

Peralta Hacienda Audio Scripts

Stop	Speaker/title	NATIVE AMERICAN LAND LOSS ROOM	duration
100	<p>Traditional Ohlone Story</p> <p>written by and courtesy of Linda Yamane</p>	<p>Once a very long time ago, something happened to the world. The ocean rose up higher and higher, covering the land little by little, rising up and up until nearly everything was covered over with water. And Eagle, who was the captain back in those times, was all alone. He was flying for days and nights, seeing everything the same. Then in the distance he saw something that looked like a piece of land, and when he flew closer he found that it was the very top of a mountain. That mountain was so high it hadn't been covered over with water yet. Eagle flew there and landed and it felt good to rest after flying around for so long. Eagle had been flying, watching the ocean rising higher and higher and now he was resting alone on that mountain top. While he was there he began to sing, and as he sang he cried, seeing how the world had been destroyed.</p>	<p style="text-align: center;">2;14</p> <p>Actor: Tessa Koning Martinez</p>
101	<p>The Island of California</p> <p>from <u>Las Sergas de Esplandián</u>, a novel written in 1592, by Garci Ordoñez</p>	<p>Narrator: People think the name California came from a fantasy novel written in Spain five hundred years ago. This is how it begins.</p> <p>Know that on the right hand from the Indies exists an island called California very close to Earthly Paradise; and it was populated by black women, without any man</p>	<p style="text-align: center;">2:34</p> <p>Actor: Elizabeth Carter</p> <p>Narrator:</p>

	<p>Fifty years after the voyages of Columbus, when the the Americas were a “New World” to the inhabitants of Europe, Europeans had not sailed all the way up the east coast of Baja California, and thought California was an island.</p>	<p>existing there, because they lived in the way of the Amazons. They had beautiful and robust bodies, and were brave and very strong. Their island was the strongest of the World, with its cliffs and rocky shores. Their weapons were golden and so were the harnesses of the wild beasts that they were accustomed to domesticate and ride, because there was no other metal in the island than gold.</p> <p>In this island called California, with the great roughness of the land and the multitude of wild animals, are many griffins the like of which are not found in any other part of the world. In the season when the griffins give birth to their young, these women cover themselves with thick hides and go out to snare the little griffins, taking them to their caves where they raise them. And being quite a match for these griffins, they feed them the men taken as prisoners and the males to which they have given birth. All this is done with such skill that the griffins become thoroughly accustomed to them and do them no harm. Any male who comes to the island is killed and eaten by the griffins.</p> <p>Over this island of California rules a queen, Calafia, statuesque in proportions, more beautiful than all the rest, in the flower of her womanhood, eager to perform great deeds, valiant and spirited, and ambitious to excel</p>	<p>Holly Alonso</p> <p>Music:</p>
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		all those who have ruled before her.	
102	<p>“Patroness of the Indians of of this America”</p> <p>From the Juan Bautista de Anza expedition diary of Pedro Font, the expedition’s priest, 1775</p> <p>The Peraltas and others set off to California in this scene. The Catholic church blended Native beliefs and Catholicism in the Virgin of Guadalupe.</p>	<p>. . . The soldiers having passed review the day before, and everything being arranged for beginning the march to Monterey. . . I sang mass for the success of the journey in the presence of the people...After the gospel I made them a talk concerning the matter of the expedition, above all concerning the good example which they must set for the heathen, as a mark of Chrisitanity, without scandalizing them in any way.</p> <p>I told them that the principal patroness of all the expedition during the journey was the Most Holy Virgin, our Lady of Guadalupe, who was chosen with singular applause and affection by unanimous consent . . . even before speaking about it the commander and I had already decided that our patroness must be the sovereign Virgin Mary, Mother of God, under the title of Guadalupe, as mother and patroness which she is of the Indians and of this America. . . .</p>	<p>2:02</p> <p>Actor: Carlos Barón</p>
103	<p>Arriving in the East Bay for the first time in 1776.</p> <p>From the diary of</p>	<p>Narrator: The Peraltas walked here from Mexico on the Anza expedition to the presidio at Monterey. A few went on to explore the East Bay. Here is what they saw as they pass through what is now East Oakland, on a hill near where Mills College is today. Here are the words of</p>	<p>1:44</p> <p>Actor: Carlos Barón</p>

	<p>Pedro Font, the Anza expedition's priest</p>	<p>Pedro Font, the expedition's priest...</p> <p>Pedro Font: Monday April 1, 1776--all the country was very green and covered with flowers, with an abundance of lilies...we came to a stream with little water but with a very deep bed grown with cottonwoods, live oaks, laurels and other trees.</p> <p>We saw four bears on a slope which, according to all accounts, are very plentiful here, for we saw several Indians badly scarred by bites and scratches of these animals.</p> <p>We ascended a hill in a straight line with the mainland. The plain runs toward a very thick grove of oaks almost made into an island by two arms of the estuary. From there I mapped this grove and the two arms of the estuary on the back of this sheet....</p>	<p>Narrator: Sophia Leiby</p>
