Petition for
Federal Acknowledgment

June 2023

I. Introduction Regarding Petitioning Group

A. Current official name of the petitioner: Fernandeño Tataviam Band of Mission Indians (FTB) Previous names:
Mission Indian, San Fernando Mission
San Fernando Mission
San Fernando Mission Tribe
Mission Indians of San Fernando
San Fernando Mission Indians
San Fernando Mission Indians of San Fernando San Fernando Mission Band of Indians
San Fernando Mission Indian
San Fernando Indians
San Fernando Indian
Fernandeño Band of Mission Indians
Fernandeño Indians
Fernandeño
Fernandeño Tataviam Tribal Council
Fernandeño Tataviam Tribe
Fernandeño-Tataviam
Fernandeño Tataviam
Tataviam Tribe
Tataviam
Fernandeño Tataviam Band of Mission Indians

B. Location:

1019 2nd Street, San Fernando, CA 91340

Los Angeles County

C. Contact information:

Phone: 818-837-0794

Fax: 818-837-0796

Email: president@tataviam-nsn.us

D. Number of current living members: 850

E. Full names of current officers and members of governing body together with dates indicating when each person's term began and will end:

Name	Term Start	Term End	Title
Officers			
Rudolph (Rudy) John Ortega Jr.	6/1/2023	5/31/2027	President
Mark Joseph Villaseñor	6/1/2023	5/31/2027	Vice President
Elias (Elisa) Diane Ornelas	6/1/2023	5/31/2027	Treasurer
Lucia Rose Alfaro	7/11/2021	5/31/2025	Secretary
Senators – District One			
Mark Joseph Villaseñor	6/1/2023	5/31/2027	
Crystal Ortega	6/1/2023	5/31/2027	
Joseph Keith Bodle	6/1/2023	5/31/2027	
Jesus Rafael Alvarez	6/27/2021	5/31/2025	
Lucia Rose Alfaro	7/11/2021	5/31/2025	
Senators – District Two			
Mary-Esther Salas Acuña	6/1/2023	5/31/2027	
Cheryl Ann Martin	6/1/2023	5/31/2027	
Richard Anthony Ortega	6/27/2021	5/31/2025	
Jorge Salazar	6/1/2023	5/31/2027	

F. Attorney(s)/other non-members authorized to represent FTBMI before Department:

Duane Champagne
Carole E. Goldberg
Nicole A. Johnson
Colin C. Hampson, attorney
Kimia Fatehi

G. Statement of basic overall claim for Federal acknowledgment as an Indian tribe, summarizing petitioner's continuous existence, from 1900 to Present (2021)

The FTB has maintained a continuous existence as an autonomous entity from 1900 to the present. At the beginning of the 20th century, the FTB, under the leadership of Captain Rogerio Rocha, received assistance from federal agents. Upon his death in 1904, political leadership moved to Antonio Maria Ortega consistent with FTB's traditional political system. With support from FTB Lineage Headpersons Josephine Garcia and Joseph Ortiz, FTB leaders practiced their culture in the face of discrimination and obtained land in what was then the rapidly developing San Fernando Valley. Due to rising housing costs, some FTB members moved away from San Fernando during this time period, though they returned later. Despite challenges, FTB members continued to identify as Fernandeño on government documents, including draft cards, and maintained their connections to the San Fernando Valley.

The FTB continued to be under the leadership of Captain Antonio Maria Ortega. Headpersons Joseph Ortiz and Josephine Garcia moved back to San Fernando to participate in FTB activities after they retired. They continued cultural and social activities among the lineages and conducted fiestas and gatherings at mission SFR. Because of fears of discrimination and removal to reservations, however, FTB members often hid evidence of cultural activities and political organization from outsiders.

During this time, FTB members debated whether to apply under the Census Roll of the Indians of California Under the Act of May 18, 1928 ("CRIC"). This decision was made at the Headperson level, and the Ortizes, Cooke-Garcias and Valenzuela-Garcias applied while no members of the Ortega lineage registered. In their applications, they clearly identified their connection to the Mission SFR, to Mexican-era land grants, and to Captain Rogerio Rocha. The applications under CRIC showed the political structures and common cultural knowledge of FTB members.

After the death of Captain Antonio Maria Ortega in 1941, his eldest son, Estanislao Ortega, became Captain. Estanislao held meetings and gatherings with FTB members until he became incapacitated by a long illness in the late 1940s. After his death in 1951, Estanislao's sisters elected Rudy Ortega Sr., one of Estanislao's sons, as the next Captain. Rudy Ortega Sr. conducted genealogical research and organized meetings, often alongside Mary G. Cooke, who became Headperson of her lineage in 1946. In 1959, Mary passed her Headperson role to her nephew Charlie Cooke. At around this time, Ted Garcia Sr., Charlie Cooke, and Rudy Ortega Sr. were actively involved in FTB's social and political activities, including the formation of the San Fernando Mission Indians of San Fernando organization. This entity resulted from Rudy Ortega Sr.'s interest in formalizing the FTB as a modern-day government, but it faced opposition from tribal members who wanted to maintain traditional rules of political organization.

While FTB's political activities became more formalized, Headpersons like Vera Salazar continued to practice and teach Fernandeño culture. Salazar, for example, taught her children traditional ethnobotany and songs.

From 1960 to 1979 the Tribal members were culturally and politically active in meetings that were organized primarily by Captain Rudy Ortega Sr. (Ortega-Ortega lineage) and well-attended by FTB members of all three lineages, including Headpersons Vera Salazar (Salazar-Ortega lineage),

Angelita Campero (Ortiz lineage) and Charlie Cooke (Cooke-Garcia lineage). Ted Garcia Sr. (Cooke-Garcia lineage), who later became a Headperson of the Garcia lineage, also was active in supporting Rudy Ortega Sr. and attending meetings. The FTB also organized new entities during this period because there was, and continues to be, no legal tax code under which non-federally recognized tribes could operate. These entities included the club/non-profit San Fernando Valley Inter-Tribal Council Inc (a.k.a. The Indian-Tribal Inc.). Political activities during this time included seeking federal acknowledgement, developing a land base, and seeking federal assistance, which were done under the leadership of the FTB, while fundraising components and joint economy, such as raising money for scholarships and the annual winter gathering, were practiced under the club/non-profit. At the end of this period, the FTB formally accepted by-laws for the tribal government, which included election processes.

With the rise of American Indian activism in the United States, political activities were complemented by an increase of publicly visible cultural activities, which included participation in parades, powwows, and other events. They also continued cultural and social gatherings in San Fernando.

In the 1980s, Rudy Ortega Sr. continued his captaincy during, and Charlie Cooke (Cooke-Garcia lineage), Angie Campero (Ortiz lineage), Sally Verdugo (Verdugo-Ortega lineage), and Isadora Tapia (Salas-Ortega lineage) continued their Headperson roles. During this time, FTB reorganized the relationship between tribal government and non-profit entities, which was finalized in 2001. FTB also formalized enrollment processes in 1995, and there was much debate about how to determine tribal membership at the Headperson level. For example, Headperson Ted Garcia Sr., who served on council for over two decades, opposed formalized enrollment processes because he believed a Fernandeño should be able to claim membership in the Tribe by virtue of birth. (Upon his death in 2008, many of his lineage enrolled formally.)

In the late 20th century, FTB members became involved in cultural resource protection in traditional areas that included Encino and Santa Susana Field Laboratory, and appeared in local court over their cultural remains, which led to significant relationships with local governments and other Indian tribes. They continued cultural events from previous decades, like the winter gatherings and traditional dancing and singing. A tribal court recognized FTB as a tribe in an Indian Child Welfare Act case.

In 2002, the FTB adopted a written constitution and Tribal Code. This constitution includes a unicameral legislature (Tribal Senate) whose officers are elected every four years. A complementary Council of Elders advises on cultural preservation matters and in crisis situations. During the constitutional period, leadership of the FTB has included the elected presidents, such as Rudy Ortega Sr., Larry Ortega, and Rudy Ortega Jr. Other prominent Headpersons include(d) Angie Campero (Ortiz lineage) Linda Terrones (Ortiz lineage), Ted Garcia Sr. (Cooke-Garcia lineage), Ted Garcia Jr. (Cooke-Garcia lineage), Martha Verdugo (Verdugo-Ortega lineage), and Beverly Folkes (Salazar-Ortega lineage). FTB continues to mobilize significant resources for cultural resource preservation and cultural education initiatives.

FTB continues to be recognized by external entities, including the City of Los Angeles, the City of San Fernando, and other local governments and agencies. As of 2021, the FTB has received over thirty letters of support from Congress, Senators, Assemblymembers, Supervisors, State Agencies, Tribal governments, school districts and local agencies combined. As a distinct cultural group and government, the FTB continues to host seasonal gatherings, cultural ceremonies, and virtual programming to accommodate the changes of the Pandemic.

II. Claim of historical Indian tribe

The evidence contained in this Petition demonstrates that villages combined and functioned as a distinct autonomous political entity before 1900. The Petition also documents that Petitioner's current membership descends from that historical tribe. Petitioner has obtained further historical and legal evidence to demonstrate a historical Indian tribe existed at the San Fernando Rey de España Mission ("SFR") both during and after the mission period. For example, the FTB located the original baptism records of the San Fernando Mission Indians ("SFR Indians" or "Fernandeños") which provide names of baptizing Franciscan missionaries, witnesses, written records, baptismal dates, and birthdates for the entire Tribe. Therefore, the data in this Petition is now more complete than previously submitted. The FTB also discovered new and original evidence from newspapers, archives, and other sources that follow the history of FTB through time to the present-day. Additional information and analysis, relying on census and other data, trace the Indians baptized at the SFR and their descendants from the close of the SFR and the election of the last SFR alcalde in 1846 to 1899.

Before Spanish colonization, the FTB's predecessors were numerous interconnected tribal entities, organized as villages. The evidence demonstrates that multiple villages joined together at the SFR to combine into a "single autonomous political entity," administered through alcaldes, captains, and other officials. SFR Indians worked collectively as a unified economic entity and polity of alcaldes, captains, headpersons, tribal lineages, and tribal members. As discussed in Section A, this historical Indian tribe's functioning is documented at the SFR as late as 1846 when the last SFR alcaldes were elected before California instituted a new government.[1] As discussed, in Sections C and D, the US censuses in 1850, 1860, 1870, 1880, [1890 was destroyed by fire, 1900 used to show period of 1890s] show that Fernandeños remained in the area around the former SFR and continued as a tribal community. A few San Fernando Indians relocated, and many returned to San Fernando township later in life. As shown in below Section A, FTB also documents its existence in the San Fernando Valley from mission secularization through the late 1880s on land patents or privately acquired lands issued to Fernandeños. Many of the Fernandeños remained on these properties located within and near the boundary of Rancho Ex-Mission San Fernando, and FTB documents the social and political interaction among various Fernandeño individuals, families, and their leaders.

A. Description of the historical Indian tribe or historical Indian tribes that combined and functioned as a distinct social and political entity as it existed before 1900; note, it isimportant to provide more than simply an ethnic or linguistic description of a group. Historical documents describe Indian entities using various terms such as "tribes," "bands," "pueblos," "rancherias," "villages," or "communities." Your current group must link to a specific Indian entity.

[1] See *Narrative from the Life of JJ Lopez* (see doc. 80462.JJL); "The Constitutions of California and the United States and Related Documents," 102 (see doc. 91120.CA_Constit.).

See Attachment 04 (Tab C) – SFR Land Grants Map

OFA has recognized that an "historical Indian tribe" can include "[s]ocially connected and culturally similar Indian populations from politically allied villages from a small local geographic area moved to [a] Mission."[2] For instance, in recognition proceedings for the Juaneño Band of Mission Indians, OFA determined, under previous regulation 83.6(f), a "historical Indian tribe" could rely on a "mission theory" to show "tribes or groups that have historically combined and functioned as a single autonomous political entity."[3] For the Juaneño Band of Mission Indians,

[2] Carl J. Artman, Assistant Secretary-Indian Affairs, "Proposed Finding Against Acknowledgment of The Juaneño Band of Mission Indians, Acjachemen Nation (Petitioner #84A)," November 23, 2007, 5 ("Juaneño Proposed Finding") (doc. 91121.Juaneno_Preliminary_Finding).

[3] *See* 25 CFR 83.6(f)(2015) (doc.91122.CFR); Juaneño Proposed Finding (doc 91121.Juaneno_Proposed_Finding), p. 5; "Final Determination Against Acknowledgment of The Juaneño Band of Mission Indians, Acjachemen Nation

OFA explained that "[t]he evidence in the record establishes by a reasonable likelihood that as a result of Spanish policy, the Indian population of the SJC Mission [Mission San Juan Capistrano] became an entity consisting of Indian tribes or groups that had combined. This Indian tribal entity existed at the SJC Mission when the Mexican government ordered the secularization of the mission in 1834."[4]

As a result of Spanish policy, like the Juaneño Band of Mission Indians, the Indian population at SFR similarly came from villages and combined to function as one autonomous entity. The analysis and accompanying data that support this characterization begin with an account of the social, political, and ceremonial relations of the villages that had their roots in the period before Spanish colonization.

The FTB Villages Before the Establishment of the SFR

Before Spanish colonization, many tribes existed in what is now greater Los Angeles and surrounding areas in villages and associated settlements organized based on kinship. Several nuclear families formed an extended family, and multiple extended families formed a lineage. Southern California Indian villages were typically occupied by a single extended lineage.[5] Since most village members were blood-relatives, they sought marriage partners from outside their villages and village networks. The children resulting from these partnerships would belong to the village (lineage) of only one parent.[6] Whether the child belonged to its mother's or father's village would depend on whether that village followed matrilineal or patrilineal rules.[7] Scholars agree that

(Petitioner #84A)," March 15, 2011, 4-7 ("Juaneño Final Determination") (see doc. 91123.Juaneno_Final_Determination).

[4] Juaneño Final Determination (doc. 91123.Juaneno_Final_Determination, p. 11). Although OFA acknowledged that the Indian population at the SJC Mission in 1834 constituted an "historical Indian Tribe," OFA determined that the Juaneño Band of Mission Indians failed to satisfy criterion 83.7(e) because the evidence demonstrated that "only 61 percent . . . of JBA members demonstrated descent from one of the Indians of the historical SJC Indian tribe." *Id*., p. 13.

[5] *See also* Lowell John Bean, "Social Organization in Native California," in Lowell J. Bean and Thomas C. Blackwell, eds., *Native Californians: A Theoretical Perspective* (Ramona, CA: Ballena Press, 1976), 99-124 (doc #); Lowell J. Bean, "Introduction," in William Duncan Strong, *Aboriginal Society in Southern California* (Banning, CA: Malki Museum Press, 1987), xiv-xix (doc. 100094.strong); George Harwood Phillips, *Chiefs and Challengers: Indian Resistance and Cooperation in Southern California, 1769-1906* (Berkeley, CA: University of California Press, 1975), 8-10, 348-349, n. 22 (see doc. 91124.Phillips).

[6] Generally, village members had to seek marriage partners outside their village. Villages ranged in size: a small village might only be one lineage, but a village community or large collection of villages "might be composed of unrelated lineages" then ruled by a group of headmen (Phillips, *Chiefs and Challengers*, 9 (doc. 91124.Phillips)). However, in all cases, the lineage was the main basis of government (ibid). At these large villages, some inner-marriage could occur but such occurrences were rare. Reid, Hugo. *The Indians of Los Angeles County.* (Los Angeles: Privately Printed, 1926). (Doc. 91302. Reid. Original. Indians of Los Angeles County.1852, Letters 1 and 3).

[7] There is some debate regarding the matrilineal traditions in each region. Making some of these distinctions with certainty is challenging because of the replacement of these traditions by European patrilineal traditions and the trend to begin associating children with the lineage of either parent due to the incorporation of higher numbers of non-Indian marriage partners and number of Fernandeño orphans.

most tribes were patrilineal, but there has been some evidence suggesting that some Chumash villages were matrilineal.[8]

These villages were sovereign governments[9] with territory,[10] laws, dispute resolution, control over the legitimate use of force, and leadership vested in individuals (called *capitáns* by the Spanish)[11] selected through heredity and on occasion by election.[12] The villages of Kawenga, Siutcanga, Tujunga, Chaguayanga, Tochonanga, Jucjauyanga,[13] and Passenga[14] played important roles in the organization of the historical Indian tribe.[15] Generally, Southern California tribes were ruled at the lineage level: Historian William Duncan Strong states, "the primary importance of the local group, in this case the male lineage, as the unit in native Californian society cannot be overestimated."[16]

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[8] William Duncan Strong, *Aboriginal Society in Southern California*. (Berkeley: University of California Publications in Archaeology and Ethnology, 1929), 342 (100094.strong). On debates over Chumash matrilineal and patrilineal patterns, see Lynn H. Gamble, *The Chumash World at European Contact: Power, Trade, and Feasting among Complex Hunter-Gatherers* (Berkeley, University of California Press, 2009), 2 (doc. 100058.Gamble). Harrington, J. P. and Blackburn, Thomas C., eds. *December's Child: A Book of Chumash Oral Narratives*, (Berkeley, University of California Press, 1975), 50 (doc. 100003.Blackburn).

[9] A.L. Kroeber, "Nature of Land-holding Group," (A.L. Kroeber Papers, 1869-1962, Banc 2049, Berkeley: Bancroft Library, n.d.) 1. (see docs. 00264.BL and 00264a.BL); A. L. Kroeber, "Minutes and Report Given by A. L. Kroeber to Commonwealth Club of California," A. L. Kroeber Papers, 1869-1962, BANC 2049, at 436-437, Reel 70 (see doc. 00206.BL).

[10] Kroeber, "Nature of Land-holding Group" (doc. 00264.BL), 1; Kroeber, "Minutes and Report Given by A. L. Kroeber to Commonwealth Club of California" (see doc. 00206.BL), 436-437; Kroeber, A L., "Statement of Native Land Use" (A.L. Kroeber Papers, 1869-1962, Banc 2049, Berkeley: Bancroft Library, n.d) (see docs. 00261.BL, 00261a.BL, 00261b.BL),9-11, 14-15, 22, 36; Harold Driver, *Excerpts From the Writings of A. L. Kroeber on Land Use and Political Organization of California Indians*, (A. L. Kroeber Papers, 1869-1962, BANC 2049, 1953) (see doc. 00263.BL, 00263a.BL), 35, 82; Kenneth E. Pauley and Carol M. Pauley, *San Fernando Rey De Espana: An Illustrated History* (Spokane, WA: Arthur H. Clark Company, 2005) (see doc. 80381.SFRDE), 25-27.

[11] See John R. Johnson, "The Indians of Mission San Fernando," *Southern California Quarterly* 79, no. 3 (Fall 1997), 249 (doc. 100032.Johnson).

[12] Reid implies that the hereditary leaders were consent-based when he discusses leaders "elected" when "the right line of descent ran out" (Reid, *Indians of Southern California, 7. (*Doc. 91302. Reid. Original. Indians of Los Angeles County.1852, Letters 3). In another setting, Strong (*Aboriginal Society*, 107, doc. 100094.strong) argues that: "Actually, the office [referring to the *net* among Pass Cahuilla] seems to have passed from his father to his most capable and popular son, with the consent of the clan". The consent of a lineage or clan (in the case of Cahuillas) was needed to determine a new ruler, confirming Reid's analysis of a similar phenomenon.

[13] Kawenga is an alternate spelling for Cahuenga, Tochonanga is an alternate spelling for Tochenonga, and Huam is the Chumash spelling of Jucjauynga in Takic.

[14] Spelling *Passenga* is taken from Engelhardt, *The Missions and Missionaries of California, Vol. 2* (doc. 100009.Engelhardt). *Pascegna* is a frequently used alternate spelling.

[15] Spellings for the villages in this sentence are taken from Fr. Zephryn Engelhardt, *San Fernando Rey: The Mission of the Valley* (Chicago, IL: Franciscan Herald Press, 1927), 142-143 (doc. 91296.Book, doc.100008.Engelhardt). If the name in the book is spelled incorrectly, the book's spelling is listed in parentheses following the standard spelling. In his list, Reid mentioned two villages, Cahuenga (Kawenga) and Pasecgna (Passenga) (Letter 1, page 2). Passenga is the village located at present-day San Fernando and around the SFR. Other scholars have recognized that Kawenga, Siutcanga, and Tochonanga were among the larger villages that were moved to the SFR, where their members were baptized. *See* Heizer, *Reid's Letters*, pp. 105-112, *see* notes 1, 6, 10, 12, 16, 18, and 25 (doc. 100022.Heizer)). For a contemporary analysis matching some of these village names across languages, see John Johnson, Ethnohistoric Overview for the Santa Susana Pass State Historic Park, Cultural Resources Inventory Project (San Diego: Southern Service Center, State of California, Department of Parks and Recreation, 2006) (doc. 80003.JJ). Finally, for a discussion of important villages, see John R. Johnson and David D. Earle, "Tataviam Geography and Ethnohistory," *Journal of California and Great Basin Anthropology* 12, no. 2 (1990), 192 (doc. 80575.JCGBA).

[16] See, Strong, *Aboriginal Society*, 342 (doc. 100094.strong); Phillips, *Chiefs and Challengers*, 9 (doc. 91124).

Within each village, chiefs often made decisions in consultation with a council of elders as well.[17] These villages, and others, were connected to each other through trade, marriage ceremonial events and dispute resolution.[18] One particular ceremony, the Commemoration or Image,[19] took place within a 100-mile radius of the SFR, both before and after the mission was established. Since marriage between members of the same village was forbidden, intermarriages among the different villages created deeply rooted sets of connections among them. Indeed, Hugo Reid observed that the villages were interrelated by blood and marriage, and thus tended not to war against each other.[20]

Hugo Reid,[21] A.L. Kroeber, and other scholars who have worked with primary data sources document the characteristics of these villages. In a series of letters published in the *Los Angeles Star* newspaper in 1869, Reid provided ethnographic information on the Indian villages of Los Angeles County, including many that joined the SFR. He reported that the tribes lived in villages that had territory, were led by chiefs or captains, and enforced laws made by a "council of the whole."[22] The captains judged disputes, and individuals could be executed for crimes such as incest, murder, or treason. The legitimate use of force is usually considered a defining characteristic of a state or governing organization.[23] By this definition, the villages in Los Angeles County of the pre-mission period were governments.

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[17] Phillips, *Chiefs and Challengers*, 20-21 (doc. 100091.chiefs-challengers). Strong, *Aboriginal Society*, 20-21 (doc. 100094.strong).

[18] Chester King details these relationships and has done extensive empirical work on regional ties and intermarriages in the SFR area. For a map, *see* King and Northwest Economic Associates, "Ethnographic Overview of the Angeles National Forest" (Arcadia, CA: US Department of Agriculture, February 6, 2004) (doc. 80005.CK), 58. For a discussion of marriage and other ties within the SFR area according to the SFR record *see id*. at 58-94. *See* generally Chester King, "Japchibit Ethnohistory," (Arcadia, CA: US Department of Agriculture by Topanga Anthropology Consultants and Chester King, November 1, 2003) (see doc. 00083.FTO).

[19] The Image ceremony was conducted through 1874, according to prominent locals. See *San Fernando Sun* ("Interesting History of Memory Garden Given by Local Woman, June, (doc. 90148.SFS), 7, and
Alice Bradbury Lewis, Marie E. Spellmeyer, Francis Platt Frankhouse, Kate Maclay Hubbard, Isabella Rice Granger Maclay, Olive Rose de Remer, Elinor Merrill Craig, Ellie Colegrove Ingham. *The Valley of San Fernando*. Daughters of the American Revolution, San Fernando Valley Chapter. 1924. Accessed from Bancroft Library, 57 (doc.91445.Rain).

[20] Heizer, *Reid's Letters*, p. 7; Reid, *Indians of Los Angeles County,* Letter 1 & 3, 1-2, 7-8 (doc. 91302. Reid. Original Letters 1).

[21] Hugo Reid lived from 1811 to 1852. He is known as a leading ethnographer of southern California Indian cultures. Much of contemporary anthropological research builds on Reid's fundamental work. Reid was active in Los Angeles County during the period from 1832 to 1852, benefiting from knowledge provided by Victoria, his Gabrieleño wife (1809-1868). Victoria provided historical and ethnographic information since she was born to a leading lineage among the Gabrieleño. Victoria may also have made available elders and knowledgeable informants. *See* Laura King "Hugo Reid and His Indian Wife" *Southern California Quarterly,* Vol. 4, Issue 2, January 1898, pp. 111-113 (needs to be added to database). Reid's findings were published in letters, 22 of which were reprinted in 1869 in the *Los Angeles Star* (March 13, 1959-May 1, 1869) (see docs. 50032. UCLA through 50043.UCLA). *See also* Reid, *The Indians of Los Angeles County,* (doc. 91302. Reid. Original. Indians of Los Angeles County). Later research continued to use Reid's research: see Heizer, Robert F. *Introduction, The Indians of Los Angeles County: Hugo Reid's Letters of 1852* (Los Angeles, CA: Southwestern Museum, 1968), 1-5. doc. 100022.Heizer. *See* Duane Champagne and Carole Goldberg, *A Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians*, (Tucson, AZ: University of Arizona Press, 2021), 21-23, 26-27, 286 (doc. 100054.coalition).

[22] Reid, *Indians of Los Angeles County,* Letter 3 (pg. 7) (see doc. 91302.REID).

[23] Max Weber "Politics as a Vocation" *From Max Weber*, tr. and ed. by H. H. Gerth, and C. Wright Mills. (New York, NY: Free Press, 1946), 77-128 (doc. 100043.Politics).

According to Reid, "[t]he government of the people was invested in the hands of their Chiefs: each Captain commanding his own lodge. The command was hereditary in a family. If the right line of descent ran out, they elected one of the same kin, nearest in blood. Laws in general were made as required…war was declared and conducted by a council of the whole…."[24] What Reid called "the council of the whole,"[25] would elect representatives to represent the multiple villages, make laws, and declare and conduct war in substantial matters implicating multi-village issues.[26]

While Reid primarily used the language of lodge or rancheria to describe where Indians lived, he also uses the term "village" interchangeably with "lodge" or "rancheria."[27] He stated that the three terms were comparable ways of understanding social, economic, and political relations among the Indians of Los Angeles County.[28] Typically, each "lodge" had its own chief, who ruled over government functions and arbitrated disputes which implied a community with shared rules of kinship, law, government and ceremonial rules.[29] Villages were often just a single lineage, but could include multiple lineages each with its own lineage leader.[30] Each lodge, rancheria, or village had a distinct political, ceremonial, territorial, and political identity.[31] California mission historian Zephyrin Engelhardt, similarly wrote that "Each rancheria had its own chief and was absolutely independent of all others."[32] Engelhardt also noted that rancherias often had different dialects and languages from each other.[33]

Evidence shows that an Indian entity evolved at SFR from the combination of Indians of four groups that scholars have named "Tataviam," "Western Gabrieleno," "Ventureno Chumash," and "Serrano."[34] Before the mission period, individuals of each group had shared villages in common

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[24] See Reid, *Indians of Los Angeles,* 7, (see doc. 91302. Reid. Original., Letter 3). C. Hart Merriam, *Studies of California Indians* (Berkeley, CA: University of California Press, 1962), 78- 80 (doc. 100089 merriam).

