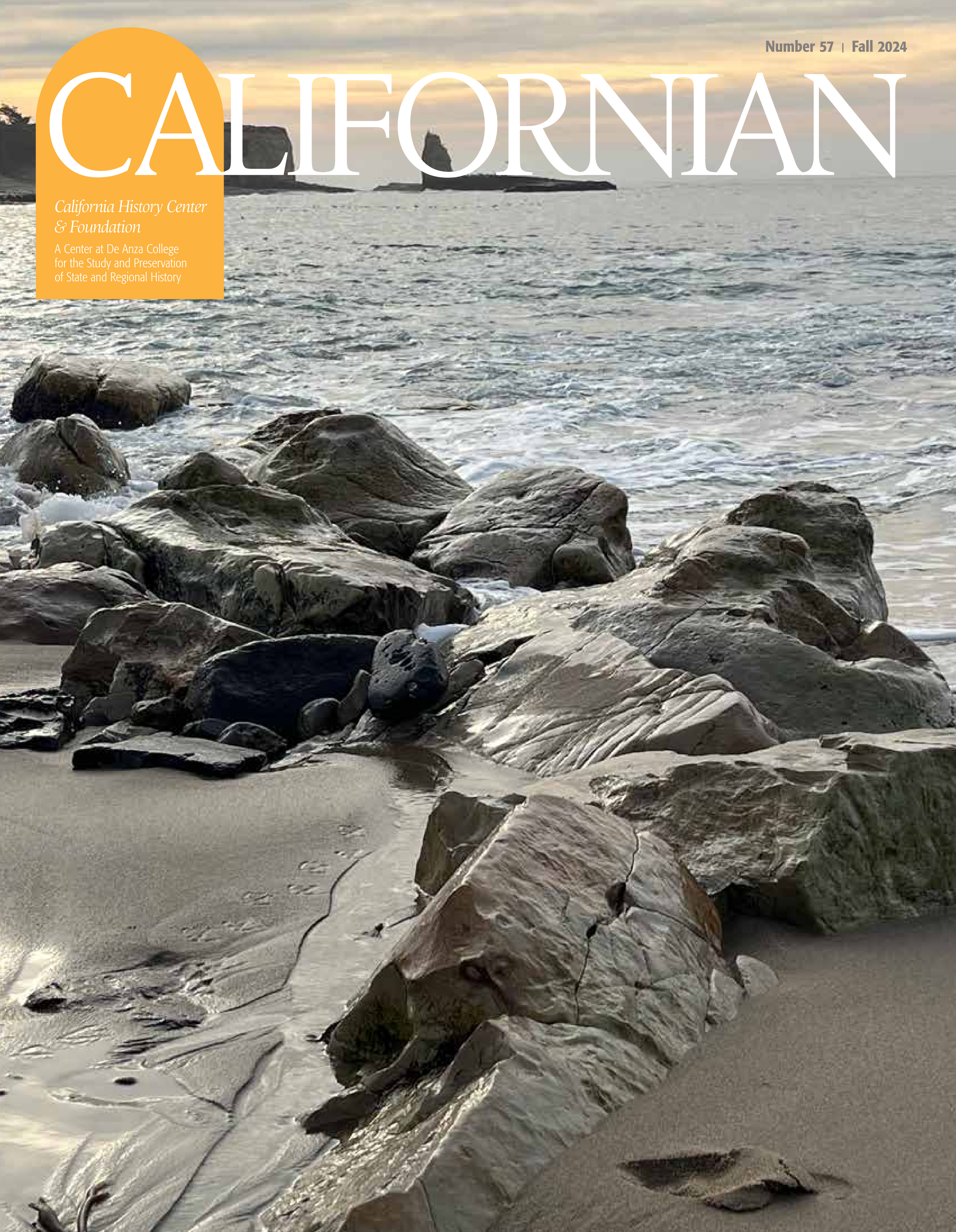
Number 57 | Fall 2024
CALIFORNIAN
California History Center & Foundation
A Center at De Anza College for the Study and Preservation of State and Regional History

Sip & Paint
Fundraiser
You're Invited!
To the 3rd Annual
CHC Donors & Members
Recognition Dinner
Community members, faculty, staff, and students are all welcome to attend. California History Center is currently rebuilding a donor/member base. Please join us this evening!
ART, FOOD, WINE, & MUSIC
Date
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5-8PM
Location
California History Center
De Anza College
Link:
https://forms.office.com/r/ggcx5BFfPi
For more info:
Please contact: Dr. Lori Clinchard
CHC Faculty Director
De Anza College
RSVP REQUIRED
SOCIAL SCIENCES AND HUMANITIES
SSH
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Calendar

Fall Quarter

SEPTEMBER

23 First day of Fall Quarter

OCTOBER

14 **Columbus Day / Indigenous Peoples' Day**

NOVEMBER

11 **Veterans Day Holiday** – no classes; offices closed

13 Author Talk: Karen V. Hansen "Working-Class Kids & Visionary Educators"

28-29 **Thanksgiving Holiday**

DECEMBER

4 Momentum: "Race, Class, and Gender in Mid-1800s Mexican vs. Anglo California," 11:30am – 1:00pm at California History Center

5 *3rd Annual Sip & Paint* – Donor and Member Recognition Evening; CHC; 5:00-8:00pm

13 Last day of Fall Quarter

JANUARY

6 First Day of Winter Quarter

SAVE THE DATE

Saturday, April 26, 2025
4:00pm–6:30pm

California History Center & Foundation

A Center for the Study of State and Regional History
De Anza College

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Trianon Building Hours: Tuesday through Thursday 10:00am–4:00pm

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Front and back cover photos: Four-Mile Beach, near Santa Cruz, CA, 11/06/24, by Lori Clinchard

Director's Report

Lori Clinchard

Holding onto the Analog in Digital Times

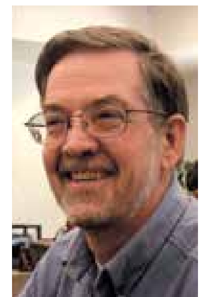
> "The opposite of a correct statement is a false statement. The opposite of a profound truth may well be another profound truth."
>
> – Niels Bohr

Over the past two years, we at California History Center have been moving slowly, and with great effort and attention, through the often painstaking and sometimes thrilling process of bringing decades of archival materials back into the Trianon building. At the same time, we are also moving steadily and paradoxically in the exact opposite direction: we are digitizing portions of our collections, with the awareness that this is certainly the way of the future. My favorite explanation of paradox comes from quantum physicist Niels Bohr, who said, "The opposite of a correct statement is a false statement. The opposite of a profound truth may well be another profound truth." This explanation of paradox feels particularly fitting in relation to the history center at this moment in time. We are moving willingly and with optimism into the future, but we feel, simultaneously, a deep responsibility to honor and protect the physicality of the past. We are digitizing our collections, but we are not letting go of the analog: the newspapers and photos, the books, and the maps that offer us more than information. The physical materials that allow us to touch, see, smell, and *feel* the past. Our librarian, Lisa Christiansen, has been the grounding force of this perspective: respecting and valuing the actual, physical materials that we scan and make available online.

The physical space of the Trianon building is itself a historical artifact and presence, inviting people into a building that was at one time an actual home, built in 1895 and lived in for over sixty years. When the last homeowner, E.F. Euphrat, sold the home and land to the Foothill College District to build De Anza College, he requested that the home and the winery (which became the college bookstore) be saved. By 1968, however, the Trianon building came close to being demolished. Cupertino historian Louis Stocklmeir and former college district trustee Mary Levine helped save the building by forming the Trianon Foundation which succeeded in getting Le Petit Trianon listed on the National Register of Historic Places in 1972. The building was moved onto a permanent foundation in 1974, and then "with funds raised primarily in the local community, restoration work was completed in 1982 with the building's six major rooms converted to educational uses: exhibit hall, classroom, research library, lobby area, and offices."

What I hear in both of these stories – the current transformation and restoration of the archives, and the earlier saving and restoring of the building – is the power of individual people's awareness, appreciation, and vision. Without being aware of what is in front of us – of the value of what we have – we are more likely to lose it. Over the years, California History Center has been fortunate, lucky, or blessed to be seen and valued for what it is and for what it can be. And now, as the world moves with quickening speed into an increasingly digital age, we are perfectly situated to facilitate this transition with an understanding of nuance and paradox. We recognize the importance of preserving and nurturing physical spaces for social interaction, communal education, and the creation of living history.

As you will hear over the next two to three years, we are reimagining what it means to *do* history, reframing the common view that history is made up of concrete facts and static narratives that reside in an unchangeable past. We are encouraging the recognition of history – as the American Association of State and Local History puts it – as never-ending detective work. We are actively reaching out into our student and local community populations for new and more inclusive stories – making history as we go. This is living history. The first of our National Endowment for the Humanities grant projects, "Asian American Story Telling in the Santa Clara Valley", has begun gathering these stories (see At the Center), which will become accessible to all. We hope you will join us in these paradoxical times, embracing the new technologies, but with caution, intention, and wisdom, and with great love of the physical, foundational reality beneath it all.



Dr David Howard-Pitney

"Equal rights, fair play, justice, are all like the air: we all have it, or none of us has it. That is the truth of it."

– Maya Angelou

Excerpts from the Episcopal Diocese of El Camino Real's Truth-Telling Taskforce

Two Clergy and Two Legislators in Early California

The great African American poet Maya Angelou, simply and beautifully captures what I believe underlies the spirit of what we try to share through Californian's Audrey Edna Butcher Civil Liberties Education Initiative. Angelou's words are expansive and forward thinking, yet elementary and basic. It is a view we need to have in the fight for defending and expanding civil liberties and rights, and for understanding the role resilience plays when facing what seem impossible and unattainable goals.

