

P E R A L T A
HACIENDA HISTORICAL PARK

Landmarks Commission Presentation



Every Human Being Makes History



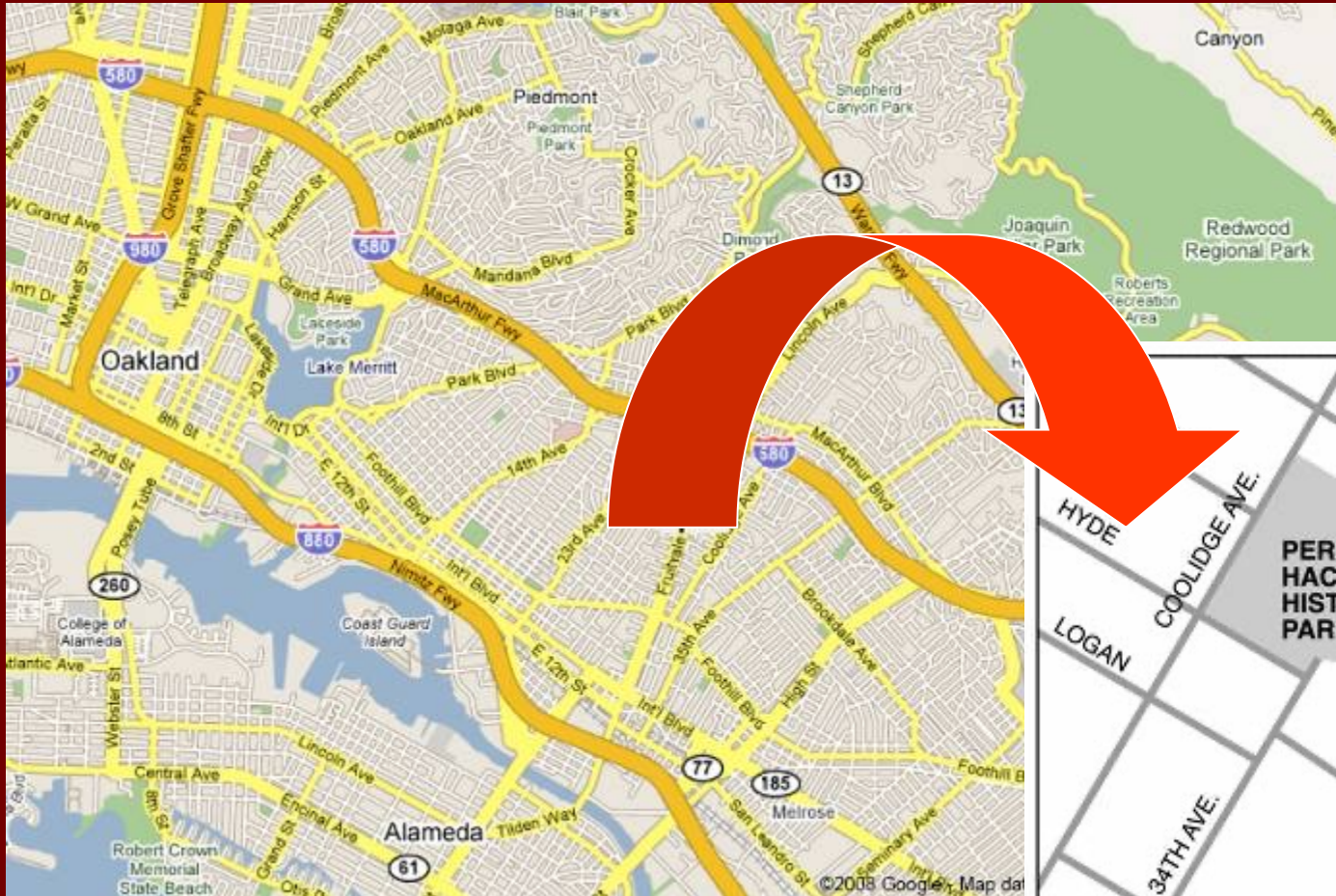
45,000 acres of East Bay land—*where 7 modern cities now stand*—were granted to the Peralta family in 1820.



8000 longhorns and 2000 horses
once roamed here.



Today in Oakland's Fruitvale. . .



. . . the rancho is remembered.

1870 Antonio Peralta House



- National Register of Historic Places
- On the San Juan Bautista de Anza National Trail
- State Landmark 925

1870 Antonio Peralta House restored to historic preservation specifications.



“What was it like back then?”