[25] "All prisoners of war, after being tormented...were invariably put to death. This was done in the presence of all the chiefs, for as war was declared and conducted by a council of the whole, so they in common had to attend to the execution of their enemies" (Reid, *Indians of Los Angeles*, 7, (doc. 91302.REID)). In this analysis, Reid implies that the council of the whole is all of the chiefs, potentially from multiple villages.

[26] See also Jackson Mayers. *The San Fernando Valley*. (Walnut, California, John D. McIntyre, Publisher, 1976) 5. Accessed from Bancroft Library (doc. 100065.Mayers-1).

[27] For example, in letter one, Reid gives a list of the "principal Lodges or Rancherias" (1). Immediately after the list, he continues, "There were a great many more villages than the above" (2), showing that he views the terms are the same. Reid, *Indians of Los Angeles* (doc. 91302).

[28] Englehardt uses the language of rancheria to refer to the same: Englehardt, Zephyrin. *The Missions and Missionaries of California, Volume II.* (San Francisco: The James H. Barry Company, 1912), 228-229, 236 (doc. 100009.Engelhardt).

[29] Reid, *Indians of Los Angeles County*, Letters 3 & 4, pgs. 7-8, 10 (doc. 91302).

[30] Phillips, *Chiefs and Challengers* (doc. 91124)*,* 8-10. See also Reid, *Indians of Los Angeles* (Doc. 91302.Reid.Original. Letter 1 & 3).

[31] Evidence for each rancheria having a distinct identity may be found in Raymond C. White's, Luiseno Social Organization, (Berkeley: University of California Press, 1963) 123.

[32] Engelhardt, *The Missions and Missionaries of California, Vol. 2*, 236 (doc. 100009).

[33] Ibid. 252.

[34] These groups were identified by the Office of Federal Acknowledgement in its Technical Assistance Review 2016, 4. John R. Johnson, Indians of Mission San Fernando, Southern California Quarterly, (Oakland, CA: University of California Press, 1997), 251-257(doc. 100032), characterizing these groups as "cultural and linguistic affiliations" but most frequently as "linguistic affiliations"(251, 254, 255) The same author, in his "Ethnohistoric Overview for the Santa Susana Pass State Historic Park Cultural Resources Inventory" (CA Dept. of Parks and Recreation, June 2006, doc. 80003.JJ), defines groups as "ethnolinguistic groups" (4). See also, Duane Champagne and Carole Goldberg, *A*

as their primary social and political units. Between 1797 and 1846, hundreds of Indians left these villages and relocated to the SFR, where the Franciscans baptized them with Spanish first names and recorded their marriages, births, and deaths. More than 3000 neophytes were baptized at the Mission.[35] The Franciscan missionaries typically identified Indians with the Spanish terms india/indio and noted their native names. After the Franciscans baptized the adult Indian individuals, they referred to the Indians as neophyta/neophyto. The SFR missionaries recorded birthplace names such as rancheria de Tochonanga, rancheria de Chaguayanga, and many others[36] though the records do not always use the expression "rancheria de (village name)."[37] The baptism records at SFR provide at least 130 distinct village names,[38] but of those 130, only 9 remain identifiable in the San Fernando township by the 1850 census.[39] These remaining villages were identified by Petitioner as villages from which its members descend.[40] See Attachment 07 - Register of FTB Tribal Villages.

Petitioner's ancestors and progenitors are among these Indians baptized at the SFR. The evidence demonstrates that the Tribe's members descend from a historical Indian tribe of Fernandeño Indians at the SFR that evolved from those villages and continued after Mexican secularization in the region surrounding the SFR to 1900 and the present.

Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians, (Tucson, AZ: University of Arizona Press, 2021), 57 (doc. 100054.coalition), which describes them as "regional linguistic groups."

[35] Johnson, "Indians of San Mission San Fernando," 257-257 (doc. 100032). See also Steven W. Hackel, General Editor and Anne. M. Reid, Lead Compiler. The Early California Population Project: A Database Compiled and Developed at the Huntington Library. (The Henry E. Huntington Library, San Marino, California, 2006.), https://www.huntington.org/ecpp (see doc. 91295.BOOK).

[36] See Hackel and Reid "The Early California Population Project." (see doc. 91295.BOOK)

[37] Often the expression "rancheria de" is left off and just the village-lineage name remains. There are variations in spelling based on communication and language disparities between the missionaries and the Indian people. See Hackel and Reid, "Early California Population Project: Cahuenga, Chaugayabit, Cabuepet, and Tochonabit" (docs. 91301.A Cabuepet and Cabuenga and 90301.B.ECPP.Cahuenga, 91299.ECPP.Chaguayabit, 91300.Tochonabit).

[38] Technical Assistance Letter, Office of Federal Acknowledgement, Department of Interior, October 17, 2016, p. 4 citing Johnson 1997 pp. 251-257. This approximate number reflects the villages distributed throughout the, "ethnolinguistically, though socially and politically interconnected regions." The FTB process mirrors Johnson's in that the FTB has excluded any villages that originated outside of the socially and politically interconnected regions.

[39] FTB's analysis determined that only 9 identifiable Fernandeño villages existed by the1850 census. FTB concluded which villages were "identifiable" based on the SFR baptismal records. Individuals identified from these villages in the SFR baptismal records had children being born to them in the 1840s and 1850s. Of those 9, four became parts of the lands granted to Fernandeños including the SFR mission church (Passenga), Encino (Siutcabit), Escorpion (Jucjauynga) and Tujunga (Tujunga). Rancho San Francisco Javier was a land grant that contained the site of Tochonanga (today the City of Santa Clarita). See Attachments 4, 7, 11, and 16.

[40] Fr. Zephryn Engelhardt, San Fernando Rey: The Mission of the Valley" (Chicago, IL: Franciscan Herald Press, 1927), 142-143 (doc. 100008); Hackel and Reid, "Early California People's Project" (doc. 91295); John Johnson, "The Indians of Mission San Fernando," 251-257 (doc. 100032); A. L. Kroeber, "A Mission Record of the California Indians: San Fernando" University of California Publications in American Archaeology and Ethnology 8, no. 1 (May 1908), 1-27. (doc. 100034); Kenneth E. Pauley and Carol M. Pauley, San Fernando Rey De Espana: An Illustrated History (Spokane, WA: Arthur H. Clark Company, 2005), 27 (doc. 80381.SFRDE). see also John R. Johnson and David D. Earle "Tataviam Geography and Ethnohistory," Journal of California and Great Basin Anthropology 12, No. 2 (1990):191-214 (doc. 80575.JCGBA).

The San Fernando Mission Period (1797-1850)

Throughout the eighteenth century, Spain moved to secure its claims to Alta California. Missions were intended to control Indians so that they could be "converted, disciplined, or exploited."[41] This control was established by claiming Indian landholdings, concentrating Indians in settlements, and creating towns or pueblos for settlers to build a Spanish government, society, and economy.[42] Indian land and labor were conscripted in service of the Spanish empire. The Spanish claimed all land for the Crown, and Indian rights at the missions were limited to subsistence activities until deemed ready for limited self-government in their own Indian municipalities.[43]

Spain justified its policy partly in economic terms. Spanish policy used the missions to gather the Indians together so they could learn to be laborers in the Spanish colonial economy.[44] As Zephyrin Engelhardt explained, "[a]s soon as the territory of California was occupied by Spain in 1769, the absolute title to the land vested in the King.…The natives were recognized as the owners, under the King, of all the territory needed for their subsistence; but the civilizing process to which they were to be subjected would greatly reduce the area from that occupied in their savage state; and thus there was no prospective legal hindrance to the establishment of Spanish settlements."[45]

The missionaries took the land into trust for the Indians and managed the land until the Spanish king provided directives that allocated land away from mission control and use. When the Indians and missions were ready, the mission Indians were organized into Indian pueblos. These Indian pueblos had limited powers of self-government, which meant they could keep any local or traditional laws, rules, or norms that did not conflict with territorial or national law.[46] Until that time, the Alta California missions were granted management of Indian land, as well as responsibility for organizing the production and distribution of food, clothes, and other material comforts.[47] Missionaries believed that Indians were motivated only by material goods, and that material improvements would also lead to spiritual improvements among the Indians.[48] Both Spanish civil authorities and Franciscans believed that labor and agriculture were associated with

[41] Herbert E. Bolton, "The Mission as a Frontier Institution in the Spanish-American Colonies," The American Historical Review 23, no. 1 (October 1917): 43-44 (doc. 100004.Bolton-Mission).
[42] Ibid, 44-45, 52-53.
[43] See M. M. Livingston," The Earliest Spanish Land Grants in California," Annual Publication of the Historical Society of Southern California 9, no. 3 (1914): 195-196 (doc. 100036.Livingston-Land-Grants-California). See also Engelhardt, The Mission and Missionaries of California, Vol. II, 517-518 (doc. 100009.Engelhardt). See also Engelhardt, The Mission and Missionaries of California, Vol. III, 638 (doc. 100010.Engelhardt).
[44] See Bolton, "The Mission as a Frontier Institution," 43-45 (doc. 100004.Bolton).
[45] Zephyrin Engelhardt, The Missions and Missionaries of California, Vol. 3 (San Francisco, CA: James H. Barry Company, 1913), 638 (Appendix G)) (doc. 100010.Engelhardt).
[46] See Engelhardt, The Missions and Missionaries, Vol. III, 638-639 (doc. 100010.Engelhardt). See also Duane Champagne and Carole Goldberg, A Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians, (Tucson, AZ: University of Arizona Press, 2021), 49-50 (doc. 100054.Coalition-Lineages).
[47] See Engelhardt, San Fernando Rey, 33 (doc. 100008.Engelhardt)). See also Engelhardt, Missions and Missionaries, Vol. III, 558 (doc. 100010.Engelhardt).
[48] See Engelhardt, San Fernando Rey, 128 (doc. 100008.Engelhardt). See also Engelhardt, Missions and Missionaries, Vol. III, 611 (doc. 100010.Engelhardt).

the "laws and customs of civilized societies."[49] "In part because of their inability to appreciate that which is proper to human beings," missionaries considered California Indians to be not truly human but rather still in a "pagan state."[50]

The task of civilizing Indians proved far more difficult than expected, and several notable rebellions occurred, including a rebellion in 1785 at Mission San Gabriel, one of the missions nearest to SFR, which was established to cover territory between San Gabriel and San Buenaventura.[51] Indian leaders of these rebellions testified that the missionaries' prohibition against returning home for ceremonies or dances and the disruption of traditional hunting and gathering territories were among their reasons for fighting. This demonstrates both that village traditions remained and that the rebellion leaders preferred to continue practicing their own ceremonies, rather than be forced to abandon these traditions entirely to demonstrate full acceptance of Christianity.[52]

Beginning around September 8, 1797, the Spanish missionaries gathered Indians from the surrounding area to the SFR.[53] In the first year, the Mission reported having 56 Indians, and in 1798, 135.[54] In 1800, the SFR reported 541 Indians, including 126 married couples, 43 widowers, 55 widows, 39 single men, 23 single women, 68 boys, and 61 girls.[55] By 1810, most of the baptized Indians had been forced to move out of their home villages and relocate to the SFR for assimilation and organization as workers in the mission economy. In 1804, approximately 70 adobe houses were built for Indian neophyte families in the Indian village square, which was one half mile west of the Mission.[56] At that time, Indians numbered approximately 985.[57] A new Indian village was built in 1818 and 1819, comprised of at least 40 additional houses for new neophytes.[58] It was common for missionaries to segregate neophyte housing by gender, unmarried women and girls would live in one dormitory, and men and boys in another,[59] to sever family associations. At the same time, the Indian village was separated from other Mission activities: for example, soldiers

[49] Engelhardt, Missions and Missionaries, Vol. III, 138 (doc. 100010.Engelhardt). See also 490, which is an excerpt from a letter from Friar Durán: "All of this should be carried out with the warning to the neophytes that they will be put back to the old conditions under the missionaries, whenever it should be discovered that through sloth, preference for wild fruits, or an inclination to vagrancy or other vices, they neglect their property and frustrate the advance of civilization and agriculture which the government expects of them."
[50] See Durán q. in Engelhardt, Missions and Missionaries, Vol. III, 491 (see doc. 100010.Engelhardt).
[51] See Steven W. Hackel, "Sources of Rebellion: Indian Testimony and the Mission San Gabriel Uprising of 1785," Ethnohistory 50, no. 4 (2003): 643-669 (doc. 100019.Hackel). See also Steven W. Hackel, Children of Coyote, missionaries of Saint Francis: Indian-Spanish relations in colonial California, 1769-1850 (Chapel Hill: University of North Carolina Press, 2005), 263-267 (doc. 100018.Hackel). See also Engelhardt, San Fernando Rey, 3 (doc. 100008).
[52] Steven W. Hackel, Children of Coyote, Missionaries of Saint Francis: Indian-Spanish Relations in Colonial California 1769-1850 (Chapel Hill, NC: University of North Carolina Press, 2005), 262-63 (doc. 100018.Hackel). See also Duane Champagne and Carole Goldberg, A Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians, (Tucson, AZ: University of Arizona Press, 2021), 50-53 (doc. 100054.coalition).
[53] See Engelhardt, San Fernando Rey, 3, 11-12 (doc. 100010.Engelhardt).
[54] Engelhardt, Mission San Fernando Rey, 14 (doc. 100008.Engelhardt).
[55] Ibid, 15
[56] Ibid, 16
[57] Ibid
[58] Ibid, 24
[59] Engelhardt, Missions and Missionaries, Vol. II, 558-559 (doc. 100009.Engelhardt); Reid, Indians of Los Angeles, 56 (doc. 91302.Reid). See also Pauley and Pauley, San Fernando, Rey de España, 58 (doc. 80386.SFRDE). See also description from Romero in Weber, Mission in the Valley, 71 (doc. 000360.HD).

were not allowed to make deals with or otherwise communicate with Indians, though they often broke the missionaries' rules.[60]

The removal of the Indians from their villages to the SFR was designed to limit their contact with "wild Indians" and to reorganize their economy, government, religion, and political loyalties.[61] The missionaries thought the Indians remaining in the villages were too exposed to pagan Indian influence. The missionaries noted that, without constant daily contact, the Indians resisted fully adopting Christian beliefs and culture.[62] The concentration of neophytes at the SFR was designed to expose the Indians to a more complete Christian community. The missionaries believed that relocated Indians would more readily accept Christianity, take up farming, and become members of Indian pueblo governments as subjects or citizens of the Spanish, and later Mexican, governments.[63]

Yet Indians retained their chiefs from the villages even within the SFR.[64] From the beginning, Indians frequently ran away and returned to their home villages to rejoin their kin.[65] The Indians retained strong attachments to their own leadership, communities, cultures, and ceremonies, and upon return, quickly forgot Christian religious and social ways, and readily reentered traditional life. The Indians would often ask permission to hunt, fish, or collect roots and berries, even at some distance from the Mission.[66] The missionaries thought that granting such requests was necessary to prevent Indians from running away, but "less good," as it left them "under the plea of a smaller evil" of paganism.[67] Baptized Indians were encouraged to leave the mission by their kin and friends among the unbaptized Indians. By moving baptized Indians to live near the mission, away from unbaptized Indians, the SFR seized economic control over the region's Indian lands, primarily in the San Fernando Valley and the Santa Clarita Valley.

And not all accounts agreed with mission historians who reported that Indians voluntarily remained at SFR. A prisoner of war at Mission SFR reported that, during his imprisonment in the 1810s, "at one time some of the Indios became dissatisfied and overnight they all left," and were only brought back under by force by "a great number of soldiers" and some of the priests, and were brought

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[60] Engelhardt, Mission San Fernando Rey, 37 (doc. 100008). Throughout reports of missionaries, the Indians are treated as a singular group, e.g. "the Indians did not have to slave," "the neophytes were not asked for their consent," "Indian owners" (Engelhardt, Mission San Fernando Rey, 62, 64, 65).

[61] See Fr. Lasuen q. in Engelhardt, Missions and Missionaries, Vol. II, 595 (doc. 10009.Engelhardt).

[62] See Engelhardt, Missions and Missionaries, Vol. II, 588 (doc. 100009.Engelhardt).

[63] Fr. Lasuén to Fr. Guardian Gasol, June 16, 1802, CMD 532, Santa Barbara Mission Archive Library; Viceroy Jose de Iturrigaray to Governor, Arrillaga, April 30, 1803, CMD 575, Santa Barbara Mission Archive Library; Fr. Lasuén to Lull, "Respuesta," June 16, 1801, CMD 510, Santa Barbara Mission Archive Library; Engelhardt, The Missions and Missionaries of California, Vol. 2, pp. 231, 567, 584-590, 595 (doc. 100009.Engelhardt).

[64] "The Indians respect only those who were the chiefs of their rancheria in paganism." from an 1814 letter from Muñoz and Nuez, quoted in Engelhardt, San Fernando Rey, 33 (doc. 100008.Engelhardt).

[65] See, e.g. Bancroft's mention of military missions to recover "fugitive Indians" from San Fernando, History of California, Vol. II, 92fn26 (doc. 100024 histofcal). See also Mayers' assertion (The San Fernando Valley, 19, 100054.Mayers-1)) that neophytes ran away in great numbers beginning around 1816.

[66] See Engelhardt, Missions and Missionaries, Vol. II, 555-556 (doc. 100009.Engelhardt).

[67] See Engelhardt, Missions and Missionaries, Vol. II, 588 (doc. 100009.Engelhardt)). See also Alice Bradbury Lewis, Marie E. Spellmeyer, Francis Platt Frankhouse, Kate Maclay Hubbard, Isabella Rice Granger Maclay, Olive Rose de Remer, Elinor Merrill Craig, Ellie Colegrove Ingham. The Valley of San Fernando. (San Fernando, Daughters of the American Revolution, San Fernando Valley Chapter, 1924), 16. Accessed from Bancroft Library (doc. 100055.DARpt1).

back "bound with rawhide ropes and some were bleeding from wounds and some children were tied to their mothers."[68] He also reports that, after they were brought back, some of the Indians were beaten and a chief was killed in a grotesque fashion.[69] His account documents the cruelty of the mission system and provides reasons why Indians chose to revolt, although such events are not reported by mission historians like Engelhardt who had vested interests in portraying the missions as orderly.

In 1824, Indians at Mission SFR revolted, perhaps in tandem with Indians from other missions.[70] After a month of fighting, many of the Indians left for Pacoima Canyon and Newhall, and did not return to the Mission.[71] Later, under secularization, more Indians would leave to join those who revolted.[72] Some estimate that twelve percent of neophytes at SFR became fugitives who fled from harsh punishment and conditions of confinement at the Mission.[73] Another documented case of resistance to the mission is the story of Juan Antonio, a neophyte who raided the San Fernando Valley frequently in the 1830s and 1840s, and was known for stealing horses and escaping from imprisonment.[74]

The missionaries centralized the organization of daily economic tasks for the mission community.[75] Neophyte labor was the basis of a highly successful economy at the SFR, measured by the quantity of livestock and agricultural and manufacturing output.[76] The SFR organization created relatively strong economic results for several decades.[77] SFR missionaries also had neophytes deliver mail to other missions, which could have allowed continued communication

[68] Tarakanoff, Vassili Petrovitch. Statement of my Captivity among the Californians. Written down by Ivan Shishkin and translated by Ivan Petroff with notes by Arthur Woodward. (Los Angeles, Glen Dawson, 1953). Accessed from Bancroft Library, 14, 44n4 (doc. 100076.Tarakanoff).
[69] Ibid, 15.
[70] Smith, "History of San Fernando Valley," 51 (doc 100073.Smith).
[71] Ibid.
[72] Ibid, 65.
[73] Mayers, The San Fernando Valley, 13 (doc. 100065.Mayers-1)
[74] W.W. Robinson, The Indians of Los Angeles, 27-28 (doc. 100070.Robinson). For other descriptions of Indian raids during this period, see Wallace E. Smith, The Land Was Ours: The Del Valles and Camulos. (Ventura: Ventura County Historical Society, 1977) 19-20 (100078.Smith). Similarly, missions including SFR were understood as places of wretchedness and misery during this time period, and Indians may not have had enough food or clothing (Theodore H. Hittell, History of California, Vol. II (San Francisco, Pacific Press, 1885), 382 (doc. 100099.Hittell.)
[75] For descriptions of life at the missions and the organization of production, see Rupert Costo and Jeannette Henry Costo, eds. The Missions of California: A Legacy of Genocide (San Francisco, CA: Indian Historian Press, 1987) (add citation information); Kent G. Lightfoot, Indians, Missionaries, and Merchants: The Legacy of Colonial Encounters on the California Frontiers (Los Angeles, CA: University of California Press, 2005); Letter from Fray Juan Cortés and Fray Tapis to Fr. Lausén, Santa Barbara, October 10, 1800, CMD 497, Santa Barbara Mission Archive Library; Letter from Fr. Lasuén to Lull, "answering the charges of Horra …," San Carlos, June 19, 1801, CMD 510, Santa Barbara Mission Archive Library; Engelhardt, The Missions and Missionaries of California, Vol. 2, 552-598 (doc. 100009.Engelhardt). Engelhardt, San Fernando Rey, 103 (doc. 100008.Engelhardt).)
[76] Zephrin Engelhardt, San Fernando Rey: The Mission of the Valley, (Chicago: Franciscan Herald Press, 1927), 97-103 (doc.100008.Engelhardt). See also "Juan Caballeria–Priest, c. 1902," in The Mission in the Valley: A Documentary History of San Fernando, Rey De Espana, ed. Francis J. Weber (Hong Kong, Libra Press Limited, 1975), 79-80 (100077.Mission-Valley).
[77] The economic success of the SFR economy is addressed in Englehardt, San Fernando Rey, 50-51 (doc. 100009.Engelhardt).

with others.[78] The neophytes believed they were working on land that would become theirs as well as working for the benefit of the entire SFR tribal community.[79]

Notwithstanding these changes, the relocated neophytes continued some village social and political traditions at the SFR.[80] Because of the multiple languages and dialects spoken in the region, Indians[81] needed some fluency in languages other than their own. This facilitated collective organization once individuals entered the SFR. As the Indians came into the mission from their villages, they intermarried extensively over time and formed a distinct social entity.[82] Thus, a more unified Fernandeño identity and sense of community emerged as more Indians were born at the SFR.[83]

The missionaries detailed how kinship remained centrally important to political and social organization.[84] Political and cultural activities and economic tasks were managed by lineage Headpersons or temporary captains, especially as missionaries needed village leaders for help in supporting the mission economy.[85] Evidence suggests that not only did these captains continue to exercise political influence and authority, but also that some of these leaders became alcaldes

[78] Mayers, The San Fernando Valley, 13. (doc. 100065.Mayers-1)

[79] Engelhardt, San Fernando Rey, 52 (doc. 100008.Engelhardt). Engelhardt also discusses how neophytes were angry that their land and labor had been appropriated by settlers and treats the Indians as a group with a set of distinct interests.

[80] See Engelhardt, San Fernando Rey, 26-33 (doc. 100008.Engelhardt), citing an 1813 Respuesta issued by the SFR missionaries which detailed social, cultural, and political practices of the Indians at the SFR.

[81] Champagne and Goldberg, A Coalition of Lineages, 20-21 (doc. 100054.coalition).

[82] Technical Assistance Review, p. 4.

[83] Citing an 1814 Repuesta written by the SFR missionaries, Engelhardt notes that, "They still preserve the customs of their forefathers; but a great change is noted in those who were born of Christian parents. Here they do not know from which direction or region their ancestors came to occupy this country." See Engelhardt, San Fernando Rey, 32 (doc. 100008.Engelhardt). There are also multiple instances of Fernandeño acting as a "group of Indians" to assert claims to resources and land they believe they are entitled to as Indians of the SFR. Engelhardt details one such example, "On July 5, 1835, Antonio del Valle wrote to Governor Figueroa that eight days before Fr. Francisco Ibarra left the Mission, a group of Indians had presented themselves asking Del Valle to demand an account from Fr. Ibarra; that he should deliver to them the chest of silver which he had taken away; and that he had assembled the Indians again who told him that they were to receive the accounts of what the Father had managed, because they know that he had in the preceding year embarked two full boxes of money." Engelhardt, San Fernando Rey, 54-55 (doc. 100008.Engelhardt). While the names of the Indians and details on how they organized to assert their claim are not recoverable for this incident, it demonstrates tribal political organization occurring at the SFR, external to that facilitated or imposed by the missionaries since the Indians organized, in part, for the very purpose of holding a mission administrator accountable. It also demonstrates that this "group" considered itself associated with the mission enough to assert a claim to resources either generated there or for its support. Similar examples of Fernandeno political organization are found in the later part of the mission period where Fernandeño organize to assert claims to mission lands.

[84] See Engelhardt, San Fernando Rey, 33 (doc. 100008.Engelhardt). The missionaries often indicated whether a person was a village captain on the baptismal records. The record discovered by Petitioner gives the names of at least 40 captains who were baptized and moved to the SFR, and there continued to be capitans after the Mission period ended (see analysis below). See Attachment 2 "SFR Baps." See also Champagne and Goldberg, A Coalition of Lineages,Appendix A, 245-265 (doc. 100054.coalition). The Office of Federal Acknowledgement, notes that, "SFR's Franciscans recorded 62 baptisms that mentioned village leaders as captains." Technical Assistance (2016).

[85] Technical Assistance Review, p. 4, noting, "The Fernandeños also continued some of the village forms of political influence and authority within a mission system where the outnumbered Franciscans looked to village leaders for help." See also Zephrin Engelhardt, San Fernando Rey, 97-103 (doc. 100008.Engelhardt). Hackel, "The Staff of Leadership," 348 (doc. 100020.Hackel).

within the mission system.[86] Alcaldes were local officials who wielded both administrative and judicial power and were elected each year.[87]

Baptism at the SFR

When Indians entered the SFR, acceptance into the community required baptism. Some Indians were baptized prior to leaving their homes and relocating to the SFR.[88] After 1810, most neophytes were born at the SFR or at one of its associated properties.[89] Newly baptized Indians, including infants born at the SFR, were recorded by the officiating missionary.[90] Being baptized or born and baptized at the SFR laid the foundation of a common identity as an Indian of the SFR. As the missionaries completed baptism records, they acted as external observers who screened baptismal candidates, verified Indian ethnicity and birthplace, identified parents, and chose godparents for each infant. Over time, the missionaries recorded Indian village names less and less often, though they continued to identify Indians by kinship or descent.[91] Eventually most Indian children were born at the SFR, and the SFR was recorded as their place of birth, consistent with the missionaries' attempts to erase knowledge of the child's traditional homeland.[92]

[86] Technical Assistance Review, p. 4.
[87] Engelhardt, Missions and Missionaries, Vol. II, 336 (doc. 100009.Engelhardt); Vol III, 455 (doc. 100010.Engelhardt).
[88] See, e.g. reference to the 1797 baptism of "an old Indian who lay dying, it seemed, in a rancheria close by but not named" in Engelhardt, San Fernando Rey, 86 (doc. 100008.Engelhardt).
[89] See Attachment 2, "SFR Baps."
[90] Missionaries zealously recorded Indian identity and counted Indians apart from other groups. This implies that they considered themselves experts in discerning Indians from non-Indians, e.g. "2784 Indians had been baptized," in Engelhardt, San Fernando Rey, 91 (doc. 100008.Engelhardt).
[91] See John Johnson, "Ethnohistoric Overview for the Santa Susana Pass State Historic Park Cultural Resources Inventory Project,: 3-5 (doc. 80003.JJ).
[92] Champagne and Goldberg, A Coalition of Lineages, 59 (doc. 100054.coalition).

