopal, or prickly pear. This fruit, also called the tuna, grew on the great hedges which protected part of the Mission orchards, and were twenty feet high and ten or twelve feet thick. Those who know how to eat a tuna, peeling it so as to escape the tiny thorns on the skin, find it delicious.</p> <p>The Missions had avenues of fig, olive, and other trees...The gardens contained peas, beans beets, lentils, onions, carrots, red peppers, corn, potatoes, squashes, cucumbers, and melons. . . .</p> <p>Doña Francisca Vallejo: Each one of my children, boys and girls, has a servant who has no other duty than to care for him or her. I have two for my own personal service. Four or five grind the corn for the tortillas; for here we entertain so many guests that three could not furnish enough meals to feed them all. About six or seven are set apart for service in the kitchen.</p>	<p>2:20</p> <p>Actors: Durand García, Danielle Thys</p>
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30	Inez Peralta's gardens, 1890s Memories transcribed in the early 1900's of Manuelita Conger, grand-daughter of Antonio Peralta.	<p>I was a lonely child. No one to play with. My cousins were older and off to school. My aunts would send me out to the garden.</p> <p>There was a half round plot of lawn at the front entrance with Magnolias, a Monkey Palm and a Grapefruit Tree. The Magnolias and Grapefruit had sweet smelling blossoms, and right in front of the steps was a three tier marble fountain. I was told it came from Italy. . . .</p> <p>Each side of the steps were Hydrangeas, on the other side the deadly nightshade.</p> <p>The fuschias grew on the north path, near the house. On the south side there were many roses and sweet smelling heliotrope, also beautiful moss roses which you do not find nowadays.</p> <p>From the top window . . you could see the beds of forget-me-nots, like little blue lakes.</p> <p>I did not like to walk on the south path, it was always damp and there were snails, but there was a while Snowball tree that I had to see, orange trees sweet with blossoms. One little Tangerine tree I could look over the top.</p>	2;20 Actor: Elizabeth Carter
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		<p>Springtime on the north drive with the yellow daffodils and a long border of oregano, a herb the Spanish use in cooking.</p> <p>That was over eighty years ago. I can close my eyes and still enjoy the garden I shall never forget.</p>	
<p>31</p>	<p>Delicious treasures remembered.</p> <p>Taken from the book <u>California Rancho Cooking</u> by</p> <p>Jacqueline Higuera MacMahan, 2003</p> <p>MacMahan, noted food writer for the SF Chronicle and other publications, is a relative of</p>	<p>In the early 19th century, the foods eaten on the rancho were partly Indian, partly Mexican, and partly food created from a wilderness.</p> <p>On the dwindling rancho in the 1860s, life still went on, clinging to the old style.</p> <p>When I was a child, in the 1940s, my aunt would have me lead her around the prickly cactus hedges that were once the forbidding fences of the rancho and take her to the field across the creek where we would gather the tiny horsebeans growing there. In the early spring, Grandma and I would spend a whole afternoon with our baskets, searching for the smallest and most tender leaves growing on the wild mustard plants.</p> <p>Mostaza had been eaten by our forbears one hundred fifty years before, when they were hungry for something green and the only cultivated gardens were those owned by the missions. By the creek bed alongside the</p>	<p>2:08</p> <p>Actor: Tessa Koning Martinez</p>