**Victorian furniture, lace curtain, chandeliers,
Peralta trunk from China, exquisite hinges on shutters...**



Peralta Hacienda Historical Park Master Plan

Community Use
and Stewardship

Art and
Historical
Interpretation



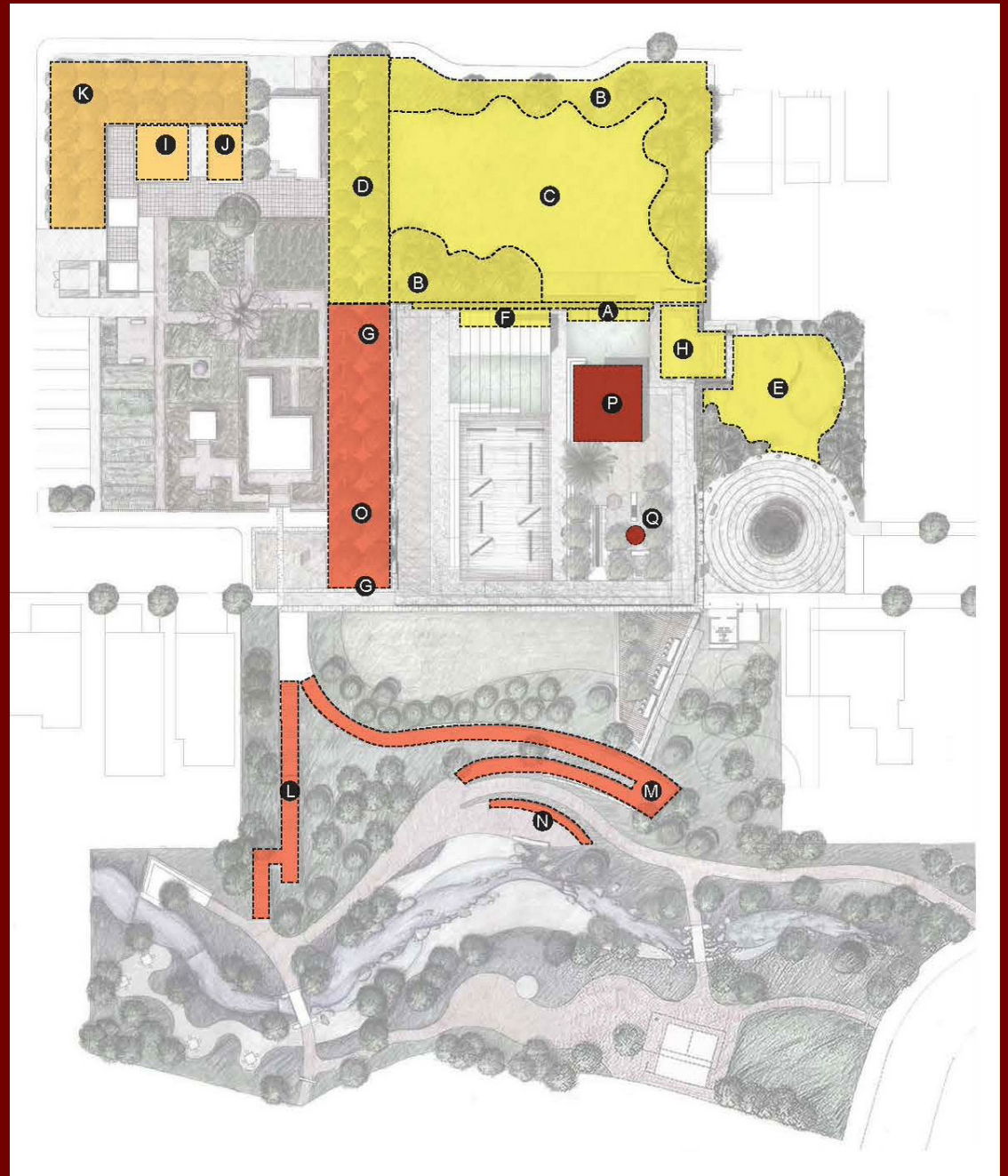
Phases
Built to
Date:

III-A

III-B

III-C

IV-A



Phase III-A Element



Main Walkway into Park from Coolidge Ave. lined with Pear Trees



Four Interpretive Panels are embedded along the Walkway

Phase III-A Element



Adobe Wall with
Interpretive Niches

Phase III-A Element



History Themed Playground

Phase III-A Element

ON OHLONE LAND

People entered this area more than 12,000 years ago and were among the first of a long migration of peoples and their cultures into the American continents.

About 2,500 years ago, a group now called the Ohlone settled in the Bay Area.

Whenever the Indians took a plant they fixed the earth up pretty afterwards . . . It was like giving her back something she gave to us.

Ramona Garibay, 2004
Ohlone, Pomo, Miwok and Yokuts descendant

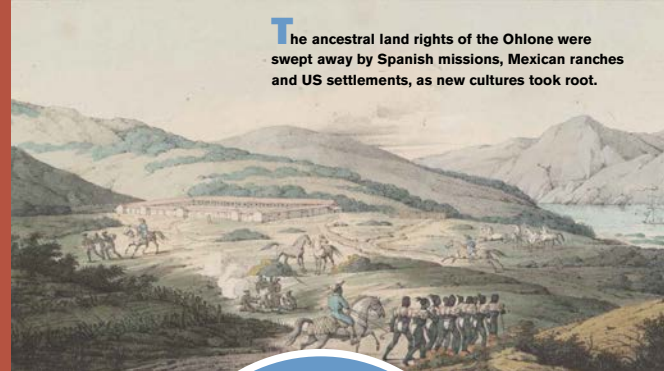
The Ohlone cared for their families and their needs for food, fuel, and shelter, changing the landscape over time while respecting the delicate balance of their natural environment.

The Ohlone burned fields so that plants they used for food could get more sunlight. They harvested seeds, leaves and roots of over 500 native plants.

They hunted deer and other animals for food. They also ate fish caught in the waterways of the area.



The ancestral land rights of the Ohlone were swept away by Spanish missions, Mexican ranches and US settlements, as new cultures took root.



In the early 1900s, Ohlone descendants were able to record how their ancestors used the native plants of the region. Ohlone people today are recovering this heritage.

Illustrations by Ukrainian artist Louis Choris, who came to California with a Russian exploring expedition in 1816. He created sensitive and significant images of the Ohlone people under Spanish and Mexican rule.



This special garden shows some of the native plants of the East Bay and tells how the Ohlone used them.