This is especially true when facing the violation of California's Indigenous people's human and civil rights. The weight of the historical destruction of Indigenous communities and culture and the extreme violence and inhumanity recorded in our archives through their stories is crushing: Is it even possible to find a meaningful way to redress this in the present? We are in an age of reparatory justice that demands we face the past, tell the truth, and find a way to live justly and fairly, not just abstractly, but by understanding and working with those Indigenous people who live among us now. This means doing what we can in the organizations and places in which we live and work as well as educating ourselves about their history. In this issue we give a glimpse into the efforts of one such organization trying to use history and archival research to start this process for its members and the public.

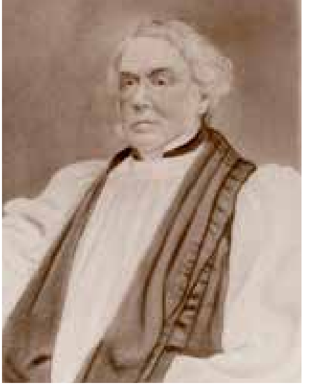
Dr. David Howard-Pitney is on the Board of Trustees of the California History Center and a retired De Anza College history instructor who chaired a Truth-Telling Taskforce of the Episcopal Diocese of El Camino Real. He writes about some of the stories he has uncovered in his research. We hope to provide more about his work in future issues of our magazine.

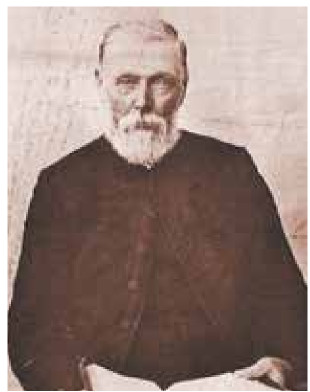
– Tom Izu, CHC Director Emeritus

by Dr. David Howard-Pitney

In 2023 the Episcopal Diocese of El Camino Real (EDECR) established a Truth-Telling Taskforce to assess the relationship between the churches of our Episcopal diocese and the Indigenous peoples on whose ancestral lands our churches reside. The purpose of this truth telling is to acknowledge the damage done to Indigenous Peoples by colonialism and our churches' part in it. We can never undo the wrongs inflicted on the peoples who first lived here, but we can work together to build bridges, tell the truth about our past, and start to heal deep wounds.

During the Taskforce's work we found some interesting historic primary sources that read almost like miniature stories. The first part below consists of observations made about Indigenous people during the 1850s and 1860s by two early Episcopal clergymen in California. The second part of this article examines two Episcopalian legislators' involvement in making California's original anti-Indigenous laws and policies from 1849 to 1852.





Two Early Episcopalian Clergymen's Comments on Indigenous Californians

Bishop William Ingraham Kip (1811-1893), above left, and Reverend James S. McGowan (1833-1915), above right, were two of the first Episcopal clergymen in California. Kip was the first Episcopal missionary bishop and then bishop of California, and McGowan helped found in the Monterey area eight churches now in the Episcopal Diocese of El Camino Real and others elsewhere. In 1854 Rev. McGowan and Bishop Kip held the first known Anglican service in California in Colton

In 1854 Rev. McGowan held with Bishop Kip the first known Anglican service in California in Colton Hall, Monterrey, where five years earlier, the Constitutional Convention of California wrote its first Constitution. Photo by Tourism Media. Source: Expedia.com.

Hall, Monterey. Both clergymen made observations about the Indigenous Californians they encountered. Both recognized the plight of these peoples and expressed sympathy for their condition. The first incident below occurred in 1855. Bishop Kip was visiting Fort Miller and parts of the San Joaquin Valley where he encountered two native persons' enslavement by a white man and challenged it. The young men involved were most likely of the Mono tribe.

As we stopped at a solitary ranch to change horses, the owner got in and went on with us. I had noticed two very fine-looking young Indians, about eighteen years of age, standing before the door, and remarked to him that they were the best specimens of Indians I had seen. "Yes," said he, "I was offered twelve hundred dollars for one of those boys." "But how," I asked, "could you sell him?" "Why, just as I could anything else — my horse or my cow. I got him some years ago and trained him up. He's mine." "But suppose," I continued, "he should leave you and refuse to work anymore." "Then, I should do just as I have done before, —catch him and put him right down to his work." "If you were nearer San Francisco," remarked Mr. Stanly, "there might be such a thing as a habeas corpus, to find out what you were doing with these Indians." "That might do, sir, in San Francisco, but let me tell you that here in the mountains, might makes right."

—Excerpt from Kip, William Ingraham. *Early Days of My Episcopate. California Relations* No. 38. Oakland, California: Biobooks, 1954, p. 96.

This following excerpt from Reverend McGowan's diary most likely refers to members of the Esselen or Rumsen tribes whose territories overlap some in the southern Carmel Valley and Monterey regions. McGowan stated respect for some Indigenous individuals' character and spirituality. His account of Bishop Kip leading a service of Native people is also noteworthy.

McGowan voiced compassionate concern for the dire conditions which Indigenous people faced after the large influx of whites in the mid-1800s. It is unknown whether his concern ever translated into concrete efforts by local Episcopalians to improve their Indigenous neighbors' lot.

I had some experiences among Indians of the [Monterey] region, who are mostly the Digger tribe, though some are Mono's. One, called "Old Jim," dined at my house upon his own invitation, about three times a week… He came often to church service. I found him hones[t], sober, and good. He has of late died at the age of one hundred and twelve years.

"Tom Good Eye" was another who sometimes talked of the condition in the other world… His views on the rich and poor, in regard to the weight of wealth which ties men down to earth and earthly things he expressed in this way. "Rich man, when he dies cannot go up – too much money pulls him down. Me poor man, have no money. I go up quick and be happy."

Something ought to be done for these poor human beings. They have been deprived of their hunting grounds and are left to cold and hunger and poverty. I tried to do what I could for them while here.

The Bishop held one service with them in their camp and poor old "Queeny" met the Bishop with tears of joy, and gathered about twenty-five of these children of the woods in a circle, that they might receive his benediction.

—From Mission to California: The Diary of Missionary Experiences of the Rev. J.S. McGowan, Pioneer Priest, in the early days of the Diocese, p. 7. To access the diary, see Internet Archive: https://archive.org/details/csalcl_000206/page/n5/mode/2up

In the Political Beginning: Two Episcopalian Legislators and the First Laws Against Indigenous Californians

Elisha Oscar Crosby (1818-1895), above left, and Dr. Benjamin F. Cory (1822-1896), above right, were early American migrants to California with strong family ties to prominent members of Trinity Episcopal Cathedral Church in San Jose.

These were distinguished men of impressive achievement. But being human, they were morally ambiguous. They were capable of doing both good and bad, of exhibiting moral clarity sometimes and at other times, cultural blindness. On the positive side, in over a hundred cases in the 1850s, Crosby's law practice defended Spanish-speaking *Californios* whose land grant titles were being challenged. In all these cases, including one before the United States Supreme Court, he argued that these title challenges were unjust and in blatant violation of the Treaty of Guadalupe Hidalgo (1850) which guaranteed the state's former Mexican citizens equal rights in U.S. California. Also, when Minister to Guatemala during the 1860s, Crosby married an Indigenous woman.

However, for purposes of this Truth-Telling Task Force, we note that Crosby and Cory served in the first session of the California State Legislature of 1850-52 which enacted laws and policies highly detrimental to the state's Indigenous people.[1]

Denial of Indians' Voting Rights and Legal Protection in Courts

In the initial legislative session, Cory served in the Assembly house while Crosby was a Senator. Of the two men, Crosby's role was greater in setting the state's formative policies towards Indigenous peoples, as he was also a delegate to the 1849-50 California Constitutional Convention that decided against granting voting rights to Native Californians. This was the first of several acts by California's government leading to Indigenous people having virtually no rights and protection by government or law, leaving them vulnerable to mistreatment by whites.[2]

Elisha O. Crosby served in the Senate of the first California Legislature from 1850 to 1852. He chaired the Senate Judiciary Committee, so was likely influential in passing the 1850 statutes banning Indians from testifying in California courts.

Punitive Indian Expeditions

The state's first Constitution empowered the Governor to call out the Militia to enforce the law, suppress insurrection, or repel invasion. Twice in 1850, Governor Peter Burnett called on the Militia to mount Indian "Expeditions" to punish Indians for reputed attacks or crimes against whites. The first legislature responded to both of Governor Burnett's requests by authorizing and financing the punitive expeditions. Indian Expeditions, it must be noted, were not conventional military campaigns or battles. Rather, they were hunts that usually culminated in unrestrained massacres, with any survivors sold into servitude. This was the start, during the 1850s and 1860s at the state, federal and local vigilante levels, of what the leading historian of genocide in California has labeled the state sponsored "Killing Machine."[3]

The most frequent reason given for forming punitive expeditions was alleged theft by Indigenous persons of whites' horses, cattle or other livestock. Relatedly, from Spanish colonization to the American period, the greatest cause of the decimation of Indigenous Californian populations was the rapid destruction, upon introduction of European livestock and field crops, of local ecosystems and Native peoples' traditional food sources such as seed plants and wild game. Ironically, once European and European Americans' livestock had destroyed Native Californians' ability to feed themselves, facing starvation, they often turned to that livestock for food—which then often led to genocidal anti-Indian expeditions being launched against them.

Moreover, any Indians charged by whites with theft or other crimes were presumed guilty—and if the specific Indians accused proved elusive, then any Indigenous people at hand would do on whom to unleash lethal punishment. Almost all contemporary white voices (political leaders, military authorities, newspaper editorials, etc.) agreed on the "pedagogical" value of Indian killing—that it would teach surviving Indigenous peoples not to tamper with whites' animals, property, or lives.[4]

> …any Indians charged by whites with theft or other crimes were presumed guilty–and if the specific Indians accused proved elusive, then any Indigenous people at hand would do on whom to unleash lethal punishment.