	<p>the Peraltas by marriage, through María Higuera, wife of Antonio Peralta's son.</p>	<p>oldest adobe we would pick stinging nettles if we could find the old gloves to protect our hands, and my aunt would steam them, mince them finely and mix them with cream.</p> <p>Now when I fix these wild things for my children, we enjoy them smugly, as if we were eating lost treasures, and we are.</p>	
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<p>32</p>	<p>Arabella Martinez remembers foods in the 1940s in Colorado</p> <p>From a Faces of Frutivale interview.</p>	<p>Well, of course, when I lived with my grandmother, it was fairly traditional New Mexican-Southern Colorado cuisine. We didn't have refried beans, we had... frijoles anollo, which was really much more of a soup. There weren't things like tacos and burritos and things like that. We did have chili, we did have beans, we did have meat..my grandmother always had chickens and goats, and when they lived on the farm, they had cows and turkeys and pigs, so my memory is of a Latin food, a Southwestern food. We never ate, corn tortillas and those little flat things that they have, I don't consider tortillas. We always had flour tortillas, but when my mother remarried, she married an Anglo, and he was a cook, so we then had a very different diet than we had at my grandmother's.</p>	<p>1:06</p> <p>Arabella Martinez</p>
<p>33</p>	<p>Alma en Paz tells about WWII era eating in Fruitvale.</p> <p>From a Faces of Frutivale interview</p>	<p>"There was a soda fountain at 34th. You could get cherry, vanilla, or whatever and I thought "Ew, why spoil a good Coke?" ...After the War started, we had tokens for food. And we got the great margarine that had the little thing in the corner—the color pellet—we used to fight over who got to smush it around to make it the right color.</p>	<p>37 sec</p> <p>Alma en Paz</p>
<p>34</p>	<p>Rosario Flores remembers</p>	<p>...In my years of growing up, you could open up the front door of the house, and you knew it was tomato season. You could smell the tomatoes from the Del</p>	<p>1:12</p> <p>Rosario</p>

	<p>Fruitvale’s Del Monte cannery.</p> <p>From a Faces of Frutivale interview</p>	<p>Monte cannery. And I could picture my mother... just preparing herself, with her white uniform and getting her hair net, putting on her make-up, and she was so excited because she was going to go to her job. It was seasonal, summer. I believe that was her outlet, because it was her socialization, seeing other folks in the cannery. She would leave in the afternoon and come home at 12, 1 at night, very tired. Instead of having a clean white uniform, seeing tomato stains all over it. And then when tomato season was over, opening up the door and it was fruit cocktail, pears and peaches time. And she would come home with this plastic bag of leftover peaches and they would be rolling on the floor, overflowing on the kitchen table...alright, just grab a fresh peach. And of course the fruit cocktail that she would bring home...I remember my mom coming home at night, driving up at 1 in the morning with her friends, and they would be laughing and carrying on, and she’d slam the door and say OK, see you tomorrow. To this day I can picture it, I can smell it, the canneries.</p>	<p>Flores</p>
<p>35</p>	<p>Rubén Vallejo remembers food for farmworkers in the 1950s.</p>	<p>In all the towns where there was picking, that’s where we went. To San Jose , to pick peaches, to Gilroy, to pick plums, for peaches, to Hollister, to Salinas, to Lodi, to Stockton, Blackford, Visalia, Fresno, Tulare, Lindsay, Porterville... And we moved...all the time, we were never in one single house... We ate everything from the farms</p>	<p>1:08</p> <p>Rubén Vallejo, neighbor on 34th</p>

	<p>From a Faces of Frutivale interview</p>	<p>where we worked. My father used to buy a permit to have a house on the ranch. And there my mother made food for many people. They were boarders with my mother. Seventy or eighty people or more. My mother used to cook for all of them. My mother cooked some dishes, look, huge. Of food, or everything of beans, of rice, of meat, of everything. Of beef, of pork, or chicken, of everything. My mother was really hardworking,.</p>	<p>Ave, just below the park.</p>
<p>36</p>	<p>Arturo Peña, local baker, gives the names of all the Mexican pastries and tells about how he learned to make them.</p> <p>From an interview taken in 2009.</p>	<p>This one has two names, they are called Ox Eyes—Ojos de Buey—or they are called Yo-yos.</p> <p>Pastries, for example on Sundays, people to to church, and when they come out of mass, they go to buy their pastries to eat that evening. Every night Mexicans and many other latinos buy pastries to eat for dessert after supper with hot chocolate, almost every day.</p> <p>And the most traditional are the ones called Little Shells--Conchitas, white, yellow and coffee-colored.</p> <p>My godfather and my father got to know each other when they were sixteen. My godfather was the master baker, when he was just 18. Then he taught my father the trade. They were close to the same age, but my godfather was the teacher. My father learned from him.</p>	<p>6:00</p> <p>Arturo Peña, owner of Peña’s Panadería on Foothill near 34th Ave.</p>