The signs in the Ring of Native Plants give the plant names in four languages.

in the Chochenyo or Rumsien branch of the Ohlone language group

in Spanish

in English

in Latin, for the plant's scientific name

SECCOCHI
LAUREL
BAY LAUREL
Lambdularia californica

Ohlone Indians made beacons with the branches of the Laurel and pointed them with the stems.
Los indios Ohlone construían las cenizas con las ramas del Laurel, y con los tallos hacia trébol para poner.



Los folletos traducidos al español sobre todos los señalamientos se encuentran en Peralta House 包含所有標誌在內的中文翻譯小冊子可於Peralta House取得。 Có các tập sách dịch sang tiếng Việt cho tất cả các bảng hiệu tại Peralta House.

Interpretive Signage

Phase III-B Element



Center for History and Community:
Multi-purpose program facility with public bathrooms

Phase III-B Elements



Decorative Gate commemorating
Fruitvale orchard era



Covered Walkway
around the Center
for History and
Community

Phase III-C Elements



ADA Ramp to
Peralta Creek
Nature Area

Outdoor Classroom

Phase IV-A Elements



Adobe Oven for
Community Feasts
and Celebrations



Pavilion on the Footprint of
1821 Peralta-Ohlone Adobe

Programs Developed during Construction Phases 2002-2021

Faces of Fruitvale: 55 photopanel of community stories covered the walls of the historic house when it opened to the public in 2001.

People would consider me a *pocha*, a person who learned English first and Spanish second. I don't use the correct terms and terminology in Spanish, so I am not fluent in Spanish. A lot of folks call it Spanglish . . . and that's what I am.



My grandparents crossed over into Del Rio, Texas, which is where my parents were born. My father, Federico Ravelo . . . ended up finding work as the shipyard as children.



When my mother came [to Oakland] . . . she had three children with her and a baby, and she could not speak very good English. She came on the train, and she was scared, and she made sure her children just held onto her shirt. She was carrying my brother, the baby, in her arms at all times. And when she made it . . . she was just crying. . .

Went door to us was a Miss Margaret Child . . . German descent . . . at one time the owner of most of the property in the Fruitvale District. I remember talking to her and being amazed. . . She described Fruitvale—all orchards at that time.



You could open up the front door of the house, and you know it was tomato season. You could smell the tomatoes from the Del Monte century. And I could picture my mother just preparing . . . excited because she was going to go to her job. . . My mother said, "The period of my job you like." And I said, "OK, I understand that."

. . . All La Costa . . . they were saying, "We're going to go protest at City Hall," and I thought, "For what?" Because of discrimination . . . they don't have Latino teachers. . . I was scared as hell, but my brother and sisters were there and we all locked arms. . . The activities in the school and reading books, I just made my mind expand, on my identity.

. . . Driving down Foothill Blvd, going by the courthouse and seeing the Black Panthers standing there with rifles—they were there to protest of the trial against Huey Newton, and all the other gang Black Panthers, and it was like, Look at that! Wow!

I came out of Stanford in 1984 and I said, I need to go back to Fruitvale and help my community . . . open doors for other people. . . Go on there, you have the degree. . .

CONNECT to HISTORY 12 15 20 25

public in 2001.

Seng Saelieu All I know is, my dad's side is Chinese, my mom's side is Mien. Originally, Mien is from China anyways. I don't know how they got together and stuff. Mien and Chinese? Hmm...they speak a whole different language. I hear Chinese in my house sometimes—when they want to say something which I don't understand. Mien and Chinese are so similar though. Some of words, what he say and what I say, they are the same.

Bao Cuung My mom's Chinese, my dad's Vietnamese. I don't know that much about the history of my family. My mom is Chinese, but was born in Vietnam. . . People have been asking me, why are you speaking Chinese and not Vietnamese? I don't know how to explain it to them. My parents say, you're Chinese. But when people ask, Where did you come from? I say Vietnam. Then how come you're Chinese? I have nothing to say, I'm just like, Uh. . .



BAO: My dad talks about history, but it's kind of boring, so I don't want to learn. I'm not really interested in history. It's just like the plays, and the samis, and why people get samis and stuff like that. I just don't want to.

SENG: Of course I would be interested in learning the history of this neighborhood.

BAO: Yeah, I mean, it's about an eighth of the place we live in, we should learn about it.



SENG: I think the Community Heritage Project is a neat thing, cause that's not even a museum even close by here, it would be just like to have a museum close by, in our own neighborhood, so come and visit everyday, or anytime you want.

BAO: I feel the same way too.

SENG: The education I'm getting is ok.

BAO: I don't think it's useful at all. Like, well, you're not going to use it in the future unless you want to be an architect, an engineer.

SENG: We fixed most of the problems in our high school already. In the last two years, I mean, when I came as a freshman, there was violence everywhere, graffiti everywhere, holes in the back of the fence, cars, people do this and that.

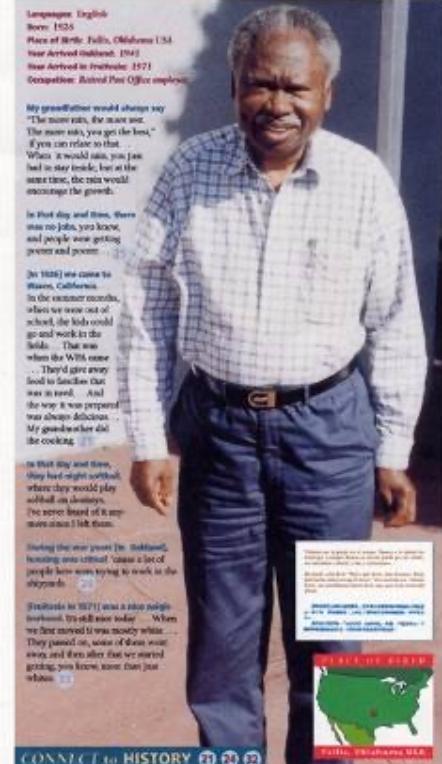
BAO: I don't think about the future that much, but yet I want to be a graphic designer, but I'm slowly working my way through. They took art classes out of the school.

