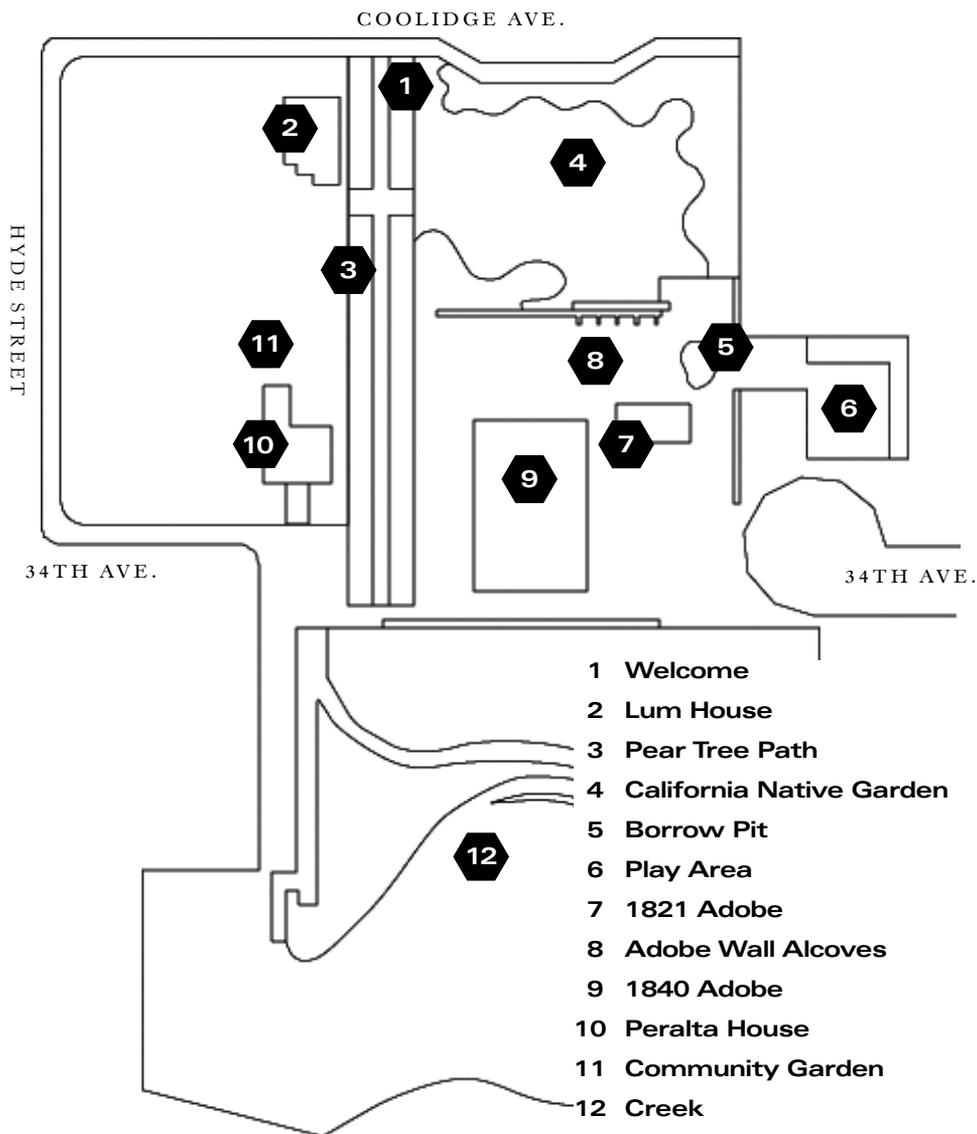


PERALTA

HACIENDA HISTORICAL PARK

SITE GUIDE AND WALKING TOUR



Landscape of Stories

Why is the park called the Birthplace of Oakland?

The Peraltas built an adobe house at the site in 1821. It was the first non-native home on the land where Oakland is today. It is the Founder's Rock of Oakland in that it marks the first occupation by people of European descent.

The expression "Founder's Rock" seems to place value on the European colonization of the Americas, ignoring the fact that Native Americans lived here long before 1820—at least 12,000 years—while other "birthplaces of Oakland" privilege Northern European views of history and ignore the previous Spanish-speaking settlers.

In a modern legal sense, Oakland did not exist until Horace Carpentier, Oakland's roguish founder, established the city by ramrodding his land grab through the state legislature in 1852.