Act for the Protection and Governance of Indians (1850)

This law was another enormously harmful act of the first legislature in that it created the legal foundation allowing for the continuation and expansion of coerced Indigenous labor in California. That bill was assigned to the Senate Judiciary Committee chaired by Crosby so he likely played an influential role in its eventual passage.

According to a recent state government report, the "1850 Act for the Protection and Governance of Indians facilitated removing California Indians from their traditional lands, separating at least a generation of children and adults from their

continued on page 22

[1] For fuller explanation of early state measures damaging to Native Californians, see Kimberly Johnston-Dodds, Early California Laws and Policies Related to California Indians at https://library.ca.gov/wp-content/uploads/crb-reports/02-014.pdf

[2] The only individual whose vote on Indian suffrage is recorded was Kimball Dimmick, the convention's chair, who broke a tie by voting against including Indians in Article V on Suffrage. Report of the Debates of the Convention of California, on the Formation of the State Constitution, In September and October,1849, by J. Ross Browne (Washington, D.C.: John T. Tower, 1850, p. 73. Generally, early California legislative proceedings records stated only if a measure passed and gave no record of individuals' votes.

[3] See Benjamin Madley, An American Genocide: The United States and the Californian Indian Catastrophe, 1846-1873 (New Haven: Yale Univ. Press, 2016), especially Chapter 6, "Rise of the Killing Machine."

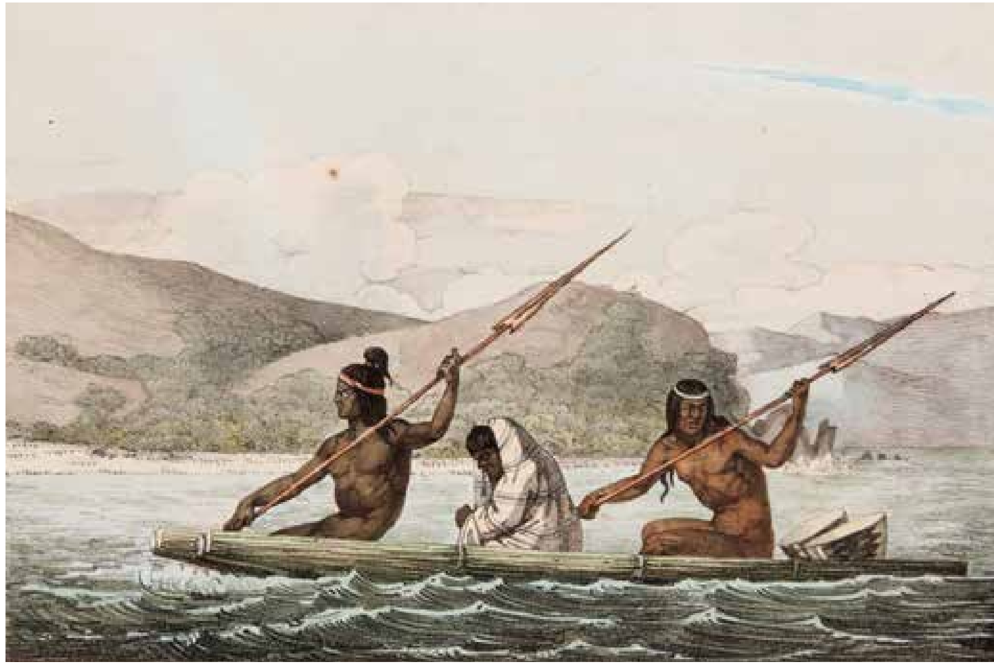
[4] On White Californians' notion of "pedagogic killing" see Madley, American Genocide, pages, 48, 95, 128, 137, 180, 181 and 216.

Excerpts from: Beef, Prunes and Silicon: A Brief Environmental and Economic History of Santa Clara/Silicon Valley

(work in progress and working title)

by Dr. Benjamin Kline

The Ohlone: Hunting and Gathering in a Land of Plenty



Boat in the Port of San Francisco. Drawn by L. Choris, 1816.

Introduction

About 65,000 years ago the movement of the San Andreas fault system, formed by the slow grinding of the Pacific and North American tectonic plates, created the San Francisco Bay. During the last ice age, about 20,000 years ago, while sheets of ice covered Canada and the north and midwest of North America, they failed to reach beyond the Sierra Nevada mountains. As a result, the Bay Area became lush, verdant, and grassy, with several species of oak. Because much of the earth's water was frozen on the land in glaciers and ice sheets, the sea levels were so low that the bay's shoreline was past the Farallone Islands (32 miles from San Francisco). The California coastline was 100 miles farther east, toward the Sierra foothills, putting the San Francisco Bay area thousands of feet underwater.[1]

As a result of the rise and fall of sea levels a variety of environments was created in California, including shallow seas, estuaries, and land. Because of the Bay Area's Mediterranean climate and year-round lush pastures it became a haven for those attempting to escape the dangers of harsher climates. These lands became home to the megafauna, i.e. camels, three-toed horses, mastodonts, oreodonts, saber-toothed cats, ground sloths, jaguars, dire wolves, mammoths, a musk-ox relative called a shrub-ox, and giant short-faced bears. One unique example that roamed through California and the San Francisco Bay Area was the red haired Columbian mammoth,

[1] Mathew Morse Booker, Down by the Bay, San Francisco's History Between the Tides, University of California Press, 2013, p.16.

weighing nearly 10 tons, with 16-foot long tusks that curved and twisted, larger than the woolly mammoth of Alaska and twice the size of a modern elephant. These gargantuan beasts strolled across the great grassy valley. The savannas became a smorgasbord for the foraging herbivores constantly feeding while always on the alert for the ever-present predator. The Bay Area has always been a land of great abundance, diversity and danger.

The First Arrivals

The traditional theory is that the Americas, mostly cutoff from the other continents, were first inhabited by a few thousand Siberian hunters crossing over Beringia, a land bridge between Siberia and Alaska, eventually overwhelmed by the rising waters of the last ice age (about 15,000 years ago) although recent archaeological evidence suggests that people could have been on the continent thousands of years before that. The theory of a land corridor was first proposed by the Spanish missionary Fray José de Acosta, in his *Historia natural y moral de las Indias*, 1590, in which he suggested hunters from Asia had crossed into North America via a land bridge or narrow strait located far to the north. He thought the land bridge still existed during his lifetime. While Acosta's theory predates the discovery of Beringia, the idea that ice age travelers created the estimated 40 to 60 million Native Americans who inhabited North America at the time of Columbus, remains popular.[2] However, in recent times alternative theories have surfaced, including sea faring people sailing across the Pacific and mysterious ancient peoples from across the Atlantic.

Whether on land, along the Bering Sea coasts, or across seasonal ice, humans crossed Beringia from Asia to enter North America, moving along the coast and gradually inland. It appears these Beringians moved quickly, escaping the harshness of the tundra, heading south for warmer climates. This suggests that the "Paleo-Indian"[3] migration could have spread more quickly along the Pacific coastline, proceeding south, and that populations that settled along that route had begun migrations eastward into the continent. There is some debate as to when humans first entered California although the earliest human remains, found on the Channel Islands, indicate a presence by 13,000 years ago. By the time the Europeans arrived in the 16th century, California had a diverse population of nearly 300,000, with 135 dialects, divided into numerous tribes, including the Karok, Maidu, Cahuilleno, Mojave, Yokuts, Pomo, Paiute, and Modoc.[4]

The Ohlone

Paleo-Indian archaeological sites have been identified in northern California near Scotts Valley and north of Santa Cruz, dating to about 10,000 BC, and southern Santa Clara Valley, to at least 7,000 BC.[5] The region provided a hospitable environment during this period with wetlands and inland resources easily available and the coast nearby. The descendants of these first settlers are known as the Ohlone. It is estimated that by the 18th century there were over 50 Ohlone villages and tribes living in the San Francisco Peninsula, Santa Clara Valley, East Bay, Santa Cruz Mountains, Monterey Bay and Salinas Valley. Among these were the Chochenyo and the Karkin in the East Bay, the Ramaytush in San Francisco, the Yokuts in the South Bay and Central Valley, and the Muwekma tribe, which lived throughout the region. There were a variety of languages spoken, including Karkin, Awaswas, Mutsun, Rumsen, and Chalon.[6] Much of this diversity was due to the environment in which these groups lived. Divided by mountains and rivers they tended to live in large family groups or clans with little political structure, unlike the larger tribes and nations in the east. They were further isolated from the Native Americans of Mexico and the Great Plains by deserts and the Pacific Coast mountain ranges, sharing no language, cultural or physical characteristics. Separated by nature they lived in tribes and clans, living relatively peaceful lives, although warfare was not unknown. As hunters and gatherers the Ohlone exploited nature when they could but mostly took what was available.

It is estimated that by the 18th century there were over 50 Ohlone villages and tribes living in the San Francisco Peninsula, Santa Clara Valley, East Bay, Santa Cruz Mountains, Monterey Bay and Salinas Valley.

The Land

The earliest written descriptions of the environment in which the Ohlone lived came from the first European visitors. Early European explorers described the land as moist and swampy, with a water table so close to the surface that the first settlers only had to dig a few feet to reach fresh clean water. This watery environment meant that thirst, even in the summer months, was never a serious problem, although it did produce annoyances like mosquitoes, spongy earth, and hard-to-ford rivers. The waters and fertile lands were filled with a cornucopia of life with an abundance of fish and game. Flocks of geese, ducks, and seabirds were numerous while bald eagles

2 Native Peoples of North America Dr. Susan Stebbins 2013 Open SUNY Textbooks. p. 19. http://solr.bccampus.ca:8001/bcc/file/4bf6e136-9888-4a7c-aff5-2a8623d232d4/1/Native%20Peoples%20of%20North%20America.pdf.