SENG: Right now I'm just focusing on electronics, but there's something about volunteering. I like to volunteer a lot, more than I like to work for money.

CONNECT to HISTORY 20

We were in the farm in the country . . . We'd go to church on Sundays and we'd always go in the wagon—a horse pulling the wagon—with my grandfather and my grandmother and my two aunts, and my brother. . .

Wilbur Jordan



Language: English
Born: 1935
Place of Birth: Joliet, Illinois, U.S.A.
Year Arrived in Fruitvale: 1941
Year Arrived in Fruitvale: 1971
Occupation: District Post Office employee

My grandfather would always say "The more you, the more you. The more you, you get the best," if you can relate to that. When it would rain, you just had to stay inside, but at the same time, the rain would encourage the growth.

In that day and time, there was no jobs, you know, and people were getting poorer and poorer. . .

In 1938 we came to Fresno, California. In the summer months, when we were out of school, the kids would go and work in the fields. . . The way when the WPA came . . . They'd give away food to San Juan. Our was to be well. . . And the way it was prepared was always delicious. My grandfather did the cooking.

In that day and time, they had night work, where they would play softball on Saturdays. I've never heard of it any more since I left town.

During the war years [in Oakland], housing was tight, 'cause a lot of people here were trying to work in the city.

Fruitvale in SFU [was a nice neighborhood]. It's still nice today. . . When we first moved to it was mostly white. They passed on, some of them were getting, you know, some that just white.