Is it really a Hacienda?

The Peraltas did not call their cattle ranch an *hacienda*, but a *rancho*. *Hacienda* usually refers to a large plantation-like, single-crop farm cultivated by a peasant workforce. Such *Haciendas* were common in colonial New Spain and later in Mexico.

When neighbors joined together in the 1970s to create the park to make more open space for Fruitvale youth and rescue the Peralta house for public use, another meaning of the word *hacienda* was in their minds: a place of hospitality, a welcoming homestead with constant activity, with a variety of built structures open to people of all cultures. The name, in this sense, has stuck.

We don't know the Chochenyo name for this spot. Chochenyo was the Ohlone language for the Oakland area. We do know the Native Americans had names for every location in the East Bay before there were any streets or houses, before this city existed.



Where did the park's name come from? What did the Ohlone Native Americans

You are entering a very special historical site. People from different cultures have gathered here for thousands of years. They have used the land in different ways and given the spot different names. The site is filled with stories, but also filled with mysteries, because much of its history has been lost or destroyed with time. Throughout the park, you will see questions which remind us of these unknowns.

WELCOME

The Welcome Tile greets visitors in the sixteen languages most spoken in Oakland today, and also in languages spoken by many people in this neighborhood, like Quiché, a Mayan language from Guatemala, or like Mien, from the highlands of Laos. The Tile also honors historical languages such as Chochenyo, the Ohlone language of the Oakland area, and culturally important languages like Swahili. At least 57 languages are spoken in Fruitvale.



- Spanish • Vietnamese • Hindi • English • Cambodian • Chochenyo* • Arabic
- Russian • Farsi • Tongan • Chinese • Mixtec • Tagalog • Thai
- German • Mien • Japanese • Portuguese • Korean • Italian • Swahili
- Laotian • French • Quiché (Mayan) • Hebrew • Serbo-Croatian

*East Bay Ohlone language

The path is only half finished. At the other end of the path, we will add more languages. Please let park staff know the languages you would like to see on the pathway.

name this spot? Why was Coolidge Avenue originally named Peralta Street?

This dwelling, modest by the standards of its time, tells a story of the influx of immigrants in the early 1900s, no longer the gentlemen farmers of the 1860s, but workers in a new, more urban environment. They came from European nations to the U.S. in great numbers to earn their living in Fruitvale's sawmills and canneries, which developed around the railroad tracks and the estuary.

The last private owners of the house, the Lum family, also embody a pivotal chapter in Bay Area history. Ethnic Chinese from Vietnam, buffeted by history across the Pacific Ocean, the Lum family story evokes California's relationship with the peoples of the Pacific Rim.

Fruit Vale

The six acres where the park is today were part of a 44,700-acre cattle ranch called Rancho San Antonio—St. Anthony's Ranch. The Spanish-speaking family who owned it received the land when all of Alta California* was still part of the Spanish colonial empire. Later, the land became part of the newly independent nation of Mexico. Native Americans were here throughout this time, their presence on the land stretching back at least 12,000 years.

About 150 years ago, fruit orchards and farms began to replace the Peralta cattle ranch, and the people who came in this wave gave this land another name: Fruitvale (or Fruit Vale, as it was first written). At that time, Fruitvale was covered with orchards, rows and rows of fruit trees like the pear trees you see here, and dairies with milk cows, replacing the Peraltas' longhorn cattle. The people who lived in Fruitvale included German and Welsh farmers, Chinese workers, and African Americans who gained freedom after the Civil War and moved west. Spanish-speaking people also continued to live in the area.

As people from all over the world moved to Fruitvale in the 20th century, the stories of the Native Americans and the Peraltas, and even the orchards, were forgotten.

In 1928 Peralta Avenue was renamed Coolidge Avenue, one year before President Coolidge resigned. (In 1929, Herbert Hoover became president and the country plunged into The Great Depression.)

There was no way to tell that Fruitvale was once a vale of fruit, except for the occasional gnarled stand of fruit trees in someone's yard. The Peralta House, as far as anyone knew, was just another nice old house.

*Spanish name for California, meaning Upper California.

What is your neighborhood's name? Where did that name come from?

WHOSE HISTORY IS REMEMBERED?

In 1775–1776 Juan Bautista de Anza led the first Spanish-speaking families to California, including the Peraltas. The first tile tells how Luis Peralta’s mother-in-law felt as the expedition set off, to a land where no families from her culture had ever lived:

“Goodbye, San Miguel, splendid with your open fields and rows of corn, where Angela de Trejo leaves part of herself behind forever.”