Attachment 02 (tab C) – SFR Recruitment Map. Font size of villages indicates the quantity of individuals enslaved at the SFR.

The baptismal recording of ethnic identity—whether the baptismal candidate was an Indio/India—was important for social status.[93] Non-Indian persons usually were described in a baptismal record as gente de razón, a person with reason.[94] Because Indian gentiles (who had not been baptized) or neophytes (who had been baptized but were not yet true converts) were of different cultures and world views, they were regarded as persons not of reason, and therefore of a lower caste status.[95] It was rare for Indians--neophytes or gentiles--and gente de razón to intermarry, and even more so if an Indian had not converted, especially in northern Mexico, where attitudes toward Indians were particularly hostile among Anglo-Americans.[96] Though it was possible for Indians to eventually

[93] Gloria E. Miranda, "Racial and Cultural Dimensions of 'Gente de Razon' Status in Spanish and Mexican California," Southern California Quarterly, 70, no. 3 (Fall 1988), 265-278 (doc. 100038.Miranda).
[94] Engelhardt, San Fernando Rey, 26 (doc. 100008.Engelhardt).
[95] Ibid, see also Miranda, "Racial and Cultural Dimensions of 'Gente de Razón' Status," 269 (doc. 100038.Miranda).
[96] See Gloria A. Miranda, "Gente de Razón Marriage Patterns in Spanish and Mexican California: A Case Study of Santa Barbara and Los Angeles," Southern California Quarterly 63, no. 1 (Spring 1981), 1-21 (doc. 100039.Miranda), and Miranda, "Racial and Cultural Dimensions of 'Gente de Razón' Status," 273-275 (doc. 100038.Miranda).

gain some of the rights of gente de razón through becoming a neofito licenciado, it was comparatively rare, and therefore Indians generally had a lower caste status.[97]

In 1797, the first year SFR was active, the missionaries collected 56 Indian baptisms and no deaths, for a total of 56 neophytes at the SFR.[98] The largest number of neophytes at the SFR for any year was 1,081 in 1811. In 1822, the neophyte community at the SFR totaled 1,001. Thereafter the neophyte population declined each year as deaths and departures exceeded births. The decline was noted by the missionaries and the neophytes.[99] In the year 1832, 782 neophytes were recorded at the SFR. After 1832, the missionaries ceased systematically counting the neophytes, and their records became incomplete. On June 23, 1839, the Visitor General, William E. Hartnell, made a count of neophytes at SFR, reporting, "There are 161 men, 146 women, 27 boys, 39 girls and 43 infants,"[100] totaling 416 neophytes in 1839. In 1842, the SFR recorded 400 neophytes,[101] while French diplomat Duflot de Mofras, in the same year, counted no more than 400 Indians there.[102] Between 1843 and 1846, the SFR records show 58 baptisms and 78 deaths, leaving 380 neophytes at the end of 1846.[103] Thereafter the SFR record includes only occasional baptisms and burials.

From about 1797 to 1846, the baptism record, which recorded data on Indian status, names, birth, parents, godparents, and other relevant information, kept a count of Indian neophytes. The Early California Peoples Project ("ECPP") database and the original SFR records provide records of Indians at the SFR and identify their birth village. A total of approximately 3095 baptisms can be found in the SFR record including Indians, Mixed, and non-Indians. For example, 67 people, including FTB progenitor Maria Encarnacion, were born to Kawenga and later baptized at SFR; 43 people, including FTB progenitor Juan Maria, were born to Chaguayanga and later baptized at SFR; 11 people, including FTB progenitor Teofila, were born to Topipanga and later baptized at SFR. In the later period of the mission, godparents revealed relationships between Fernandeños across villages. For FTB analysis see Attachment 02 (Tab A) and FTB genealogy database (GEDCOM).

As stated above, the term "Fernandeño" was used to describe Indians who were baptized and living within the SFR mission.[104] As historian George Heath wrote, "[t]he Fernandeño's separate

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[97] Ibid.

[98] For a published record of San Fernando Mission births, deaths, and marriages see doc. 91418.Zephryn Englehart. San Fernando Rey: The Mission of the Valley, 1927, pp. 92-93.

[99] Costo and Costo, eds., The Missions of California: A Legacy of Genocide; Lightfoot, Indians, Missionaries, and Merchants; Engelhardt, San Fernando Rey, 30; Duane Champagne and Carole Goldberg, A Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians, (Tucson, AZ: University of Arizona Press, 2021), 61 (doc. 100054.coalition). For a chart with an overview of population, see Pauley and Pauley, San Fernando, Rey De España, 61 (doc. 80388.SFRDE).

[100] Hartnell, William E. P., ed. Glenn J. Farris The Diary and Copybook of William E. P. Hartnell (Santa Clara, CA: California Mission Studies Association. 2004), p. 45.

[101] Doc. 91418.Zephryn Englehart. San Fernando Rey: The Mission of the Valley, 1927, pp. 92-93.

[102] Frances J. Weber, ed. "Duflot de Mofras—Diplomat, 1838" The Mission in the Valley (p.33)

[103] Doc. 91418.Zephryn Englehart. San Fernando Rey: The Mission of the Valley, 1927, pp. 92-93.

[104] See reference to "Rita Alipaz, widow, neophyte of this same mission" rather than identified as tribal member in" #671, Fernando Ortega and Rita Alipaz," Marriage Record of La Plaza Church. Los Angeles, CA: FHL microfilm #0002543. (Doc. 80111.LPC). There are also references to "Indians of the Mission" in several documents related to the confirmation of title to Rancho Encino in a Supreme Court of California Case. See The United States, Appellants, vs. Vicente De La Osa [Ossa] and al. No. 288. (June 30, 1863). (Doc. 80332.SCUS).

identification comes from their variations in dialect, their association with Mission San Fernando Rey, and their increased isolation in the Valley."[105] The name Fernandeño expressed a collective identity for Indians who lived at or were associated with the Mission.[106]

Marriage at SFR

After 1849, Indians could marry non-Indians and many did.[107] Prior to 1850, marriages were among Fernandeños rather than between Indians and non-Indians.[108] Many Indians married outside of the group, in part because the relative pool of Indian partners declined as Indians came into contact with non-Indians.[109] Fernandeño kinship practices adapted to this, and, in many cases, adopted the bilateral kinship practices that were the norm among Mexican- and Anglo-Americans.[110] Depending on the marriage pattern—who a Fernandeño married—the children resulting from the marriage, in most cases, became Fernandeño. However, the non-Indian spouses would not be considered Indian because of the marriage.

When an Indian man married a Spanish woman, her children were considered mixed or Indian.[111] When a non-Indian man married an Indian woman, the children were considered "gente de razon."[112] A later example of this marriage pattern is Hugo Reid's marriage to Gabrieleno Victoria Bartolomea Comicrabit, and his adoption of her two children from a previous marriage.

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[105] See George Heath, "Geographical influences on the history of the San Fernando Valley, 1769 to 1900," Los Angeles, University of California, Master of Arts Thesis, 1966, 41 (doc. 100021).

[106] See, e.g. for the post-Mission period, references to "Indians of the Mission" in several documents related to the confirmation of title to Rancho Encino in a Supreme Court of California Case. See The United States, Appellants, vs. Vicente De La Osa [Ossa] and al. No. 288. (June 30, 1863). (Doc. 80332.SCUS). "Fernandeño Indian" or some iteration of that name also appears in the correspondence of several U.S. attorneys who worked on Fernandeño land claims. For these documents see the Previous Federal Acknowledgment section.

[107] Casas, Maria Raquel, Married To A Daughter Of The Land: Spanish-Mexican Women and Interethnic Marriage In California, 1820-80, (Reno, University of Nevada Press, 2007), muse.jhu.edu/book/5982 (doc. 100096.casas). S.F. Cook, The Conflict Between the California Indian and White Civilization, IV. Trends in Marriage and Divorce since 1850. (Berkeley, University of California Press, 1943) (doc. 100049.Cook).

[108] Add citation to marriage records at SFR.

[109] Will need to provide examples, add evidence of this based on marriage records.

[110] This represented a departure from traditional marriage practices, in which a child would follow one parent's (typically the father's) lineage. Strong, Aboriginal Society, 342 (doc. 100094.strong). George Harwood Phillips, Chiefs and Challengers: Indian Resistance and Cooperation in Southern California (Norman, OK: University of Oklahoma Press, 2014), pp. 8-15 (doc. 100091.chiefs-challengers).

[111] See discussion of marriages between soldiers and Indians at Mission San Gabriel with regard to the scarcity of Hispanicized women in the mission setting, John Macias, "In the Name of Spanish Colonization: Formulating Race and Identity in a Southern California Mission, 1769-1803," Southern California Quarterly 103, no. 2 (2021), 188-193 (doc. 100037.Macia).

[112] This was relatively rare because of the racism of Anglo-Americans in Alta California. See Miranda, "Gente de Razón Marriage Patterns," 20fn24 (doc. 100039.Miranda). However, it was often the case that Spanish settlers claimed to be white even if they had significant African and/or Indigenous ancestry, and therefore it would be likely that not only the child, but the Indian woman might adopt a white identity. See Miranda "Racial and Cultural Dimensions," 270, 274 (doc. 100037.Miranda).

Cultural Activities, Traditions and Ceremonies at the SFR

After baptism, the Fernandeños continued their own political and ceremonial traditions while incorporating new ways introduced by the Catholic religion and Spanish and Mexican governments. At the SFR, the missionaries detailed the ways the Indians outwardly conformed to mission ways but retained aspects of their village-based forms of government and social and cultural activities.

Missionaries recognized that Fernandeños retained their traditions in an 1814 letter. They reported: "There are no Caciques or governors. The Indians respect only those who were the chiefs of their rancherias in paganism; and these do not molest them at all, nor do they demand any service from them."[113] This indicates that village leadership roles were maintained at the Mission. Chiefs also did not demand service from the other Indians, indicating that Indians did not believe that they owed labor to the chief as an individual. "Neither men nor women give any personal service,"[114] reported one missionary, indicating that labor and the products of labor were distributed collectively rather than assigned to individuals, unlike in the Spanish system. "All work in community, and from its products they eat and dress."[115] "All are dressed alike and partake of the same food."[116] These statements further illustrate the communal nature of Indians and mark them as unusual in the Mission setting. Finally, the missionaries note that: "They still preserve the customs of their forefathers,"[117] and thus, that they may continue to do so even though they have been baptized.

According to the missionaries, the SFR Indians continued to recognize their own gods, and they were occupied with material concerns, looking to the sacred for "relief of their necessities."[118] They reported that the pagan or gentile Indians said they have "no idea of eternity, of reward or punishment, of heaven, purgatory, and hell," in contrast to "The Christians [who] say they believe these truths."[119] "They no longer burn the corpses, as at the beginning of conquest; but they still put seeds with them in the grave."[120] They also reported: "The Indians are inclined to idolatry; for it is observed that in their race-courses they make a great circle, in the center of which they raise a pole covered with bundles of feathers from the crow and adorned with beads. As many as pass the pole pay homage to it, and returning round about blow to the four winds, thus asking relief of their necessities." Their gods, according to one report, were five with one goddess.[121] These represent a set of practices that Fernandeños maintained from their villages into the Mission.[122] Others noted that Indians maintained some of their cultural practices, including the game of peon.[123]

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[113] Engelhardt, San Fernando Rey, 33 (doc. 100008.Engelhardt).
[114] Engelhardt, San Fernando Rey, 33 (doc. 100008.Engelhardt).
[115] Engelhardt, San Fernando Rey, 32 (doc. 100008.Engelhardt).
[116] Engelhardt, San Fernando Rey,33 (doc. 100008.Engelhardt).
[117] Engelhardt, San Fernando Rey, 30 (doc. 100008.Engelhardt).
[118] Engelhardt, San Fernando Rey, 29 (doc. 100008.Engelhardt).
[119] See Engelhardt, San Fernando Rey, 33 (doc. 100008.Engelhardt).
[120] Engelhardt, San Fernando Rey, 32 (doc. 100008.Engelhardt).
[121] Engelhardt, San Fernando Rey, 28-29 (doc. 100008.Engelhardt).
[122] Lewis et al, The Valley of San Fernando, 27 (doc. 100055.DARpt1).
[123] Tarakanoff, Statement of my Captivity, 16-17, 44n8 (doc. 100076.Tarakanoff).

As time passed, the numerous tribal entities relocated to the SFR integrated their social and political communities into a singular Fernandeño entity. The SFR introduced new practices, including new marriage ceremonies, godparenting,[124] official marriage witnesses, Catholic holidays and ceremonies, and work training and schedules. Consistent with the pre-mission period, marriages continued to be made between individuals from different villages,[125] and generally restricted to Indians living at the SFR. These marriage traditions likely helped integrate the lineages into a collective at the SFR, particularly when declining population limited the number of marriage partners. Marriage between Indians from different missions was permissible, but relatively rare.[126]

There also were annual fiestas at the SFR that combined regional Indian and Christian fiesta practices.[127] Saint Ferdinand's Day, held on May 30, is a Catholic holiday, into which Indians integrated their own ceremonies. A non-Indian SFR resident from 1837-1846, recalled that: "The Indians had special fiestas of their own."[128] She further recounted details of the image, or commemoration, ceremony which was practiced throughout Southern California, for which Indians from a variety of tribes visited SFR annually.[129] This accounting is corroborated by other accounts of multi-day ceremonies attended by many Indian groups.[130] Eugenia, an Indian born at the SFR, recounted that she attended commemoration ceremonies at Saticoy, Piru, and San Fernando, likely in the 1830s and 1840s[131] While details of many ceremonies are limited in the historical record, the missionaries specifically noted that Indians observed pagan ceremonies for burial.[132] During this same period, Hugo Reid described marriage ceremonies, puberty ceremonies, ceremonies of medicine men, funerary rituals, and an eagle ceremony.[133]

Observers documented the persistence of Indian traditions also at the close of the mission period. In a letter dated October 30, 1847, military commander Marino Guadalupe Vallejo wrote to the American military governor, "This race of people appear to be a singular race, and although in their youth capable of the best education, when they pass this age there is no moderate way of inducing them to leave their miserable manner of living like brutes, and consequently they are incompatible with our manners and customs. The young Indians seeing this example are naturally included to their customs, and it is very difficult to break them of the habits which they have

[124] See Erika Pérez, "Family, Spiritual Kinship, and Social Hierarchy in Early California," Early American Studies: An Interdisciplinary Journal 14, no. 1 (Fall 2016), 661-687 (doc. 100042.Perez)
[125] The SFR record contains a few instances where the parents are recorded as being from the same villages but these are errors. See Attachment 06 for the four cases in FTB's history where members descending from the same villages intermarried.
[126] John Johnson, Cultural Affiliation and Lineal Descent of Chumash Peoples, "Summary of Indians Baptized at Six Missions," 94-95. (doc. 100061.Johnson-Cultural-Affiliation)
[127] Duane Champagne and Carole Goldberg, A Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians, (Tucson, AZ: University of Arizona Press, 2021), 76-78 (doc. 100054.coalition).
[128] Francis J. Weber, The Mission in the Valley: A Documentary History of San Fernando, Rey De Espana (Santa Barbara, Kimberly Press, 1995), 31-32 (doc. 000366.HD).
[129] Ibid.
[130] See J.B. Roure q. in Smith, "History of San Fernando Valley," 66 (doc. 100073.Smith).
[131] For Eugenia, see SFR Baptisms #02298. ; John P. Harrington, "Eugenia: Javar," pp. 1-8, Kitanemuk Reel Citations, National Museum of Natural History, National Anthropological Archives MF # 3, Reel 100, Frames 269-273, 307-309 (doc. 91379.Eugenia).
[132] Engelhardt, San Fernando Rey, 32 (doc. 100008.Engelhardt).
[133] Reid, Indians of Los Angeles, 9-10, 14, 17-18, 21, 24-25 (doc. 91302.Reid.Original).

practiced in their tender age and the attraction toward them is irresistible. I, governor, have been for many years the protector of this singular, unhappy, and degraded race."[134]

Vallejo recounted the failure of missionary and Mexican policies to fully assimilate Indians into the Catholic religion and Mexican government and society, recommending use of force if necessary. "In spite of my vigilance and profound meditations, I have no other (solution) but rigor."[135] Vallejo suggested prison for Indian wrongdoers, public labor for prisoners, elected Indian alcaldes to keep the local peace, special cavalry units assigned solely to keep order among the Indians, and the rounding up of seditious Indians.

The SFR Indians shared the experience of living at a common site and missionaries' efforts at religious conversion. This layer of Fernandeño tribal affiliation and identity was bolstered by intermarriage practices and supplemented their continuing lineage organizations.[136] Building upon the long tradition of collaboration among the villages, they combined to form a single tribal entity, which engaged in collective political, economic, social, and cultural activity both during and after the mission period.

The San Fernando Tribal-Mission Government

For centuries, the Spanish used the alcalde form of government throughout Spain and its colonies. The alcalde government was imported to the new world and administered by colonial administrators and in some cases by Indians at the missions.[137] Creating a centralized alcalde-led government and the development of centralized and unified political identity were a key component of the plan to reform Indian lives and "accustom the natives to self-government" in the style of Mexico and Spain.[138]

After the death of Father Junípero Serra, Father Fermin Lasuén became president of the Alta California Missions, serving from 1785 to his own death in 1803. He ushered in a period of growth for the missions, including SFR.[139] A veteran missionary, Father Lasuén was wary of the progress of conversion in the missions: "The majority of our neophytes have not yet acquired much love for our way of life and they see and meet their pagan relatives in the forest, fat, and robust, and enjoying complete liberty."[140]

On September 15, 1796, Diego de Borica, governor of Alta California, informed Father Lasuén that annual elections of Indian alcaldes must be held.[141] While missionaries argued that these elections were to further a policy of advancing the shift from a mission-based economy to one in

[134] Mariano Vallejo to Governor Mason, "On Indians, their character. Futile efforts to civilize them," Sonoma, CA, October 20, 1847, CMD 4074, Santa Barbara Mission Archive Library.
[135] Mariano Vallejo to Governor Mason, "On Indians, their character. Futile efforts to civilize them."
[136] Johnson, "The Indians of Mission San Fernando," 252 (doc. 100032).
[137] Engelhardt, Missions and Missionaries, Vol. II, 336 (doc. 100009.Engelhardt).
[138] Engelhardt, Missions and Missionaries, Vol. II, 336 (doc. 100009.Engelhardt).
[139] Engelhardt, San Fernando Rey, 10 (doc. 100008.Engelhardt). Francis F. Guest, Fermin Francisco de Lasuen. Washington, D.C., Academy of American Franciscan History, 1973, 355 (doc. 100093.lasuen).
[140] Francis F. Guest, Fermin Francisco Lasuén (1736-1803): A Biography (Washington, DC: American Academy of Franciscan History, 1973), 207 (doc. 100093.lasuen).
[141] Engelhardt, Missions and Missionaries, Vol. II, 540 (doc. 100009.Engelhardt).

which Indians lived in pueblos and worked as laborers on Spanish-owned ranchos, the elections also served a practical purpose: there were few Spanish to govern the missions.[142] Father Lasuén requested the missionaries comply with the order and hold elections for Indian pueblo officers.[143] The missionaries, however, were unwilling to acknowledge the administrative authority of Indians elected to pueblo government office, instead "the elections were to be considered mere object lessons which were to prepare and instruct the natives to appreciate citizenship in time."[144] Many missionaries saw these as training, rather than as proper governments. Friars insisted that they would honor Indian pueblos only when the missions were secularized, and that titles would be a mere formality until then. If the Indians were to stay in the missions, under mission jurisdiction, then Indian elected officers should be subject to mission rules and authority.[145] The missionaries proposed an alternative that involved their greater control.

Via letter on December 20, 1797, Viceroy Branciforte again ordered the missions to allow election of Indian alcaldes. Father Lasuén replied on April 3, 1798, that the elections had been held for that year.[146] The Spanish government was satisfied by the formal election and did not question the missionaries' control over alcalde governments.[147] When Governor Borica received Father Lasuén's report he did not delegate civil government powers to the elected Indian alcaldes.[148] Management of elections and powers of local law and civil government would belong to the missionaries.[149] Despite the missionaries' concerns, Indians at the missions, including the Fernandeños, formed and administered a centralized government with elected alcaldes.

The first alcalde for the SFR was elected in late December 1797 and took office on January 1, 1798.[150] Community members and lineage leaders were elected to the various offices of Indian mission government while participating in the political, social, and cultural life of the SFR. The missions held elections[151] for the Indian alcaldes and other positions on January 1 of every year, and reported election returns to the governor.[152] Mission alcaldes were elected annually until the United States assumed control of California, as mission records indicate that Indians were serving in the alcalde role through 1846.[153] The alcalde government continued at the SFR until 1850 when adoption of the California state constitution created a new administrative system.[154] See Attachment 15 for SFR alcaldes identified by FTB.

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[142] Hackel, "The Staff of Leadership," 348 (doc. 100020.Hackel).
[143] Engelhardt, Missions and Missionaries, Vol. II, 540-541 (doc. 100009.Hackel).
[144] Ibid, 141.
[145] Engelhardt, The Missions and Missionaries of California, Vol. II, 541 (doc. 100009.Engelhardt).
[146] Branciforte to Lasuén on election of alcaldes Santa Bárbara Mission Archive-Library. Orizaba. 12/20/1797. Spanish. 4 pp. Lasuén's reply, San Buenaventura, April 3, 1798. CMD (California Mission Documents) 348; Engelhardt, The Missions and Missionaries of California, Vol. II, 541 (doc. 100009.Engelhardt).
[147] Engelhardt, Missions and Missionaries, Vol. II, 541 (doc. 100009.Engelhardt); Branciforte to Lasuén on election of alcaldes, Santa Bárbara Mission Archive-Library. Orizaba. 12/20/1797. Spanish. 4 pp; Lasuén's reply, San Buenaventura, April 3, 1798. CMD (California Mission Documents), 348.
[148] Hyslop, Contest for California (Norman, OK: The Arthur H. Clark Company, 2012), 101-102 (doc. 100092).
[149] Ibid.
[150] Engelhardt, Missions and Missionaries, Vol. II, 541 (doc. 100009.Engelhardt).
[151] There is no surviving record with information about annual election results at SFR. The Petitioner has extracted names of some alcaldes from the SFR baptism and marriage records.
[152] Engelhardt, Missions and Missionaries, Vol. II, 541 (doc. 100009.Engelhardt).
[153] See SFR Marriage Record #00920, in which Cornelio, the first witness and an ancestor of the Garcia, was listed an alcalde at the time (doc. 91341.Alcalde).
[154] "The Constitutions of California and the United States and Related Documents," 1-2 (see doc. 91120.CA_Constit.).

The alcalde government served as an intermediary between missionaries and Indians. Several scholars argue that Indian alcaldes and other officers at the missions were not empowered to govern directly, and their role was more "middle management" than magistrate.[155] Specifically, alcaldes were expected to enforce work discipline, and met regularly with the missionaries.[156] Although elected Indian officials were subject to the missionaries' supervision, they still had wide-ranging authority. For example, they were to lead Indians to prayer and to work.[157] The Franciscan missionaries may have had influence over the activities of Indian political leadership, and used the alcalde government to organize work, keep order, and mete out punishment, with varying degrees of success.[158]

A descendant of the non-Indian majordomo Don Pedro López recalled that, from 1837-1846,

> The Indians were divided into four groups or rancherias, each under an alcalde, or foreman, who was responsible to the majordomo…Those tribes known as the Mission Indians were the Tijungas [Tujungas], El Encino, and El Escorpion, and, of course, those who lived at the mission proper. [159]

This quote implies that each alcalde represented a rancheria, and therefore suggests that alcaldes were potentially aligned with traditional leadership positions. There is considerable historical debate regarding the extent to which alcaldes aligned with lineage systems of governance in missions generally.[160] However, historians agree that missions were more effective in governing neophytes if the alcaldes and other Indian officials replicated Indian governmental structures or included traditional leaders in positions of power at the Mission.[161] It also seems that, over time, Indians were able to use the alcalde system to elect their own lineage headmen into positions of power, which, at some missions, resulted in revolts led by alcaldes.[162] Because records of alcalde elections have been lost at SFR,[163] it is hard to discern the extent to which these systems aligned

[155] Phillips, Chiefs and Challengers, 46 (doc. 100091.chiefs-challengers).
[156] Ibid, 46-47.
[157] Hackel, "Staff of Leadership," 361 (doc. 100020.Hackel). One challenge is that the specific responsibilities of alcaldes is poorly documented.
[158] George Harwood Phillips, Chiefs and Challengers: Indian Resistance and Cooperation in Southern California, 1769-1906 (Norman, OK: University of Oklahoma Press, 2014), 46-47 (doc. 100091.chiefs-challengers); Engelhardt, Missions and Missionaries, Vol. III, 113-114 (doc. 100010.Engelhardt); Hyslop, Contest for California, 117 (doc. 100092.contest-california); Hackel, "Staff of Leadership," 361-363 (doc. 100020.Hackel).
[159] Weber, Mission in the Valley, 31-32 (doc. 000366.HD). . The villages named in this document make it clear that Brooks is referring to SFR. Tijungas/Tujungas refers to Tujunga, the village. El Encino was the Mexican period name and Spanish translation for Siutcanga, the village (see Johnson, "The Indians of Mission San Fernando," 255 (doc. 100032.Johnson). El Escorpion was the name for Jucjauynga, the village, during the Mexican period (Johnson, "Ethnohistoric Overview for the Santa Susana Pass State Historic Park," 6 (doc. 80003.JJ).
[160] For example, Phillips (Chiefs and Challengers, 47 (doc. 100091.chiefs-challengers)) contends that the alcalde system was considered illegitimate by neophytes because they "lacked the authority of lineage headmen," but Hackel ("Staff of Leadership," 361 (doc. 100020)) emphasizes alcaldes' "wide-ranging authority" over life at the Mission.
[161] Hackel, "Staff of Leadership," 376 (doc. 100020.Hackel).
[162] Hackel, "Staff of Leadership," 373 (doc. 100020.Hackel).
[163] For more on the general phenomenon of document destruction, see Hackel, "Staff of Leadership," 356fn88 (doc. 100020.Hackel).

until the late mission period, when evidence is available which demonstrates that alcaldes were also traditional lineage leaders. See Attachment 15.