3 The earliest human inhabitants of the Americas, from as early as 40,000 years ago to c. 5000

4 Handbook of North American Indians, Heizer, Robert F., ed., Smithsonian Institution, Washington, 1978, p. 91.

5 Cartier, Robert, The Scotts Valley Site: CA-SCR-177, Santa Cruz Archaeological Society, Santa Cruz, California, 1993, p. 15. https://scahome.org/publications/proceedings/Proceedings.02Cartier.pdf

6 California Indian Languages, Victor Golla, University of California Press, 2011, p. 168.

Indian women and man. Drawn by J. Cardero, 1791, attached to the Malaspina Expedition.

and giant condors glided through the air. In the coastal waters there was an abundance of mussels, clams, oysters, seabirds, sea otters, and whales. Spanish missionaries described great herds of elk and pronghorn. Wolf packs, mountain lions, bobcats, and coyotes hunted elk, pronghorn, deer, rabbit and other game. Grizzly bears, one day to become the symbol of California, were described as being horrible, fierce, large, and fat, feeding on berries, walking on the beaches, lingering by streams and creeks during salmon and steelhead runs. Captain Frederick Beechey, an English naval officer, visited California in 1826 and was "happy to find the country around our anchorage abounding in game of all kinds, so plentiful, indeed, as soon to lessen the desire of pursuit."[7] However, within a few generations of the arrival of the first Europeans and their guns, many birds and animals were totally exterminated, while others survived by leaving the Valley to live in remote areas far from humans.

[7] Frederick William Beechey, 'from Narrative of a Voyage to the Pacific', p. 173. http://inside.sfuhs.org/dept/history/Mexicoreader/Chapter3/Beechey.pdf

Living Off the Land

The Ohlone never became agriculturalists, perhaps because they didn't need to, as the Valley's gentle climate and rich soil provided them with a bountiful harvest of assorted nuts, berries, and wildlife. The acorn, crushed into a meal, and various roots became so much a staple of their diet, that early European settlers called them "Diggers," and "Digger Indians." However, while they were not strictly agriculturalists, they were careful stewards and managers of the land through selective harvesting, digging, weeding, irrigating, sowing, pruning, transplanting and organized burning. Periodic burning kept the land fertile while also clearing away the underbrush and permitting seeds to germinate. These efforts often aided in increasing the diversity of species and habitats while preserving plants that might oterwise have gone extinct.[8] Although acorns, taken from the tanbark oak, black oak, valley oak, and coast live oak may have been their most important mainstay they enjoyed a large diversity of edible vegetation. Among the most popular were nuts of buckeye, laurel, and hazelnut trees, seeds from plants like dock, tarweed, chia, digger pine, and holly-leaf cherry. A variety of berries included strawberries, gooseberries, blackberries and several others that were readily available as were many varieties of roots including onions, amole, carrots, and cattail. Those living closest to the coast enjoyed a variety of shellfish, including mussel, abalone, and clam, several species of fish, sea lion, sea otter, and harbor seal. The Ohlone were skilled hunters who often hunted large mammals like grizzly bears, elk, deer and pronghorn. Amongst the smaller animals eaten were rabbits, squirrels, rats, skunks, mice, moles, snakes, and lizards while species of birds included geese, ducks, doves, robins, quail, and hawks.[9]

In the rivers and streams, the Ohlone caught steelhead, salmon, sturgeon and other varieties of fish. On the coast, they hunted sea lions, otter, and seal, or obtained meat from whale carcasses that washed up on the shore. Shellfish was a major part of the diet for those who lived near the bay, most often gathering mussels, abalone, clams, oysters, from the tidelands. For religious or supernatural reasons the Ohlone did not eat certain animals including eagles, owls, ravens, buzzards, frogs, and toads.[10] While hunting was the main source of food, people had also begun to exploit shellfish and perhaps started smoking and drying meat to preserve it. In-

[8] M. Kat Anderson, Tending the Wild: Native American Knowledge and the Management of California's Natural Resources, 1st edition, University of California Press, October 10, 2013, p. 338.

[9] Heizer, Robert F., ed. Handbook of North American Indians: California, Vol. 8, Smithsonian Institution, 1978, p. 491.

[10] Williams, Jack S., The Ohlone of California, The Rosin Publishing Group, New York, 2003, p. 12.

habitants in the northern portion of the valley were able to exploit both the river and estuary environments in addition to nearby grasslands and oak woodlands for fish, game, and vegetable materials.

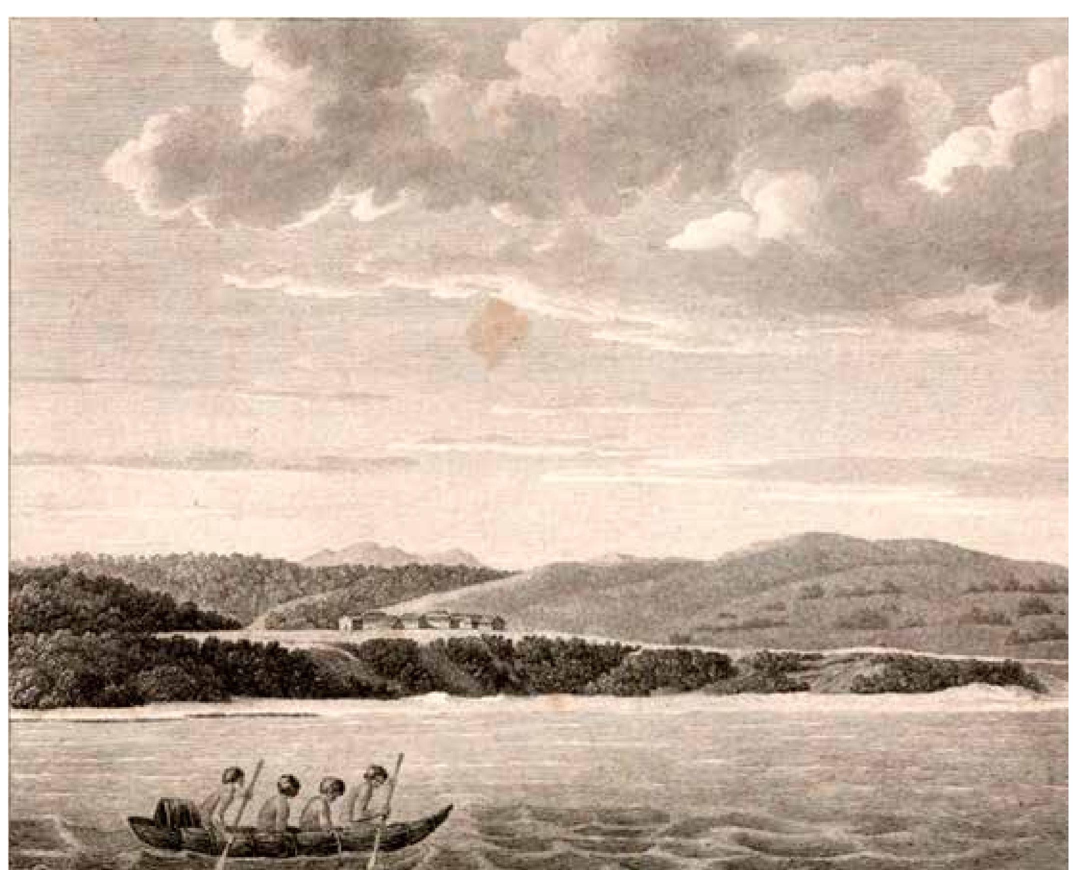
Each Ohlone community practiced a subsistence economy by depending on the unique plants and animals that existed in their region, moving from place to place as the seasons changed and different resources were made available. Temperate climate, little competition for resources and an abundant food supply created a large, stable, and healthy population. Consequently, their vast knowledge of the Valley's natural resources, passed down from generation to generation, enabled them to live a much higher standard of living than most of the other North American hunter and gatherer groups.

Settling Down

The Ohlone established their settlements near reliable water sources, protected from seasonal flooding, and with the availability of resources for both food and the making of basic tools. These were often located at the bottom of narrow valleys, probably because the location made it easier to hunt passing herds. Some sites may have been occupied throughout the year but more generally, they seem to have been used seasonally with peoples moving between different food sources at different times of the year. Temporary camps were also established in scattered locations in order to collect seasonal foodstuffs or materials that were not locally available. As time went by, in this healthy environment, the population steadily increased and semi-permanent settlements were established. As the change from hunter-gatherers to a more sedentary lifestyle progressed the people developed more stable sources of food and storage facilities, trade networks, and complex social and political systems. Prehistoric sites in the Valley range from villages to temporary campsites, stone tool and other manufacturing areas, quarries for stone tool procurement, cemeteries usually associated with large villages, isolated burial sites, rock art locations, bedrock mortars or other milling feature sites, and trails.[11]

Many of these early inhabitants had migrated from the Delta region, the western edge of the Central Valley by the junction of the Sacramento and San Joaquin rivers, with the first Ohlone settlements appearing as early as 8,000 B.C.[12] In the Santa Clara Valley the first documented inhabitants settled around Coyote and Calaveras creeks. As the bay filled the population increased and the people lived comfortably by hunting, gathering, and collecting shellfish from the coast, especially oysters and clams. Hundreds of discarded shells, called shell mounds, were scattered over the land by the time the Europeans arrived.[13] The availability of a variety of ecosystems, from coastal to valley to mountain, provided them with a diversity of resources directly influenced by the changing of the seasons.

About 5,000 years ago the Ohlone began to settle down and merge into large settlements. These villages stayed in the same locations for longer periods of time, moving only for sea-



Presidio of San Francisco. Drawn by an artist accompanying Langsdorff during the expedition of Rezanovin in 1806.