CONNECT to HISTORY 21 22 25

What I Hear
I Keep:
Stories from
Oakland's
Griots

**. . . an art
installation
about Black
history**

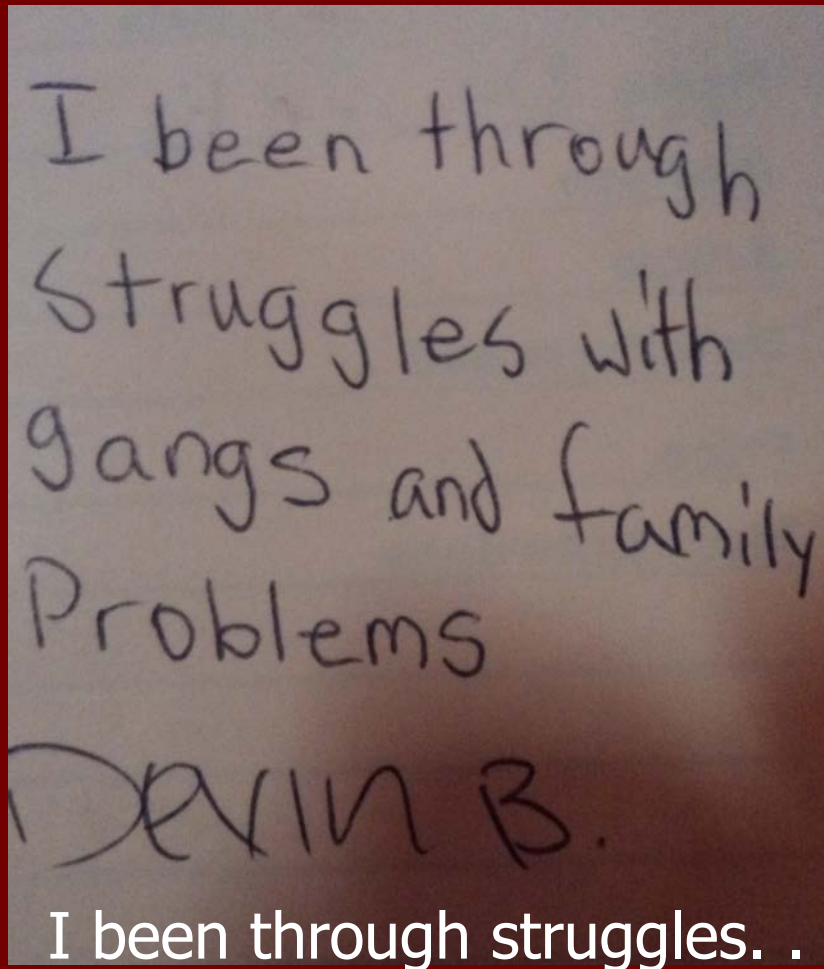


Neighbors built the art work

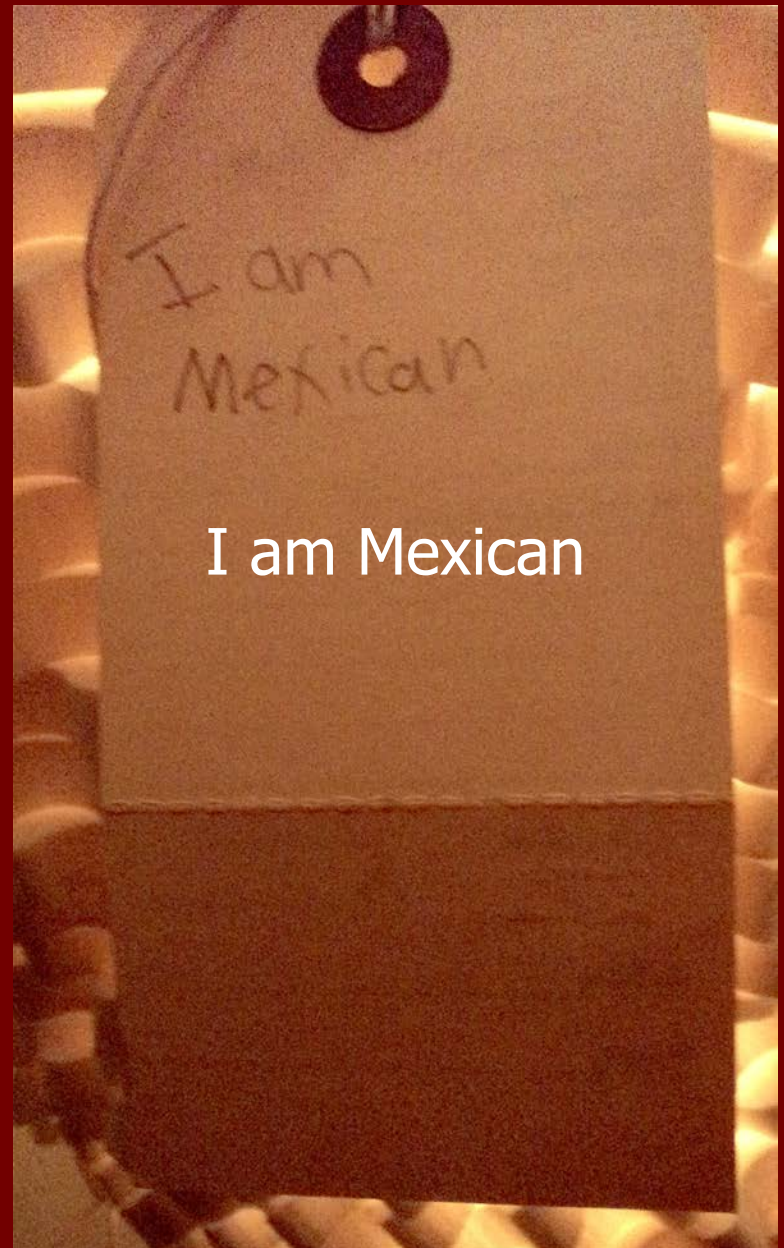


A horse is strong, beautiful, always moving from place to place, but is a beast of burden.

**1,000 people pinned
their messages on the
StoryHorse.**



I been through
Struggles with
gangs and family
Problems
DEVIN B.
I been through struggles. . .



Khmer New Year



Restoring traditions
lost in the war,
passing on traditions
to the new generation
in Oakland.



Undocumented Heart . .



coordinación con la política de "tolerancia cero" hacia inmigrantes indocumentados. H
cruza la frontera durante esta época.



2005 – 2008

Operation Streamline, Secure Fence, Secure Communities

Congress enacts new laws to fortify the U.S.-Mexico border to align with a "zero-tolerance" approach to undocumented immigration. **Hermelinda crosses the border at this time.**

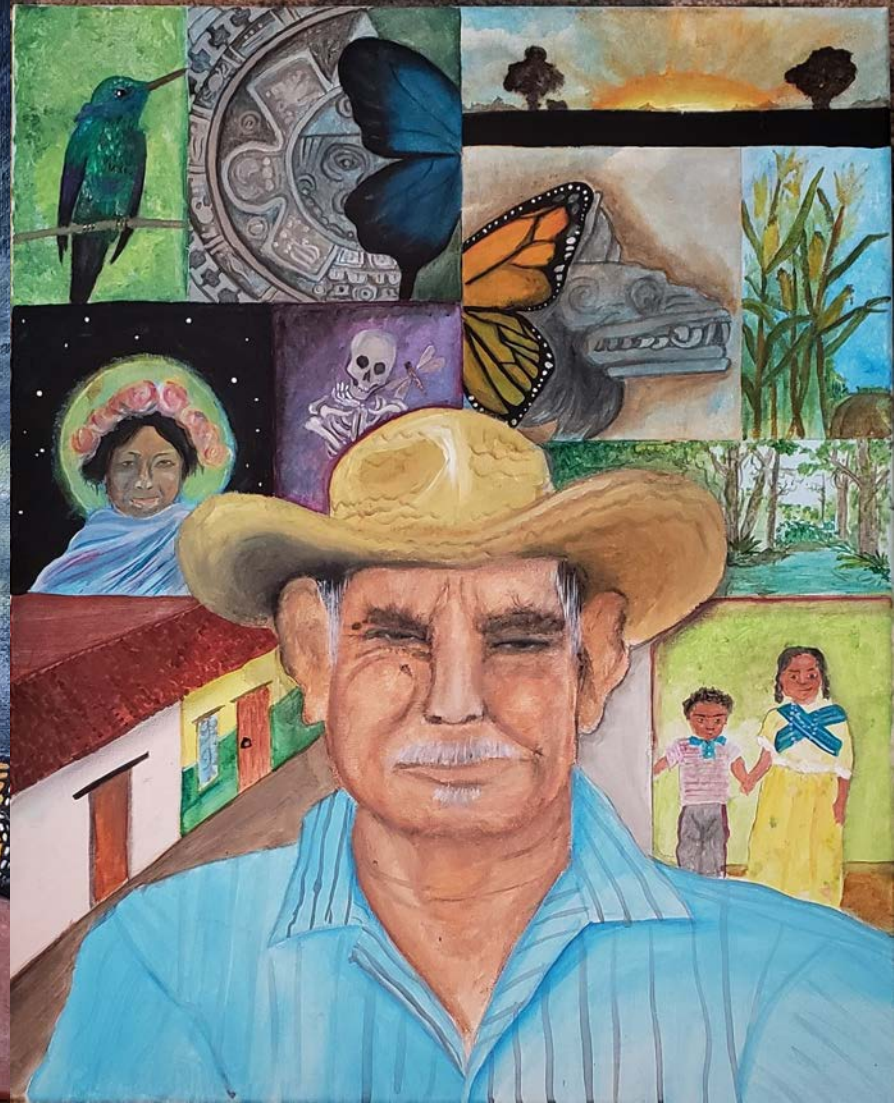
. . . began with art workshops for undocumented day laborers . . .