Missionaries tried to prevent Indians from concentrating power in the alcalde positions by promoting turnover in officeholding. Spanish laws rotated positions like alcaldes and regidores (councilmen) in office each year. However, such policies were relatively ineffective at keeping interested tribal members out of office because of the long-term rule favored by tribes and the Spanish need for cooperation from tribes.[164] Additionally, former alcaldes were eligible for other elected positions after serving as alcaldes.

There is no written record describing the voting processes at the SFR. At other missions, the alcaldes were elected in a way similar to Spanish pueblos.[165] Missionaries would select candidates for office, and only former Indian officials were able to vote on alcaldes and other official positions.[166] While voting was likely restricted to only some Indian members, historians have observed that the alcalde system tended to only work with the support of traditional leaders.[167] Given the relative success of mission SFR, it is likely that traditional leaders supported the alcalde system as accounts by the missionaries and other observers attested to continuing traditional practices including selecting leaders based on a combination of heredity and ability with the consent of members.[168] Councils of elders frequently made decisions in Southern California, and among Fernandeños prior to the mission period, and elders were likely able to help select alcalde candidates.[169] Thus, traditional overlays influenced the collective tribal government that emerged and as a result, alcaldes often aligned with traditional political organization.[170]

Although the missionaries attempted to restrict Indian power by limiting alcalde terms and retaining administrative authority, the Fernandeños pushed back by making demands for land. By 1840, there were still approximately 400 Indians living in the region of the SFR mission.[171] In

[164] Hackel, "The Staff of Leadership," 369 (doc. 100020.Hackel).
[165] Hackel, "Staff of Leadership," 359 (doc. 100020.Hackel).
[166] Ibid, 359.
[167] Hackel, "Staff of Leadership," 373, 376 (doc. 100020.Hackel). See also Phillips, Chiefs and Challengers, 47 (doc. 100091.chiefs-challengers) which indicates how the role of alcaldes is subject to debate among historians.
[168] Engelhardt notes that many Indians favored their traditional hunting-gathering economy and political organization, preferring to return to their villages or stay at the mission after secularization in 1833. Engelhardt, Missions and Missionaries, Vol. III, 491-92, 496-500 (doc. 100010.Engelhardt). See also Hackel, "Staff of Leadership," (doc. 100020.Hackel). Other observers have noted the Indians' inclination to retain traditional ways despite many years of missionization. In a letter critical of the missionaries issued May 15, 1832, Pio Pico, prominent landowner and future Alta California governor, writes, "What program have [the missionaries made in more than 60 years with their neophytes when these show the same knowledge and habits as the heathens? And how is the inclination to a civilized life they have been taught shown when they prefer to live in their Rancherias rather than the establishments?" Pio Pico to Mariano Vallejo and others, Port of San Diego, May 15, 1832, CMD 3366, Santa Barbara Mission Archive-Library. Strong, Aboriginal Society, 107 (doc. 100094.strong); Engelhardt, San Fernando Rey, 30-33 (doc. 100008.Engelhardt).
[169] Strong, Aboriginal Society, 20-21 (add doc. 100094.strong); Reid, The Indians of Los Angeles, 34 (doc. 91302.REID).
[170] Engelhardt, San Fernando Rey, 30-33 (doc. 100008.Engelhardt). Historian Steven Hackel has observed that another historian [referencing Phillips, in Chiefs and Challengers] "has downplayed the role of the missionaries in appointing alcaldes, claiming instead their legitimacy came from kinship and lineage networks." See Doc.40009.DC.pdf.
[171] Bancroft, History of California, Vol. III, 646 (doc. 100025 histofcal). In 1839, Hartnell reports that there are 416 Indians at SFR (Ibid, 648).

1839, the SFR Indians were angry that Rancho San Francisco had been granted to Antonio del Valle, a Mexican citizen.[172] They brought their complaints to the Mexican government-appointed inspector of the missions, William Hartnell, as a "working community."[173] They brought this complaint through the alcaldes first, showing how they used the alcalde system to reinforce leadership roles.[174] Similarly, in 1843, a group of 39 Fernandeños, including the elected alcaldes and many tribal captains and headpersons, petitioned the Governor of Alta California, Manuel Micheltorena for a square league of land for the community.[175] A number of the Petitioner's ancestors and progenitors were among this group. This collective effort shows how the elected tribal alcaldes, captains, and tribal members worked together with the SFR missionaries.[176]

The Post-Mission Period

The mission SFR declined during the 1840s as a result of secularization, the discovery of gold in the San Fernando Valley, and an increase in migration to the region.[177] By the Treaty of Guadalupe Hidalgo, February 2, 1848, all Mexican citizens living in California could elect to become U.S. citizens.[178] The treaty did not mention the citizenship status of mission Indians. The laws of Mexico and Alta California suggests they were not considered citizens of Mexico, but minors or wards, until formally "emancipated" from the missions, which would have occurred upon demonstration of sufficient assimilation, or at the time an Indian pueblo was formed.[179] Mexico

[172] Engelhardt, San Fernando Rey, 59 (doc. 100008.Engelhardt).
[173] Hartnell, William E. P., ed. Glenn J. Farris The Diary and Copybook of William E. P. Hartnell (Santa Clara, CA: California Mission Studies Association. 2004), 46 (doc. 10080.Hartnell). See also Wallace E. Smith. This Land Was Ours: The Del Valles and Camulos. (Ventura, Ventura County Historical Society, 1977). Accessed at Bancroft Library, 20. (doc. 100078.Smith).
[174] Hartnell, Diary and Copybook, 46 (10080.Hartnell).
[175] There are different translations of the letters that comprise the petition in May 1843. One translation contains 40 petitioners, including Emeterio who was a chief and signatory to the 1851 treaty held near Rancho Tejon.
[176]Hackel, Steven W. "The Staff of Leadership: Indian Authority in the Missions of Alta California," William and Mary Quarterly 54, no. 2 (1997): 366, 376 (doc. 100020.Hackel); Steven Hackel Children of Coyote, Missionaries of Saint Francis, (Chapel Hill, University of North Carolina Press, 2005), 229-252, 347 note 115 (doc. 100018.Hackel). Historian Steven Hackel has observed that another historian [referencing Phillips, Chiefs and Challengers] "has downplayed the role of the missionaries in appointing alcaldes, claiming instead their legitimacy came from kinship and lineage networks." See Doc. 40009.DC.pdf. See also, Duane Champagne and Carole Goldberg, A Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians, (Tucson, AZ: University of Arizona Press, 2021). 54-55 (doc. 100054.coalition), noting, "In various instances, missionaries protected Indian land from settler expansion."
[177] Mayers, The San Fernando Valley, 32 (doc. 100065.Mayers-1). See also William A. Spalding, History and Reminiscences Los Angeles City and County California. Volume 1. (Los Angeles, J.R. Finnell & Sons Publishing Company), 105-106 (doc. 100079.Spalding).
[178] "The Constitutions of California and the United States and Related Documents," 82. (doc. 91220.CA_Constit).
[179] But see United States v. Ritchie, 58 U.S. 525, 538 (1854) (doc. 100046.Ritchie), suggesting they were considered citizens of Mexico because they were considered to be able to hold property. Governor Figueroa's 1833 provisional regulations allowed only those who had been Christian for twelve years, were married or widowers with children, and had mastered an occupation to petition for emancipation ("Emancipation Decree of Figueroa," July 15, 1833, Monterey, CMD 3438, Santa Barbara Mission Archive Library; Engelhardt, Missions and Missionaries, Vol. III, 473-474 (doc. 100010.Engelhardt)). Few petitioned for emancipation under this process, and many more were registered for emancipation than agreed to emancipate. One account, detailing the emancipations at some of the missions, claims "only ten families were emancipated at San Diego and four at San Luis Rey" (C. Alan Hutchinson, "The Mexican Government and the Mission Indians of Upper California, 1821-1835," The Americas, 21, no. 4 (1965), 353) (doc. 100060.Hutchinson-Mexican-Government). After secularization, Figueroa did not take additional action on

had secularized the missions in 1834 only to repeal those actions one year later, but the resulting instability[180] prompted some Indians to leave the mission and return to their villages.[181] In 1835, 541 Indians remained at the SFR, down from the 1832 population of 782.[182]

Of the fewer than 400 Fernandeños living at the SFR in 1845, it seems that several, but very few, Indians were emancipated under the secularization process.[183] Though records are scant, it seems that one neophyte, Odon, applied for emancipation under this system, but there are no records showing whether he was formally emancipated.[184] In 1848, US authorities estimated that there were 600 Indians at SFR.[185] Further, emancipated Indians left the mission, so they would not be recorded as neofitos licenciados on official documents of the mission after emancipation. Under the new American system, Indians were not granted the right to vote in California, as most were not understood to be Mexican citizens and therefore not covered under the Treaty of Guadalupe

emancipation (Ibid 354). In general, emancipation was synonymous with working for themselves, holding personal property, and being a citizen (ibid 347), implying that only landholding Indians could be considered emancipated. In 1834, Figueroa released rules refers to emancipated Indians, but does not discuss the process of emancipation (Engelhardt, Missions and Missionaries, Vol. III, 523-526 (doc. 100010.Engelhardt).

[180] After the August 9, 1834 decree mandating secularization, government administrators took immediate steps to take charge of the SFR estate, leaving the Fernandeños access to mission land and resources in question. At this time, SFR's lead priest and administrator, Fr. Francisco Ibarra, fled to Sonora, Mexico. Engelhardt, San Fernando Rey, 50-56, 91 (doc. 100008.Engelhardt).

[181] Engelhardt, San Fernando Rey, 50-51, 91 (doc. 100008.Engelhardt). Dentzel's introduction to Heizer,"Reid's Letters," (doc. 100022.Heizer).

[182] These numbers are provided by Engelhardt, San Fernando Rey, 51, 91, 93 (doc.100008.Engelhardt). For the period of 1831-1834, Bancroft reports that there was a decrease in population from 827 to 792, with 124 deaths during this time period (and presumably some births). (Hubert Howe Bancroft, History of California, Vol. III 1825-1840. (San Francisco, A.L. Bancroft & Company, Publishers, 1885),646n12 (doc. 100025.histofcal). A report from Fr. Durán, written in March 1844, notes that there are less than 400 Indians at SFR (q. In Englehardt, Missions and Missionaries, Vol. 4, 324 (doc. 100011).) While these numbers do not align exactly with each other, they all point to a general decline in the Indian population at SFR, and specifically in the 1834-1840 period. See also Letter regarding Sebastian Military Reserve. "National Archives of the United States, Letters Received by the Commissioner of Indian Affairs 1824-1880, M-234, Roll #34, CA Superintendency" (Doc. 40080.DC.). For Indian response to secularization in this period see Champagne and Goldberg, A Coalition of Lineages, pp. 72-74 (doc. 100054.coalition).

[183] The population of the mission is extrapolated based on Engelhardt, San Fernando Rey, 63 (doc. 100008.Engelhardt). Regarding records of emancipation, see Johnson, "The Indians of Mission San Fernando," 258-259, 274-275 (doc. 100032.Johnson); Hutchinson, "The Mexican Government," 353 (doc. 100060.Hutchinson). Odon Chihuya (José Odon), a Headperson at Rancho El Escorpion, was granted emancipation directly by acting governor Juan Alvarado in 1839 (Johnson, "The Indians of Mission San Fernando," 258-259 (doc. 100032.Johnson)). Indians at El Encino may have also been emancipated, as a land grant was given to Román, Francisco, and Roque, the first two of whom were mission Indians at SFR (Donald C. Cutter, "Report on Rancho El Encino for the State of California, Division of Beaches and Parks," The Historical Society of Southern California Quarterly 43, no. 2 (June 1961), 205 (doc. 100045.Report)). Other Indians listed as "neofitos licenciados," but whose emancipation papers did not survive, included José Miguel Triunfo (tribal progenitor) (Johnson, "The Indians of Mission San Fernando,"
274 (doc. 100032.Johnson)). It is quite possible that there are many such emancipation papers that didn't survive.

[184] See William E.P. Hartnell, The Diary and Copybook of William E.P. Hartnell: Visitador General of the Missions of Alta California in 1839 and 1840. Trans. Starr Pait Gurcke. (Santa Clara, CA, The California Mission Studies Association and The Arthur H. Clark Company, 2004), 47-48, 54 (doc. 100080.Hartnell).

[185] Letter to President Polk from W. Medill, Secretary of War, 1848. A.L. Kroeber Papers, 1869-1962, BANC 2049, The Bancroft Library, University of California, Berkeley, Reel 61; 11 (doc. 00204.BL).

Hidalgo.[186] Native Americans in the United States were not granted voting rights and full citizenship until 1924.[187]

Observers noted the persistence of Indian cultures into the late 1800s.[188] Many Fernandeños left the mission but remained in the area around the SFR into the American period.[189] Relying on ranching skills and trades they had acquired there,[190] many sought employment on nearby ranchos as laborers, vaqueros, or sheep-herders, while others found work as servants.[191] Some were living in villages in the mountains and others resided on lands granted to Fernandeños by the Mexican government, such as Rancho El Escorpion (Jucjauyanga) and Rancho Encino (Siutcanga).[192] Additionally, Fernandeños maintained relationships between lineages through godparenting relationships, which are listed on baptisms during this period.[193]

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[186] See Johnston-Dodds, "Early California Laws and Policies," 3 (doc. 100033.Johnston).

[187] "Nationals and Citizens of the United States at Birth." Code of Federal Regulations, title 3 (2011): 421. https://www.govinfo.gov/content/pkg/USCODE-2011-title8/pdf/USCODE-2011-title8-chap12-subchapIII-partI-sec1401.pdf (doc. 100050.UScode).

[188] See, e.g., W. Henry Brewer, and F. Peloubet Farquhar. Up and down California in 1860-1864: the journal of William H. Brewer. (Berkeley: University of California Press, 1949), 44 (doc. 100005.Brewer). Wilson, B. D. The Indians of Southern California in 1852 by B. D. Wilson, ed. John Walton Caughey (Lincoln, NE: University of Nebraska Press, 1995), 24. (doc. 80400).

[189] See below analysis of individual Fernandeños and their occupation. See census analysis, attachment 12.

[190] Jorgensen, Lawrence, ed. San Fernando Valley: Past and Present. (Los Angeles: Pacific Rim Research, 1982), 76-77 (doc. 80365.SFVPP).

[191] See analysis below of individual Fernandeños below and census analysis in attachment #12 Wilson, The Indians of Southern California, 24 (doc. 80400.Wilson). Major Ben Truman, Semi-Tropical California: Its Climate, Healthfulness, Productiveness, and Scenery, Its Magnificent Stretches of Vineyards and Groves of Semi-Tropical Fruits, Etc., Etc., Etc. , (San Francisco, A.L. Bancroft, 1874), 29 (doc. 100087.semi-tropical).

[192] Thompson v. United States, 8 Ind. Cl. Comm. 1, 28 (1959).
Edward D. Castillo, "The Impact of Euro-American Exploration and Settlement," in Handbook of North American Indians, ed. William C. Sturtevant. Vol. 8. (Washington, D.C.: Smithsonian Institution, 1978), 105 (doc. 00352.HD); B.D. Wilson, "The Indians of Southern California: Report of Hon. B. D. Wilson," Los Angeles Star, August 8, 1868, 24-25 (doc. 50018.UCLA); Jorgensen, San Fernando Valley, 77 (doc. 80365.SFVPP);"The Mission Indians: The Manner of Their Treatment a Shame to Civilization." 2/17/1882. Los Angeles Times, February 17, 1882, 2. (doc. 80418).

[193] See attachment 02 and FTB genealogy database (GEDCOM). David Salazar Sr., Stanley Salazar, Rudy Ortega Sr., Rudy Ortega Jr., and Dave Salazar, interview by Gelya Frank, February 22, 2008 (part 1), FTBMI Archive Doc. 80323.INT, 19–20 (Stanley Salazar). Agent B. D. Wilson reported in 1852 that "a better crop and more commodious hut—perhaps, a table and chair or two—may distinguish them from the denizens of the mountain village. Everything else is quite after the Indian fashion. Still, with these, and the right to land, and honest conduct, they have made a broad step toward civilization." Wilson, "Indians of Southern California," (doc. 50018.UCLA). For example, Jose Miguel Triunfo and his wife, Maria Rafaela Perfecta Cañedo, were godparents to Urbano Chari and Marcelina's son, Jose Rafael Perfecto. SFR Baptism #30000. Urbano Chari and his son, Manuel, were joint owners of the Escorpion grant and had ancestral ties to Siutcabit, the lineage at Encino, where Maria Rita Alipaz's maternal relatives lived. Conrado Leyva, born to Kawenga, was the godfather, or padrino, to Manuel, son of Urbano Chari, and padrino at the marriage of Francisco Papababa and Paula Cayo, the parents of Maria Rita Alipaz. SFR Baptism #02494; SFR Marriage #00765. Conrado Leyva was also a father-in-law to Jose Miguel Triunfo and stepfather to Triunfo's wife, Rafaela. Samuel was born to Chaguayabit and so had blood ties to Francisco Papababa and Maria Rita Alipaz, who also had ancestral ties to Chaguayabit. Rogerio Rocha lived on a land grant about two miles northeast of San Fernando Mission, and he had ancestral ties to Tujunga and therefore to Leandra's family, who had maternal ancestral ties to Tujunga. SFR Baptisms #00553 (Conrado Leyva), #00439 (Estefana).

Between 1850 and 1870, the Fernandeños were subject to epidemics,[194] droughts, wars, land loss, and other hardships that greatly diminished their numbers. The termination of the alcalde governments diminished their organization.[195] After the American takeover of California, the military government continued to recognize the Mexican political system of alcaldes.[196] Thereafter, Californians moved quickly to replace military rule and the Mexican alcalde form of government. A constitutional convention began in September 1849,[197] and a vote to elect government officers and senate and assembly members as well as to ratify the constitution was held on November 13, 1849.[198] By late December 1849, an operational state government was established.[199] Although the alcalde system sometimes continued in the American period as alcaldes took positions of power (e.g. judges) under the new government,[200] Indians were typically not allowed to transition to serve in positions of power under the American system. Despite attempts to eradicate the alcalde system more generally, federal officials attempted to select Indian leaders.[201] The end of the Indian alcalde government meant the addition of organizational and political systems for the Fernandeños.[202] The role that traditional leadership played at this time becomes apparent as Fernandeños took action to secure land for their community.

[194] See Mayers, The San Fernando Valley, 47 (doc. 100066-Mayers-2).
[195] Theodore Grivas, "Alcalde Rule: The Nature of Local Government in Spanish and Mexican California, Vol. 40, No. 1, California Historical Society Quarterly, March, 1961, 28 (doc. 100016.Grivas)
[196] "The Constitutions of California and the United States and Related Documents," 99, 115 (doc. 91120.CA_Constit). See also Mary Floyd Williams, "Mission, Presidio and Pueblo: Notes on California Local Institutions under Spain and Mexico." California Historical Society Quarterly 1, no. 1 (July 1922), 34-35 (doc. 100040.Mission).
[197] "The Constitutions of California and the United States and Related Documents," 101, 109 (doc. 91120.CA_Constit).
[198] Ibid, 122.
[199] Ibid.
[200] Theodore Grivas, "Alcalde Rule: The Nature of Local Government in Spanish and Mexican California," California Historical Society Quarterly 40, no. 1 (March, 1961), 28 (doc. 100016.Grivas).
[201] Phillips, Chiefs and Challengers, 162 (doc. 100091.chiefs-challengers).
[202] Despite these efforts by the state to eradicate the alcalde system, federal Indian agents in southern California tried to use the alcalde form of government to manage relations with Indian communities. These efforts to create greater centralization over the management of southern California Indian affairs were unsuccessful and abandoned by the 1860s. See George Harwood Phillips, Chiefs and Challengers: Indian Resistance and Cooperation in Southern California, 1769-1906 (Norman: University of Oklahoma Press, 2014, 143 (doc. 100091.chiefs-challengers)) noting, "The chief was to have no place in the new order. His 'desire of power and place may be as well gratified by the substitution of other analogous offers of more civilized life, such as justices of the peace and sheriff.'" .

Fernandeño Lands Issued by Mexican Governor Manuel Micheltorena

Fernandeño Grantees	*FTB Progenitor/ Ancestor*	*Name of Grant*	*Other names, if no official name*	*First Date of Issue/Confirmation/I ssuer*	*Original Size*	*Acreage*	*U.S. Patented Land Size*	*Original Village*	*Present-day Location*	*Within SFR Boundary?*
José Miguel Triunfo	José Miguel Triunfo (Progenitor)	Rancho Cahuenga		May 8, 1843	½ league	1,115.75	388.38	Kawenga	Universal City, Los Angeles County	No
Jose Miguel Triunfo (originally to Pedro Lopez and Francisco Lopez)	José Miguel Triunfo (Progenitor)	Rancho Tujunga		1845 (traded for Rancho Cahuenga)		6,658.50	6,660.71	Tujunga	Tujunga, Los Angeles County	No
Tiburcio, Francisco, Román	Francisco Papabubaba (Progenitor)	Rancho El Encino	Rancho Encino	July 18, 1845 (granted to Francisco, Román, Roque)	1 league	4,460.73	4,460.73	Siutcanga	Encino, Los Angeles County	Yes
Samuel	Samuel (Ancestor)		Rancho Sikwanga, Samuel's Grant		1,000 square varas	0.17		Sikwanga	Granada Hills, Los Angeles County	Yes
Pedro Joaquín & 39 others	*See Attachment 11*		Grant to 39+1 Petitioners	May 3, 1843	1 league	4,460.73		Achoikominga	Mission Hills, Los Angeles County	Yes
Urbano, Odón, Manuel	Urbano, Odon, Manuel (Ancestor)	Rancho El Escorpion		August 3, 1845	½ league	2,2179.50	1,109	Jucjauyanga	West Hills, Los Angeles County	No
Rojerio & Gurman	Rojerio (Ancestor), Gurman (Ancestor)		Rancho Patzkunga	March 16, 1871		18.58		Patzkunga	San Fernando, Los Angeles County	Yes

Attachment 04 (Tab D) – Land Grants Table[203]

In the final years of Mexican rule in California, Mexico protected some mission lands for distribution to Indians consistent with planned secularization. Though most former mission lands were ultimately conveyed to non-Indians, the Mexican Governor of Alta California, Manuel Micheltorena, made several small land grants to Indians, including Fernandeños. From 1843-1845, Governors Micheltorena and Pico, issued five land grants in and around the Rancho Ex-Mission San Fernando boundary to Fernandeños.[204] A sixth Fernandeño land holding was acquired by Rogerio Rocha inside the Rancho Ex-Mission San Fernando boundary in the American period.[205]

[203] Conversions of varas and Spanish leagues to acres based on J.N. Bowman, "Weights and Measures of Provincial California," California Historical Society Quarterly 30, no. 4 (Dec. 1951), 315 (doc. 100035.League). One square league: 4,338.19 acres, based on the 32.99206-inch vara of 1837 and 1857; 4,340.28 acres, based on the 33-inch vara; 4,463.68 acres, based on the 33.372-inch vara. Further clarification on varas: 32.99 inches in Alta California, 33 inches during the late 1840s to 1855 and 33.372 inches from 1855 to the present. These grants would be in the 32.99206 vara era, so that would render one square league 4,338.19 acres.

[204] See Attachment 8.

[205] H.N. Rust, "Rogerio's Theological School," In Heizer, Robert F., A Collection of Ethnographical Articles on the California Indians, (Ramona, Ballena Press, 1976), 64 (doc. 90143.WRH).

These five Fernandeño grants and one land holding existed in and around the land that became known as Rancho Ex-Mission San Fernando.[206] Many of the San Fernando Mission Indians remained within this area from the 1840s until 1900, where the social and political interaction among individuals, families, lineages and their leaders continued. Thus, the Fernandeños continued their tribal existence on these land grants from the Mexican government. See Attachment 04 for details regarding each land transaction; see also Attachment 11 for records associated with each land holding.

Grants Issued by Californio Governor Pio Pico to Non-Indians

In 1844, Governor Micheltorena implemented a Mexican government directive to reinstall the friars as mission administrators, causing an uprising among the Californio landed classes that had benefited substantially from the management roles they assumed during secularization.[207] Californios were violently opposed to the missionaries' role in the Mexican government and economy.[208] When the Californios took up arms against Micheltorena at the Battle of Providencia in 1845, Pío Pico was recognized as interim governor by the Californios.[209] Pico, a former administrator at Mission San Luis Rey, disliked the missions, and planned to dismantle them.[210] At the time, Pico said, "I was determined...to put an end to the mission system at all hazards, in order that the land could be acquired by private individuals, as was provided for in the law of colonization."[211]

On May 28, 1845, the Territorial Assembly and Governor Pico issued a decree, "Renting of Some and for the Converting of other Missions into Pueblos." The SFR was designated for rent, and all of the property, agricultural equipment, vineyards, orchards, workshops, "and whatever" except

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[206] SFR Map 0795.

[207] Engelhardt, Missions and Missionaries, Vol. IV, 325 (doc. 100011.Engelhardt). Californios were "people of Spanish heritage who were born in California or settled there during the Mexican era." (Stephen G. Hyslop, Contest for California: From Spanish Colonization to the American Conquest (Norman, OK, University of Oklahoma Press, 2012), 13 (doc. 100092.contest-california). Under Mexican rule, many Californios received land grants, some of which were later invalidated by American courts (ibid 403).

[208] Robinson, Lawyers of Los Angeles, 58–59 (doc. 80403.Robinson); "Back to Rancho," Los Angeles Times, 1 (80372.LAT). Brewer, Up and Down California, 44–45 (doc. 100005.Brewer). Writing to Governor Pico on March 26, 1845, Friar Durán, president of the California missions, expressed opposition to the government's plan of "placing the immovable property of the Indians into the hands of private citizens" and turning the Indians into Mexican citizens, without land in trust under Mexican law. As he had argued before, Durán did not think the Indians were ready for private property ownership and emphasized that they were legally minors and protected minorities. Governor Pico to the deputies, A. Carillo and Ignacio de Valley, giving recommendations to be forwarded to the presidents of the missions, Los Angeles, March 18, 1845, CMD 3943, Santa Barbara Mission Archive Library; Governor Pico to Fr. Durán on the need to reform the missions and the status of Indians, Los Angeles, March 18, 1845, CMD 3941, Santa Barbara Mission Archive Library; Engelhardt, Missions and Missionaries, 4, 340-342 (doc. 100011). Fr. Durán to Governor Pico, answering his letter of March 18 and protesting against the contemplated sale and renting of mission land, Santa Barbara, March 26, 1845, CMD 3945, Santa Barbara Mission Archive Library; Engelhardt, Missions and Missionaries, 4, 347 (doc. 100011.Mission).