[11] Mathew Morse Booker, Down by the Bay, San Francisco's History Between the Tides, University of California Press, 2013, p. 38.

[12] "Ohlone" is general term used today to name the 40+ tribes whose traditional homelands span from what we know today as the San Francisco Bay south to Point Sur, from the coast eastward to the Diablo Range

[13] Mathew Morse Booker, Down by the Bay, San Francisco's History Between the Tides, University of California Press, 2013, p. 22.

Indian woman of Monterey. Wash drawing by J. Cardero, 1791.

The boundaries of tribes depended on geographic features, like rivers, forests or hills, and could be very strict.

sonal foods like acorns and fish, usually returning to the same sites yearly. The creeks, grasslands and oak woodlands supplied them with fresh water, vegetables, fruits and a variety of game. As in typical hunting and gathering communities, the women harvested the vegetation, including seeds, nuts, fruits and bulbs, while the men hunted and fished. The Ohlone were excellent hunters and gathers, however, while they were not farmers, they did practice landscape management, including deliberate pruning, reseeding and burning, that encouraged the growth of selected plants for use as food, herbs, and medicines. However, according to historian, Stephen Payne,

> *"The only crop the Ohlone cultivated was tobacco. [They] mixed tobacco leaves with lime from seashells and ate the mixture. Although those who partook often vomited, another side affect was intoxication."* [14]

They were loosely organized into tribes with a single chief, inherited patrilineally, who could be either a man or a woman. There was usually a council of elders to advise the chief. The office was normally passed down from father to son, but when the chief had no son, his sister or daughter inherited the office. There were probably at least 40 tribes or nations between San Francisco and Big Sur. Usually each tribe was made up of dozens of family groups organized around a main village. The boundaries of tribes depended on geographic features, like rivers, forests or hills, and could be very strict. The Tamien tribe may have occupied the area along the Guadalupe River from Agnews to the present location of downtown San José, and west to upper Stevens Creek. They were bounded on the east by the Santa Ysabel group, whose territory was centered on the present location of Alum Rock Park on Penitencia Creek. San José State University is located on the ancestral lands of the Muwekma. While it was not common, war could break out over the boundaries between different Ohlone groups.[15]

Trade and Crafts

To supplement their efforts the Ohlone traded extensively in the region. They traded with neighboring groups, importing pinyon nuts from the neighboring Yokuts to the east, while exporting Olivella and Haliotis shells, dried abalone, salt, and hematite (cinnabar) for red pigment from the source at the Almaden Hills near San José.[16] Trade goods, according to anthropologist, Randall Milliken, included

> *"shaped shells and finished shell beads from the coast, obsidian from Napa Valley and the east of the Sierra, basket materials, finished baskets, arrow shafts, finished arrows, bows, bird feathers, minerals for pain, tobacco, and other commodities abundant in some areas but rare in others."*[17]

Cinnabar expeditions came from as far away as Walla Walla, Washington to trade or fight for the desired pigment. Other trade goods imported or exported by the Ohlone were abalone shells, projectile points, obsidian, dogs, tobacco, hides, bows, baskets, salt, acorns, and fish.

From the tule reeds found near the water's edge the Ohlone made their houses and boats while weaving baskets from the native sedge grasses. The Ohlone built watercraft

[14] Stephen M. Payne, 'Santa Clara County Harvest of Change', Windsor Publishing Company, 1987, pg. 16.

[15] Milliken, Randall, A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area, 1769–1810, 1995, Ballena Press, Menlo Park, CA., p. 256.

[16] Trade Routes and Economic Exchange Among the Indians of California, Issues 54-58, James Thomas Davis, Creative Media Partners, LLC, 2021, p. 19.

[17] Randall Milliken, 'Native Americans at Mission San Jose', Malki-Ballena Press Publications, Ca., 2008, p. 23.

from tule balsas, which were propelled with a double-bladed paddle. Chaplain Pedro Font, traveling with the de Anza expedition in the spring of 1776, described one occasion when,

> *"We saw there some very well made rafts of tule, and out in the water there were some Indians on one fishing, for in all this gulf of the Puerto Dulce the Indians get a great catch of excellent fish — among others, excellent salmon in abundance. I saw that they were fishing with nets, and that they held the raft in place by means of very long, thin poles. "*[18]

Their dome-shaped houses were constructed of woven or bundled mats of tules, 6 to 20 feet (1.8 to 6 m) in diameter. The Ohlone who lived in the hills used the redwood trees to build conical houses from redwood bark attached to a frame. They made a variety of tools, including pestles, metates, and manos for grinding, scrapers, drills, knives, darts and arrow points for hunting and warfare. Numerous types of sedimentary and metamorphic rocks were used for grinding implements, sinkers, anchors, and pipes. Chipped-stone tools were made of obsidian and chert. Ohlone baskets were typically twined rather than coiled. They were made from willow, rush, tule, and roots of cut-grass, and were often decorated with abalone pendants, quail plumes, and woodpecker scalps.

Religion, Ritual and the Environment

Environment and identity were closely linked in Ohlone society. This connection was perhaps best expressed in their religion and rituals. Several groups, including the Miwok, the Maidu, the Patwin, the Yuki, and other tribes living around the San Francisco Bay, Sacramento and San Joaquin valleys, practiced a form of Animism called Kuksu. They believed that all animals, plants, rocks, rivers, weather systems, and even words possessed a distinct spiritual essence. These spirits were constantly interacting with each other and influencing humanity's existence.[19] Unfortunately, details of these religious practices have been mostly lost, primarily due to the conversion methods used by the Spanish missionaries, who sought to replace Ohlone theology with Catholicism. As a result, because the Spanish did not record Ohlone mythology or religious practices that were specific to the people of Santa Clara Valley, any definition is limited to comparing them with other central California societies.

Ohlone religion was a unique form of Animism central to their understanding of the world. In general, animism believes that every object has a life force of its own, with an intelligence and a connection. These spirits are active in all aspects of the environment, interacting with humans and creating personal relationships. Spirituality was the conductive element, enacted in rituals, dances, and spells that defined and gave order to this relationship. Shamans had the power to communicate and directly influence the spirit world in order to solve many social problems including curing diseases, controlling the weather, and finding game. Through special dances, ceremonies and rituals the Shaman could insure an abundant growth of acorns, fish or animals to hunt. The connection between the Ohlone and their natural surroundings was being constantly reinforced by religious rituals and ceremonies for all important events like, birth, puberty, marriage, sexual maturity, childbearing, hunting, gathering, sickness, and death.

Ohlone religion was a unique form of Animism central to their understanding of the world.

While myths and rituals amongst the Ohlone tribes were similar, they generally reflected a person's immediate environment, encouraging a social independence defined by land and religious beliefs. Their mythology used supernatural anthropomorphized beings associated with local birds and animals, in particular the eagle, hummingbird and coyote to express their spiritual and philosophical beliefs. The Coyote was given a special place in the hierarchy as the leader, a trickster, teacher, provider, and father of humanity. It was Coyote who taught people how to feed themselves. Geographical areas and natural wonders like mountains and lakes were often held in esteem and importance to Animist societies who

Indian of Monterey. Drawn by T. Suria, 1791.

[18] Anza's to California Expeditions: The San Francisco Colony, Diaries of Anza, Font, and Eixarch and narratives by Palou and Moraga, Font's Short Diary, Hubert Eugene Bolton, translator, University of California Press, Berkeley, Ca., 1930, p. 266-267.

[19] Book of North American Indians, Vol. 8: California, Robert Heizer, ed., Smithsonian Institution, Washington, D.C., p. 489.

believed they had unique spiritual importance. For example the people of the East Bay believed that Mount Diablo, once known as Oo'-yum-bel'-le by the Bay Miwok, was the center point of the universe.

Conclusion

About forty-four independent Ohlone tribes, each with 200-500 members, prospered in a variety of eco-systems by the time the first Europeans arrived. These diverse communities, with their own customs, leaders and lifestyles were connected through common boundaries, inter-tribal marriages, trade, and general linguistic similarities. They were productive, healthy, relatively peaceful, and lived in harmony with nature, both exploiting and manipulating their resources without threatening the environmental balance. However, despite their healthy stable condition the Ohlone were not prepared or equipped to deal with the coming of the Europeans who viewed them as savages, lacking technology, agriculture, writing and Christianity. Their lack of immunities to European diseases would be a particularly devastating weakness when competing with the new arrivals. The lifestyle and world they knew was about to end forever.

The Spanish: Missions and Frontiers

Ohlone "neophytes" playing a forbidden gambling game. Painting by Louis Choris, Bancroft Library, Berkeley, CA

Introduction

After a thousand years of the Middle Ages, followed by the massive social changes of the 14th century Renaissance, and the disruptions caused by the Protestant Reformation of 1517, Western Europeans were both desperate for better times and hopeful that the "grass must to be greener elsewhere." Powered by superior technology, organization and a desperate faith, there was a mass exodus from Europe, known as the "Age of Exploration" in the 15th and 16th centuries. Whether it was an age of "exploration" or "escape," the result was a cultural diaspora that would eventually saturate most of the world. It was the Spanish who were the first Europeans during this age to reach the Americas and eventually California. They established presidios, communities, and missions to exploit the land, preach Christianity and share the benefits of western culture with the Ohlone. The Spanish, like most European colonists, attempted to transport their lifestyles, cultures and economies to the new world, modifying the environment to suit their needs, and this meant farms, ranches and commerce. In doing so, they created frontiers of old meeting new, i.e. culture, guns, livestock, vegetation, religion, with the active support of the new arrivals.[20]

The primary ambition, like with the Age of Exploration, was to improve one's material well-being, with saving souls as a wonderful addition, and that meant transforming the environment into an economy that the Spanish could exploit for sustenance and wealth. Eventually, the hunting and gathering economy of the Ohlone would be replaced by the more organized and labor intensive farming and ranching economy of the Spanish, supervised by the Catholic missions. In the process the valley's environment would be altered and the Ohlones converted and subjugated.