		<p>We call these Clowns—Payasos—because they have the all the different colors of the Powder Cookies (Polvorones): pink, white and yellow.</p> <p>My father worked in Guadalajara in a bakery and when we moved to Tijuana, he worked in a bakery there, too. I remember when I was little, I was about three years old, my father was cooking the pastries in a brick oven. He took out the pastries with a wooden shovel. I watched how he cooked the pastries.</p> <p>We have a kind of pastry called Citadels-- Ciudadelas. Depends on what part of Mexico you come from, whether they are called Laurels—Laureles—or Citadels.</p> <p>And after we arrived in Oakland he worked in a bakery called Los Mexicanos, with Jesús Martínez, who is my godfather. He worked there and I went with him sometimes to work with him and I would help him mix the pastries, and cook them. But I was very small, about seven years old.</p> <p>I think they are called Ciudadelas [citadels] because when you make them, since it's such a lot of work, you sweat a lot (sudar in Spanish) a lot, Sudadelas. When you make Citadels you have to turn</p>	
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		<p>each one over sixteen times. You turn each one sixteen times. You make eighty, multiply 80 by sixteen, and that's a lot of work.</p> <p>So that is how I started. And later when we worked at La Borinqueña that's when I started to work more with him. He taught me first how to make the Little Pigs (Puerquitos), a very simple pastry to make. I began to make Ears, I began to make Horns, and little by little, I was learning. But he did not let me make the pastries until he went to work in another bakery and I stayed where we had been. And that was when I began to put more effort into it and began to make more pastries. And my father taught me how to make all the pastries I know how to make now.</p> <p>These are called Turtles (Tortugas). This pastry has two kinds of dough, the dough inside that is flavored only with cinnamon, and the layer of dough on top which is the turtle's shell. And it has the shape of a turtle, too, and it tastes of cinnamon. And a turtle really has little feet, you know, but I don't put them on the pastry. I make them every weekend, every Sunday, to have something different on a a certain day.</p> <p>When your're little as soon as you can eat, they give</p>	
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		<p>you pastries, to children. I remember when I was little they gave me Little Cakes (Quequitos), which are like cupcakes, and Little Shells (Conchitas), and all that.</p> <p>Those ones that have pink on them are called Mirrors--Espejos. They are called mirrors because the frosting they have on top is sort of shiny and when you hold it in the light, it reflects sort of like a mirror.</p> <p>Bread with chocolate, break with milk, with tea, too. That's a tradition I remember since I was little. We eat pastries after supper.</p> <p>These are called Tongues—Lenguas—because they are long. They have butter on top and sugar.</p> <p>People have been asking me for that pastry so I made it. They are called Matresses (Colchones). It's a layer of pound cake, with cream in the middle. And I have other Mattresses that are half vanilla and half chocolate. Those are Children in a Blanket, Niños Envueltos. Those are called Candles, Velas.</p> <p>The Corn Cobs (Elotes) have little stripes in the bread, they look like a corn cob. The Little Cup</p>	
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		<p>(Cortadillo), Ears (Orejas). Those are Spears (Banderillas)— they are sweet and crispy. We have cookies, we have Bread Pudding—Capirotada. We have Little Pigs, those over there. We also have Biscuits too, they’re salty, and we have Little Sugar Horns, Cuernitos de Azucar.They are similar to the Corn Cobs, but a different shape.</p> <p>That’s what I mean, if you want something, you have to make the effort, and you can get ahead. If you don’t, you can’t. As far as making pastries, I am the only one, and my sister makes cakes.</p>	
37	<p>Beverly Blythe, Fruitvale neighbor, growing up in Texas in the 1950s.</p> <p>From a Faces of Frutivale interview</p>	<p>My aunt would make hominy. And she would bake sweet potatoes... There wasn’t such a thing as ‘snack food.’If you wanted a snack it would be either baked potatoes that she would cook on the fireplace; or hominy, which she would also cook on the fireplace; sometimes a whole cake of bread...</p>	<p>28 sec</p> <p>Beverly Blythe,</p>
38	<p>José Arredondo, on his mother’s holiday food.</p>	<p>Around Christmas, the family would get together and make tamales. It would be an all-day, or 2 day activity. Around Easter buñuelos would be traditional... Buñuelos are these big tortillas, fried about this big...But, I remember that my mother had a full-size bed</p>	<p>1:35</p> <p>José Arredondo</p>