. . .held 4 community dialogues. . .



...became
an exhibit



and a street theater piece.



Guatemalan Festival: Marimba in Fruitvale



from Todos Santos, Cuchumatán



sharing dance
and music . . .



. . . from home



YOUTH PROGRAMS: CAMP ACE

learning in the Peralta Creek Nature Area in
year-round environmental programs



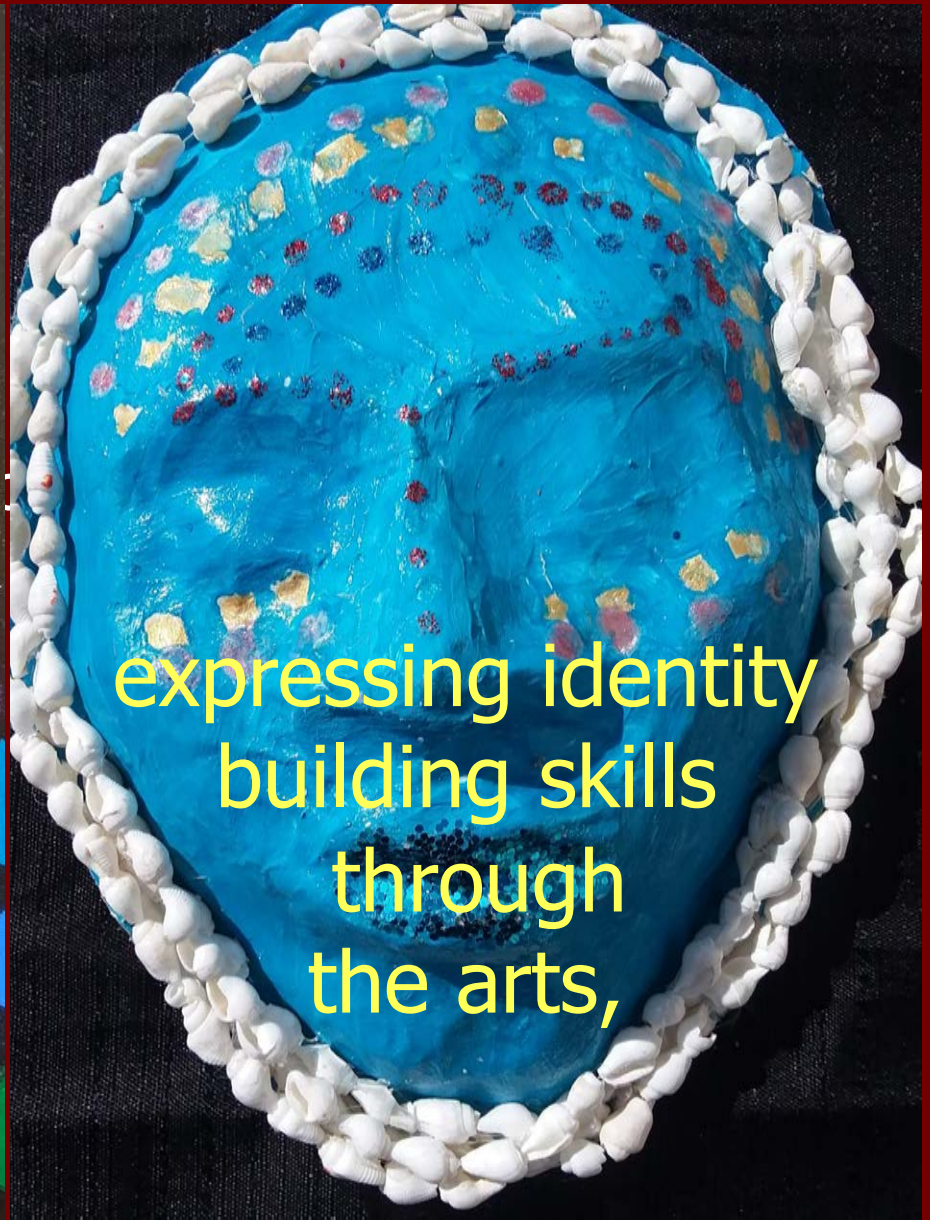
120 scholarships each year to CAMP ACE



CULTURAL EXCHANGE: Neighborhood elders teach Chinese calligraphy to youth.



Youth Making History Teen Program



expressing identity
building skills
through
the arts,

...and through public speaking:
Youth Docents relate their stories to history. . .