<p>104</p>	<p>A priest's perspective on early encounters with Native Americans, 1776</p>	<p>Narrator: Father Palóu lead the Peraltas and others to the San Francisco peninsula from Monterey to set up the mission and presidio in 1776...</p> <p>Father Palóu: In the last visits which they made in early December they began to disgrace themselves, now by thefts, now by firing an arrow close to the corporal of</p>	<p>1:15</p> <p>Actor: Darrold Ross</p> <p>Narrator:</p>

	<p>From a report by Father Palóu</p>	<p>the guard, and again by trying to kiss the wife of a soldier, as well as by threatening to fire an arrow at the converted Indian from the mission of Carmel....</p> <p>Narrator: Later in the month...</p> <p>Father Palou: The sergeant ordered the men to fire. They brought down one with a bullet and he fell dead in the water of the bay.</p> <p>The rest ran to take refuge among some isolated rocks not far away, where they continued to shoot their arrows. The sergeant fired at them and at one shot the bullet went through the leg of one of them and then pierced the rock, for they found the hole the next day, and signs that the Indians had taken out the bullet, doubtless to see what it was that had made such havoc among them.</p> <p>As soon as the Indians among the isolated rocks saw one of their number dead and the other so badly wounded, they asked for peace, making the gesture of throwing their bows and arrows on the ground.</p>	<p>Sophie Leiby</p>
<p>105</p>	<p>Diseases in the missions, 1786</p> <p>from the diaries of</p>	<p>Sore throats, catarrhs, pleurisies, and pneumonia, are the ordinary diseases of the winter season, They commonly degenerate into chronic disorders; and the Indians end their days shortly in tuberculosis.</p>	<p>48 sec</p> <p>Actor: Michael</p>

	<p>La Pérouse, a French sea captain</p>	<p>Fevers and dyspepsia, are chiefly remarkable in spring and autumn...The diseases most general in summer are fevers of various kinds, putrid, inflammatory, and bilious, together with the dysentery . . .The patient rarely has strength to resist them.</p>	<p>Brown</p>
<p>106</p>	<p>Peralta escorts prisoners in conflict over cows.</p> <p>from a military report by Perez Fernandez</p>	<p>Most traces of Peralta’s military career are in military reports written by Peralta and other Spanish soldiers, such as this one by Perez Fernandez:</p> <p>Perez Fernandez: Corporal Luís Peralta went in search of the pagan Indians whom the Revered Father Diego de Noboa had accused of taking cows... Because the Indian guides missed the road, they went past the village. When they turned back to it, they found it empty.</p> <p>After two days one of the Indians surrendered at the mission. He declared he and his relatives ate a dead bull which a bear had been feeding on.</p> <p>Father Noboa said that it was probably true, since the animal was one of the recently fixed yearling steers that had wandered off. So the pagan was found innocent. However, he was held in the stocks for ten days as punishment for failure to report the death of the steer.</p>	<p>2:23</p> <p>Actor: Holly Alonso</p>

		<p>At sunrise on the eleventh, Miguel Pacheco sent word that four Christian Indians had taken horses from the herd of the guard the night before, and went out to rob and kill cattle. The corporal confiscated the meat from the village and brought it to the Fathers. He placed the four Christians under detention. He immediately sent Corporal Peralta with a soldier to bring them to the presidio...</p> <p>Sergeant Pedro Amador arrived at the mission shortly before Peralta. He meant to go over to the pueblo to get pagans for work on the fort. On the twelfth he wrote me that the four Christian Indian prisoners had incriminated fifteen pagans in the cattle-killing affair. He awaited my directions to fall upon these pagans with his soldiers and some auxiliaries from the pueblo.</p> <p>Losing no time, I dispatched another man to tell him to go ahead, and when they are caught, to transfer them to Corporal Peralta along with the four Christians...</p> <p>He returned today, with twenty-two contract laborers. He told me that he had gone with fifteen men, troops and settlers, in search of the accused pagans. They found the village empty, but captured four of them in a nearby village.</p>	
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<p>107</p>	<p>Interrogation of Indian prisoners, word-for-word re-enactment</p> <p>from a military report, 1804 by</p> <p>Luís María Peralta</p> <p>Additional explanatory narration by</p> <p>Holly Alonso, from Randall Millken.</p>	<p>Narrator: In the missions, some Native Americans were consistently opposed to the Spanish authorities, others consistently identified with the missionaries, and still others wavered.</p> <p>A chain of events unfolded over two years, starting in 1804. First, workers at Mission San José plotted an uprising. Then in the spring, some unconverted Native Americans killed a San Jose mission worker named Jorge, probably in retaliation for leading a posse to catch runaways.</p> <p>Rumors of rebellion began to spread at Mission San Jose, and in June a group mission workers tried to organize a revolt. Commander Arguello sent Sergeant Peralta to break up the plot.</p> <p>Luis Peralta: I, Sergeant Luis Peralta, found myself at the guard station of Mission San Jose on June 14, 1804, under orders of Captain José Arguello to investigate and apprehend the Indians who intended to kill the fathers and soldiers and to burn the mission, according to Don Gervasio Arguello, head of the guard. He got the information from the Indian Abundio, who named seventeen Christian Indians whom he said</p>	<p>4:32</p> <p>Narrator: Sophie Leiby</p> <p>Actors: Reg Clay, Durand Garcia, Ogie Zulueta, Richard Talavera, Darrold Ross</p>