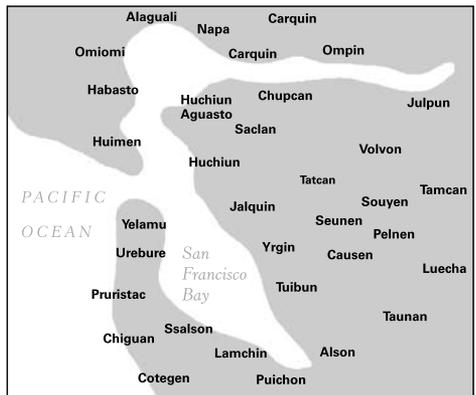
HAVE YOU TOLD YOUR STORY?



Pedro Font, the Anza expedition’s priest, drew this map after his first glimpse of the Oakland area.

WHAT LANGUAGES DO YOU SPEAK?

Native American languages in the Bay Area, 1775. Native Americans outnumbered Spanish-speaking settlers by approximately 1000 to 1. Alta California was one of the most densely populated regions in what later became the United States.



WHAT ENCOUNTERS HAVE CHANGED YOUR LIFE?

The park is a site on the Juan Bautista de Anza National Trail, commemorating this journey and the encounters between the newcomers and the native peoples of California.

CALIFORNIA NATIVE PLANT GARDEN

4

The Ohlone arrived in the East Bay region about 2,500 years ago, and the Coast Miwok about 500 years ago. Both groups lived here at the same time, and many people were bi-lingual and bi-cultural. They were the most recent cultures in a line of Native American groups dating back at least 12,000 years.

They knew how to identify, harvest and prepare at least 200 kinds of plants. They changed the landscape in many ways, for instance, by burning away heavy growth of bushes and young trees to encourage the plants they liked to use. This burning sterilized the soil, removing plant disease organisms. It also raised the heat in the soil so that seeds sprouted. This control of the vegetation made the area look like a beautiful park, according to the first people of European descent who came here.

Ask for one of the special booklets that artists, scholars and Ohlone descendants have created to guide you in this garden.

Only a fraction of the long history of the California Native Peoples is known today; the sciences, languages and cultures of these varied cultures were remembered and told about, rather than written down. Most of this oral record was lost when at least 90% of the native people either died from diseases carried into Alta California by the Europeans during the mission and rancho periods, or were massacred by Americans who came after the Gold Rush in 1849.

BORROW PIT

5

ARCHAEOLOGY DEPOSIT

The hole left after the Peraltas made the bricks for their adobe structures soon filled up with trash such as broken dishes and bones from the Peraltas' small-scale slaughters of longhorn cows. (They carried out the larger slaughters further from their houses). They burned the trash, probably because the cow carcasses smelled horrible. Artifacts from this incinerated pit will fill an exhibit in the Peralta House.

A borrow pit is an excavation of material to be used elsewhere, in this case, mud for the adobe bricks.

REDWOODS AND GRIZZLIES

Old-growth redwoods once stood directly uphill from Peralta Hacienda Historical Park's current location.

What happened to these trees, known as the San Antonio redwoods?

A Spanish priest, Juan Crespi, gave the redwood its Spanish name, *palo colorado*, when he explored the East Bay in 1769. The missions and the Peraltas culled occasional trees for the next 80 years.

In the late 1840s and 1850s, after the Gold Rush, Antonio Peralta sold the redwoods, which were used to make lumber for housing for the thousands of people arriving daily: failed prospectors from the gold fields, merchants, farmers, and land speculators. The population increased 90 times in four years! The stand was cut to the ground again in the 1890s, for housing for a new wave of immigrants, such as the Portuguese people who worked in the Fruitvale paper mills. The whole redwood stand was protected as Redwood Regional Park in 1936.

The grizzly bear is an East Bay native, too! Grizzly mothers and cubs like those in the play area roamed the hills, co-existing with the missions, the ranchos and early US settlement. The last grizzly was sighted in San Leandro in 1863.

Why did the numbers of grizzlies increase dramatically after the Spanish takeover? Previously, the Native Americans had hunted the bears. With much of the Native population in mission communities, away from their former hunting grounds, many Native People died from exposure to diseases brought by the Spanish-speaking settlers. The lack of Native hunters meant that the bears multiplied rapidly. The bears also had a huge new source of food: Spanish and Mexican *matanzas*, or cattle slaughters. The *rancheros* took only the hides to sell and left most of the cattle meat behind on the open range.