...everything from likening
the position of *Californio* women
to women in Nepal . . . to loving the hairstyles of the Ohlone.

speaking in the museum

**YMH
CIVIC
ENGAGEMENT**

– speaking at City Council



SCHOOL FIELD TRIPS

3rd and 4th grades

outdoors,
hands-on



toys, costumes, food



arts and crafts



On Ohlone Land: Native Presence



In the Native
Plant Garden

Every May Mexica dancers from all over the state celebrate the Mayan Dawn Ceremony in the Native Plant Garden.



Community Gardens: The Mien tell their stories and share their food.



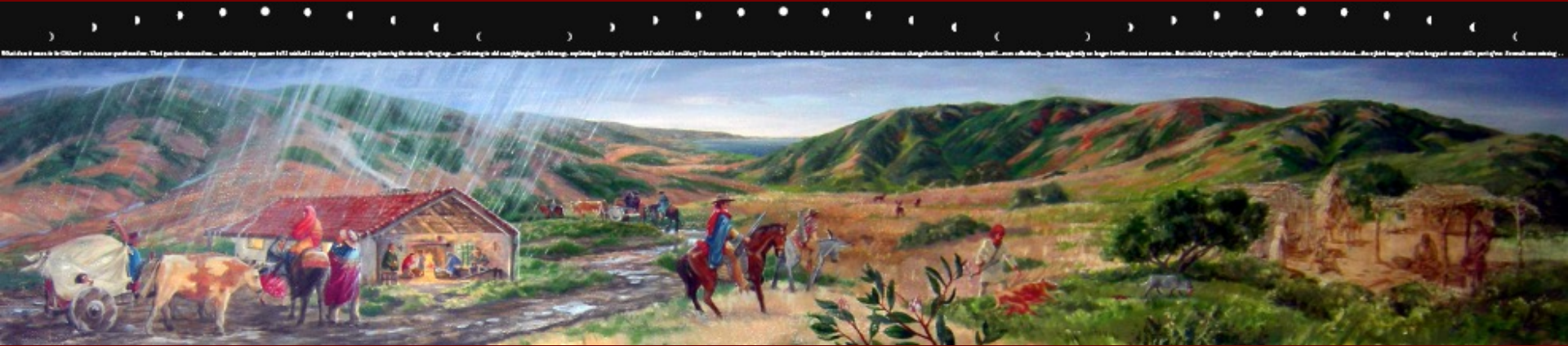


I had a terrible life.
It was hard,
and the reason
I am gardening,
is because I forget
some of the things
that happened.