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		<p>wanted to commit this offense. With this motive he imprisoned all except four, who were in the mountains cutting wood. While waiting for the soldiers to arrest those four Indians, I began to take the statements of those already imprisoned. Through an interpreter that I requested from the Fathers, and in the presence of two soldiers, I ordered the prisoners called forward.</p> <p>I asked Crico what motives he had for wanting to kill the Fathers and the soldiers and burn the houses.</p> <p>Crico: I never considered it. . .</p> <p>I ordered Leon called and I questioned him through an interpreter as I did the other man.</p> <p>Leon: I had not attempted anything. Proceso, Jose Manuel, Melchor and Salvador had asked me to join . .</p> <p>.</p> <p>Had you invited other Christians or pagans to join?</p> <p>Leon: No, I only told four members of my own family about it, because I had no desire to help. .</p> <p>Declaration of Primerio . . .</p>	
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		<p>Luis Peralta: Did you invite any others into the plot?</p> <p>Ujencio: No.</p> <p>Luis Peralta: Did you know some Indians from outside were coming to help the Indians here?</p> <p>Ujencio: No.</p> <p>Luis Peralta: José Manuel, what are your motives for wanting to murder the Fathers and soldiers and burn down the mission? Who suggested this, and what person or persons recruited you?</p> <p>José Manuel: I have no motive. Donato, Constantino and Bernardo invited me to join, but I did not want to join, nor did I recruit others.</p> <p>Luis Peralta: Declaration of Melchor.</p> <p>Melchor: I am not guilty, I did not even consider doing anything, nor did I recruit anyone else, I didn't know anything . . .</p> <p>Luis Peralta: Declaration of Salvador. . . .</p> <p>Salvador: I entered no scheme, but only heard Constatino, Bernardo, and Donato saying they wanted to burn the houses of the Fathers and the troops because they punished them so much.</p>	
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		<p>Luis Peralta: Through other investigations and inquiries which I made I absolutely verified that the principal ringleaders of the scheme were José Manuel, Proceso, Melchor, and Salvador. The rest, on the other hand, carry no great guilt. I followed the instructions to punish the minor culprits with nine days of whippings in front of the assembled Indians, and release them well admonished to the reverend Fathers of the mission.</p> <p>Each day that I did this I warned all the Indians that they were to be good Christians. I made them understand that the Fathers and soldiers were there for their own good. . . . After instructing the Indian population to remain in peace and not to cause any trouble, I decided to return to my presidio, bringing as prisoners José Manuel, Proceso, Melchor, and Salvador as the principal ringleaders. Apart from them, I imprisoned León (although I could not prove him guilty of anything more than being invited to join, he is esteemed among his relatives and has a lot of influence) in order to keep things under some manner of control.</p> <p>And therefore I sign this with the two witnesses at said mission on June 21, 1804</p> <p style="text-align: right;">Luís Peralta</p>	
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<p>108</p>	<p>End of the Ohlone villages in the East Bay; Luís Peralta's role.</p> <p>from a military report, 1804 by</p> <p>Antonio María Arguello</p> <p>By 1804-1805 the Ohlone villages in the East Bay had been eliminated.</p> <p>Additional explanatory narration by</p> <p>Holly Alonso, from Randall Millken.</p>	<p>Narrator: By summer 1804, Jorge's killers had still not been captured. In the continuing turmoil, a wave of people fled the missions. The Spanish military planned to raid the East Bay villages where the the runaways and the accused criminals were hiding</p> <p>Peralta lead two expeditions in quick succession. The first was to a Chupcan village where Concord is today, where they knew people were hiding. The Peralta forces pinned the people of the village down from the landward side.</p> <p>But the villagers slipped out of their village in tule boats during the night, and probably crossed Suisun Bay to hide with relatives on the other side of the water.</p> <p>The members of the Peralta party, who did not have guides familiar with the Chupcans' boating skills, were surprised to find the village empty the following morning. Antonio María Arguello reported:</p> <p>Antonio María Arguello: The second expedition made by Sergeant Peralta in pursuit of the pagan Indians who killed the Christian Jorge did not succeed in capturing them. They did succeed in seizing eleven Christians of Mission San Jose and Mission San Francisco. After giving over the women and children to</p>	<p>3:41</p> <p>Narrator: Sophia Leiby</p> <p>Actor: Durand García</p>