Grizzlies in a wheat field

The Peraltas Arrive

Alta California stood at the most remote edge of Spain's global empire. Because the Spanish monarchy feared that other European powers, such as England, Russia and France would steal such a faraway colony, it sent an expedition led by Juan Bautista de Anza to Alta California in 1775–1776.

The Peraltas came on this journey with 240 other people—soldiers and their families, priests and laborers. They walked and rode horses and burros for more than five months, crossing 700 miles of rugged terrain from what is now the town of Tubac, near the Mexican border in Arizona, to the Bay Area. The settlers herded hundreds of longhorn cows, and brought other domestic animals. In their saddlebags, they carried cuttings for crops for which California is now famous, such as grapes, tomatoes, and almonds.

Luís María Peralta, aged 16, and Maria Loreto Alviso, only nine years old, made this journey. Luís María and María Loreto later married; they were the parents of Antonio Peralta, who lived here where the park is today.

Founding Family

Between 1776 and 1797, the Peraltas helped found settlements on the sites of former Ohlone villages that grew into major Bay Area cities:

- mission and presidio of San Francisco
- missions of Santa Clara and Santa Cruz
- pueblo of San Jose,
- Mission San Jose, now in Fremont

In the first census of San José, in 1778, the Peraltas are recorded as having 1 horse, 3 mules, 2 mares, 2 oxen, 2 cows, 1 calf, 2 ewes and 2 goats.

Luís Peralta

The San Francisco Presidio assigned Luís Peralta to different missions, presidios and pueblos as both soldier and administrator. His military career included battles, interrogations and arrests of Native Americans, a story which will be told in the Peralta House when new exhibits open in 2007. His reports document many Native American voices as well as giving some insight into his character, and the situations and dilemmas faced by a soldier in an occupying force. Looking back at the end of his life he wrote in his will:

I wish my body to be carried to the Mission of Santa Clara on the same funeral wagon as my fellow human beings, the Indians.

—Luís Peralta, 1850

By 1820, Luís Peralta had worked for thirty-five years as a soldier and commissioner in Alta California. The Spanish governor, Vicente Solá, granted him nearly 45,000 acres of land. If you live in Berkeley, Oakland, Emeryville, Alameda, Piedmont, Kensington, Albany or parts of San Leandro, you live on land that used to be part of the Peralta ranch.

In order to establish the claim, the family quickly built a house of branches caked together with mud. In 1821, they replaced it with a more permanent house of adobe.

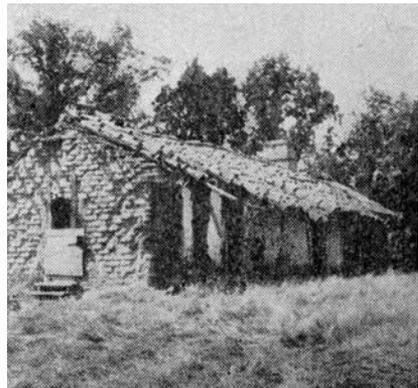
It was here that the Peraltas built this first non-Native American family home in the region. Native American workers almost surely did most of the building. In the missions, Native American workers learned adobe construction techniques. An adobe house of this size would require approximately 3000 adobe bricks.

Why did the Peraltas build here? The homestead site is near water, and has long views of the hills in all directions, and the Bay.

Luís Peralta never lived on the *rancho*, but stayed in San Jose. Native American herders tended his cattle and his sons visited occasionally but did not move onto the rancho. Then, in 1828, Antonio Peralta married María Antonio Galindo, and came to the rancho with her. Soon his three other brothers joined them. Over time, the other brothers moved to other parts of the rancho to build their own houses. Domingo lived in what is now Berkeley, Vicente where the Temescal district of Oakland is today, and Ignacio in what is now San Leandro.

Antonio María Peralta and his family stayed at this site, the original rancho headquarters.

This photograph is thought to be the 1821 Peralta adobe. Bricks from this dwelling were hauled to Dimond Park to build a Boy Scout lodge in 1897. They now form one wall of a storage hut there. Friends of Peralta Hacienda are working to get these original bricks returned to the Peralta site.



The Rancho is . . .