[209] Salomon, Pio Pico, 75-76 (doc. 100084.piopico). Hyslop, Contest for California, 338-39 (doc. 1000092.contest-california).

[210] Ibid, 339, 352.

[211] As quoted in Engelhardt, Missions and Missionaries, Vol. IV, 366-367 (doc. 100011.Engelhardt). Original (in Spanish) reads: "Yo estaba determinado á acabar con el sistema de misiones á todo trance para que los terrenos pudiesen ser adquiridos por particulares, como estaba dispuesto en la ley de colonizacion" (366fn7).

for "those small portions of land which have always been occupied by some of the Indians of the Missions."[212] Additionally, Indians would be allowed to apply to the government for inalienable land titles that would be hereditary among their relatives.[213] The Indians were officially freed from being neophytes.[214] During his governorship between February 1845 to August 1846, Pico issued approximately 146 grants that totaled around 2.43 million acres of land, each grant averaging 16,643 acres.[215]

Lease and Sale of the Former SFR Lands

By December 1845, most of the SFR land was rented through a nine-year lease to Andrés Pico, Governor Pico's brother, and Juan Manso, who had served on an inventory of the mission alongside Andrés Pico.[216] The leased land encompassed most of the San Fernando Valley, excluding land previously granted at Rancho Providencia and to Fernandeños at Ranchos Encino, Tujunga, Cahuenga, and Escorpion.[217]

The rental plan was quickly discarded, however, when Pico claimed he needed to raise funds for the war with the United States.[218] Despite Mexican president José Joaquín Herrera's opposition, Pico sold the missions.[219] SFR was sold to Eulogio de Celis on June 17, 1846.[220] The grant totaled 121,619 acres and was delineated "on the north by the Rancho of San Francisco, on the west by the Mountains of Santa Susana, on the East by the Rancho of Miguel Triunfo, and on the South by the Mountains of [High Rough Mountains]."[221] During the tumultuous early years of the grant, the Mission SFR was used as a military base for both American and Mexican troops, which made it more difficult for Fernandeños to remain on the Mission lands.[222]

The final survey determining the boundaries of the parcel during the American period, includes deductions from Pico's initial grant, with some adjustments to the eastern boundary of the property to consider Ranchos Cahuenga and Providencia (referred to in the grant as the "Rancho of Miguel Triunfo") and in the area around the Mission.[223] This includes 76 acres patented to Bishop

[212] Quoted in Engelhardt, Missions and Missionaries, Vol. IV, 447 (doc. 100011.Engelhardt).
[213] Ibid, 449.
[214] Ibid, 448.
[215] Salomon, Pío Pico, 113 (doc. 100084.piopico).
[216] Salomon, Pío Pico, 89-91 (doc. 100084.piopico). See also Engelhardt, Missions and Missionaries, Vol. 4, 459 (doc. 100011.Engelhardt).
[217] See Attachment 04.
[218] Salomon, Pío Pico, 84 (doc. 100084.piopico).
[219] Ibid, 84-85.
[220] Ibid, 115, 205n11. See also Ogden Hoffman, "Reports of Land Cases Determined in the United States District Court, Northern District of California," Volume 1 (San Francisco, Numa Hubert, 1862), Appendix 52 (doc. 100030.Hoffman). There is also a separate listing for the Mission San Fernando, which presumably excludes de Celis's holdings, which contains 76.94 acres (ibid Appendix 83). See also, W.W. Robinson, Ranchos Become Cities, (Pasadena, San Pasqual Press, 1939), 83 (doc. 100086.Robinson).
[221] Transcripts of the Proceedings in Case No. 378, Eulogio De Celis vs. U.S. for the place named Mission San Fernando, 3 (doc. 1852 DeCelis v. US in land attachments doc).
[222] Engelhardt, Mission San Fernando Rey, 67 (doc. 100008.Engelhardt).
[223] See Transcript of De Celis v. US, 103 (doc. 1852 DeCelis v. US, pdf page 105). See also map, Office of the Surveyor General, Plat of the Ex Mission de San Fernando [Calif.]: finally confirmed to Eulogio de Celis. United States Federal Government, May 26th, 1869, available online: https://calisphere.org/item/ark:/13030/hb5t1nb2xh/ .

Alemany.[224] The Rancho El Encino, later confirmed to de la Osa by the U.S. Court, containing 4460 acres, was also excluded.[225] The de Celis transactions were dubbed a "pretended purchase" in an 1854 article in the Los Angeles Star, which contended that de Celis never paid for the property. His title was later confirmed in American courts.[226]

While Fernandeños were granted the right to remain on the property in de Celis' deed and given approximately two square leagues,[227] the sale did not leave any land available within the San Fernando Valley for an Indian pueblo or community, originally envisioned under secularization, and created instability for Fernandeños residing on former SFR lands. Refuge was available on Fernandeño-held lands like Rancho Encino, where many Fernandeño relocated.[228]

California Statehood and Land Loss

For the approximately 1000 San Fernando Indians in and around the San Fernando Valley,[229] the shift of colonial authority from Alta California, Mexico, to the State of California as part of the United States, launched an era of disenfranchisement, further dispossession, and discrimination. State-sponsored genocide against Indians did not occur as widely in Southern California as it did in the northern part of the state, but Indian labor conditions in Los Angeles were considered akin to slavery.[230] Soon after statehood, "An Act for the Government and Protection of Indians," passed

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[224] See map U.S. Surveyor General, Plat of 8 tracts of land at the Mission San Fernando: finally confirmed to J.S. Alemany, Bishop & c. United States, February 1860. Available online: https://calisphere.org/item/ark:/13030/hb2d5nb085/.

[225] Ibid.

[226] Part of the debate concerned the directive from the Mexican government suspending mission land sales. The court determined that Pico was given a special dispensation from the government to make the grant, and therefore that the grant was valid. See "The U.S. Supreme Court Sustains the San Fernando Grant," Los Angeles Times (January 25, 1901), A1 (doc. 80422.LAT). See also Thompson v. Los Angeles Farming & Milling co, 180 U.S. 72 (doc. 00119.FTO); Workman 68 U.S. (1 Wall.) 745, 765-766 (1863) (doc. 95008). Transcript of the Proceedings in Case No. 378, Eulogio de Celis v. United States, Case no. 343, United States District Court for the Southern District of California, Deposition of Pio Pico, 9, BANC (see also 26-27, 40) (doc. 95006).

[227] From a translation of the grant included in court filings: "Said purchaser obligating himself to maintain on their lands the Old Indians on the premises during their lifetimes with the right to make their crops with the only conditions that they should not have the right to sell the lands they cultivate and any other which they possess." De Celis v. US. 343 SD 18. (1852 de Celis vs. US, pdf pg 18). For the two square leagues number, see Heath, "Geographical Influences on the History of the San Fernando Valley," 138 (doc. 100021). Ranchos Escorpion and Cahuenga were also not part of the Rancho Ex Mission San Fernando.

[228] See Attachment 09 and Attachment 12.

[229] Mayers, The San Fernando Valley, 44 (doc. 100066.Mayers-2). He also notes that 9 of 10 Indians set free from the missions would die within 15 years from disease and other changes in life.

[230] See Excerpt of letter from Helen Hunt Jackson to the Commissioner of Indian affairs, RG 75, NA, Special Cases, SC-31 (Flat Files), Box #24, Folder SC-31 17276 (1883), (doc. 00193.DC); J. Ross Browne recommended "that the Superintendent be authorized and empowered to gather them to together, by force of arms if necessary, and convey them to the Reservation, where they will at least be free from the contaminating influences of whiskey, and where, if they can be induced to labor, they will receive some better compensation than imprisonment in jails and watch-houses. The system pursued towards the Los Angeles Indians, is infinitely worse than the peonage of Mexico; it is slavery in the most aggravated form." Report of J. Ross Browne to the Commissioner of Indian Affairs, RG 75, NA, 1824–1880, M-234, Roll #35, CA Superintendency, FTBMI Archive (doc. 40151.DC, 4). See also description of weekly auctions in W.W. Robinson, The Indians of Los Angeles: Story of the Liquidation of a People. (Los Angeles: Glen Dawson, 1952), 24. Accessed from Bancroft Library (doc. 100070.Robinson). See also Smith, This Land Was Ours, 117 (doc. 100078.Smith).

in 1850, permitted white persons to apply for removal of Indians from their lands, allowed Indian children to be obtained for indenture, and provided that Indians convicted for fines to become indentured laborers to the white person who gave their bond.[231] Additionally, the law ensured that Indians had few legal rights or appropriate due process and included restrictions against providing testimony against a white person in a court of law or appealing decisions.[232] Indians could also be classed as "vagrant" and could be arrested and put into indentured servitude for four months.[233] More generally, citizens of Los Angeles discriminated against California Indians even as they relied on their labor as servants, agricultural workers, and vaqueros.[234]

The state of California also authorized expeditions against Indians at great financial cost to California, costing at least $843,000 from 1850-1852, and $449,600 from 1854-1859, and involving at least 35,000 men listed on muster rolls.[235] This included an expedition in San Bernardino (1855), as well as in Los Angeles (1850-1852).[236]

Additionally, Americans moved to take Fernandeño land, as detailed below. In contemporary accounts, Americans speak of the problems that Mission Indians caused: one account said that visitors to the ex-Mission SFR lands "were requested to secure [a strong door] against the murderous intrusions of the Mission Indians, who, aware of the transfer of California to the United States, were under an impression that the Americans had come to drive them from their homes."[237] Other reports from the same time confirm that, during the 1850s, large ranch owners had to protect against Mission Indians who were "threatening the security of life and property."[238]

In 1875, special U.S. commissioner Charles Wetmore, appointed to report on the condition of mission Indians, wrote, "When [the Mission Indians'] lands became valuable and coveted by whites, there were speedily made paupers and vagrants to accommodate the white brother whose laws had been promised for their protection and improvement. The Indians have been forced by superior power to trade their patrimony and their liberties for civilized bubbles...until they have, as the Mission Indians in California, simply the right to beg... They have begged in vain for legal rights."[239] In this statement, Wetmore reveals how Indians were forced to give up their lands in Southern California against their will and petition to the federal government for legal rights.

An array of legal enactments and practices converged to deprive the FTB of its lands including the California treaty process, passage of the California Land Act, the federal claims process, and local enactment of property taxes.

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[231] Johnston-Dodds, "Early California Laws and Policies," 5 (doc. 100033).
[232] Ibid, 6.
[233] Johnston-Dodd, "Early California Laws and Policies," 8 (doc. 100033).
[234] W.W. Robinson, The Indians of Los Angeles: Story of the Liquidation of a People. (Los Angeles, Glen Dawson, 1952), 25-27. Accessed from Bancroft Library. (doc.100070.Robinson). See also Mayers, The San Fernando Valley, 47 (doc.100066.Mayers-2).
[235] Johnston-Dodd, "Early California Laws and Policies," 16-18 (doc. 100033).
[236] Ibid, 16, 18.
[237] Reverend Brier q. in Mayers, The San Fernando Valley, 46 (doc. 100066.Mayers-2).
[238] Keffer quoted in Carpenter, "Rancho Encino," 22 (doc. 100081.carpenter).
[239] Charles A. Wetmore, "Report of Chas A. Wetmore, Commissioner of Mission Indians of Southern California," (Washington, Government Printing Office, 1875), 4 (doc. 100075)

The California Treaty Process

At the same time that wars were being waged against Indians, federal U.S. Indian Commissioners were negotiating treaties with California Indian tribes.[240] Initially, federal treaty commissioners were sent to California to negotiate treaties that would set aside federally protected territories for the tribes and extinguish tribes' possessory rights to much of the remainder of the state. By May 1852, eighteen treaties, negotiated with Indians throughout California in 1851, were sent to Congress, purportedly securing approximately 7.5 million acres of land groups of Indians.[241] Although these treaties were not ratified by Congress, they reveal how California representatives lacked basic knowledge of California Indians, as Heizer would later summarize: "None of the Commissioners had any knowledge whatsoever of California Indians or their cultural practices, especially those regarding land ownership and use."[242]

The closest treaty to Los Angeles was seventy miles north, at the southern end of the Central Valley. The Treaty of Tejon was signed on June 10, 1851,[243] with most of the signatures coming from local Kitanemuk Indians.[244] Not only did this treaty set aside 763,000 acres between Tejon Pass and the Kern River for Indian occupancy, but it also ceded all other lands to which the signatory Indians might have laid claim to the federal government. Exactly how far the ceded lands went was unspecified, but the U.S. government had its own maps suggesting that the Tejon treaty ceded all lands due west of the coast range of mountains, including Los Angeles and the San Fernando Valley.[245] Signatories for tribes likely had "no authority to cede tribelet or village lands," and did not represent all groups in the area.[246] Most of the villages within the so-called ceded lands on the map were controlled by coastal Chumash, Tataviam, Fernandeño, Serrano, and Gabrieleño, not the Indians who signed the treaty.[247]

For Indians in the Los Angeles area, the treaty process was limited. As Colonel Barbour wrote in his diary, "Col B has been trying to arrange some way, by which he will be enabled to go below,

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[240] Johnston-Dodd, "Early California Laws and Policies," 23 (doc. 100033).

[241] Robert F. Heizer, "The Eighteen Unratified Treaties of 1851-1852 Between the California Indians and the United States Government," (Berkeley, Archaeological Research Facility, 1972), 4–5 (doc. 100023.Heizer). See map on unnumbered second page. See also Johnston-Dodds, "Early California Laws and Policies Related to California Indians," CRB-02-014, (Sacramento, California Research Bureau, September 2002), 23 (doc. 100032.Johnston).

[242] Heizer, "Eighteen Unratified Treaties," 4 (doc. 100023.Heizer).

[243] William H. Ellison, "The Federal Indian Policy in California, 1846-1860," The Mississippi Valley Historical Review 9, no. 1 (June 1922), 51 (doc. 100007.Ellison).

[244] Champagne and Goldberg, A Coalition of Lineages, 102 (doc.100054.coalition).

[245] Champagne and Goldberg, A Coalition of Lineages, 102 (doc. 100054.coalition). Heizer, California Indians vs. the United States of America.

[246] Heizer, "Eighteen Unratified Treaties," 4 (doc. 100023).

[247] Shortly after the treaty process failed, the U.S. government created the Sebastian Military Reserve at Tejon Pass. The reservation land was near both Kitanemuk and Chumash villages, but Indians from many California Indian communities were compelled to live and work there. Among those drawn to the Sebastian Reservation were Indians from the SFR, some of whom remained and married into Kitanemuk families, while others stayed only for a limited time. The reservation closed by 1864. Phillips, "Bringing Them Under Subjection." Johnson, "The Indians of Mission San Fernando," 262–64; Johnson, "Ethnohistory of the Tejon Indian Tribe"; Wilson, "Indians of Southern California," 4–5, 18–19 (doc. 100088.wilson). Federally recognized since 2012 as the Tejon Indian Tribe of California, the members continue to form a related and friendly community for other historical lineages in the area, including those who now constitute the Fernandeño Tataviam Band of Mission Indians; The website for the Tejon Indian Tribe, https://www.tejonindiantribe.com/our-history/.

for the purpose of making treaties with the Indians in the immediate Vicinity of Los Angeles, but the want of funds &c &c will prevent him from going."[248] The potential for development in the Los Angeles area was an additional reason the treaty process never reached the Fernandeños; as a later commentator would say, "San Fernando is too near the valley of Los Angeles for an Indian Reserve."[249] In the end, the U.S. Senate refused to ratify the eighteen treaties, citing pressure from the California congressional delegation, and hid the results from the public until 1905 after removing an injunction of secrecy.[250] During this time, many Indians moved to the places they mistakenly believed would be protected by the federal government, but later found that those lands were not reserved for them or that surveys granting them this land were incorrect.[251]

The California Land Act, the Federal Claims Process and Local Land Policies

Under American law, the absence of treaties meant that Indian possessory rights to their land, or aboriginal title, remained intact. Under U.S. law, the Indians' aboriginal title could be lost only by abandonment or by agreement between the U.S. and the Indians.[252] Abandonment could be found only if the Indians voluntarily left their ancestral territory to live elsewhere.[253] But in the case of former mission Indians, like the Fernandeños, the movement from traditional settlements to the mission was hardly voluntary. As the federal Indian Claims Commission later determined in 1959, "With few exceptions no tribelet voluntarily completely abandoned its tribal home and upon secularization many, if not a majority, of the missionized Indians returned to their ancient habitats."[254] Therefore, they maintained aboriginal title, except when title was extinguished through Mexican or Spanish land grants.[255]

At the same time that treaties were being negotiated with tribes, Congress passed, on March 3, 1851, An Act to Ascertain and Settle the Private Land Claims in the State of California.[256] The Act provided that all persons "claiming lands in California by virtue of any right or title derived from the Spanish or Mexican government" must present their claims to the Board of Land Commissioners by March 3, 1853.[257] Any petitioner whose claim was upheld by the commissioners would receive a patent from the United States.[258] The issuance of such patents was

[248] Allan W. Hoopes and George W. Barbour, "Journal of George W. Barbour, May 1, to October 4, 1851: II," The Southwestern Historical Quarterly, 40, no. 3 (Jan., 1937), 256 (doc. 100031). See also, William H. Ellison, "The Federal Indian Policy in California, 1846-1860," The Mississippi Valley Historical Review, 9, no. 1 (June 1922), 51-54 (doc. 100007).
[249] "Interesting Facts," (doc. 30089.UCLA)
[250] Johnston-Dodds, "Early California Laws and Policies," 24 (doc. 100033).
[251] Robert W. Kenny, "History and Proposed Settlement: Claims of California Indians" (Sacramento, California State Printing Office, 1944), 18-19 (doc. 80432.SC); Constance Goddard DuBois, "Condition of the Missions Indians of Southern California" (Philadelphia, Office of the Indian Rights Association, 1901), 5-7 (doc. 40021.DC);
[252] 25 U.S.C. §177 (doc. 100001.25USC).
[253] Bruce S. Flushman and Joe Barbieri, "Aboriginal Title: The Special Case of California," Pacific Law Journal 17 (1986), 423 (doc. 100013).
[254] Consolidated docket of Thompson et al v. US (Docket 31), Risling et al v. US (Docket 37), Opinion of the Indian Claims Commission, July 31, 1959, 28 (doc. 00268.BL).
[255] Ibid.
[256] An Act to Ascertain and Settle the Private Land Claims in the State of California, 9 Stat. 631 (1851) (doc. 100000.9stat31)
[257] Ibid, 632-633. Note the law says "two years" rather than naming a date.
[258] Ibid, 633.

not to affect any rights of "third persons" in the lands.[259] Under section 13 of the act, any lands for which claims were not presented within the two-year deadline, would become public domain lands of the United States.[260] Section 16 further provided "that it shall be the duty of the commissioners . . . to ascertain and report to the Secretary of the Interior the tenure by which the mission lands are held, and those held by civilized Indians, and those who are engaged in agriculture or labor of any kind, and also those which are occupied and cultivated by Pueblos or Rancheros Indians."[261] There has been legal debate about whether tribes needed to present their claims under the 1851 Act to retain title, and whether the Act or unsigned treaties represented an extinguishment of aboriginal title.[262] There is no evidence that the Board of Land Commissioners ever conducted an inquiry into the land rights of Indians mentioned in the 1851 Act, or filed a report with the Secretary of the Interior.[263]

In the "Act to Provide for the Survey of the Public Lands in California, the Granting of Preemption Rights Therein, and for Other Purposes," passed on March 3, 1853, Congress confirmed the status of unpatented lands as public domain.[264] Included in that second law, however, was language affirming that "this act shall not be construed to authorize any settlement to be made on any tract of land in the occupation or possession of any Indian tribe, or to grant any preemption right to the same."[265] These clauses protecting Indian lands were not enforced, however.[266]

There is case law to support that Indians retained rights to their lands even if they were granted to Mexican citizens and confirmed by the United States later.[267] In Byrne v. Alas, the California Supreme Court held that Indians retained rights to their lands despite not appearing before the land commission under the 1851 Act.[268] Fernandeños, like other Indians at the time, generally did not file claims under the 1851 Act.

Further, the levying of property taxes, which were unknown under Spanish and Mexican law, created another means to deprive Fernandeños of property.[269] Inability to make these tax

[259] An Act to Ascertain and Settle the Private Land Claims in the State of California, 9 Stat. 631 (1851) § 15, 634. (doc. 100000.9stat631)
[260] Ibid, Section 13, 633 (doc. 100000.9stat631).
[261] Ibid, Section 16, 634 (doc. 100000.9stat631).
[262] Flushman and Barbieri, "Aboriginal Title," 450 (doc. 100013.Flushman). Wood, "Trajectory of Indian Country," 353-354n199 (doc. 100051.Wood).
[263] Possible exceptions are Pauma and Santa Ynez. Legal scholar William Wood has pointed out in his intensive study of the subject, "It appears that the Commissioners ignored even the documented evidence that was before them, as well as Mexican and Spanish laws concerning Indian land and land use rights," which included the rights provided within the Mexican grants to undisturbed occupancy." See Wood, "Trajectory of Indian Country in California: Rancherias, Villages, Pueblos, Missions, Ranchos, Reservations, Colonies, and Rancherias," Tulsa Law Review 44 (2008), 342 (doc. 100051.Wood).
[264] Wood, "Trajectory of Indian Country," 341, 344 (doc. 100051.Wood).
[265] Act quoted in Wood, "Trajectory of Indian Country," 344 (doc. 100051.Wood)
[266] Ibid, 344.
[267] Wood, "Trajectory of Indian Country," 349 (doc. 100051).
[268] Ibid,
[269] Property taxes were implemented to break up the large ranchos but were used as a basis to bring claims against smaller Indian landholdings as well. Cleland, Cattle on a Thousand Hills, 162-164 (doc. 100082.cleland)

payments,[270] compounded by economic challenges brought by drought years in the 1860s, left Fernandeño landholders vulnerable and prompted some to sell their lands.[271]

Fernandeño Land Grants in the American Period

Most Fernandeños did not file land claims, due largely to ignorance of the law and limited financial resources and lost their lands during the American period due to these issues and the imposition of property taxes. FTB details the ultimate disposition of the six Fernandeño landholdings. As indicated below, some of these lands were inside the boundaries of a grant to Eulogio de Celis at the close of the Mexican period, which was later confirmed by American courts.

Rancho Cahuenga/Rancho Tujunga Trade: These lands were located outside the eastern boundary of the ex-Mission SFR lands. In May 1843, FTB progenitor José Miguel Triunfo petitioned for and received a grant of one-quarter league at Rancho Cahuenga from Mexican governor Micheltorena. He traded his small holding at Cahuenga for the much larger Tujunga. He applied under the American Court of Claims to have his title recognized, but it was not granted. He eventually moved to Encino.

Rancho Encino: These lands are surrounded by the de Celis grant, but it was considered a separate landholding. It was originally granted by the Mexican government to Francisco, Tiburcio, and Roman on July 18, 1845. FTB progenitor Maria Rita Alipaz was the daughter of grantee Francisco Papabubaba. In 1849, Roman sold his interest to Vicente de la Osa, mostly for debts incurred. By 1855, both of the other two Indian owners (descendants of Francisco and Tiburcio) had sold their interest to de la Osa under similar debt problems. Although they sold the land, Fernandeños remained on the property and continued to work for de la Osa until he died. A year later, in 1867, his widow sold the property and Fernandeños were likely forced to leave.

Rancho El Escorpion: Located on the west side of the ex-Mission SFR lands, Rancho El Escorpion was granted in August 1845 to Fernandeños Urbano, Odon, and Manuel.[272] These Fernandeños

[270] Memory of these events remains within the Fernandeño today, passed through the memories of one generation to the next. FTB member Stanley Salazar recalls the following: My grandma knew that land was stolen from them. My grandma told me that that land was taken and that there was nothing they could do about it at that time. My grandma knew in her heart and her mind that they were taken advantage of, that people were moved away, first of all, through taxes." David Salazar Sr., Stanley Salazar, Rudy Ortega Sr., Rudy Ortega Jr., and Dave Salazar interview (part 1), FTBMI Archive Doc. 80323.INT, 22 (Stanley Salazar). See also, David Salazar Sr., Stanley Salazar, Rudy Ortega Sr., Rudy Ortega Jr., and Dave Salazar interview (part 1), FTBMI Archive Doc. 80323.INT, 22 (Stanley Salazar); Rudy Ortega Sr., interview by Gelya Frank, February 22, 2008, FTBMI Archive Doc. 80318.INT.

[271] Robinson, Lawyers of Los Angeles, 58-59 (doc. 80403). For specific cases of back taxes leading to the dispossession of Fernandeños, see Cutter, "Report on Rancho El Encino," 206-207, 210 (doc. 100045.Report); Stewart, "Los Encinos," 40, 45-46 (doc. 100048.Stewart). For more on the myriad droughts, floods, and epidemics of the 1860s and 1870s, see Cleland, The Cattle on a Thousand Hills, (San Marino, Huntington Library Publications, 1941), 157-183 (doc. 100082.Cleland). The small-pox epidemic of 1862-1863 spread among the Indian population, leading commentators to note that Indians were "almost exterminated." (Spalding, History and Reminiscences, 163 (doc. 100079.Spalding).

[272] Because Manuel is a very common name, we cannot positively identify who he was based on mission records. See land appendix.

did apply for a land grant in the American period, and they along, with Romero, a former overseer at SFR received a patent. Urbano and his only son, Urbano, died in 1860. His wife Marcelina (a daughter of Odon) was later living with Romero. Odon's other children, Bernabé and Maria del Espiritu Santo, continued to live at El Escorpion for the remainder of their lives. Maria married Miguel Leonis, who acquired the land from Odon during the 1870s. El Escorpion was home to a thriving Fernandeño community, and many FTB progenitors either lived there or had connections to Rancho El Escorpion, including FTB progenitor Eugenia, who was married to a brother of Rogerio Rocha's wife Maria. Both Rocha and Maria lived or worked at Rancho El Escorpion for some time in the early 1850s.

While these three landholdings were outside of the boundaries of de Celis' grant, de Celis' claim included three areas occupied by Indians from SFR: Rancho Sikwanga or Samuel's Grant, the 39 Petitioners Grant, and Rancho Patzkunga or Rocha's Grant.273 These landholdings are located in the northern half of the de Celis' grant, which was later owned by Charles Maclay and the Porters, who evict Fernandeños from their homes.