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		<p>the Fathers, they arrived at the Presidio with thirty-two troublemakers.</p> <p>Narrator: By the winter of 1805, many tribes on the very eastern edge of the East Bay, in the hill country overlooking the San Joaquin Valley, were ready to move to the missions.</p> <p>While Peralta was out in the hill country in October, about half of the Ssaoam tribe in the Livermore Valley were baptized at Mission San Jose, and the remainder were baptized there within a few months. The luecha people were not ready to give in to the Spaniards yet.</p> <p>They attacked a Mission San Jose party and wounded Father Cueva and killed the mission Indian overseer and three converted mission workers. This was the <u>first time</u> Native converts were killed by tribal people.</p> <p>Luis Peralta led a punitive force of eighteen soldiers and fifteen townspeople out of the pueblo of San Jose for the lands of the luecha on January 20, 1805. Two days later, he wrote</p> <p>Luís María Peralta: I arrived at the point where the criminals had committed the crime. We did not find a single soul. We looked for the bodies, finding only that</p>	
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		<p>of the overseer buried in a gully. Due to the recent rains, it was impossible to find the trail the Indians had used when they fled.</p> <p>We went on into the mountains. We came upon and seized two unconverted Indians. From them we verified the location of the village.</p> <p>On the twenty-third in the afternoon we left for the village the pagans told us about. We came upon it and came charging in with swords drawn. As we came upon them they were taking up their weapons. They began to fire. We struck them down, and five of the delinquents were killed.</p> <p>The rest, with their women, fired at us from some ravines, one group from a nearby grove of trees.</p> <p>Presently everyone charged the grove returning their fire, because they had fired, thus killing five of the criminals, including two captains and a little girl struck by accident.</p> <p>The grove was searched. Twenty-five head, among them children and adults, all women, were brought out. We also caught four adult males, two of them wounded. We believed that some men suffering from gunshot wounds remained in the grove. After sunset our party retired to where we had left the horses,</p>	
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		<p>bringing the prisoners with us.</p> <p>On the twenty-fourth we returned to the grove to see what we could find...We recovered the body of the overseer...</p> <p>On the twenty-seventh we freed one of the Indian men who had proved himself innocent.</p> <p>Luís Peralta lead another expedition into Ohlone territory a few weeks later, in mid-February. When runaways in surrounding hill villages heard that Peralta was coming to hunt them down again, most of them came down out of the mountains spontaneously before he could attack, giving themselves up to go the mission. Peralta's commander, Arguello:</p> <p>Antonio María Arguello: I ordered Sergeant Luis Peralta to return with another expedition into the mountains where the Indians were who had gone against Father Cueva. The expedition turned out well, in that before they even reached the mountains most of the runaways gave themselves up ...</p> <p>Peralta returned on the twenty-second, bringing two Christians who had been involved in the crime. They have been imprisoned along with the four pagans.</p> <p>I recommend that the Christians be exiled to some distant presidio for a few years.</p>	
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<p>109</p>	<p>Spanish livestock transform the land; other ecological effects.</p> <p>from the <i>testimonio</i> by</p> <p>Mariano Vallejo, <i>californio</i> soldier and writer, after whom the town of Vallejo is named.</p> <p>Narration from an essay written for this project on ecological change in the East Bay by</p> <p>Dr. Richard Orsi</p>	<p>Mariano Vallejo: In 1806 there were so many horses in the valleys around San Jose that seven or eight thousand were killed. Nearly as many were driven into the sea at Monterey in 1810.</p> <p>Narrator: By the early 1800s, feral herds of horses and cows grazed in the East Bay and interior valleys. Settlers slaughtered thousands to thin them out and avoid overgrazing.</p> <p>These herds devoured native grasses. They disturbed the soil and tore up roots with their big, flat, heavy hooves. Wherever the cattle grazed, topsoil eroded, less rain soaked into the ground. As the rainwater ran off more quickly, creeks flowed faster and dug deeper. Ground-water tables fell, and the soil dried out, stressing native plants and paving the way for species brought in by the Spanish.</p> <p>Grizzly bears multiplied in the East Bay, because the local peoples no longer hunted them.</p> <p>90% of the original human population of the Bay Area had died out over the four decades since the Spanish arrived. Crops and new species of grasses brought in by the Spanish had taken over much of the Bay Area, driving out native grasses and wildflowers. By 1800</p>	<p>2:37</p> <p>Actor: Durand García</p> <p>Narrator: Sophia Leiby</p>
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		<p>the colors of the seasons themselves had changed: the year-round green of California native perennial bunch grasses had been replaced by the green-gold, green-gold fluctuations of the California seasons we know today, characteristic of the new species of annual grasses brought by the Spanish.</p> <p>Spanish agriculture and settlements drastically altered the local environment. The slow modifications of plant and animal life of the Ohlone had been replaced by the rapid and more radical transformations caused by the economies and ways of life this first in a chain of new cultures, which continued to arrive and change the land in the Mexican era, through the Gold Rush, and into the present.</p>	