. . . home (Alcove 1):

- Californios used the winter months for repairs and visiting neighboring ranchos.
- The funeral cortege tells the story of high infant mortality on the frontier: One of the Peralta children died in 1837, and another the year after.
- A ranchero and vaquero hunt deer and a herder discovers a dead calf. The guilty coyote slinks away.
- Many workers probably lived in *rancherías* (Native American settlements) on the edge of Rancho San Antonio, and worked for the Peraltas only during the *matanza* (slaughter) season. They were able to revive older Native American traditions in such settlements.

. . . land (Alcove 2):

- An old-growth redwood forest stood on Antonio's section of the rancho.
- A vigil for a Native American on a ranchería and the purifying fire burning outside. The scene recalls Native Americans who worked and died of accidents and disease, whose lives were not written about and whose graves are unmarked. One 1826 document tells about a neophyte working for Mission San José, killed while cutting boards in the redwoods on Antonio Peralta's section of the rancho.
- Vaqueros are branding a longhorn.
- Spanish-speaking settlers introduced cattle and horses into Alta California. The animals brought seeds for annual grasses in their hooves as they were driven north from Mexico. The introduced grasses destroyed native perennial grasses.
- Californio and Native women wash laundry at a stream, gather herbs and build a ramada for shade.

. . . work (Alcove 3):

- Women and Native Americans tend the garden near the adobe home with its outdoor kitchen.
- Native Americans probably carried out most of the adobe construction of the wall and larger house.
- Rodeos (round-ups) and matanzas (slaughters), began in July, supplying the hide and tallow trade, the rancho's main industry. Native Americans did the killing and skinning.
- Workers boiled the tallow (cowfat) off the carcasses in huge vats from the whaleships.

. . . celebration (Alcove 4):

- A Native American group from the San Joaquín Valley took horses from the rancho in August, 1837.
- Californios gathered for *bandangos* during the autumn before the rains came again, hosting people from surrounding ranchos. They celebrated through dance, food and displays of horsemanship.
- Fruit and other crops, harvested by women and Native Americans, were sold to the ships along the coast.

The mural represents a year on the rancho in the late 1830s and early 1840s, when the rancho herds expanded to 8000 head of cattle and 2000 horses, and the Peralta rancho became a social center of East Bay life. The mural shows activities of the Californios and the Native Americans through the themes of land, home, work and celebration.

The frieze above the mural shows the cycles of the moon for one year. Cycles of the moon, linked to the acorn harvest and other natural phenomena, defined the rhythms of Ohlone life before the Spanish came. The history of the Ohlone permeates the history of the rancho.

Emblematic objects and animals in the niches suggest daily life on the rancho and its environs.

WHY ARE SOME SECTIONS OF THE MURAL SKETCHED?

Knowledge of daily life on Rancho San Antonio is fragmentary, especially about the Native Peoples who lived and worked here. Many ranchos were places of isolation, deprivation, oppression and even violence towards Native Americans, as the missions had been.

Our knowledge of the Peralta's daily life is also incomplete. William Heath Davis, Hawaiian American friend of the family and trader in hide and tallow, also wrote about the Peraltas in his book *75 Years in California*.

Contact staff if you would like to help research a more complete history of the Ohlone, the Peralta House, Rancho San Antonio, and Fruitvale.

The adobe wall protected the adobe compound against horse raids and animal intruders. Who were the raiders? Native Americans sometimes stole horses from ranchos on the edge of settlement, like that of the Peraltas. After secularization, many Native Americans left the missions—where they had become expert horsemen—only to find their ancestral lands along the coast occupied by cattle ranches and other settlements. Many went to the Central Valley, forming bands made up of individuals from different Native American groups who had lived together in the missions. They also traded the horses with trappers now coming westward over the Sierras from the United States.

More than twenty-two alcoves leaned against the wall, which were used as guest quarters, and most likely also as workshops, storage and housing for workers for the round-up and slaughter season.

Mission Land Becomes Rancho Land

The Catholic Church had joined with the Spanish monarchs in the early 1500s to convert as many people as possible, worldwide, to Catholicism, the Spanish state religion. Catholic priests, supported by soldiers and explorers, set up missions—farms with churches used as bases to convert local peoples. In the mid-1830s, the government of Mexico, independent of Spain since 1821, decreed an end to the missions. They became just parish churches.

Why? Many Mexicans resented the missions as Spanish-controlled institutions employing mostly Spanish-born priests. Mexican thinkers felt the virtual enslavement of Native Americans in the missions was at odds with the democratic ideals of their country. And finally, Mexico no longer wanted to support the expensive mission system.