[20] James West Davidson, Mark Hamilton Lytle, 'The Invisible Pioneers', After the Fact, 2nd Edition, 1986, p. 142.

"Mission Indians labored long and hard, often lived under miserable conditions, had poor diets, suffered from epidemics, experienced physical abuse and intimidation, and died in huge numbers."[21]

California

There had been a popular novel written in 1510 by Spanish author Garci Rodríguez de Montalvo called "Las Sergas de Esplandián" ("The Exploits of Esplandián"). The story was about an island paradise near the Indies where a beautiful Black Queen Califia ruled. She was the leader of a country of Black Amazons with masses of pearls and gold. Men were only allowed one day a year to help perpetuate the race.

"Know that to the right of the Indies there was an island named California very close to the coast of Earthly Paradise, which was populated by black women without a single man among them, who were almost like the Amazons in their style of life. They had beautiful and robust bodies, striving and ardent hearts, and were very strong."[22]

The story was so popular that when Cortés and his men landed in Baja California in 1535 they believed it to be an island on the Pacific coast and they named it California after Montalvo's mythical island. However, in 1539 Francisco de Ulloa found that the island was really the Baja peninsula. Still, it wasn't until the Jesuit Fernando Consag sailed to the head of the Gulf in 1746 that the island myth was finally dispelled.

By the 18th century Spain was joined by Russia in exploring the Pacific coast. The Russians had settled in Alaska and were moving south establishing trading posts and threatening Spanish land claims. Seeing this as a potential threat, José de Gálvez, the visitor-general of New Spain (Mexico), decided to increase New Spain's territory by pushing the Spanish presence further north into Alta California (present day California). In 1769 a Spanish expedition, under the leadership of Captain Juan Gaspar de Portolá traveled northward in search of, what is now known as Monterey Bay. Despite standing on its shore, Portolá failed to recognize the Bay and instead he and his men kept marching north. He then sent an expedition, under the command of Sergeant Jose Francisco Ortega, to scout ahead of the main party. On November 1, 1769. Ortega reported the sighting of what at first was thought to be an "estuary." Then on November 2, two hunters from this party were the first Europeans to see Santa Clara Valley, describing "a valley like a great inland sea, stretching northward and south-eastward as far as the eye could see."[23] Ortega called the Valley "Llano de los Robles"("Plain of the Oaks"). Ortega and his party explored the eastern portion of San Francisco Bay and may have crossed both the mouth of the Guadalupe River and Coyote Creek. On November 4, 1769, the Portolá expedition climbed to the top of Sweeney Ridge, a hilly hiking area of ridges and ravines between San Bruno and Pacifica, and stumbled upon San Francisco Bay.

By the 18th century Spain was joined by Russia in exploring the Pacific coast.

Other explorers soon followed. In 1770, 1772, and 1774, Pedro Fages led expeditions through the Santa Clara Valley, and a few years later, in 1776, Juan Bautista de Anza and Father Pedro Font traveled through the region leading to the establishment of both Mission Santa Clara and the Pueblo San Jose de Guadalupe in 1777.

"Sunday, March 24, 1776. On his way north Anza entered Santa Clara Valley between Gavilan Golf Course and Highway 101. He rode through Gilroy to the west of 101 and the Monterey Road, skirting the hills through Hayes Valley. His route in the southern end of the valley roughly paralleled Route 101 but lay closer to the western foothills. The first night he camped on Llagas Creek near Sunnyside Expressway crossing. The Following morning he rode through Morgan Hill and entered San Jose in the Calero Hills Country Club area. With the foothills on his left and Santa Teresa Park on his right, he crossed Santa Teresa Avenue near its intersection with Allen Avenue and rode car across the southwestern corner of the Almaden Fashion Plaza. After crossing Highway 17 between the Hamilton and Camden exits, his route took him just north of the Westgate Shopping Center. On the evening of March 25th he camped in Cupertino, perhaps on the banks of Steven's Creek, south of Blackberry Farm. The next morning, keeping close to the foothills, he rode through the grounds of Maryknoll Seminary and the Los Altos Country Club. Passing to the west of Covington Junior High School, he turned to a more westerly direction and crossed San Antonio Road possibly between the 200-400 blocks and Foothill Boulevard and followed Fremont Roads somewhere east of their intersection with the Junipero Serra Freeway. He rode through Ladera and crossed the San Francisquito

[21] M. Kat Anderson, Tending the Wild: Native American Knowledge and the Management of California's Natural Resources, 1st edition, University of California Press, October 10, 2013, p. 74.

[22] 'Chapter CLVII of Exploits of Esplandián', https://amadisofgaul.blogspot.com/2009/07/california-according-to-garci-rodriguez.html.

[23] Sunshine, Fruit and Flowers, Santa Clara County California, 1896', reprint, San Jose Historical Association, 1986, p.6.(names not recorded)

Creek out of Santa Clara County just north of Ladera."[24]

Anza and others were very optimistic about the potential of the valley for missions and colonists describing grassy plains of oak tree, creeks and rivers, fertile lands and 'Indian' labor.

"Continuing our route in the same direction for about three leagues and a half, we turned to the west, going close to some small hills to our left, and arrived at the arroyo of San Joseph Cupertino, which is useful for travelers....From this place we have seen at our right the estuary which runs from the port of San Francisco....At half past seven we set forth to the northwest, crossing three arroyos with a small amount of water. The fourth, which we came to after having traveled a little less than four leagues, was the arroyo of San Francisco. It was proposed and marked for a mission, as is shown by a cross, but subsequently it has been found that it is not suitable for the purpose because it lacks water in the dry season. This is too bad, for it certainly has all the other advantages that might be desired, such as an abundance of heathen, good land for crops, plentiful and choice timber near by, and other things which make it desirable."[25]

Spanish explorers were impressed by the potential of Santa Clara Valley with its Mediterranean climate, fertile soil, timber, fresh water and large native population for labor.

With Anza came the first Catholic missionaries, led by Father Junípero Serra, who was commissioned to establish a chain of missions throughout California for the conversion of the native people. Serra described the people he met as very welcoming, "They are very sociable....They came out to meet us both along the roads and at out camping places. They displayed the fullest confidence and assurance just as if we had been lifelong friends."[26] In a similar instance Father Font described an encounter on April 2, 1776, near the Carquinez Straits (North-East Bay),

We set out from the little arroyo at seven o'clock in the morning, and passed through a village to which we were invited by some ten Indians, who came to the camp very early in the morning singing. The Indians of the village, whom I estimated at some four hundred persons, with singular demonstrations of joy, singing, and dancing.[27]

The land, water, availability of food, and native souls to save made the valley an ideal location for a mission and European community. Explorer Juan Crespi wrote in his diary,

"We crossed two arroyos, each one of which carried more than a buey of water. In two leagues we crossed two valleys with very good land and an abundance of running water in each, measuring more than a buey. One of them, besides the water spoken of, has a fair sized lagoon. This is a fine place, with good lands and an abundance of water, where a good mission could be placed"[28]

Despite this good will, when the Spanish arrived they ignored the complexity of Ohlone groups and simply referred to all of them as "Costenos"(coastal people), later changed to "Coastanoan."

Spanish explorers were impressed by the potential of Santa Clara Valley with its Mediterranean climate, fertile soil, timber, fresh water and large native population for labor. It was a wide plain with fertile, rock-free soil, between two year-round streams, the Guadalupe and the Coyote, with plenty of fish and game. The Pueblo San José de Guadalupe was founded officially by 66 men, women and children under the leadership of Lt. José Joaquín Moraga on the 29th of November 1777. The pueblo was the first Spanish civil settlement in Alta California.[29] It was primarily a farming community supplying food to the Presidios of San Francisco and Monterey. In 1778 it had 249 head of livestock, including goats and pigs, increasing to 600 by 1780 and in the same year harvested 700 bushels of grain.[30]

The Spanish colonists planted crops of corn, beans, wheat, hemp and flax, and set out small vineyards and orchards. A portion of the crops were taxed for the support of the soldiers at the presidios and to provision ships in the harbors. Surplus crops were traded in Monterey for manufactured goods shipped from Spain and Mexico. Rudimentary industrial activities included grist milling, making wine and brandy, hemp processing and soap making. As the cattle herds increased, the hide and tallow trade became an important element in California's economy. Settlers also acted as military reserve in times of trouble, with each required to keep two horses and a dependable firearm.[31] The military government established presidios in San Francisco and Monterey, and

24 Jerry Bennett, Wes Leiser, Chuck Washburn, 'Anza Explores The Santa Clara Valley Using 1976 Landmarks', Historias: The Spanish Heritage of Santa Clara Valley, California History Center, De Anza College, Volume 20, p. 39.

25 Herbert Eugene Bolton, Anza's California Expeditions, Anza's Diary, Monday, March 25, 1776, volume III, U.C. Berkeley Press, 1930, p. 124.

26 'Writings of Junipero Serra', Publications of the Academy of American Franciscan History, Documentary Series, Volume Four, p. 145.

27 'Diary of Father Pedro Font, Colonizing Expedition, 1775-1776', April 2, 1776, Web De Anza. https://web-deanza.org/f76diary_pg8.html#04_14.

28 Herbert Eugene Bolton, 'Fray Juan Crespi Missionary Explorer on the Pacific Coast 1769-1774', University of California Press, 1927, p. 220. The two arroyos crossed were Arroyo de los Frijoles and Pescadero Creek.