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<p>110</p>	<p>Ignacio, Vicente and Domingo, with their father, mark out the boundaries of the land grant.</p> <p>Dialogue uses the exact words given as testimony in the 1850s in a court case about the ownership of the land.</p>	<p>Luís Peralta and his sons—17 -year old Antonio along with Ignacio, Vicente and Domingo—rode out to mark the boundaries of their 45,000 acre land grant in 1818. Domingo Peralta...</p> <p>Domingo Peralta: On August 14, 1820, I was in the pueblo of San José. On the 15th we went to Mission San José where Lieutenant Martínez got the priests' OK for the land. Very early on the 16th we left the Mission. We arrived at San Leandro Creek and got off our horses. Martínez took out the papers and began to read.</p> <p>Ignacio Martínez: By virtue of the authority on me conferred, and in the name of our Catholic Monarch Señor Don Ferdinand the 7th, whom God preserve, I put in Luís Peralta possession of the land. . .</p> <p>Domingo Peralta: He ordered some dirt to be brought and he threw it towards the four winds, and ordered the soldiers who came as witnesses to fire their muskets.</p> <p>Ignacio Martinez:Sergeant, how far north do you want the border of your land to be?</p>	<p>3:06</p> <p>Narrator: Sophia Leiby</p> <p>Actors: Aaron Wilton, Durand García, Reg Clay,</p>
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		<p>Luís Peralta: Let's go forward.</p> <p>Domingo Peralta: We went north. When we arrived at the brook at the little hill,</p> <p>Narrator: that's El Cerrito</p> <p>Luís Peralta: I want the boundary here.</p> <p>Domingo Peralta: We sat down to eat at the small willow grove beside the fresh water near the inlet, but we did not eat there on account of the mosquitoes.</p> <p>Luís Peralta: Let's go up to another spring where there is wind and it is cooler and there are no mosquitoes.</p> <p>Domingo Peralta: We all went following the creek all the way 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: I knew Codornices Creek since 1818. On its banks I found a nest of quails' eggs, and we ate the eggs and called the creek Codornices Creek.</p>	
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		<p>Domingo: When we had eaten, the Lieutenant, turned towards a large rock at the foot of the hill and said to my father...</p> <p>Ignacio Martínez: Sergeant, that rock can serve as a marker.</p> <p>Luís Peralta: Yessir!</p> <p>Domingo: We then followed the stream towards the first summit of the first hill. There upon the lower summit the Lieutenant ordered a landmark placed in the cleft of a large rock; We made the landmark of stones brought from some distance off and of a different color from the large rock. They were placed in the cleft by my brother Antonio, with the Lieutenant helping us.</p> <p>Antonio Peralta: When we got through eating, we went to the hill, there we got off our horses and Martínez sent us to pick up stones different from the rock, and he picked them himself, and we put them on a rock that was open and put the stones right in it.</p> <p>Domingo: After this the Lieuenant and my father indicated the other landmarks for the boundaries of his land grant.</p>	
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		<p>Luís Peralta: I want to go to the summit of that high hill, where there is a gap, because I would like to use natural landmarks.</p> <p>Domingo: That gap is a pretty notch on the summit of the high hill</p> <p>Ignacio Martínez: That’s good.</p> <p>Domingo: We did not go up to the gap but saw it and pointed it out. Then we came down and went off towards the Mission San José.</p>	
<p>111</p>	<p>Native Americans taught to play Spanish music.</p> <p>from the mission records of Mission San Jose, by</p> <p>Narciso Durán, director of the mission.</p>	<p>In this mission they play 15 violins and 3 cellos, and the feasts of the Church are celebrated with a decency and a majesty superior to anything which the land seemed to promise...</p>	<p>1:46</p> <p>Actor: Durand García.</p> <p>Music: by Diego Ortiz, played by Jordi Savall, Hesperion XX</p>

112	Estanislao, Indian leader. Narriation by Holly Alonso, after Richard Orsi.	<p>The missions appointed Native American leaders as alcaldes to act as middlemen between the priests and the workers. In 1826, a Native American man called Estanislao was the alcalde at Mission San Jose. He had been taken from an inland Yokuts village sometime before 1820. Like all the mission workers, he had suffered captivity, had been subject to harsh discipline, and witnessed disease taking the lives of other Indians. As an alcalde, his duties included punishing other native workers.</p> <p>Native American workers were allowed to visit their former villages only once a year, under the watch of the alcalde. In 1827, Estanislao led 400 San Jose mission Indians from the mission into the San Joaquin Valley on one of the permitted yearly visits.</p> <p>But this time, Estanisalo urged them to stay in the valley and not return to their lives of servitude. Several hundred more joined them from Missions Santa Clara, San Juan Bautista and Santa Cruz under the leadership of Cipriano, another Indian leader, in the largest rebellion ever of Native California workers in the missions. They did not return.</p> <p>After several bungled attempts to retaliate and bring the</p>	2:25 Narrator: Sophia Leiby