Who got the mission lands and herds? According to the Spanish Laws of the Indies, and Mexican law, Native Americans were supposed to get the mission lands back. Secularization affected eighteen thousand Christianized Native people, or neophytes. Some took up the offer of land and established settlements near the ex-missions or moved to already established Native settlements on ex-mission lands, but many refused the land or didn't have enough money to become successful farmers. They sold the land to the first bidders, who were usually Californios. Many returned to their former lives, totally rejecting further contact or control by the Mexican authorities once the priests left the missions. The administration of mission lands was assigned to local Californios. Any mission land not claimed by the neophytes was designated as abandoned. The Californios rushed to petition the government for this abandoned land and the result was a dramatic increase in the number of land grants under the Mexican government. The administrators of each mission often ended up with most of the land. For example, at Mission San Jose, Salvador Vallejo, the administrator, received most of the land surrounding the ex-mission. Finally, many ex-mission Indians were left homeless and had to seek employment in pueblos and on the new ranchos. In a very small number of cases, Native Americans kept the land they were granted after secularization.

Released from servitude on the missions, the new Native American workers enabled the Peraltas to expand their herds, carry out bigger *matanzas*, and take more hides and tallow to the waiting ships. Having more laborers also meant the Peraltas could carry out much more ambitious adobe construction than before.

URBAN BOOK-MUSEUM WITHOUT WALLS

In the master plan for the park, the 1840 adobe footprint will come to life again as a house for the Urban Book, an outdoor museum that will explore the intertwined histories, global and local, of the forgotten and the famous that created the East Bay we live in today. In the Urban Book, visitors will rotate outdoor panels to find new connections between the natural world, the international influences and the individuals and cultures that have encountered each other here. And the Urban Book will always be changing: Local schools and California's artists will contribute new panels every year as history rushes into the present.

For the October, 2006, opening, the "Faces of Fruitvale" exhibit, funded by the California Council for the Humanities, will be displayed on the footprint of the 1840 adobe, foreshadowing the future Urban Book-Museum without Walls.

Antonio Peralta with Mariá Dolores Archuleta and other family members on the porch of the 1840 adobe in the 1850s.



This is the footprint of the second, and larger, Peralta adobe, built in 1840. María Antonia Galindo, Antonio's first wife, gave birth to her last two children here. In all she gave birth to eleven children in fifteen years, nine born in the 1821 adobe, six of them surviving infancy. She herself died in 1850, while living here. Her grave is in Fremont, in the churchyard at Mission San José. Antonio Peralta married María Dolores Archuleta in 1852. They had three children in this house before she died, still young, in June, 1868.

Although 'adobe' makes us think of Spanish California, the Peraltas' 1840 adobe house lasted long past the U.S. annexation of Alta California in 1848, the Gold Rush in 1949 and statehood in 1851. The adobe houses stood during the myriad sales of the Peralta acreage; the rancho shrank through the shady dealings of Horace Carpentier and other speculators as part of their plan to develop a town called Oakland. The Peralta adobes stood amidst the shacks and tents of the squatters, who saw themselves as homesteaders with rights to what they saw as empty land.

Then in October of 1868, a major earthquake struck the Hayward fault. The larger 1840 adobe and the massive wall with its 22 alcoves that encircled the compound gave way. The older, smaller 1821 adobe withstood the event, with some damage. The family repaired it and lived there for two years, until a new house, built in a new style, was ready. The adobe bricks from the fallen structures must have gradually dissolved in the rain, becoming part of the soil from which they were formed.

1870 ANTONIO PERALTA HOUSE

LOOKING FORWARD, LOOKING BACKWARD

10

Antonio Peralta lived here as a widower with his adult daughters for nine years before he died in 1879.

Henry Z. Jones bought the property and its surrounding 23 acres from his daughter, Inés Peralta, in 1897. The house did not fit on the grid of new small lots Jones drew up so he moved it about 100 feet to its current location—imagine this feat in 1897!

Through the twentieth century, the house stood on the corner of Paxton and 34th Avenue, its older stories forgotten, to be replaced by new stories, new arrivals.

For Bay Area Native Americans, the period after the Gold Rush (1850 to 1900) presented major challenges. Although life under Spanish and later Mexican authorities was always a hard life and often humiliating, American rule proved to be often even more dehumanizing and lethal for native peoples.