	<p>From a Faces of Frutivale interview</p>	<p>and she would put a clean white sheet and as they rolled out these big flour tortillas, they'd lay about 10 to 15 on the bed and they'd put another white sheet on top of it—with plenty of flour so they wouldn't stick to the bed. And they'd do about 5 layers on the bed and then after that, they would fry them and then they would put them in big barrels and then they would make a special syrup that would then be poured on 'em—and that's how you ate 'em, on Easter... And, at the time, my mother had this, uh—no one has made it since—but traditionally she used make this orange drink, in a, in a pot about this big. But, what made it different—it was just, I'm not sure what the orange ingredients was, almost like some kind of orange juice—but, what made it different is she put shredded lettuce in it...So as you're drinking, you're chewing this shredded lettuce. And I don't know what they call it...but it was very traditional.</p>	
<p>39</p>	<p>Claudia Albano, on Italian food.</p> <p>From a Faces of Frutivale interview</p>	<p>Christmas Day with my relatives in San Jose, this 85-year-old cousin still makes homemade raviolis. And I think that that really is important...It's only because that it happens every year and that they're alive that I can sort of be annoyed by it, but, you know what, I would be heart-broken, of course, when Rosa dies and this other cousin dies cause it's sort of the end of an era. ...I mean, I had a real Italian mother...Mostly now, I buy the pasta at Genoa Delicatessen...Telegraph and 51st in North</p>	<p>44 sec</p> <p>Claudia Albano, who founded the project to create</p>

		Oakland, and it's been there since my mom was a girl. It's good, it's the real deal, and then...I'll make the sauce myself...	Peralta Hacienda.
40	Tawanda Gilbert, growing up in Fruitvale in the 1970s. From a Faces of Frutivale interview	Christmas: turkey, ham, dressing, cheese and macaroni, let's see, cranberry sauce, chocolate cakes, sweet potato pies.. Easter would be like...maybe a roast, coconut cake, greens, cornbread, mashed potatoes and gravy. Fourth of July, Labor Day, Memorial Day we'll barbecue. Family kitchen was medium-sized, dinette table, set of four chairs, a lot of towels and stuff on the wall for decoration, fruit bowl, cake dish always on the table. Always had like a homemade cake in there or something like that. Bread box, microwave, just a normal kitchen.	52 Tawanda Gilbert
41	Khoa Hua remembers French and Vietnamese foods in Viet Nam. From a 2009 interview.	My mother and sister prepared the food. We had bread and cheese from other countries. When the sun was shining, the fields dried out, and we cooked and ate. We had green beans, shallots....[more text that is not transcribed in Vietnamese and English.]	4:30 Khoa Hua, park neighbor
42	Tamon Perrelliat tells about 21st	Christmas my mom makes gumbo, and she makes her own cake...then we go to her grandparents' house, they have Jello, Tang, turkey, homemade macaroni and	28 Tamon