29 Alta California was a province in the Spanish colony of New Spain, it included the modern day states of California, Nevada, and No. Arizona. All would be ceded by Mexico to the United States after the Mexican American War of 1846-48.

30 Elizabeth Eve Messmer, 'California's First Civil Settlement', Historias: The Spanish Heritage of Santa Clara Valley, California History Center, De Anza College, Volume 20, p. 56.

31 Ibid. p. 47.

mission outposts, from which soldiers protected the settlements, Catholic missions, and the Franciscans on their trips throughout the region. In return they were fed and supported by the settlers and missions. Each mission's sphere of influence radiated from its center with buildings for worship, housing and industries, outwards to surrounding grain fields and livestock grazing lands.

The Missions

Father Junípero Serra is credited with establishing 21 Franciscan missions in California, beginning in 1769 with Mission San Diego de Alcalá. Mission Santa Clara de Asís was the 8th, established in 1777, controlled land from Palo Alto to Gilroy, and protected the South Bay while its sister mission, Mission Dolores (1776) in San Francisco protected the North Bay. Together they would service and supply the largest community, the Pueblo of San José. They were also charged with converting and protecting the local Ohlone communities. Under Serra's guidance the Franciscans built seven missions on Ohlone land. Mission San Carlos Borroméo de Carmelo (founded in 1770), Mission San Francisco de Asís (founded in 1776), Mission Santa Clara de Asís (founded in 1777), Mission Santa Cruz (founded in 1791), Mission Nuestra Señora de la Soledad (founded in 1791), Mission San José (founded in 1797), and Mission San Juan Bautista (founded in 1797). Eventually most of the Ohlone, known as Mission Indians or neophytes, would live and work at the Missions. Here they mixed with other Native American ethnicities, changing and losing much of their cultural identity and way of life in the process.

It was the Spanish missionaries, in particular, who, while striving to convert the Ohlone to Christianity, also strove to transform the valley into an environment that fit their needs and tastes. The first olives, corn, wheat, grapes and fruit trees were grown at the missions, including, nopal, and prickly pear cactus from Mexico, bananas from South America, oranges and lemons and wheat from Northern Mexico. As geographer Langdon White states,

> *"The fruits and garden crops introduced by the Spaniards and raised under irrigation adapted easily, for they were the kind that had been grown for centuries under similar climatic conditions in the Iberian Peninsula."*[32]

Livestock, especially cattle, used for tallow, meat, leather and hides were first raised on mission ranches. The first California vineyards were planted by the padres to produce wine, sherry and cognac. For both the Ohlone and their environment the arrival of the Spanish and their transplanted world would bring an end to the valley they knew.

"European forbs and grasses such as Erodium cicutarium, Rumex crispus, Sonchus asper, Hordeum jubatum subsp. leporinum, Lolium multiflorum, and Poa annua were brought to California at this time contained in adobe bricks, livestock feed, and others materials. Soon aliens overwhelmed the native species, markedly changing the character and diversity of grasslands and other habitats west of the inner Ranges."[33]

The Spanish missionaries brought fruits from Europe and planted orchards on mission land. In the 1790s, explorer George Vancouver wrote of the Mission orchards, "Here were planted peaches, apricots, apples, pears, figs and vines, all of which excepting the latter promised to succeed very well."[34] In addition the major field crops at the missions were wheat, barley, corn, beans, and peas. The Padres irrigated the crops by using a system of stone troughs and adobe clay pipes that brought water to the fields. In addition to the field crops, each mission planted orchards, vineyards, and vegetable gardens. Orange, lemon, apricot, peach, pear, plum, pomegranate, apple and fig trees yielded fruit. Walnut and almond trees were planted. Most of these trees had not been grown in California before. The oldest pear tree in California is at Mission San Antonio de Padua.

> *"Cuttings and seeds of plants from Europe were planted for food, medicine, and ornamental uses on the grounds of the missions, presidios, and pueblos: they later spread to surrounding woodlands. The mission fig spread to riparian forests, and common mullein (Verbascum thapsus), valued for its medical properties, spread to the meadows, outcompeting natives."*[35]

The first pepper tree was reportedly brought to California from Peru in 1830. The first olive trees in California were planted from seeds brought by the priests. By 1803 Father Lasuén, the president of the missions, reported that several missions were harvesting olives. Eugene Sawyer describes these fruitful conditions in his, 'History of Santa Clara County',

> *"The Fathers who planted the Missions, planted orchards at the same time and found a full return for their*

It was the Spanish missionaries, in particular, who, while striving to convert the Ohlone to Christianity, also strove to transform the valley into an environment that fit their needs and tastes.

[32] C. Langdon White, Sequent Occupance in the Santa Clara Valley, California, Journal of the Graduate Research Center, Stanford University, 1965, p. 279. https://scholar.smu.edu/cgi/viewcontent.cgi?article=1031&context=journal_grc.

[33] M. Kat Anderson, Tending the Wild: Native American Knowledge and the Management of California's Natural Resources, 1st edition, University of California Press, October 10, 2013, p. 77.

[34] 'George Vancouver 1792', http://inside.sfuhs.org/dept/history/Mexicoreader/Chapter4/Vancouver.pdf.

[35] M. Kat Anderson, Tending the Wild: Native American Knowledge and the Management of California's Natural Resources, 1st edition, University of California Press, October 10, 2013, p. 77.

labor. The fertility of the soil was supplemented by a peculiarity of climate that enabled trees to grow many more weeks in the year than in other countries, while during the season of rest there was no freezing weather to chill their sap or delay their progress in the spring. The result was that a very few seasons brought orchards to a condition of fruitfulness."[36]

The hunting and gathering economy of the Ohlone was quickly replaced by the Spanish agricultural economy.

The Ohlone in the missions grew tomatoes, onions, garlic, melons, potatoes, squash, pumpkins, and peppers in gardens and fields on numerous farms throughout the valley. The missionaries brought the first cattle, pigs, goats, sheep and oxen to California from Mexico and raised them on unfenced ranches with their own individual brands. In 1828 Father Durán of Mission San José described the scene,

"Five leagues north is there valley or plain of San Jose which is two or three leagues in diameter, with a canyon at the north end about five leagues long, called Ingerto ("The Grafted Trees'). This entire area forms a grazing tract for livestock called El Valle. In it 9,000 cattle and 10,000 sheep are maintained during the summer. They are moved in winter to the Robles de los Chupucanes, about fourteen leagues from the mission, close at hand to Monte del Diablo."[37]

By 1832 the California missions were recorded to have more than 420,000 head of cattle, 320,000 sheep, goats, and hogs, and 60,000 horse and mules.[38]

The Fate of the Ohlone

Life for the Ohlone had remained stable for thousands of years, but the arrival of the Spanish in 1769 introduced dramatic changes. The disruption of the Ohlone lifestyles by the Spanish began with the establishment of the Mission Santa Clara and Mission San Jose in the South Bay, starting in the late 1770s, and Mission San Francisco de Asís some 40 miles to the north. Missionization would wipe out local populations with disease, malnutrition, slave labor, social instability, and abuse.

"The missionaries enforced changes in the Native peoples' diets, not allowing them to leave the missions to fish or gather food, but instead supplying European grains, such as wheat, and occasional animal proteins, such as beef. Families were broken apart, as unmarried women and men were forced in live in dungeon-like dormitories."[39]

European diseases, together with malnutrition and harsh living conditions, wiped out large numbers of native Americans throughout the Americas, the most catastrophic amongst the Ohlone being pneumonia, diphtheria, measles, dysentery, influenza, and syphilis. The rapid spread of syphilis was the result of the Spanish "persistently raping native American women.[40] As a result, within several generations, the Ohlone would be forced to replace their traditional hunting and gathering lifestyle with a sedentary, agricultural one. Their individual tribal identities would be homogenized, as they became "Mission Indians," Spanish citizens and practicing members of the Catholic Church.

California native people's, like those of other North American border lands, responded and adapted as best they could to the triple whammy of European invasion, epidemic disease, and environmental transformation. This was a new world not just for Europeans, but for Indians as well.[41]

Early Spanish expeditions estimated the Ohlone population in the South Bay to be as low as 2,200, although recent scholarly estimates are 4,000-10,000 to be in the region.[42] To convince them to live in the missions the Franciscans often offered trade and gifts but once the individual was in the mission they were not allowed to leave. Here they worked and were at the command of the priests who repressed their culture and identity through force, including withholding food, and using corporal punishment, and imprisonment, when necessary. Once they were baptized the individual would be given a Spanish name and lifestyle. At the Missions, the Ohlone were forced to abandon their traditions of hunting and gathering in the hills and valley. Instead, they lived close to each other in European-style housing, spending their time farming and raising livestock. Eventually, the new skills of ranching, farming, tanning, adobe brick and tile making replaced the traditional Ohlone ways. Although many attempted to run away they were usually brought back by either other 'Mission Indians' or Spanish soldiers. One example involved Second Lieutenant Luis Argüello, Commandant, to Governor Arrillaga, who, on the June 25, 1805, traveled

36 Sawyer, Eugene T., 'History of Santa Clara County, Los Angeles', Calif; Historic Record Company, 1922, p 135.

37 Randall Milliken, 'Native Americans at Mission San Jose', Malki-Ballena Press Publications, Ca., 2008, p. 64.

38 M. Kat Anderson, Tending the Wild: Native American Knowledge and the Management of California's Natural Resources, 1st edition, University of California Press, October 10, 2013, p. 76.

39 Native Peoples of North America, Susan Stebbins, Open SUNY Textbooks, 2013, p. 58. https://mountainscholar.org/bitstream/handle/20.500.11785/153/OTL_BookId-199_NatPeoNA_Sept_2019.pdf?sequence=8&isAllowed=y.

40 Ibid., p. 86.

41 Mathew Morse Booker, Down by the Bay, San Francisco's History Between the Tides, University of California Press, 2013, p. 24.