Prior to the Gold Rush, Alta California had been a relatively isolated region. Spanish and Mexican authorities mainly controlled Alta California's coastal territories (hence the Peralta adobes being located within a half hour's walk—or a few minutes horse ride—to the bay). The thirst for gold brought with it a population explosion, and this flood of newcomers showed no compunctions in eliminating Native Americans and taking over their lands.

Where the Mission Fathers saw Native Americans as “neophytes,” and the new Mexican government saw Native Americans as potential citizens, most U.S. settlers simply saw Native Americans as in the way of progress. Among the new laws directly affecting Native Americans were those barring them from state citizenship and denying their testimony in court. Other laws affecting Native Americans were the new property taxes and land management acts.

Although very few Native Americans held Spanish or Mexican titles to land, a great many Native Americans worked as ranch hands and house servants for those who did. These property taxes, in conjunction with the mounting legal fees associated with keeping squatters and land speculators at bay, pushed most of the Spanish speakers off their land, leaving the Native Americans homeless, jobless, and at the mercy of the newcomers. Although Bay Area Native Americans strove to resist and regroup—and the presence of contemporary Ohlone people is evidence of that struggle—the demographic and legislative changes that characterize the American period had a hugely negative impact on the life chances of all Native Peoples of California.

The Peralta House, so different from the adobes, heralded a new era. But did the dream of that new era come true for the Peraltas? What were their hopes when they lived here? What were their lives like? What language, perhaps now no longer spoken around them, did they speak? What had happened to the Native American workers on the rancho?

Native Americans practiced effective and elegant forms of cultivation which you can learn more about in the published guide to the Ring of Native Plants.

Spanish-speaking priests and settlers introduced foods of Europe and Central America such as grapes, almonds, walnuts, oranges, lemons, tomatoes and peppers to Alta California for the first time.

The Peraltas raised food around their settlement from the beginning and later farmed extensively to supply cabbages, potatoes, pumpkins and onions to the trading ships from England and the East Coast of the United States during the hide and tallow trade.

Now, farming traditions from all over the world are practiced at the site.

Four years ago the Lao Family Center approached Friends of Peralta Hacienda and asked if there was space for a garden for the Mien community.

The Mien elders have been farming here ever since.

This ancient farming people had been thrust across the world from the highlands of Laos in the aftermath of decades of war in Southeast Asia involving the US and other superpowers.

Thanks to funding from the California Council for the Humanities, the Haas Foundation, the Association of California Traditional Arts and the Oakland Cultural Funding Program, Friends of Peralta Hacienda is collecting their stories, preparing an exhibit, and encouraging and preserving the traditional Mien arts of gardening and cooking.

Local youth have also started a garden, mentored by the Mien, an activity that forms part of Peralta Hacienda's arts and cultural programs. An exhibit in the Peralta House kitchen will be complete soon showing the encounter of the Mien and local youth, highlighting the gardens and the foods they cook and share at bi-monthly community banquets.



Peralta Creek, flowing for millennia, witness to all that has gone on here!

—Jorgen Blomberg, landscape architect, at planning meeting in 2001

The rains course down the coast range forming the East Bay watershed. The watershed has become precious to East Bay residents in recent years, though most of its streams may have vanished from sight under streets and into culverts. In the 1940s, before this section of Peralta Creek was culverted, it provided a swimming hole for neighborhood children, such as the three Miller children on Paxton Street, who told about swimming there while their father was serving in the armed forces during WWII. The two Miller sisters, now women in their sixties, were interviewed for the Faces of Fruitvale Community Heritage Project and told about their idyllic experiences in Peralta Creek. A century earlier, the creek flowed beside the Peralta's makeshift bullring that drew crowds of Californios. Bullfighting was banned shortly after the City of Oakland was founded in 1855. And before that, the creek in seasonal spate likely flowed by the fishing encampments of the Miwok and the Ohlone.

Did the creek always exist? Peralta Creek was conceived when the East Bay hills tilted upwards in the far reaches of geologic time, approximately 12 million years ago, and began to flow about a million years ago, draining out of the hills; water will always flow down to the Bay, and on to the sea that has made California, at the continent's edge, the gathering place for people of many cultures since the earliest times.



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Made possible through the generous support of the
National Endowment for the Humanities
National Park Service Challenge Cost Share Program
Oakland Cultural Funding Program
California Heritage Fund

A publication of Friends of Peralta Hacienda Historical Park, October 15, 2006
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