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		<p>workers back, Spanish forces finally sent Mariano Vallejo with a force of 107 armed soldiers and 50 Indian auxiliaries against the valley rebel forces. They managed to stop the rebellion, but Estanislao escaped.</p> <p>He later returned to Mission San Jose where the priest Narciso Duran managed to secure a pardon for him from the governor. This courageous rebel leader died in a smallpox epidemic just a few years later, in the late 1830s.</p> <p>The Stanislaus River and County are named after him.</p>	
<p>113</p>	<p>Sebastián Peralta leads the slaughter of the Calaveras River.</p> <p>from a military report, late 1830's, by</p> <p>José Francisco Palomares</p>	<p>José Francisco Palomares: General Figueroa, observing that the wild Indians of the Sierra Nevada were making frequent raids on the ranchos of this jurisdiction, at San José and elsewhere ordered Sebastian Peralta, to assemble a force, and attack the Indians in their own villages. Peralta easily got together a group of 17 men, veterans of Indian campaigns, who were ready to fight against the enemies of property and who would not rest until they exterminated them. I, José Francisco Palomares, was among them.</p> <p>We arrived the village of Jose de Jesus, chief of the tribe on the Tuolumne River. He was a Christian Indian, but fled the missions...</p>	<p>6:53</p> <p>Actor: Carlos Barón.</p> <p>Music: Johannes Cornazano, Donde estas que no</p>

		<p>As soon as we arrived, Peralta gave the order to attack, but the people of the village fled without making the least resistance, perhaps because their chief was not there, or because they thought we had come in very large numbers.</p> <p>They left behind 24 horses which they had stolen.</p> <p>Peralta ordered us to continue the march,. . . We encountered all the Indians, assembled at a point called El Zanjon,. Immediately we attacked them on all sides, keeping up a fierce fire which caused them many casualties. As they all tried to flee at the same time, we could fire without fear of missing.</p> <p>Finally the chiefs, seeing that we were decimating their men, ordered a truce to be requested by means of an Indian who spoke Spanish. They promised that they all would surrender at discretion. Peralta instantly ordered the cease fire and commanded that we should surround the area so that the chiefs should not escape.</p> <p>At the same time we observed that the women, old men and children, came out of the river valley and made a circle, crossing their arms and lowering their eyes in subjection. Some of the women carried in their arms</p>	<p>te veo and Hayne van Ghizeg hem, Viv, via rey Ferrand o, Hesperi on XX, Jordi Savall.</p>
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		<p>dead or wounded infants and wept in such a manner that we could not help be moved to pity. Others, scarcely able to walk, still came forward pouring blood, but still with their children in their arms.</p> <p>By order of the commander we tied up the chieftain of these Indians called Cipriano, and fifteen of the worst offenders in the tribe, together with two Christians of San Jose who had taken refuge among them. the others were liberated with the promise of complete extermination if they again stole horses or murdered white men.</p> <p>About 30 remained as corpses in the slough, and because those who remained alive did not bother to bury the bodies they stayed there until they were reduced to bones and skulls. For this reason the place was called Calaveras. About 15 were wounded, of whom it is probable that some died. On our part we suffered no loss. It is certain that we caught them by surprise and that most of them were unarmed, for their bows and arrows had been left at their village.</p> <p>Peralta ordered that we escort the prisoners, shackled, to Mission San Jose. We left the village, putting the heathen Indians in front, tied up. During the night we reached the junction of the San Joaquin River and the</p>	
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		<p>Stanislaus and there halted. The Chief designated me to watch the captives, and since I was very sleepy and tired, I thought of a scheme to keep them secure and prevent their escape, even if I slept. . . I took my rope and went along tying up all the Indians one by one.</p> <p>Then I secured one end of the rope to one tree and the other end to another tree, in such a way that the Indians were strung like beads, one after the other. The prisoners were already well tied with their hands behind their backs and I had only to make a knot for each one with the cord which bound their hands,. The next day I found that their hands were badly inflamed perhaps due to the movements which they had made during the night in an attempt to relieve their cramped position.</p> <p>Peralta ordered me to conduct them into his presence. This I did. Then he ordered each one to be given a dozen hard lashes. He made them a long speech, warning them to stay quietly in their villages and not go out to steal horses if they did not wish the white men to exterminate them completely. Thereafter he ordered them to be liberated, with the exception of the two Christians whom we took to San Jose.</p> <p>When they had disappeared in the woods he arranged for us to return to the town. Two weeks afterward Chief</p>	