Rancho Sikwanga or Samuel's Grant: A grant of 1000 varas northwest of the SFR mission was given to Samuel, a Fernandeño Indian by Governor Micheltorena in 1843. On this land, he built a house, grew crops, and planted an orchard. By 1851, Samuel had transferred his land to the son and stepson of Maria Rafaela Perfecta (a Fernandeño Indian and married to Jose Miguel Triunfo, FTB progenitor). They subsequently sold their land to Maria de Los Angeles Feliz de Burrows in 1858 and 1872. Although neither Samuel nor Maria Rafaela Perfecta's children filed for the land under the California Land Act of 1851, their land claims were recognized by proxy when Maria de los Angeles Feliz de Burrows had her land claim recognized through a Claims Commission case. Despite selling the land, Samuel and members of the Triunfo family continued to live on the land through at least 1878 with the full knowledge of Maria de Los Angeles and de Celis.

39 Petitioners Grant: In 1843, 39 San Fernando Indians petitioned for and received one square league of land near the SFR.[274] When de Celis was sold the ex-Mission SFR lands, there was a stipulation that Indians of San Fernando, including those on the 39 petitioners' land, be allowed to stay on the lands. It was reported that there were approximately 53 Indians around the Mission at the time of California statehood in 1851. However, when the land was sold to Maclay, Porter, and Porter in 1874, the new landowners evicted Fernandeños from the land. The most famous case of this was for Rancho Patzkunga, known also as Rancho Cienega or Rocha's land. Even though many of these Fernandeños were evicted, it is also possible that they stayed to work for Andres Pico, who was known as having many Indian workers and servants.

Rancho Patzkunga or Rocha's Grant: Rogerio Rocha occupied lands near the former Mission, east of the mission buildings, and had multiple houses, chickens, and a blacksmith's forge on the property. Like the 39 petitioners, Rocha did not apply for a patent for his lands under the California

[273] The names Rancho Sikwanga and Rancho Patzkunga do not appear in historical records related to the landholdings but were developed by the FTB using the village names that existed on those properties. See Attachment 04.
[274] For more on the identity of the petitioners, see Attachment 03.

Land Act, likely because he may have thought the protections from de Celis to be sufficient. He also paid taxes on the property. In 1878, Porter and Maclay filed suit to evict him, and they forcibly evicted Rocha, his wife, and others from the property in 1885. They also evicted other Fernandeños from the area, including FTB progenitor Antonio Maria Ortega.

Fernandeño existence on these lands and their subsequent attempts to hold or regain land demonstrate the continuing presence of the Tribe on its traditional lands and the continuity of the Tribe's social and political organization. During the time of Fernandeño evictions and dispossession, land in the San Fernando Valley was becoming more desirable because of its available water resources and strategic location along planned transportation routes, including the railroad and wagon roads. The competition for land and the increase of new, better-financed landowners gradually drove Fernandeños from their lands, particularly in the northern half of the Rancho Ex-Mission SFR.

Summary of Land Loss

As a former deputy sheriff recounted in 1896, these illegal and immoral evictions were part of a pattern of dishonesty and fraud, often aided by the courts, designed to cheat local Indians of their increasingly valuable rights to land.[275] Landless, the Fernandeños found employment as wage laborers on ranches and farms, or helping miners[276] throughout the San Fernando Valley and in historically linked territory. The Southern California economy was rapidly changing in the 1870s, with railroads replacing stagecoaches and thousands of new residents arriving in the wake of the Civil War. Development companies bought up and subdivided real estate, fueling a boom in land prices.[277] By 1874, most of the San Fernando Valley, about 131,000 acres, was owned by eight individuals or entities.[278]

The obstacles Fernandeños encountered during the American period revealed a continuing common Fernandeño identity.[279] Only Indians with strong and stable connections to important landowning families could afford to remain in the area. For example, some Fernandeños, including the Ortega and the Cano families, stayed in San Fernando as workers at the Lopez family operations.[280] Josephine Leyva and Rosario Ortiz and her son, Joseph, left temporarily and lived

[275] See "Early Practices," Los Angeles Herald, 4. See FTB Prior Federal Acknowledgement.
[276] Mayers refers to a "gang of Indians" who helped take gold out of the valley during the 1850s (The San Fernando Valley, 52 (doc. 100066.Mayers-2))
[277] W.W. Robinson, Lawyers of Los Angeles, (Los Angeles: Los Angeles Bar Association, 1959), 58–59 (doc. 80403.Robinson).
[278] Stassel, Stephanie, "Back to the Rancho," Los Angeles Times, January 18, 1998, B-2 (doc. 80372.LAT).
[279] "Manner of Their Treatment," Los Angeles Times; S. S. Lawson to E. A. Hayl, Honourable Minister of Indian Affairs, "Re: passage of Bill for Relief of Mission Indians," March 1, 1879, RG 75, NA, Special Cases, 1821–1907, SC-31 (1876–1886), Box #17; "8th Recommendation for appointment of lawyers in Los Angeles in all cases affecting the interests of the Indians," RG 75, NA, Special Cases, 1821– 1907, SC-31 (1876–1886), Box #17; Petition Before the Indian Court of Claims, No. 80, 1951, A. L. Kroeber Papers, 1869–1972, BANC 2049. The Fernandeño Mission Indians were nominal Catholics and acquired farming, trade, ranching, and other skills, which distinguished them from non–mission Indians.
[280] See Attachment 12.

and worked at nearby Newhall Ranch and Rancho Tejon,[281] where there were Indian communities, while maintaining their ties to Fernandeños in the valley and later returning there. Most Indian laborers in Los Angeles County were paid about half as much as American workers.[282] Sometimes Indians were only paid in aguardiente or other liquors.[283] Consequently, Indians had strong incentives to move to more rural locations and continue employment on ranches where their skills and training, gained at the missions, were highly valued. Some also moved around to provide work in mines or the San Fernando Tunnel.[284] Documentation shows that the Fernandeño were active in religious ceremonies from the 1880s to the 1920s.[285]

The FTB has provided additional analysis and documentation related to Fernandeño political organization and federal intervention in Fernandeño land claims in the section "Previous Federal Acknowledgement." These records document the Fernandeños' continued tribal existence in San Fernando through the 1890s. As late as 1896, Lewis was publicly and actively engaged in securing the land rights of the Fernandeños through Rogerio Rocha's land claim.[286]

FTB Census Analysis and Calculations of the Remaining San Fernando Indian Community; Location(s) of the historical Indian tribe prior to 1900

The FTB completed an analysis of the census records available from 1850 to 1900 for what is labeled in later census records as "San Fernando Township" in Los Angeles County. See Attachment 12: FTB Census Analyses 1850 – 1900. Census records were not available for 1890 because those records were destroyed by fire in 1921.[287] Another limitation of census data is that it did not capture all Fernandeños. Reports indicate that there were groups of Indians living in the canyons in and around the San Fernando Valley during this time, but those Indians are not included

[281] See Attachment 12. After the establishment of the Sebastian Military Reserve at Tejon in 1853, some Fernandeño moved to join those who had already established themselves in the area. When the reserve closes in 1864, many remain at what then becomes known as Rancho Tejon. Johnson, "Indians of the Mission San Fernando,"262-264 (doc. 10032.Johnson).

[282] Federal Indian agent B. D. Wilson reported that "even the sober, industrious, and best skilled among them could earn but little; it having become custom of the country to pay an Indian only half the wages of a white man." Excerpt of letter from Helen Hunt Jackson to the Commissioner of Indian affairs, RG 75, NA, 1821–1907, Special Cases, SC-31 (Flat Files), Box #24, Folder SC-31 17276 1883, 13 (doc. 00193.DC); "Report of Hon. Wilson," Los Angeles Star.

[283] Report of J. Ross Browne to the Commissioner of Indian Affairs, RG 75, NA, 1824–1880, M-234, Roll #35, CA Superintendency(doc. 40151.DC, 4); Major Horace Bell, Reminiscences of a Ranger or, Early Times in Southern California, (Los Angeles: Yarnell, Caystile and Mathes, 1881), 48 (doc. 100044).

[284] Mayers, The San Fernando Valley, 70 (doc. 100066.Mayers-2).

[285] See Alice Bradbury Lewis, Kate Maclay Hubbard, and Isabella Maclay et al., The Valley of San Fernando (San Fernando, CA: Daughters of the American Revolution, 1924), 57, (doc. 100055.DARpt1,). One document specifically mentions a ceremony involving Rocha in the 1860s: Librado, Fernando. The Eye of the Flute: Chumash Traditional History and Ritual as told by Fernando Librado Kitsepawit to J.P. Harrington. Santa Barbara: Santa Barbara Museum of Natural History, 1977, 31, 91-93 (doc. 100097.librado-flute); Eugenia, John Harrington Collection, National Museum of Natural History, National Anthropological Archives, MF No. 3, Reels 98-101 (doc. 91379.Eugenia).

[286] In an 1896 newspaper article, Lewis is identified as the "Government Attorney for Mission Indians" and Rogerio Rocha a member of a community. The San Francisco Call, January 28, 1896, p. 4, (doc. 80864.San Francisco Call).

[287] Kellee Blake, "First in the Path of the Firemen" The Fate of the 1890 Population Census, Part 1, Genealogy Notes, Spring 1996, Vol. 28, No. 1. Available at https://www.archives.gov/publications/prologue/1996/spring/1890-census-1 html

on census records.[288] (FTB did not produce census rosters for later periods but available census records will appear under the listing for each individual in the GEDCOM file.)

FTB identified members of the San Fernando Mission Indian community, beginning with the first available census records in 1850, based on that individual also having an SFR baptism record or being the lineal descendant of a progenitor with an SFR baptism record. The census numbers refer to Indians living in the San Fernando township area and who were neophytes or descendants of neophytes from the SFR. All FTB members today have a progenitor on one or more of these censuses. This analysis does not include spouses and/or non-Fernandeño Indians who joined the community.[289] For the 1850 census analysis, FTB included only Fernandeño adults because it was unclear whether the children registered in the household by the census taker were Fernandeño.

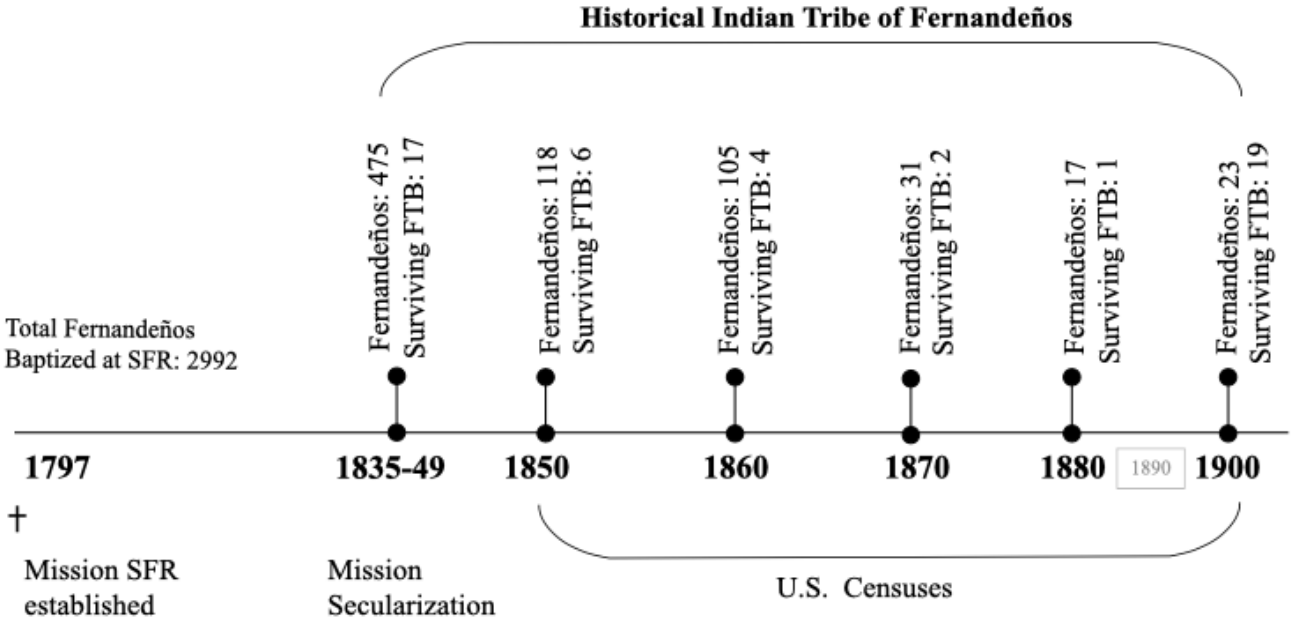
The 1850 census records about 117 Fernandeños.[290] Also see Attachment 09 - 1850 Locations. By the time of the 1860 census, the number had declined to about 105. The 1870 census records about 31. In the 1880 census, the number of Fernandeños shrank further to about 17, partly due to smallpox epidemics in the 1860s-70s. The 1900 census includes 23 SFR Indians, the majority of whom are the FTB progenitors.[291]

[288] Mayers, The San Fernando Valley, 89 (doc. 100067.Mayers-3), notes that Indians lived in the hills below Encino during the late 1800s and early 1900s and interacted with the community in Hollywood. See also B for documentation of the early 1900s.

[289] See Attachment 30.

[290] The United States Census numbers cited here apply to census records of the San Fernando Township. Several Fernandeños appear on census records for other townships, like Ventura, and may appear later on the census count for the San Fernando township, demonstrating their continuing ties to the community despite relocation to another township. One example is Leandra Culeta. In Saticoy, Ventura in 1856 but in 1865 her place of residence is San Fernando with the birth of her child, Maria Josepha Leyva. See Johnson, "Indians of Mission San Fernando." 80799.Johnson. Another example is the Ortiz family which does not appear in the 1870 or 1880 census for San Fernando township because its members were at Tejon but they appear on the 1900 census after returning to the area due to their continuing community connections there.

[291] See Docs. 91180 USC.1850 Census, 91181.USC 1860, 91182.USC.1870, 91183.USC.1880, and 91424. 1900 US Census.



No. of FTB ancestors among the recorded Fernandeño population from 1797 to 1900.

Between 1835 and 1849, the FTB counts 475 living SFR Indians in the SFR baptisms and 1850 Census records, specifically in the San Fernando Township/Los Angeles County, who constitute the historical Indian tribe, of which 17 are FTB lineal progenitors (see Attachment 05).

B. Location(s) of the historical Indian tribe prior to 1900

The historical Indian tribe of Fernandeños' locations between 1797 and 1900 are the following (see Attachment 10):

1. Mission San Fernando (San Fernando Valley)
2. Ex-Mission San Fernando (San Fernando Valley)
3. Rancho El Escorpion (San Fernando Valley)
4. Rancho Encino (San Fernando Valley)
5. Rancho Patzkunga (Rogerio Rocha's land - San Fernando Valley)
6. Rancho Tujunga (San Fernando Valley)
7. Rancho Cahuenga (San Fernando Valley)
8. Rancho Sikwanga (San Fernando Valley)
9. Rancho San Francisco Xavier (Santa Clarita Valley)
10. Elizabeth Lake vicinity (Antelope Valley)
11. Las Californias - Alta California (California)

12. City of Los Angeles (City of Los Angeles)
13. County of Los Angeles (County of Los Angeles)

1. Colony/territory/state

The FTB was located in what is now southern California. During the 1700s, the empire of New Spain under the Spanish monarchy's direction, wanted to colonize and occupy Alta California, but did not have the economic resources to do so. In 1804, the Province of "Las Californias" contained in contemporary terms: Alta California, Baja California, Nevada, Oregon, Arizona, and parts of Idaho and Utah.[292] The final eastern and northern boundaries of Las Californias remained ambiguous until California statehood in 1849.

In 1769, the Portola Expedition had established a military/civil government, located at Monterey, that assumed authority over the historical tribes present in Alta California. In that same year, Franciscan missionary, Junipero Serra, founded the first mission, Mission San Diego de Alcalá, located in present-day San Diego. In total, 21 missions were established from 1769 to 1833. Following Mexico's independence from Spain in 1821, a Mexican republican government was formed in 1824. The 1824 Constitution of Mexico referred to Alta California as a territory, rather than one of the country's constituent states, due to its small population. The Alta California territory was large and its economic resources were undeveloped. Alta California retained territorial status until the end of the Mexican-American War.[293] In the Treaty of Guadalupe Hidalgo (1848), Alta California was ceded to the United States. In 1849, the voters in California, not including Indians, approved statehood and adopted a constitutional government.

2. County/ counties/region/other geographical area

A rebellion in 1785 at Mission San Gabriel prompted the establishment of a mission between San Gabriel and San Buenaventura Missions. Over the next decade, different locations were considered until a site was chosen for a mission in present-day San Fernando valley. The SFR was established on September 8, 1797, at a site on the village called Achoicominga.

The SFR was located in Los Angeles County. Accordingly, the Fernandeños living in and around the township of San Fernando in the 1850s lived in Los Angeles County. In 1852, Hugo Reid published a series of letters about tribal history and culture and titled them "The Indians of Los Angeles County."[294] The phrase "Los Angeles County" referred to a much larger geographical entity in 1852 than it does today. At that time, Los Angeles County boundaries went east to west from the Pacific coast to the recently established eastern borders with states of Nevada and Arizona. After 1853, large portions of Los Angeles County were reorganized and created as San Bernardino County, Kern County, Orange County, and Ventura County.

[292] Field, Maria Antonia (1914). "California under Spanish Rule". Chimes of Mission Bells. San Francisco: Philopolis Press.
[293] In 1836, under a newly reorganized government organized by a party of Mexican centrists, Alta California and Baja California were reunited into one administrative department. «División Territorial de los Estados Unidos Mexicanos de 1810 a 1995 (pág. 27).». Biografías y Vidas. Consultado el 8 de febrero de 2020
[294] Doc. 91302.Reid, Original Indians of Los Angeles County.1852, Letter 1.

C. Description of approximate number(s) of individuals in the historical Indian tribe at point(s) prior to 1900 and names of individuals in the historical Indian tribe claimed as ancestors of current members

The Petitioner tabulated every individual containing a baptismal record from the SFR between 1797 to 1846, totaling 3095 individuals (see Attachment 14 - SFR Ethnicity). Individuals that were listed as "unstated" ethnicity but only had a first name (no surname) were presumed to be Indian, and thus, were kept on the list. From this list, the FTB removed the non-Indians, labeled gente de razon/son in their baptismal record, which reduced the count by 98 to a total of 2,997 Indians.[295] Of this total, FTB identified 3 Mixed-Indian individuals, all of whom were also removed from the total population count for the San Fernando Mission Indian Community, with a new total of 2,994. Two individuals were labeled as ethnically "caguilla," and so they were also removed from the list, making a total count of 2,992 Fernandeños.

The total Fernandeño population is 2,992. Of these 2,992 Fernandeños, the FTB generated a list of members of the historical Indian tribe between 1835 to 1849 using all available data. The list is located within Attachment 05 - Historical Indian Tribe List and includes individuals who are:

1) Identified as, or is the lineal descendant (child) of, an Indian with baptismal records originating at Mission SFR; and
2) Presumed to be living between 1835 – 1849 based on available data in the SFR registry, land petitions, and/or 1850 census record.

1835-49 Fernandeño Historical Indian Tribal List

FTB identified 475 members of the historical Indian tribe living between 1835-1849, with 17 of them being lineal progenitors of the Petitioner.

SFR 898	Maria Ig.	Garcia
SFR 2908	Jose Juan	Garcia
SFR 295	Bernardina	Garcia
SFR 765	Cornelio	Garcia
SFR 1712	Ramon	Garcia
SFR 2987	Leandra	Garcia
SFR 803	Efren	Garcia
SFR 2298	Eugenia	Garcia
SFR 717	Maria Antonia	Garcia
SFR 342	Teresa	Ortega
SFR 2742	Rita	Ortega
SFR 320	Leocadia	Ortega

[295] John Johnson reports 78 non-Indians in "The Chumash social-political groups on the Channel Islands." Cultural Affiliation and Lineal Descent of Chumash Peoples in the Channel Islands and the Santa Monica Mountains 1 (1999): 51-66. (Doc. J.Johnson-ChumashDescent-1999)

SFR 849	Tiburcio	Ortega
SFR 1617	Francisco de Assis	Ortega
SFR 2071	Maria Paula Cayo	Ortega
SFR 2140	Jose Miguel	Ortiz
LA 1022	Rosaria (Maria del Rosario)	Ortiz

FTB identified approximately 1,784 individuals who were baptized at the SFR that died before 1835 and thus, were not included in the list. Of the baptized SFR Indians, FTB identified approximately 911 individuals who did not have a death date recorded, and were not included unless they appeared on a 1843 – 1845 land petition and/or the U.S. Census of 1850 and/or had children after 1835 but before 1899. See Attachment 05.

1850 Census

The 1850 census for the San Fernando township records approximately 118 SFR Indians. See Attachment 12, tab 1850 – 6 FTB. The following are FTB Progenitors:

1) Teresa [Theresa] (b. 1800) – Ortega lineage
2) Maria Ig. [Maria Ygnacia Nerea] (1805) – Garcia lineage
3) "Rita" [Maria Rita Alipaz] (b.1830) – Ortega lineage
4) "Jose Juan" [Jose Juan Leyva] (b. 1837) – Garcia lineage
5) "Jose Miguel" [Jose Miguel Triunfo] (b.1814) – Ortiz lineage
6) "Rosaria (Maria del Rosario)" [Rosaria Arriola] (b.1840) – Ortiz lineage

1860 Census

The 1860 census for the San Fernando township records approximately 105 Indians. See Attachment 12, tab 1820 – 2 FTB. The following are FTB Progenitors:

1) "Rita" [Maria Rita Alipaz] (b. 1830) – Ortega lineage
2) "Antonio" [Antonio Maria Ortega] [Jose Rosario] (b. 1857) – Ortega lineage

1870 Census

The 1870 census for the San Fernando township records approximately 31 Indians. See Attachment 12, tab 1870 – 2 FTB. The following are FTB Progenitors:

1) "Antonio Ortega" [Antonio Maria Ortega] [Jose Rosario] (b. 1857) – Ortega lineage
2) "Josefa" [Josephine Leyva] (b. 1865) – Garcia lineage

1880 Census

The 1880 census for the San Fernando township records approximately 17 Indians. See Attachment 12, tab 1880 – 1 FTB. The following are FTB Progenitors:

1) "Luis Ortega" (b. 1862) – Ortega lineage

1890 Census

There is no census count available for 1890. To account for the years 1890-1899, the FTB submits the 1900 census: The 1900 census for the San Fernando township records approximately 23 Indians. See Attachment 12. The following 19 FTB descend from a progenitor on the *1835-49 Fernandeño Historical Indian Tribal List*:

1) "Antonio Maria Ortega" (b.1857) - Ortega Lineage
2) "Christina Ortega" (b.1881) - Ortega Lineage
3) "Refugio E. Ortega" [Erolinda] (b.1883) - Ortega Lineage
4) "James Ortega" [Estanislao Santiago Ortega] (b.1885) - Ortega Lineage
5) "Eloieio Ortega" [Eulogio Ortega] (b.1887) - Ortega Lineage
6) "Louis Ortega" (b.1890) - Ortega Lineage
7) "Isabel Ortega" (b.1893) - Ortega Lineage
8) "Kate Ortega" [Katherine] (b.1896) - Ortega Lineage
9) "Elviria Ortega" [Vera Ortega] (b.1898) - Ortega Lineage
10) "Asoladia Ortega" [Sally Gratra Ortega] (b.1900) - Ortega Lineage
11) "Joseph Ortiz" (b.1859) - Ortiz Lineage
12) "Frank Ortiz" (b.1896) - Ortiz Lineage
13) Fortina Ortiz [Fortino Ortiz] (b.1899) - Ortiz Lineage
14) "Rosaria Peralta" [Rosaria "Rose" Arriola] (b.1840) - Ortiz Lineage
15) "Francis Garcia" [Frances Cooke] (b.1884) - Garcia Lineage
16) "Josephine Gardner" [Josephine Leyvas] (b.18) - Garcia Lineage
17) "James Gardner" [Jim Garcia] (b.1888) - Garcia Lineage
18) "Hattie Gardner" (b.1894) - Garcia Lineage
19) "Frances Gardner" (b.1896) - Garcia Lineage

1835 - 1849 Fernandeño Historical Indian Tribal List – 1835-1899

List of 29 FTB lineal progenitors presumably alive between 1835 and 1899. Attachment 05, tab Historic Tribe – FTB Only. The following are FTB Progenitors:

Entry	Bap	Name	Birth	Death	FTB Lineage
1	SFR #295	Bernardina	1755	1841	Garcia
2	SFR #803	Efren	1796	after 1837	Garcia
3	SFR #898	Maria Ig.	1803	after 1837	Garcia
4	SFR #765	Cornelio	1803	1846	Garcia
5	SFR #1712	Ramon	1808	1845	Garcia
6	SFR #2298	Eugenia	1817	1928	Garcia
7	SFR #2908	Jose Juan (leyva)	1837	~1870	Garcia
8	SFR #2987	Leandra	1840	~1870	Garcia
9		Josefa (Josephine Leyva)	1865	1952	Garcia
10		Frances Cecilia Cooke	1884	1946	Garcia
11		Petra Sara Garcia	1882	1930	Garcia
12		Margaret Sylvia Rivera	1899	1975	Garcia

13	SFR #342	Teresa	1800	~1860	Ortega
14	SFR #320	Leocadia	1800	1837	Ortega
15	SFR #849	Tiburcio	1803	1844	Ortega
16	SFR #1617	Francisco de Assis	1806	after 1845	Ortega
17	SFR #2071	Maria Paula Cayo	1813	~ 1849	Ortega
18	SFR #2742	Rita	1830	~ 1869	Ortega
19	LA #1832	Jose Rosario Ortega (Antonio Maria)	1857	1941	Ortega
20	LA #1239	Luis Eduardo Ortega	1862	1931	Ortega
21		Erolinda Ortega	1883	1955	Ortega
22		Estanislao Ortega	1885	1951	Ortega
23		Katherine Ortega	1896	1958	Ortega
24		Vera Ortega	1898	1981	Ortega
25	SFR #2140	Jose Miguel	1814	~1860	Ortiz
26	LA #1022	Rosaria (Maria del Rosario)	1840	1911	Ortiz
27		Joseph Ortiz	1859	~ 1940	Ortiz
28		Fortino Claude Ortiz	1899	1951	Ortiz
29		Frank Ortiz	1896	1924	Ortiz

D. Brief explanation of historical (pre-l900) lists of members of the historical Indian tribe and indication of who on these lists have descendants in the current membership

Petitioner has tracked the historical Indian tribe prior to 1900 through SFR baptism, marriage, and death records, US Census records, and land grants. Petitioner also compiled lists of progenitors at the SFR, originally using the Early California Peoples Project database and the original SFR records. As discussed above, San Fernando Mission Indians as the historical Indian tribe is documented at the SFR mission and may be documented through United States census counts, beginning in 1850 and every ten years thereafter, except for 1890 as those records were destroyed by fire. Petitioner generated a census analysis from these records (see Attachment 12). Each individual included in the census analysis can be located in the SFR baptism records or has a lineal progenitor with an SFR baptism record which confirms the individual's identity as a member of the San Fernando Mission Indian community, the historical tribe. The land patents issued to Fernandeños also reveal individual and family names.[296] Petitioner has relied on these records to document the historical Indian tribe and produce individual history charts for every progenitor and current member.