42 The California Indians: A source Book, R.F. Heizer and M.A. Whipple, University of California Press, Berkeley, 1971, p. 70.

through San José and Santa Clara looking for "wild Indians." During this trip he captured 13 "Christians" and 9 "heathen" who were summarily baptized and turned over to the fathers of San José and Santa Clara Missions.[43]

> *"Many people despised the missions. There people were subjected to paternalistic controls on their work schedules, on their sexual practices, their eating habits, their religious expression, all in the ways contrary to indigenous values. Daily operations were maintained by threats of punishment in this life and an eternal afterlife. And the missions were breeding grounds for disease."*[44]

Native American people were very susceptible to European diseases such as smallpox, measles and dysentery having no natural immunities, and many died at the missions. One example occurred between November 1794 and May 1795, when a large number of Native Americans were baptized and moved into Mission Santa Clara and Mission San Francisco, including 360 people to Mission Santa Clara and the entire Huichun village populations of the East Bay to Mission San Francisco. This was quickly followed by a devastating epidemic and food shortages. Unfortunately, the Ohlone who managed to escape the missions, and those sent to bring them back, often brought diseases with them, spreading illnesses outside of the missions. A measles epidemic that had started in Baja California in June 1805, spread northward and by late February 1806 had reached Missions San José and San Juan Bautista. It arrived in Mission Santa Clara in April and Mission San Francisco later in the same month. "The apparent east-to-west movement of the epidemic suggests that it reached the Bay Area missions via tribal populations in the San Joaquin Valley." For six weeks it ravaged Mission San Jose killing 140 of the 852 residents by April 7, 16% of the population.[45] Besides diseases, other causes of deaths at the missions were a drastic diet change from hunter and gatherer foods to a diet high in carbohydrates and low in vegetables and animal protein, harsh lifestyle changes, and unsanitary living conditions. Overall, it is estimated that a total of 81,000 Native Americans were baptized and at least 60,000 died at the missions.

The Land

Colonists all over the world argue about land, especially its use and ownership. It was no different in the Santa Clara Valley where the Spanish crown, Catholic Church, Native Americans, and settlers fought over ownership of the land. By law the mission property was to pass to the mission "Indians" after a period of about ten years, when they would become Spanish citizens. In the interim period, the Franciscans were designated as mission administrators who held the land in trust for the Natives. The Franciscans claimed that they represented the interest of the Ohlone and in 1782 they petitioned the Governor to complain that Indians' crops were being damaged by the San José settlers' livestock and that the settlers' cattle were getting mixed up with livestock belonging to the mission "Indians." Unfortunately, weakened by the clash of cultures, epidemics, environmental changes, and physical and mental abuse, the Ohlone population dwindled to 2,500 people by 1830. Mexican independence from Spain in 1822 only quickened the collapse of the mission system and doomed the plan to return mission lands to the Ohlone. Anthropologist Randall Milliken described the Ohlone as a people living a life of confusion and powerlessness within the mission system," "a culturally shocked and broken people living in a bewildering foreign environment."[46]

Conclusion

Life in the missions and colonies was strongly influenced by Spanish culture as the settlers and Fathers attempted to transform the land and native peoples into the society they had left behind in their native Spain. The Spanish missionaries were, like European colonists all over the world, trying to transform the New World into the Old World. They intentionally brought trees, fruits, seeds, and livestock to transform the wilderness into the tamed and productive lands of their homeland. In doing so they created ecological frontiers of vegetation, animals and diseases in which the newcomers, supported and protected by the new arrivals, quickly overwhelmed the native species. In particular the importation of herds of cattle, horses, sheep, pigs, and goats did terrible damage to the ecosystem. The native eco-systems and the life they supported were overwhelmed by this onslaught of hardier, and protected, plants and livestock. In a similar fashion, the Ohlone, isolated for thousands of years, were quickly diminished by disease, competition for land and the miseries of mission life.[47]

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[43] 'Expedition of Second Lieutenant Luis Arguello', 1805, Colonial Expeditions To The Interior Of California Central Valley, 1800-1820, S. F. Cook, University Of California Press Berkeley And Los Angeles 1960, p. 11. https://digitalassets.lib.berkeley.edu/anthpubs/ucb/text/ucar016-007.pdf.

[44] Randall Milliken, A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area, 1769-1810 (Ballena Press Anthropological Papers, July 31, 1995, p. 1.

[45] Randall Milliken, 'Native Americans at Mission San Jose', Malki-Ballena Press Publications, Ca., 2008, p. 45.("Of the 257 women at the mission, 53 died during that period (20 percent); of the 329 men, 44 died (12 percent); of the 266 children under the age of 15, 43 died.")

[46] Randall Milliken, A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area, 1769-1810 (Ballena Press Anthropological Papers, July 31, 1995, p. 4.

[47] By 1900 the Ohlone population of the 11 counties of San Francisco Bay Area was 278 with 9 living in Santa Clara Valley. The number of Ohlone Costanoan and Muwekma has risen to about 1,300. Anne Marie Todd, Valley of Heart's Delight: Environment and Sense of Place in the Santa Clara Valley, University of California Press, 2023, p. 29.

At the Center

RECENT EVENTS

Inclusive Dialogues

A Panel Discussion on Race, Gender, and the Journey to Equality

This thought-provoking and collaborative conversation brought together faculty, staff, students, and community members from across the Foothill-De Anza Community College District to engage the complexities of race, gender, and inspired action.

Panelists joined in lively conversation with the audience after their presentations.

Moderator Aida Dargahi, M.A.; with presenters Nicole Gonzales Howell, Ph.D.; Tony Kashani, Ph.D.; Ashley Adams, Ph.D.; and Maryam Daha, M.A.

The panel conversation was held in the CHC Exhibit Hall on June 6, 2024.

Newly-formed cohort participants got to know each other through community building activities.

The CYLC Welcome Dinner guests enjoyed the brand-new picnic tables in the CHC patio.

California Youth Leadership Corps (CYLC) Welcome Dinner

This annual welcome dinner for the newly formed '24-'25 CYLC cohort was held on the CHC patio. The program is designed to empower individuals from diverse and nontraditional backgrounds to create social change and make a positive impact on their communities, as they earn a Certificate in Leadership and Social Change. California History Center is proud to serve as a partner institution for CYLC interns.

NEH-supported Oral History project

“Voices of Silicon Valley”

The “Voices of Silicon Valley” oral histories project will take place over a three-year period and encompasses three broad areas: the **digitization** of existing recordings, the creation of faculty and student **workshops**, and the development of **new oral history projects.** The first of the three new oral history projects, **“Asian American Story Telling in the Santa Clara Valley,”** has begun its work by creating an in-depth timeline of Asian American Studies at De Anza College, and by interviewing key Asian Americans with a focus on exploring why they do the work of public education on local Asian American history-telling:

Connie Young Yu, author of Chinatown, San Jose, USA, is interviewed by project co-lead Dr. Mae Lee and student intern Karen Wang.

Robert Ragsac, of Pinoytown Tour with FANHS, is interviewed by project co-lead Dr. Mae Lee and student intern Karen Wang.

Tom Izu and Susan Hayase, of Hidden Histories of Japantown and the Japanese American Museum of San Jose, are interviewed by project co-lead Dr. Mae Lee and student intern Karen Wang.

Huge thanks to video systems engineer, Ed Breault, who generously gave his time and expertise to make these high-quality recordings possible; and to student Jiwon Jung who volunteered her film-student abilities.

At the Center

RECENT EVENTS

Digitization Progress

See website for updates: deanza.edu/califhistory/oral-history-recordings.html

Tape Digitization and Public Access Status

Completed:

- 466/556 audio tapes digitized and uploaded to YouTube (unlisted, pending release form review)
- 157/240 video tapes digitized and uploaded to YouTube (unlisted, pending release form review)
- 5 audio tapes transcribed, 4 video tapes transcribed

Ongoing:

- Tape digitization and transcription
- Curation of oral histories and related materials in Jacobson special collection
- Presentation of historical information and materials on website pages
- Identification of other special collections
- Negotiation of release forms for public viewing of historical materials

Thank you to our project contributors:

- Clare Aligbe, Student Intern, Transcription
- Esteban Harkins, Student Intern, Transcription and Summary
- Marcus Jacob, Student Intern, Transcription
- Anya Nazarova, Student Employee, Digitization and File Management

Audrey Edna Butcher Civil Liberties Education Initiative

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families, languages, and cultures...This California law provided for 'apprenticing' or indenturing Indian children and adults to whites, and punished 'vagrant' Indians by 'hiring' them out to the highest bidder at a public auction..."[5] From passage of this Indian Act in 1850 until 1863, between ten-to-twenty thousand Indigenous Californians were kidnapped, indentured, and forced into bondage. By 1852, "one-third of the Native boys in California were indentured and 65 percent of Native females were bound over before they were fifteen years old."[6]

If legislators such as Crosby and Cory created this law, it was enforced and implemented by judges at the county and township levels. For example, County Courts of Sessions and township Justices of the Peace determined which Indigenous adults were indentured or children "apprenticed" to white persons. Bearing in mind that Californian Indians could not testify, any white person could bring an Indigenous person or persons before a Justice of the Peace and -- on such grounds as that the person lived on the white's land, owed him money, could not provide for themself, were orphaned, or followed an immoral lifestyle—the Justice could legally bind the Indigenous person(s) to the applicant.

Given that numerous Episcopalians, including Crosby, were judges, it is likely that some early local Episcopalians were instrumental in imposing this Act's unjust measures on Native Californians.

[5] Johnston-Dodds, Early California Laws, p. 1.

[6] Jean Pfaelzer, California, A Slave State (New Haven: Yale Univ. Press, 2023) p. 175.

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