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		<p>Cipriano and all his tribe appeared at Mission San Jose in order to become Christians. A few days later they all received Christian names and from that time forth these Indians, who had been the scourge of the landowners, maintained themselves in peace. Such was the effect produced by the slaughter of the Calaveras River.</p>	
<p>114</p>	<p>Horse raid on the Peraltas, 1838</p> <p>From a military report by</p> <p>Ignacio Martinez</p>	<p>On the 15th of the past month I received word from the rancho San Pablo that two Indian cowboys had arrived at the house. They said that they had come to see a relative and had requested a pass that was not given them. They went off to the slaughter corral. The following day they had disappeared.</p> <p>About the same time Victor Castro came to see me personally, saying that one of the Indians working for him had told him that the two cowboys had told them that the purpose of their visit was to steal horses from the ranchos of San Pablo. Therefore I immediately arranged for my people to go out from the borders of my ranch which borders the Peralta rancho.</p> <p>I encountered three Indians on horseback at the Cañada de Bartolo. My men chased them and José managed to take away one of their horses; the others escaped. Vicente pursued one of them and drove him over the cliff at the Carquinez straits, forcing him into the water.</p>	<p>1:47</p> <p>Actor: Carlós Barón</p>

		<p>He shot at him with his pistol, the bullets striking near him and he went under. He thought he had wounded the Indian but the latter came up swimming for the other bank, laughing at him and making obscene gestures at him...</p> <p>Actually the previous day the 14th of August, the Indians had run off more than 100 animals from the Peraltas and the Mission of San José.</p>	
<p>115</p>	<p>Fire raid</p> <p>from an account by</p> <p>José Francisco Palomares:</p>	<p>The Indians of the tribe Atalanes once fell upon the ranches near the town of San Jose, carrying off a great number of stolen horses and fleeing in haste to their native haunts. This having been observed by the Alcalde who was then Ignacio Peralta, he had me brought before him. He ordered me to take nine men, whom he selected, and chase the Indians to their hiding places and authorized me to exterminate them wherever I encountered them. . . .We went all night following the trail of the enemy. We continued the next day and night until midnight at which hour we were advised by our scouts that we had reached the sweat house of the Indians and that apparently all were asleep.</p> <p>I immediately arranged that, with the greatest silence, the sweat house should be surrounded. I also ordered</p>	<p>4:32</p> <p>Actor: Carlós Barón</p>

		<p>that no one should move before daylight for it did not seem to me advisable to attack in the dark an enemy who was so well fortified. The Indians perhaps heard us for we heard a voice inside which probably was the chief, saying in the Atalan language: “No one go out, for here we all have to die.” For the space of an hour or more we did not again hear the least noise in the sweat house. Then a soldier called Francisco Rochin, who perhaps had grown irritated at having nothing to do, came to me saying that he would undertake to set fire to the sweat house if he were given permission. I reflected on this, and on considering the orders I carried from the alcalde and that a fire might force the Indians to come out and face us openly, I decided to give Rochin permission, and did so. The latter went off, apparently very happy, and taking a brand from a nearby fire, went to look for a favorable part of the sweat house. Removing with great care the earthen roof with which it was covered, he set fire to the dry branches which were underneath. The latter immediately burst into a great blaze which illuminated the entire countryside and by the light of which we could see everything inside.</p> <p>Men, women and children were there in confusion, watching with wide-open eyes the progress of the devouring element. Every instant the narrow entrance was opened wider by the flames and new and terrible</p>	
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		<p>scenes were presented to our view. From one moment to the next one heard more and more cries of terror and screams of pain. We thought that the Indians, driven by fire, would finally come out. But we were wrong, for we soon perceived that the sweat house was burning on all sides, for the bravest of them were spreading the fire inside by their own hands, using the blazing sticks which fell to the ground. Finally the roof of the sweat house crashed in with a great noise, and I, seeing that there was no more to be done there, gave the order to march.</p> <p>Previously I had gathered up the stolen horses which were found in a big corral, near the site of the fire. We returned to the town without having discharged a single shot or having taken the guns from their cases. We admired the Indians greatly for having preferred being burned alive to surrendering to their enemies.</p> <p>I cannot state exactly the number of victims in this disaster, but I think it would be about 60, of both sexes and all ages. I do not know if any got away but it would have been very difficult to do so. When I related to the alcalde that I had taken 60 animals from the Atalanes and told the manner in which those in the sweathouse had died, he made no other comment than to order the</p>	