[296] John R. Johnson and David D. Earle "Tataviam Geography and Ethnohistory," Journal of California and Great Basin Anthropology 12, No. 2 (1990):191-214 (doc. 80575.JCGBA).

Ancestors and Progenitors of the San Fernando Mission Indians

The data are extracted from baptism records from the SFR, as all Indians who entered the SFR were required to take baptism. Baptisms were done quickly, on the same day or within a few days of birth. The officiating and recording missionaries documented the Indians coming into the SFR and becoming members of the San Fernando Mission Indian community. The records they created typically identified the date of baptism, place of birth, and verified the Indian status and ethnic identity of the individual who was baptized (usually indicated by the term "neophyte").[297] Most adult Indians who entered the SFR and took baptism were born in villages outside the SFR. Such persons provided the name of the village or rancheria where they were born. Today these records provide us external identification of Indians in the San Fernando Mission Indian community.

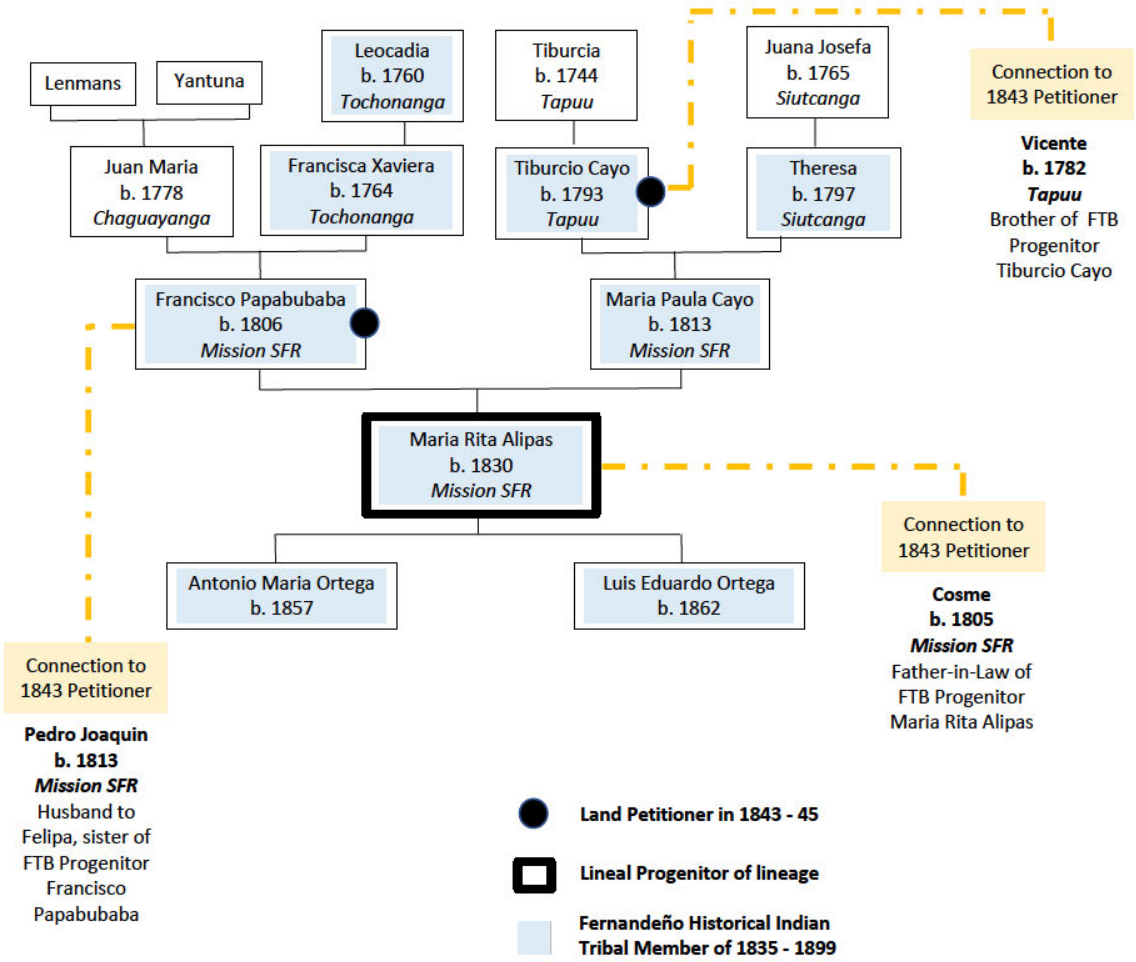
Three groups of progenitors emerge from the historical Indian tribe which formed at the SFR: Ortega, Ortiz, and Garcia.[298] The following sections trace the genealogy of these progenitors whose descendants compose the present-day FTB.[299] When referring to a village, the Takic suffix -nga will be added to the root word. The Takic suffix -bit/vit will be used for the lineage at the village. For example, when discussing an ancestor of Chaguaya-, Chaguayanga reflects the village name while Chaguayabit refers to the lineage that the person is born into there. Complete genealogies with supporting evidence are included in their entirety in the attached appendices.

[297] The baptism records were written in Spanish and the missionaries depended on Indian translators to provide information for the baptism record. Each person or child guardian provided information on the place of birth. Tribal names generally are in the Fernandeño language dialect, suggesting that most of the Indian translators were from Fernandeño speaking villages. The baptism documentation contained certain information: document date of baptism, date of birth, names of father and mother, village or place of birth of father and mother, village or place of birth of person to be baptized, names of godparents, and other information.

[298] Doc. 100054.coalition, pp. 4 and 22

[299] For additional discussion of the FTB progenitors at the SFR see Duane Champagne and Carole Goldberg, A Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians, (Tucson, AZ: University of Arizona Press, 2021), pp. 62-66 and pp. 277-280, Appendix C, Genealogies of Progenitors (doc. 100054.coalition).

Ortega Progenitors at the SFR



Ortega lineage from pre-Mission SFR to 1899. FTB progenitors who appear on the Fernandeño Historical Indian Tribe Roll of 1835 – 1849, and/or the censuses of 1850, 1860, 1870, or 1880 are highlighted in blue. Outlined in heavy bold is the recognized FTB Progenitor of the Ortega lineage. The black circles represent Land Petitioners between 1843 – 1845. In yellow are the kinship connections with the specific 40 SFR petitioners of 1843.

Juan Maria of Chaguayanga and Francisca Xaviera of Tochonanga bridged the gap between living within tribal villages and integrating with the emerging SFR. In late December of 1800, Juan Maria and Francisca Xaviera wed at the SFR.[300] Together Juan Maria and Francisca had at least eight children. One of those children, born in 1806, was baptized and named Francisco de Assisi (Francisco), while his Indian name was recorded as Papabubaba.[301]

Soon after he was born, Francisco was baptized as a member of the San Fernando Mission Indian community at the SFR and later, became a recipient of one-third of the Rancho Encino land grant. Francisco is a lineal progenitor of the Ortega lineage. Franciscan missionary Nicholas Lazaro was

[300] SFR Mission Marriage# 068.
[301] 91386.Francisco de Assisi.SFR#1617.ECPP and 91387.Francisco de Assisi.SFR#1618.Original

the officiant and recorder of the baptism. As officiant, he confirmed that Francisco was accepted as a member of the community, religion, and government of the SFR Indians.

According to the baptism record, Maria Magdalena was a godmother to Francisco. She was a former member of the lineage at the village of Tapuu.[302] She agreed to the acceptance of Francisco into the San Fernando Mission Indian community.[303] The baptism record for Francisco does not record that he is an Indian. Nevertheless, both his parents were born at the Indian villages of Chaguayanga and Tochonanga, respectively, so Francisco was also an Indian. According to Takic patrilineal kinship rules, Francisco was a member of Chaguayabit, the lineage at Chaguayanga.

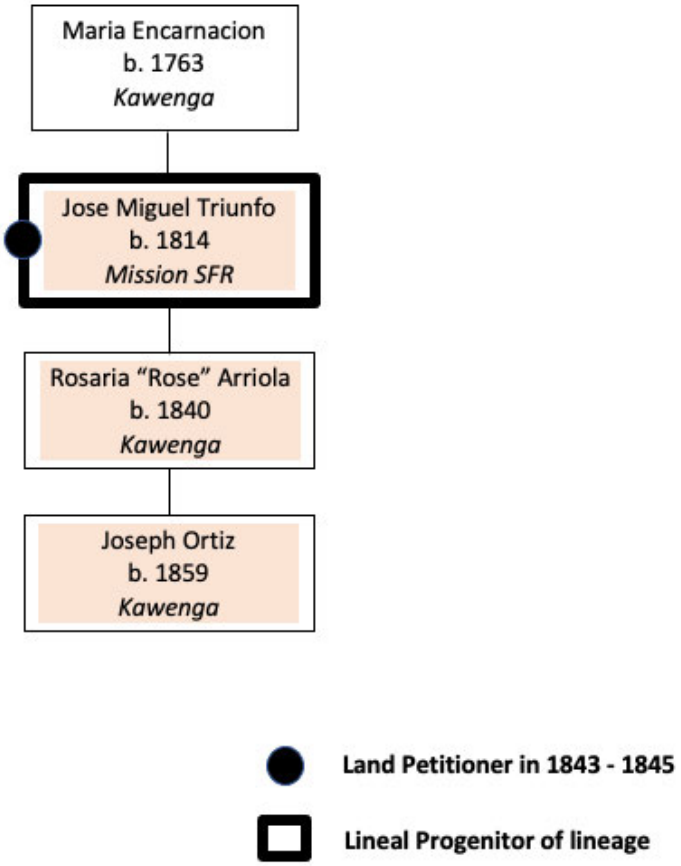
In 1827, Francisco married Maria Paula Cayo (Paula), who was born at the SFR. Her father Tiburcio Cayo was born at Tapuu her mother Teresa was baptized at Kawenga. Paula's maternal grandmother Juana Josefa was born at Siutcanga, which would later become the Rancho Encino that Paula's husband would own one-third interest in.

Francisco and Paula had at least three children. One was named Maria Rita Alipaz (Rita).[304] Rita was born in 1830. Franciscan missionary Francisco Gonzales Ybarra was the recorder and officiant at Rita's baptism, which took place at the SFR when she was two days old. Ybarra acknowledged that Rita was accepted into the community of SFR Indians by her ancestry, place of birth, and place of baptism. Rita had two non-Indian godparents, John Ballesteros and his wife Mary. Rita's baptism record does not state that she was an Indian, but both of her parents were Indians and members of the SFR Indians community. A note on Rita's baptismal record says she was "de la Mision" or Rita of the Mission, meaning she was born to and baptized for members of the San Fernando Mission Indian community.[305] Rita had at least eight children, and two, Antonio Maria Ortega and Luis Eduardo Ortega, are lineal progenitors of the Ortega lineage.

Antonio Maria Ortega was born in 1857, eleven years after the closure of the SFR, and Luis Eduardo Ortega was born in 1862. Antonio Maria Ortega is the same person as Jose Rosario Ortega, born to Maria Rita Alipas and Fernando Ortega in 1857.[306]

[302] See doc. 91388.Maria Magdalena.SFR#857.ECPP
[303] Doc 91388.Maria Magdalena.SFR#857.ECPP
[304] Doc. 91389.Maria Rita. SFR#2742.ECPP; 91390 and 91394.Maria Rita.SFR#2742.Original.
[305] Doc. 91389.Maria Rita. SFR#2742.ECPP.
[306] See John R. Johnson, "The Indians of Mission San Fernando," *Southern California Quarterly* 79, no. 3 (Fall 1997), 281-2 (doc. 100032.Johnson).

Ortiz Progenitors at the SFR



Ortiz lineage from pre-Mission SFR to 1899. FTB progenitors who appear on the Fernandeño Historical Indian Tribe Roll of 1835 – 1849, and/or the censuses of 1850, 1860, 1870, or 1880 are highlighted in orange. Outlined in heavy bold is the recognized FTB Progenitor of the Ortiz lineage. The black circles represent Land Petitioners between 1843 – 1845.

Maria Encarnacion[307] was born at Kawenga and baptized at the SFR in 1803, becoming a member of the SFR Indians. Her first husband, Miguel, is not fully documented in the SFR data. It is likely Miguel was not a member of the SFR Indians.[308] One of Maria Encarnacion's children with

[307] SFR Baptism #0951

[308] There is some indication on the baptism record that father Miguel was a member of San Gabriel Mission, but there seems to be no other evidence. 91392.Jose de Todos Santos.SFR#21240 and Jose de Todos Santos.SFR#2140.Original. The original version of the baptism SFR#2140 states that Miguel and Maria Incarnation are members of the San Fernando Mission Indians. However, the baptism numbers 000 and 952 given for Miguel and Maria Encarnacion by the officiating and recording officer, missionary Vicente Oliva, do not correspond exactly to the record for Maria Encarnacion (#951) or to the missing number for Miguel.

Miguel, Jose de Todos Santos, later known as Jose Miguel Triunfo (Jose) survived to adulthood and is a lineal progenitor of the present-day Ortiz lineage.

Jose was born at the SFR and baptized on September 2, 1814.[309] His godparent is a neophyte witness named Juan who, along with Maria Encarnacion and now Jose, was a member of the San Fernando Mission Indian community. Franciscan missionary Vicente Olivas, an external observer, attested to membership of the family and godparent in the San Fernando Mission Indian community.

Jose lived with his mother at Kawenga and then at the SFR. He grew up to manage the SFR farm around Kawenga in the late 1830s and early 1840s.[310] Jose took on the name of his father, Miguel, and by 1840, accepted the honorific name of Triunfo. Jose partnered with Maria Rafaela Perfecta Cañedo, who was not a member of the San Fernando Mission Indian community. Jose had five children with Rafaela Perfecta, the oldest of whom was Rosaria Arriola, baptized as Maria del Rosario, and known as Rose.[311] Rose is a lineal progenitor of the present-day Ortiz lineage.[312] On her baptism record, dated October 4, 1840, Rose is described as an Indios (India). Documents connecting Rose to Jose Miguel Triunfo are the 1859 baptism record of her son Jose Abelardo Godoi (Godoy),[313] listing her as mother and stating names of her parents, and an 1850 census record, which lists her by the name "Rosaria" with her parents Jose Miguel and Rafaela.[314] Also, LA Baptism Record # 1022 shows the child named Maria del Rosario, daughter of Jose Miguel Triunfo and Rafaela, born October 4, 1840.

Rose's father Jose (listed as Miguel), and mother, Rafaela, are also listed and recorded as Indian or Indio/as.[315] Rose was baptized in the Los Angeles Church. Since her father Jose was a member of the SFR Indians, Rose was also a member. Rose's godmother was Maria Luisa Arguello, a member of a prominent land holding family that had ties to governors of California during the Mexican period.

Jose's children were very young when the SFR closed. Rose was the oldest at five years of age. In the post-mission period, among Jose's descendants, at least two of Rose's children survived, and her descendants continue as part of the San Fernando Mission Indian community and are progenitors of the Ortiz lineage.

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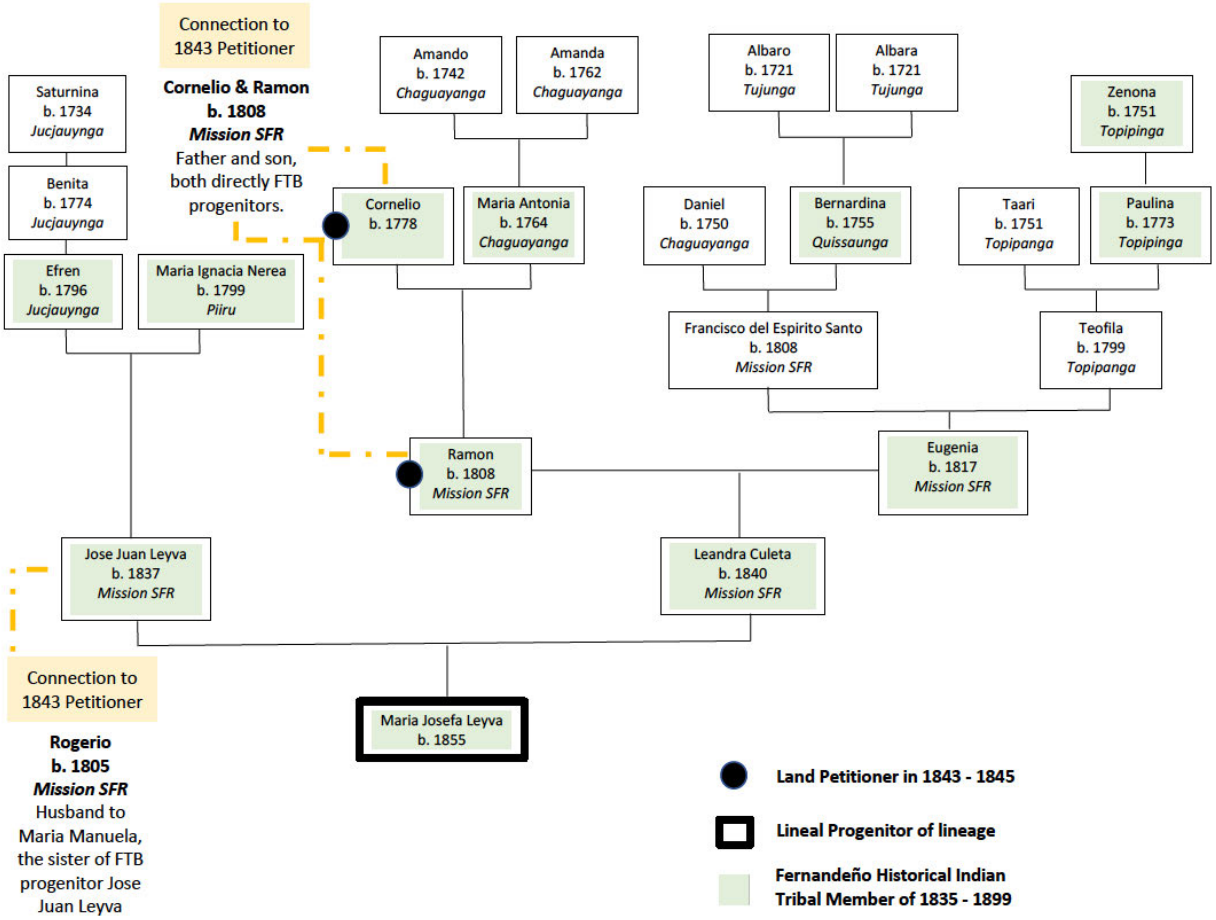
[309] 91392.Jose de Todos Santos.SFR#21240 and Jose de Todos Santos.SFR#2140.Original.
[310] See 91395.Jose Miguel Triunfo.Farm Manager.SFR#3001.ECPP.
[311] See John R. Johnson, "The Indians of Mission San Fernando," *Southern California Quarterly* 79, no. 3 (Fall 1997), 274-77 (doc. 100032.Johnson). The other four were Jose Ramon, Jose Antonio, Maria del Refugio, all baptized at San Fernando Mission near the end of the Mission period, and Francisco Xavier, born in 1848 and baptized at San Gabriel Mission. Doc. 91398.Jose Ramon [Cañedo].SFR#3031.ECPP; doc. 91399.Jose Antonio de Jesus [Cañedo].SFR#2062a.ECPP; Doc. 91400.Maria del Refugio.SFR#3092.ECPP. Doc.91401.Francisco Xavier.SG#8972.ECPP.
[312] FTB does not assert that the "Rosa A" who appears in the 1860 census with Miguel Ortiz and four children is the same person as Rosaria Arriola Ortiz.
[313] LA Plaza Church Bap. Bk.3:218.
[314] Doc. 80108.U.S.C.
[315] Doc. 91396.Maria del Rosario.LA#1022.ECPP and doc. 91397.Maria del Rosario.LA#1022.Original.

Garcia Progenitors at the SFR



Garcia lineage from pre-Mission SFR to 1899. FTB progenitors who appear on the Fernandeño Historical Indian Tribe Roll of 1835 – 1849, and/or the censuses of 1850, 1860, 1870, or 1880 are highlighted in green. Outlined in heavy bold is the recognized FTB Progenitor of the Garcia lineage. The black circles represent Land Petitioners between 1843 – 1845. In yellow are the kinship connections with the specific 40 SFR petitioners of 1843.

Efren of Jucjauynga and Maria Ygnacia Nerea of Pi'irukung [316] were longtime members of the San Fernando Mission Indian community.[317] They married in 1819 while living at the SFR.[318] They had at least three children— a girl, Maria Manuela, born in 1826, and two identical twin boys, born in 1837, Jose Juan (later known as Jose Juan Leyva) and Jose de Jesus. Nerea, Efren, Maria Manuela, Jose Juan, and Jose de Jesus all lived into the post-mission period.

Maria Manuela married Rogerio Rocha. Through their sister's marriage to Rocha, an esteemed tribal leader, the twins were linked directly to discussions of land, politics, and cultural continuity.

[316] Alternate village spellings: Pi'irukung, Piiru, Piru
[317] Docs. 91365.Efren.SFR#803.Original and 91311.Efren SFR#803.ECPP. Docs.91310.SFR# 898 Nerea.ECPP and 91364.Nerea.SFR# 898.Original.
[318] Doc. 91405.Marriage.Efren.Nerea.SFR#668

Rocha and Maria Manuela had only one child who died near age one in 1844 and Maria Manuela had no other children.[319]

Jose Juan was born in July of 1837 and received SFR baptism four days after birth. From that time until the SFR closed he and his family lived at the SFR. Because both parents were members of the SFR Indians, their children were also considered members, especially after baptism. He is a lineal progenitor of the Garcia lineage.

Franciscan missionary Blas Ordaz was the recorder and SC Officiant at Jose Juan's baptism. Ordaz did not record that Jose Juan was an Indian, but both of his parents were registered as Indians and were members of the SFR Indians. The names of the godparents, if any, were not recorded. Ordaz accepted Jose Juan into the San Fernando Mission Indian community.

In the period after 1860, Jose Juan took the surname Leyva and partnered with Leandra Culeta, a San Fernando Indian woman. Both Jose Juan and Leandra Culeta are progenitors of the Garcia lineage.[320] Leandra's mother, Eugenia, is also a progenitor for the Garcia lineage. Eugenia was born at the SFR;[321] but without more information about Eugenia's paternal lineage, it is difficult to determine all of Leandra's relations. Eugenia lived a very long life and was a key informant to ethnologist John Peabody Harrington in the 20th century. Born in the SFR on September 13, 1817, Eugenia was identified on her baptism record as "Eugenia, legitimate daughter of Francisco de Espiritu Santo and Teofila of this parish."[322] Margin notes described her as "of the Mission," meaning she was born and baptized there, thereby becoming a member of the San Fernando Mission Indian community.[323]

Franciscan missionary Pedro Muños was the officiant and recorder of Eugenia's baptism. He recognized Eugenia's family as SFR members and welcomed the baby Eugenia's membership in the SFR Indians.[324] There was one witness, Eugenia's godmother, Fernanda Maria, also a member of the SFR Indians. She was one of a dozen children who on September 8, 1797, danced and received baptism at the opening of the SFR. Born before the establishment of the SFR, her home village was at Achoicominga which would later be known as the grounds of SFR.[325] Fernanda died in 1826 when Eugenia was about nine years old.

Leandra's father, Ramon, does not have a complete baptism record since his place of birth is missing. However, Ramon's mother was Indian because her documented place of birth was Chaguayanga.[326]

Eugenia married Ramon, and they had five children. Their fourth child, Leandra, was born on March 26, 1840, at the SFR.[327] She is the progenitor of the present-day Garcia lineage who married

[319] Doc. 91406.Maria Manuela.SFR#2639.ECPP.
[320] Doc. 80944.SFR #02908. Jose Juan (Leyba) and doc. 91407.Jose Juan (Leyva).SFR#2908.Original.
[321] 91348.Eugenia.SFR#2298.ECPP
[322] Ibid.
[323] Ibid.
[324] Ibid.
[325] Ibid.
[326] SFR Baptism #0717
[327] Ibid.

Jose Juan. The baptism record does not state that Leandra is an Indian, but both of her parents were Indian, so she was also an Indian.

Leandra's godmother, Rafaela, married Vicente (also known as Kawana), a SFR alcalde elected in 1845 who had ties to Kitanemuk Indian leadership at Rancho Tejon. After the SFR closed, Vicente led a tribe at Sebastian Reservation then returned to Rancho Tejon where his brother was chief. Some years later, about 1870, Vicente's brother died, and Vicente became chief at Rancho Tejon.[328] Leandra was well-connected to the community through her mother Eugenia, her godmother Rafaela, and uncle Vicente.

Leandra, like other neophytes born in this period, has the SFR listed as their place of birth. By this time, the missionaries generally stopped recording village names in baptism records to discourage Indians from remembering them. Blas Ordaz was both the officiant and recorder for Leandra's baptism. He documented the Indian identity of Leandra based on her two parents and their kinship lines.[329] Leandra was born and baptized at the SFR, which denotes membership among the SFR Indians. Rafaela is listed as her godmother. Rafaela was a member of the SFR Indians.[330] With Ordaz's acceptance of Leandra's baptism, Indian identity, and place of birth, Leandra qualifies as a member of the SFR Indians.

Both Leandra and her future husband, Jose Juan, were small children when the SFR closed. Their descendants continued as part of the San Fernando Mission Indian community. By October 1846, the San Fernando Mission Indian community numbered below 400.[331] In such a small community, it is likely they as children, and their parents, knew each other.

Progenitors in the Post-Mission Period (1847-1899)

Ortega Progenitors in the Post-Mission Period

On July 26, 1845, Governor Pico approved a petition for a grant of one league of land at Rancho Encino.[332] The petition was made by three Indians known as Ramon (Roman), FTB Ortega progenitor Francisco (Papabubaba), and Roque. The approved petition demonstrates recognition of the Indian status of the three petitioners. The grant stated:

> Whereas the natives Roman, Francisco and Roque, the two first of the mission of San Fernando, and the last of that of Santa Barbara, have pretended, for their personal benefit and that of their families for the right of property in the land which they have for some time occupied in the place of the Encino, by virtue of a grant made by my predecessor (Governor Manuel Micheltorena), as a decree, stamped on a petition of the parties interested, which they presented to this

[328] Duane Champagne and Carole Goldberg, A Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians, (Tucson, AZ: University of Arizona Press, 2021), 251 n.54 (doc. 100054.coalition).
[329] Doc. 91410.Leandra.SFR#2987.ECPP and 91411.Leandra.SFR#2987.Original
[330] 91409.Rafaela.SFR#2987.godmother.ECPP
[331] See above at page 15.
[332] Doc. 80332.A.SCUS

> government… I have in the name of the Mexican nation concluded, by a decree of this day, to grant them the right of property to one league of grazing land …[333]

Governor Pico recognized both Francisco and Roman as members of the SFR, and as Indians who were baptized there. Maria Rita (Rita) was Francisco's oldest child. After the death of Rita's younger sister Paula in 1847, FTB progenitor Rita became Francisco's only surviving child. Francisco died in 1847, and Rita inherited his one-third share of the Rancho Encino land grant. She is a progenitor of the FTB Ortega lineage.