	<p>century family feasts.</p> <p>From a Common Ground project interview</p>	<p>cheese, apple cider, and this chicken, but it's not a whole chicken, it's like chicken legs and stuff, and ribs, and they have gravy.</p>	<p>Perrelliat, park neighbor</p>
43	<p>Meui Chin Saelee, park neighbor, remembers Laos in the 1970s.</p> <p>From a Common Ground project interview</p>	<p>Not transcribed, in Mien, with English comments and translation interspersed.</p>	<p>5:16</p> <p>Meui Chin Saelee & friends</p>
44	<p>Numurray Wallace, park neighbor, on African American foods and Labor Day on Salisbury Street.</p> <p>From a Faces of Frutivale interview</p>	<p>I like fruit...I like fried chicken...I like cabbage, I like brussel sprouts...I like asparagus...I like collard greens, and stuff like that, turnip greens. You know, basic, good old African American food. Basic staples.</p> <p>“Labor Day is very important to me, you know, cause every year we have a block party. I feel like it's very important to me because, the kids, they love it...For that one day, they get to have their street...All the cars are removed from the street, everybody brings their barbecue grills to the front of the street, we barbecue, we bring the music on, we party that whole day...</p>	<p>43</p> <p>Numurray Wallace, with Beverly Blythe</p>
45	<p>Beverly Enz and Alice</p>	<p>We went to visit Antonio Peralta's grand-daughter...She said it was tradition to serve pound cake and cherry wine</p>	<p>2:18</p>

	<p>Scalberg, great great grand-daughters of Antonio Peralta and Maria Antonio Galindo, learn family history over pound cake and cherry wine.</p> <p>From a Faces of Frutivale interview</p>	<p>to her visitors and we sat there drinking cherry wine. My aunt had gone to a Los Californianos gathering in San Francisco and she met this older lady who said she was a granddaughter of Luis Peralta. And I said that was impossible, she couldn't be alive! But she was born when her father was sixty years old and she was a great-granddaughter of Luis Peralta...We visited her and she became quite a good friend and she came here for Christmas and she remembered everything. Her name was Dolores Conger, her father was Guadalupe Peralta (son of Antonio María Peralta, Sr.).</p> <p>Alice: She remembered all kinds of things. About how they buried their silver saddles when the Americans came and she talked about riding in the carrettas to San Jose and the girls used to ride side-saddle. They would ride all that way from Oakland to San Jose...when things really got bad, they sort of went underground...they couldn't speak English and the Americans were kind of pushing them out and wouldn't talk to them and making fun of them and they were reduced to being quite poor and so after that they didn't talk about being Peraltas any more as a family, they were all hiding actually, pretending that part of their life was over.</p>	<p>Actor; Tessa Koning-Martinez</p>
<p>46</p>	<p>Ramona Garibay, Ohlone,</p>	<p>Not fully transcribed. First line: My name is Ramona Garibay. I am an Ohlone descendant from the Bay Area, and soaproot brush is my calling. I hate cooking.</p>	<p>1:41</p> <p>Ramona</p>

	<p>carries on East Bay Ohlone food traditions.</p> <p>From a California Native interview</p>		<p>Garibay, Ohlone advisor</p>
47	<p>Ruth Orta on using African baskets for Ohlone cooking.</p> <p>From a California Native interview</p>	<p>Not transcribed: First line: Natives throughout the whole world, always found food that they could eat, and</p>	<p>2:52</p> <p>Ruth Orta, Ohlone advisor</p>
48	<p>Arturo Peña, on making Mexican pastries</p> <p>From a 2009 interview</p>	<p>Same as Audio Stop, # 36, but without English translation.</p> <p>Not transcribed. See #36 for English translation: Este, estos tienen dos nombres, este, se llaman ojos de buey y se llaman yo-yos. El pan, por ejemplo los domingos, las gente va a misa...</p>	<p>6:00</p> <p>Arturo Peña, owner of bakery on Foothill.</p>