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		<p>horses to be returned to their owners</p> <p>Even with such a punishment this tribe did not cease doing damage, on the contrary they were afterward more vengeful and thieving until the Americans came and exterminated them as they did many others.</p>	
116	<p>Inside a Peralta adobe</p> <p>from Narrative of the United States Exploring Expedition during the Years 1838, - 1842 by</p> <p>Charles Wilkes, traveler from the U.S. Wilkes visited a Peralta adobe on the SF peninsula and described the interior.</p>	<p>Charles Wilkes:</p> <p>The door was suddenly opened by a little Indian girl, who ushered us into a large room, which from the tables, chairs, and closets with china, we found to be the salle a manger. Here we had a full view of the interior; and the light which was burning in the adjacent rooms, showed us the occupants fast asleep.</p> <p>The room was furnished differently from what we had been accustomed to, yet it was quite comfortable. The only piece of furniture that was not new to us was a highpost bedstead, evidently from our own country, though bedecked with old Spanish tapestry. Instead of drawers, there were huge trunks, that put to shame those of modern construction. These contained the household linen and the finery of the females of the family, and were raised from the floor, that a broom might be passed underneath them.</p> <p>Here and there on the walls hung a new made dress, of ample dimensions, and several Spanish sombreros,</p>	<p>2:47</p> <p>Actor: Wells Twombly</p>

		<p>those that were of more recent date hanging the highest; at least I judged them to be the best ones, from the careful manner in which they were covered up. There was no wash-stand, but a French ewer and basin of white and gold porcelain, were placed on a chair. A single looking glass was hung high over it, a figure of a patron saint occupying the larger part of the upper surface.</p> <p>Of chairs we had five, two with leather seats and high backs; the others were of home manufacture. A large grated window, well barred with iron, with the thick and massive walls of an adobe house, gave it the look of security for confinement within, or against attack from without. Half a dozen coloured prints of the saints, ten inches square, in black frames, graced the walls.</p> <p>Our beds, and everything connected with them, were comfortable; and the manner in which we had been provided for made the entertainment doubly welcome. We found in the morning that we had occupied the sleeping-room of the hostess and her daughters, and that they had given it up expressly to accommodate us.</p>	
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117	Sailing to the rancho from the diary of Gavrilovich Voznesenskii A Russian seaman describes the Antonio Peralta site in this rare early account.	The anchor was raised. We began silently to move off from shore...The night was lovely, high above, the full moon drifted across a dark-blue sky, transparent clouds rapidly scudded along and concealed the bright image of our fellow traveler in space, which wafted its brilliance towards us and engulfed us through the curtain. Both shores, equidistant from one another, were growing black. Lights in the casas of Yerba Buena gleamed like meteors. The ships standing at anchor in the bay seemed not so much huge giants but like toys. The moonlight struck their outspread sails...which reflected the light and sparkled. I went to the rancho of San Antonio, which lies about a mile from where our longboat had put in to shore. This country estate is much better built than the Rancho San Pablo; its site is more picturesque. Two shady streams, which flow from the mountains opposite and empty into a cove of the bay, impart much charm to the setting. Several casas are scattered along an uneven area with the house of the owner in the middle. From the outside this house was somewhat better than the others and inside was notable for the excellent order of the household.	2:00 Actor: Aaron Wilton
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<p>118</p>	<p>Acknowledgement of the past</p> <p>2009 interview with</p> <p>Ruth Villaseñor</p>	<p>Not transcribed, first line: There's obviously Ohlone people, some who feel differently than others....</p>	<p>32 sec</p> <p>Ruth Villaseñor</p>
<p>119</p>	<p>The Anza expedition's meaning</p> <p>2009 interview with</p> <p>Ruth Villaseñor and Ken Talken</p>	<p>Not transcribed, first line: Recently, when some events were taking place, I heard, I mean, I don't know if some of the people were of Spanish descent...</p>	<p>2:22</p> <p>Ruth Villaseñor and Ken Talken</p>
<p>120</p>	<p>Native relationship to natural world</p> <p>2009 interview with</p> <p>Ruth Villaseñor/ Ken Talken</p>	<p>Not transcribed, first line: While we're talking right now at this particular event, which is a de Anza event expedition event, there are so many feelings that come up...</p>	<p>37 sec</p> <p>Ruth Villaseñor and Ken Talken</p>

121	Relevance of this history to the present 2009 interview with Ken Talken and Ruth Villaseñor	Not transcribed, first line: I am so far removed from that era, you, I don't really identify with the Spanish...	40 sec Ken Talken and Ruth Villaseñor
122	Romanticization of Natives 2009 interview with Ruth Villaseñor	Not transcribed, first line: Even for me as a Native person it's funny because I feel that Natives get romanticized all the time...	22 sec Ruth Villaseñor
123	"There were no Indian men..." 2009 interview with Ruth Orta	Not transcribed, first line: My mother was an awesome lady, she never held bitterness or hatred towards her fellow man.	46 sec Ruth Orta