Yen Kwen

A Year on Rancho San Antonio

Told in 4 Outdoor Murals

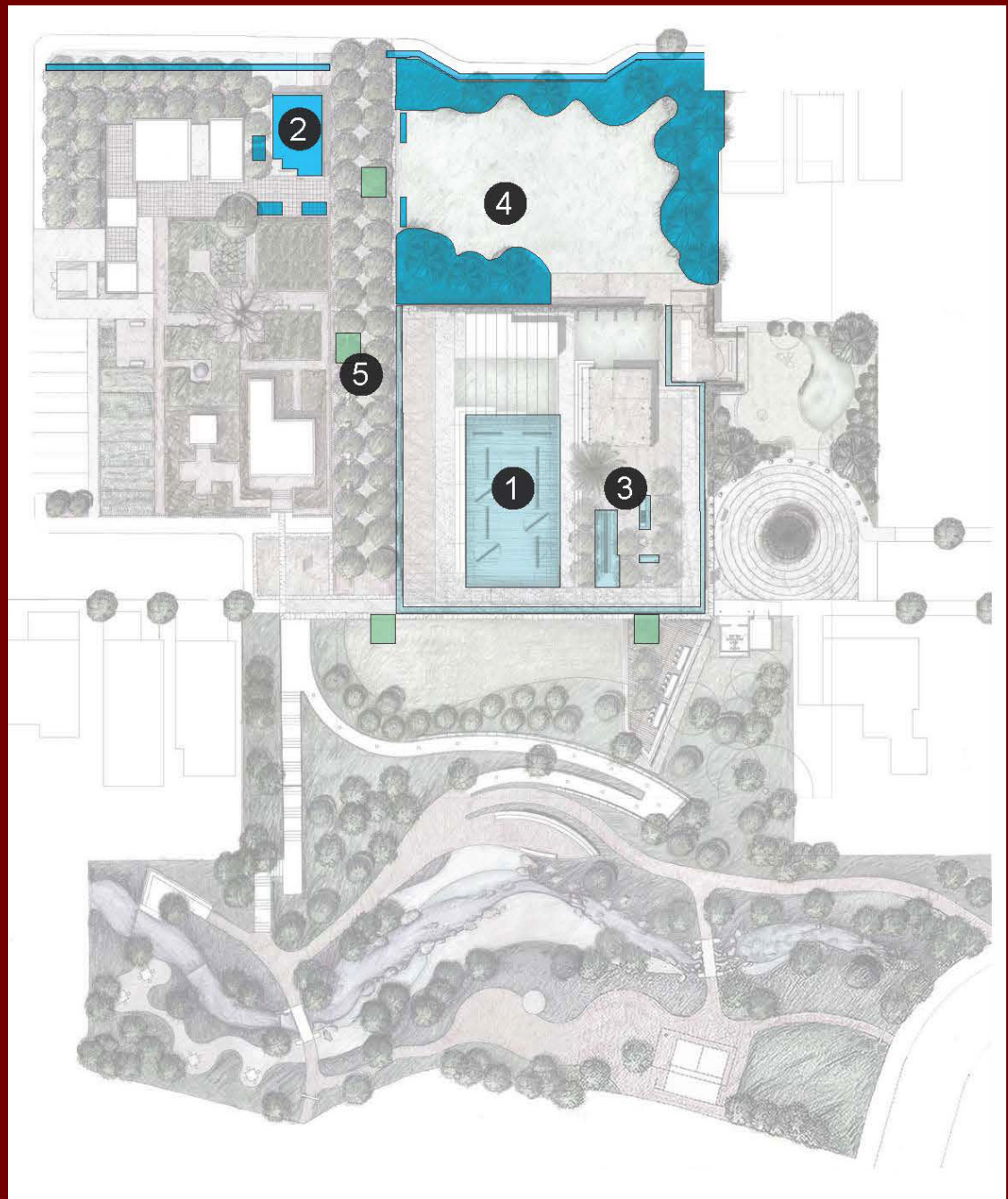


Land, Home, Work and Celebration



Proposition 68 Elements for Next Phase

1. Community Assembly Structure
2. Renovate Coolidge House into new Youth Activity Center
3. Food Event Area
4. Benches, Lighting, and Border for Lawn Area
5. Lighting throughout the park



Community Assembly Structure: Ramada and Gallery on Footprint of 1840 Adobe



Community Banquet Table



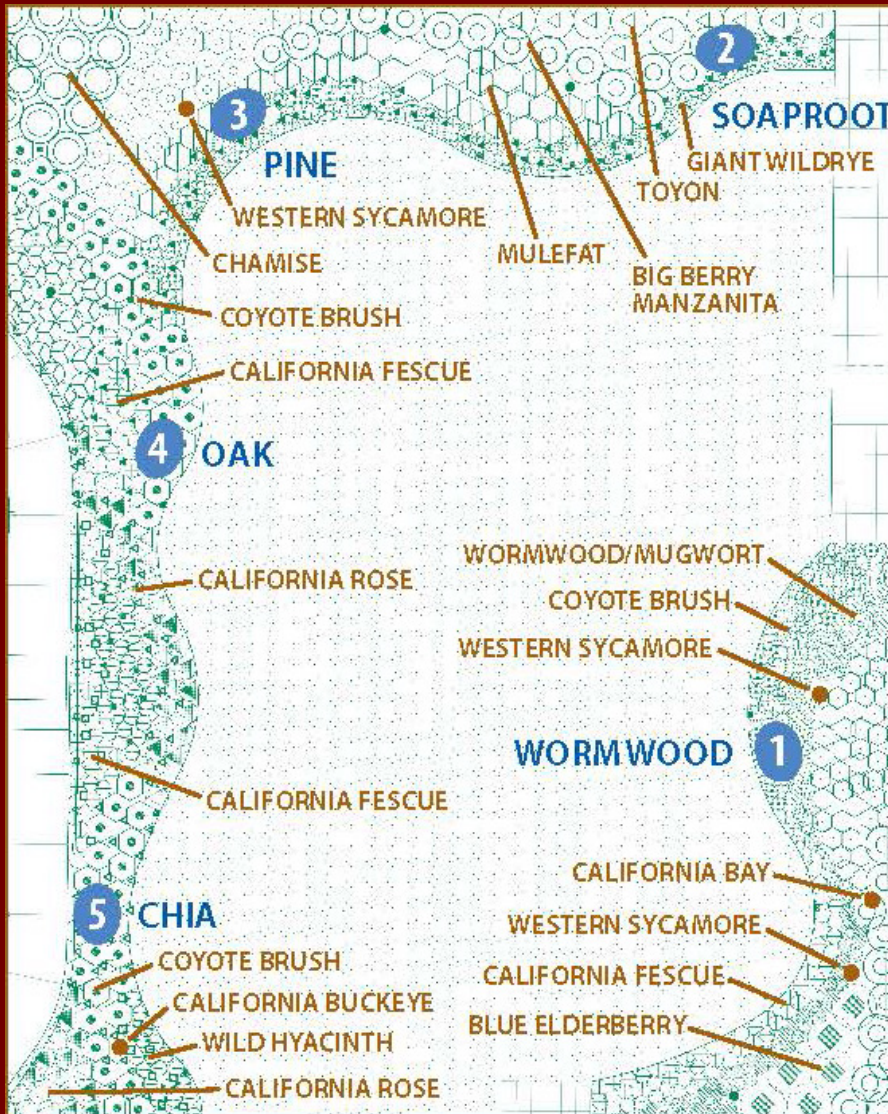
Renovation of Coolidge House to Youth Activity Center: Current Conditions



Renovation of Coolidge House to Youth Activity Center: Design Plans



Native Plant Garden



Refurbishing Educational Native Plant Garden with New Signage, Benches, Borders, and Lighting.

Future Phases

6. 3 Gardens:

A) Ethno-Botanical Garden; B) Community Garden; C) Butterfly Garden

7. Public Art in Niches and along allee

8. Audience Shade Structure

10. Renovated Stage

7. Public Art:

C) At ADA ramp down to creek

9. Potting Shed

11. Restroom

12. Playground Improvements

13. Park Gateway

15. Ecological Interpretation of Creek Area

16. Surface in front of outdoor seating

17. Structure Existing Restroom, New Storage, New Teacher's Room

18. Native American Display

19. Native California Gardens

20. Water-Meditation Area

21. Picnic Area at Peralta Creek

22. Street Planting and other streetscape improvements

23. Creek Overlook Platform