A later deed transferred a one-third joint interest in Rancho Encino to Vicente de la Osa. He was the past Los Angeles Pueblo Town Councilmember and owner of the neighboring Rancho Providencia land grant,[334] The deed also recognized all three petitioners as neophytes or Indians of the SFR:

> On the 30th day of October 1849, before me, Juan Sepulveda, second justice of said city (Los Angeles), …. appeared personally the neophytes, Roman, Agueda, and Rita, whom I attest that I know… Juan Sepulveda. On request of the neophytes, Roman, Agueda, and Rita, who do not know how to sign … Instrumental Witnesses: Tomas A. Sanchez. Antonio Buelua. David De Alejandro. Attesting Witnesses: M'G' Garriola. Ramon Herrera.[335]

All three neophytes, Roman, Agueda (FTB Ortega ancestor), and Rita (FTB Ortega progenitor), were recognized as members of the SFR. Several years later, Ygnacio del Valle, the County Recorder affirmed: "I, Ygnacio del Valle, recorder of the same county, do hereby certify that before me personally appeared Ramon, native of the mission of San Fernando, who I know …" On the same day, Roman (Ramon) stated, "I, Roman, native of the mission of San Fernando, in the State and county aforementioned…[336]

By 1850, Rita was one of the few surviving members of Siutcanga (through her maternal grandmother). She married Benigno in 1845 at 15 years old, so it is presumed that their marriage was arranged to strengthen ties between Siutcanga and Kawenga. Benigno's paternal grandfather Marcelo was from Kawenga. Rita and Benigno had several children, but none survived to adulthood.[337] In the 1850 census, Rita is listed with relatives at Rancho Encino.[338]

The FTB Ortega ancestors were living at Rancho Encino when Rita invited Jose Miguel Triunfo (FTB Ortiz progenitor), his wife Rafaela Perfecta, and family to join them at Rancho Encino. It may have been a difficult time for Jose Miguel Triunfo, as he was depressed over the recent death of one son and the arrest of another.[339] Jose's daughter Rose was then ten years old and one of the

[333] Vicente del Osa et al (Rita [Ortega]) vs. The United States. See docs. 80332.D.SCUS and 80332.E.SCUS.
[334] Doc.80427.DLO
[335] Vicente del Osa et al (Rita [Ortega]) vs. The United States. See docs. 80332.F.SCUS and 80332.G.SCUS.
[336] Vicente del Osa et al (Rita [Ortega]) vs. The United States. See docs. 80332.H.SCUS and 80332.I.SCUS.
[337] Docs. 91389.Maria Rita. SFR#2742.ECPP; 91390 and 91394.Maria Rita.SFR#2742.Original
[338] Doc. 80110.USC.
[339] Doc. 80957.Harrington

few survivors of Kawenga.[340] At Rancho Encino in 1850, census-taker, Williamson, counted two Indian families, one led by FTB Ortiz progenitor Jose Miguel Triunfo and the other by FTB Ortega progenitor Rita.

The 1850s were a difficult decade for the California rancho economy. Most ranch owners went bankrupt. By the early 1860s, Rita and her Indian co-owners sold their shares of the land at Rancho Encino. Rita appeared in the 1860 census with a husband named Jose, who was listed with the same birth year as her husband Benigno, 1830. Benigno seemed to move in and out of Rita's life. Rita later partnered with a worker at Rancho Encino, Fernando Ortega, who later went to live and work at the Geronimo Lopez Ranch.[341]

About September 1, 1857, Rita and Fernando Ortega had a son. Eight months later, on May 30, 1858, priest P. Garibaldi baptized the son, Jose Rosario Ortega, at the SFR church. The godparents were Toribo Moreno and Maria del Rosario, both external witnesses. The baptism was registered at Our Lady Queen of Angeles Church in Los Angeles as baptism entry 1832, for the years 1826 to 1864, and signed by B. Raho. C.M.[342] Rita's family used the name Antonio Maria Ortega to refer to Jose Rosario Ortega. Rita was an SFR Indian neophyte and her Indian social status passed to her children. Rita's second husband, Fernando Ortega, was originally from Sonora, Mexico and of Mexican and Yaqui ancestry. Their children were considered Indian and members of the San Fernando Mission Indian community.

In the 1860 census, Rita had five children, including Antonio and Luis (FTB Ortega progenitors), and all Rita's family were listed as Indians.[343] By early 1862, Rita's husband, Benigno, died and she married her long-time partner, Fernando Ortega at the SFR on March 19, 1862. The marriage document reported that Rita was a "neophyte of Mission San Fernando" even though the SFR had been closed for nearly 17 years. The marriage witnesses were Vicente Feliz and Angustias Feliz. Rita was considered by the marriage witnesses and the missionary officiant, Duran, to be an active member of the SFR Indians.[344]

Three members of the Ortega lineage survived the smallpox pandemic in the 1860s-70s and appeared on the 1870 census – Antonio, Pablo, and Luis. These three brothers were the only survivors of the Ortega lineage, as their mother Rita passed away sometime in the 1860s. The oldest, Antonio, was 14 in 1870. He spoke a local Indian language[345] and learned to read and write English. He cooperated with Rogerio Rocha, the Canos, and others in actions to recover tribal land. In 1878, Antonio married Isidora Garcia, who eventually created a large family that became active in tribal affairs.

Antonio's brother Pablo Ortega, age 10 in 1870, survived the pandemic, but there are no reports of him thereafter. The third son of Rita, Luis Eduardo Ortega was listed as Luis in the 1870 census,

[340] Doc. 80108.A.USC.
[341] Doc. 100054.coalition, 120-3
[342] See doc. 80004.LPC.
[343] Doc. 80110.A.USC.
[344] Docs. 80004.A.LPC.; 80111.A.LPC; "Rita Alipaz, widow, neophyte of this same Mission"; La Plaza Church Marriages, FHL microfilm # 0002543. Marriage #671, Fernando Ortega and Rita Alipaz, entered into marriage on March 19, 1862; and doc. See also 91394.Maria Rita.SFR#2742.Original
[345] Doc. 80597.Harrington.

born in San Fernando and baptized in the SFR church, which was officiated by Franciscan missionary, M. Duran. His godparents were Geronimo Lopez and Ramona Feliz. Geronimo Lopez took Luis in after both Rita and her husband, Fernando Ortega, died during the plagues of the 1860s. Luis worked as a farmhand, and in the early 1920s, he took his family to look for work in the Fresno area.[346] His descendants are active members in the FTB.[347]

Antonio was not listed in the 1880 census but was included in the 1900 census with his wife, Isidora Garcia.[348] Although Antonio Maria Ortega was not in the 1880 census, he was likely present in the San Fernando area as Isidora was living and working at Lopez Ranch in 1878.

Garcia Progenitors in the Post-Mission Period

Jose Juan (later Jose Juan Leyva) and his wife Leandra Culeta were born and baptized at the SFR. They were about eight and five years old when the SFR closed. The years proceeding its closure were difficult. Jose Juan's parents, Efren and Nerea, died after 1845 but before the 1850 census. There is no death record at the SFR for either parent, but their names are not recorded in 1850 census or any subsequent census.[349] In 1850, Jose Juan and his twin brother, Jose de Jesus, were living at Rancho El Escorpion with their sister, Maria Manuela, whose husband was Rogerio Rocha. Manuela's marriage to Rocha exposed the twins to the active life of a young and highly regarded Captain. Jose Juan is listed on the 1850 Census as Jose Juan.

Leandra is not listed on the 1850 census. However, she married Jose Cupertino in 1853 at roughly 13. After having several children, all lost very young, Leandra left her marriage with Cupertino.[350] According to the 1860 census, Leandra, Jose Juan, and Jose de Jesus were living at the same boarding house in the village of Saticoy. Leandra gave her age as 19, and Jose Juan gave his age at 22. The recorder listed Jose de Jesus's name as "Jesus" and his age as 23 although he was Jose Juan's identical twin.[351]

In the 1860 census, Jose Juan did not have a surname. Jose Juan eventually adopted a surname as last names became more common and necessary in American culture. He took the surname "Leyva," in honor of his father's highly regarded godparent, the soldier Rufino Leyva. Jose Juan Leyva and Leandra did not marry, although they both used the surname Leyva in the 1860s.

In March, 1865, Jose Juan and Leandra Leyva had a daughter. The couple were then living in San Fernando. On April 10, 1865, their daughter Josephine Leyva was baptized at Our Lady Queen of Angels Church in Los Angeles. The officiant was the Reverend Jose Mutt. The sponsors were unusually significant individuals. Maria Felicitas, the daughter of Pastor Cano, was the godmother. Felicitas was a longtime leader among the Cano lineage and closely associated with captain

[346] Latta, Frank F. Saga of Rancho El Tejon (Exeter, CA: Bear State Books, 2006), pp. 60-62.
[347] Doc. 80116.A.LPC. Entry 1239, Luis Eduardo Ortega, entered 31 August 1862. La Plaza Church Baptism Register, 1826-1864, FHL microfilm #0002537.
[348] Doc.91424.1900 US Census numbers.
[349] Doc. 91311.Efren.SFR#803.ECPP and doc. 91365.Efron.SFR#803.Original; Doc. 91310.SFR#898 Nerea and doc. 91364.Nerea.SFR#898.Original.
[350] Attachment 13; Doc. 80799.Johnson, p. 278.
[351] Doc. 80809.USC

Rogerio Rocha. The godfather was Estanislao, a Tribal Captain who led a tribal contingent at Sebastian Indian Reservation. He later lived and led at Tejon Ranch.[352]

Josephine Leyva is a progenitor of the Garcia lineage, and a descendant of Indian neophytes at the SFR.[353] Josephine Leiba [Leiva] had three different married surnames during her lifetime – Garcia, Gardner, and Gutierrez, and is the same person as Maria Josefa Leyva. Dropping "Maria" was common, as the practice during the Mission and early post-Mission period was to baptize every girl as Maria, with an additional name or names that could reflect the parents' choice.

Sometime between May 1865 and the time of the 1870 census, both Jose Juan and Leandra Leyva died. There is no record of the causes of death, but it may have been a smallpox epidemic. Their child, Josephine Leyva, was recorded as "Maria" in the 1870 census, living in the household of her godmother, Felicitas.[354] She was listed as five years old.

At the age of approximately 16 years old, Josephine Leyva, began a partnership with Isidore Garcia, a man of Mexican and Yaqui Indian descent. Isidore Garcia, was a brother to Isidora Garcia, who married Antonio Maria Ortega, a member of the Ortega lineage. Antonio Maria Ortega was not listed in the 1880 census and seems to have remained in the area. Isidora Garcia and Antonio Maria married about 1878. The children of Antonio Maria Ortega are considered tribal members of SFR.

On January 31,1882, had their first child, Petra Garcia.[355] During that time, the Garcia lineage left San Fernando because the land was being sold to real estate speculators. They moved to Newhall Ranch, once tribal land and home to several villages.

On April 21, 1884, Josephine and Isidore Garcia had a second daughter, Frances Cecelia Garcia,[356] and on December 6, 1888, a son, Jose (Jim) Garcia.[357] As descendants of Josephine, all three children (Petra, Francis, and Jose (Jim)) were members of the SFR Indians and are all progenitors of the FTB Garcia lineage today.

Sometime around 1890, Josephine and Isidore parted. Maria took Petra and James and moved to Rancho Tejon to be with her grandmother Eugenia. Having never married Isidore, Maria was free to marry another partner, William Gardner. Together they had three children: Hattie Gardner, Frances Gardner, and Clara Maud Gardner. Of the three Gardner children, only Clara Maud was active in tribal activities.

Documentation shows that in the 1890s, Frances Garcia remained with her father, Isidore Garcia at Newhall and she became a Headperson and progenitor of the Garcia line. Beginning in 1901, Frances and her husband, Alfred Cooke, had approximately a dozen children, and increased the members of the Garcia lineage.

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[352] Doc. 00048.B.FTO, SF Baptism #2544. doc. 40147.
[353] See John R. Johnson, "The Indians of Mission San Fernando," *Southern California Quarterly* 79, no. 3 (Fall 1997), 278-80 (doc. 100032.Johnson).
[354] Doc. 91182.USC.1870.
[355] Doc. 80128.A.LPC
[356] Doc. 40064.DC, page 1.
[357] Doc. 91412.Jose (James) Garcia. Jim Garcia was baptized on February 10, 1889.

Petra Garcia, sister of Frances, partnered with Joseph Rivera and had a daughter, Margaret Sylvia Rivera (Garcia) in September of 1899. Neither Petra nor her child were included in the 1900 census.[358] Margaret did not live long with either parent but spent most of her early life living among Garcia and Leyva family members. Margaret grew to have a strong sense of loyalty to the Garcia family. She married a man named Ward. All the descendants of Margaret Rivera Ward are members of the Garcia lineage and the SFR Indians.

Ortiz Progenitors in the Post-Mission Period

Jose Miguel Triunfo is a progenitor of the FTB Ortiz lineage. As a successful foreman for the SFR, he directed agricultural production in the southeast San Fernando Valley near the historic village of Kawenga. Triunfo received a land grant from Governor Micheltorena in 1843 for a square league on the Kawenga village site.[359] Over the next several years, Triunfo traded Rancho Cahuenga for Rancho Tujunga. In 1850, Triunfo and his lineage, including his daughter Rose, took up residence at Rancho Encino together with Rita of the Ortega lineage. Rita was then providing for Benigno's children, who were also members of Kawevit, the lineage at Kawenga. It is likely the common lineage connection between Triunfo, Rose, and Rita's children and husband Benigno was the basis of kinship ties and obligations if not mutually friendly relations.[360]

Rose later partnered with Alexander Godey, a non-Indian employee of the U.S. Indian Service, who later abandoned Rose and their baby.[361] Rose named the child Joseph (FTB Ortiz progenitor). Over time, she married other partners and bore several children, but only Joseph survived to adulthood. Rose and Joseph adopted the surname Ortiz in the 1860s, based on their close friendly relations with the Miguel Ortiz family.

Rose, Joseph, and Rose's mother, Rafaela Perfecta, left San Fernando in 1877 to take up residence at Rancho Tejon, where they remained until the middle 1890s. Rancho Tejon became a highly successful agricultural enterprise by 1893. Management changes led to practices that discouraged Indian employees from working there. Many Indians, including Rose and Joseph, left Rancho Tejon and went to live and work in Bakersfield. At that time there was a community of Indians, some Fernandeños, who lived in Bakersfield. Joseph began work there as a farm laborer. According to the 1900 census, Rose was living in Bakersfield with Joseph and his family, including his wife and two children, sons Frank (age 4) and Fortino (age 1).[362]

Summary of Post-Mission Census Data

1850 Census

[358] Docs. 40060.A.DC; 91424. 1900 US Census numbers
[359] Doc. 80332.SCUS.
[360] Rita's children with Benigno did not survive the smallpox epidemic, droughts, and war of the 1860s.
[361] Doc. 91413.Jose Ortiz (Godey) La Plaza Church.1859, entry 218
[362] 80078.A.USC.

The 1850 census lists 118 Fernandeños who can be matched with information in the SFR record.[363] Petitioner used the SFR records to locate, analyze, and count the progenitors of the SFR Indians and, thereafter, relied principally on census and public records to trace their descendants. FTB progenitor Rita and her children, as well as FTB progenitor Jose Miguel Triunfo and his children, were living in Encino during the 1850 census count.[364] Rogerio Rocha, his wife, and her brother, FTB progenitor Jose Juan, are identified in the 1850 census at Rancho El Escorpion.[365] Leandra did not appear in the 1850 census. At that time, she was only 10 and living with her mother, Eugenia. Leandra later married her first partner Jose Cupertino and moved to Ventura County.

1860 Census

Approximately 105 Fernandeños were included in the 1860 census.[366] FTB progenitor Rita and her children appear, including progenitor Antonio Maria Ortega at age 4. Garcia progenitors Leandra and Jose Juan are recorded in the 1860 census in Ventura County at Saticoy.[367] The 1860 census includes Ortiz ancestor Maria del Refugio Cañedo, who is the daughter of Jose Miguel Triunfo and the sister of FTB progenitor Rosaria Arriola. It is likely Triunfo passed before 1860. Rose and Joseph do not appear in the 1860 census counts. is baptized in 1859 and both Joseph and Rose are identified in later censuses.

1870 Census

The 1870 census was taken after a decade of turmoil caused by smallpox outbreaks, the declining rancho industry, and the Civil War.[368] The 1870 census recorded 31 Fernandeños, a significant decline since 1860. The Ortega brothers, Antonio Maria Ortega and Luis Eduardo Ortega, both progenitors of the Ortega line, are recorded in 1870. A third Ortega brother, Pablo, appears in the 1870 census but is not listed on any subsequent censuses. Pablo likely passed or sometime in the 1870s. Rose and Joseph Ortiz are not on the 1870 census but both appear in the 1900 census. There is other evidence that Rose and Joseph Ortiz left San Fernando in 1877 and went to work at Rancho Tejon until the middle 1890s, later moving to Bakersfield. Joseph and his children returned to San Fernando in the early 1920s.[369]

Jose Juan Leyva and Leandra were parents of Josephine Leyva, born 1865. Both of Josephine's parents passed before 1870. She appears in the 1870 census in the household of Felicitas Cano, at 5 years old and with the name of Maria. Felicitas Cano was Josephine's godmother and she took responsibility for caring for the now orphaned Josephine Leyva. Josephine Leyva is a progenitor of the Garcia lineage.

[363] See doc. 91180.USC.1850
[364] Ibid.
[365] Ibid.
[366] Doc. 91181.USC.1860
[367] Doc. 80809.USC.Leandra and Jose Juan
[368] Doc. 91182.USC.1870
[369] Doc. 80126.DC, pp. 2, 7-9, 10-11 J. J. Lopez (Manager of Rancho Tejon Ranch), witness; William F. Skinner. Both witnesses were under oath.

1880 Census

The 1880 census reports 17 Fernandeños. Isidore Garcia is present, but his partner Josephine Leyva is not, although she must have been living nearby. In 1882, Isidore Garcia, Josephine, and their children moved to Newhall Ranch. Antonio Maria Ortega is not listed in the 1880 census, but he had recently married Isidora Garcia in 1878, so he was likely living in the local area. Antonio Maria Ortega's younger brother, Luis Ortega, is included in the census at 17 years of age. The 1880 census demonstrates supports the view that Rosaria Arriola and her son Joseph, who had previously moved to Tejon Ranch in 1877.[370]

Most Fernandeño named in the 1880 census do not have descendants on the contemporary tribal roll because they left no surviving children.[371] Smallpox epidemics in the 1860s-70s resulted in many deaths among the Fernandeño.

1890 Census

There is no census count available for 1890 due to the records being destroyed by a fire. To account for 1890 - 1899, the FTB submits the 1900 census.

1900 Census

The 1900, census indicates a Fernandeño tribal population of 23 individuals[372] the majority of whom were living in San Fernando Township.[373] The U.S. Census did not request that enumerators begin including addresses until 1900, and the collection of addresses occurred sporadically until later periods. However, the Petitioner can trace the location of individuals through public records including birth, marriage, and death records, and personal records, like those issued by a church for baptism. The close proximity of residence for most Fernandeños implies they were interacting socially and politically. Several Fernandeños left the San Fernando township but returned.

The Fernandeños were composed of a mixture of "in-law" relatives and lineal descendants.[374] Individuals married out of the survivor group (exogamy) while rebuilding their lineages through marriages where the Indian partner claimed Indian identity and tribal membership for any and all children.[375]

There were 12 members of the Ortega lineage recorded in the 1900 census including Antonio Maria Ortega and 9 children: Christina Ortega, Refugio Ortega, James Ortega, Eloieio (Eulogio) Ortega, Louis Ortega, Isabel Ortega, Elviria Ortega, Kate Ortega, and Asoladia (Sally) Ortega. As eldest lineage member, Antonio Maria was lineage Headperson. Most of Antonio Maria's lineage members were small children not yet old enough for political participation.

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[370] Ibid
[371] Doc. 91183.USC.1880
[372] Doc. 91424.1900 US Census
[373] Attachment 10 FTB Population Map 1900 - 1909
[374] Doc. 91302.Original; Hugo Reid The Indians of Los Angeles County, The Los Angeles Star, 1852, Letters 1 & 3.
[375] See for example: William Duncan Strong Aboriginal Society in Southern California (Banning, CA: Malki Museum Press, 1987), 73-74.

Antonio Maria's younger brother, Luis Ortega, and Luis' daughter Petra, less than a year old at the time of the census, were also members of the Ortega lineage, although they were not recorded in the 1900 census. The Ortega lineage composed about half the surviving Fernandeños. All the members of the Ortega lineage are descendants of the neophyte Rita (Ortega) and therefore members of the SFR Indians.[376]

The Ortega and the Ortizes were longtime friends and tribal members. Rita's children with Benigno were a biological link between the two lineages, although in the end, Rita and Benigno's children did not survive the smallpox plague of the 1860s-70s.[377]

The Ortiz lineage recorded in the 1900 census included Rose, her son Joseph, Ortiz and his two children, Frank and Fortino. (Joseph Ortiz's wife, Remegia, was not a tribal member.) The three males are using the Ortiz surname. Rose remarried and reported her married name as Peralta. The Ortizes and Rose (Peralta) were in the same household in Bakersfield. Rose was Fernandeño through descent from her father, Jose Miguel Triunfo.[378]

The 1900 census records the following tribal members from the Garcia lineage: Josephine (Garcia, Leyva) Gardner, Frances Garcia, James (Garcia) Gardner, Hattie Gardner, and Frances Gardner. In 1900, Josephine Gardner, daughter of Jose Juan (Leyva) and Leandra (Leyva), two neophytes baptized at San Fernando Mission, was mother to Petra Garcia, Frances Garcia, James (Gardner) Garcia, Hattie Gardner, and Frances Gardner. The 1900 census counted four of her children, and Josephine herself, for a total of 5. Two of the children, Clara Maude Gardner and Petra Garcia, and her newborn daughter, Margaret Rivera, were not included in the 1900 census. As descendants of members of the SFR Indians, Josephine and her children and grandchildren were also Fernandeños. Adding Clara, and Petra and Margaret to those who were counted in the census, the Garcia lineage count in 1900 rises to eight.[379]

The Garcia and Ortega lineages had social relationships continued by the marriages of Isadore Garcia and Josephine Leyva, and Antonio Maria Ortega and Isidora Garcia. They had nine children living to adulthood who shared blood relations and common ancestry. Additional Garcia and Ortega family in-law ties were created through the partnership of Isidore Garcia and Josephine Leyva. Isidore and Isidora were brother and sister. As mentioned before, in-law and marriage relations were and remain primary ways of constructing and utilizing political and social organization and resources.

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[376] Doc. 91424. 1900 US Census. See doc. 80912.USC. 91425. 1900 US Census. Luis Ortega Family. Note that Torivia Esquivel, William Gardner, Remegia Ortiz, and Isidora Ortega are not Fernandeños by blood. They are spouses or close relatives. The rule, that spouses cannot be blood relatives and therefore are not lineage members who share a common progenitor, is ancient and remains upheld among Fernandeños. Spouses and the relatives of spouses, however, do count as in-laws. In-laws can be influential, although decision making in lineage issues usually is in the final analysis a right of the lineage members only.

[377] Doc. 80475.NOBLE

[378] Docs. 80004.LPC; 91303.ECPP, Jose de Todos Santos.SFR#2410.ECPP; 91356.Jose de Todos Santos.SFR#2140.Original; 91415 Rosaria Ortiz. LPC #1002.Original.

[379] Docs. 40060.A.DC;91424. 1900 US Censusnumbers.

Rogerio Rocha was still alive during the 1900 census, and he lived until May, 1904.[380] Rocha did not have any children who survived to maturity. However, he had great political and cultural influence among the SFR Indians and was a Tribal Captain, political and cultural leader after the death of his father in approximately 1849.

[380] Doc. 100054.coalition, 172.

Criterion 83.11(a)
Identifications of Indian entity

Introduction

Between 1900 and 1930, newspapers, anthropologists, historians, and federal officials identified FTB members as being Fernandeño or from the San Fernando Mission. They were also recognized by Indian officials who gave aid to FTB Indians. It was often the case that FTB Indians were not mentioned specifically during the early twentieth century, even as they were party to legislation proposed to solve the problems of California Indians. They were also often confused with other groups—including Gabrieleño and Luiseño. Because legislation proposed to help California Indians estimated the numbers of non-reservation Indians to be approximately 15,000, few specific groups were differentiated, and the FTB was not individually listed as an entity.

Applying in the 1930s under the jurisdictional act of May 18, 1928, FTB members were recognized as Indians by the not only the government officials who approved their applications, but by individuals who supplied supporting affidavits. In the 1940s, FTB members were recognized as a distinct group in newspapers, as well as by themselves. During this time, we begin to see FTB members maintaining records in which they identify as Indian.

During the 1950s, FTB members were identified by anthropologists (during the Judgement Rolls) as well as by newspapers. In the 1960s, the FTB continues to identify itself as Indian and interacts with the federal government to ask for resources and recognition.

During the 1970s, the FTB continues to identify itself as Indian, and other Indian tribes also recognize the Tribe as such by inviting them to pow-wows and other Indian cultural events. Some FTB members apply to the 1972 Judgement Roll and are recognized as Indians. The FTB also has a significant relationship with regional elected officials who recognized the Tribe. In the 1980s, the FTB appears in newspapers and continues to be identified in news reports.

During the 1990s, local newspapers continue to identify the Tribe, as does the Petitioner in its internal communications to members and external communication in lawsuits. In the 2000s, the FTB maintains relationships with local and county governments and continues to have scholars and newspapers identify them as a tribe. In the 2010s, the FTB continues to have a meaningful relationship with local and county governments and is recognized by those groups. The FTB has also been recognized as Indian groups by federal government agencies.

FTB submits the following evidence to satisfy §83.11 Criterion (a) Indian entity identification. The evidence demonstrates that the FTB has been identified as an American Indian entity on a substantially continuous basis since 1900. The FTB has divided the evidence into ten-year time periods and submits, at minimum, two data points per decade. Each datapoint includes a header containing the: Identification Source (who verifies the FTB), Identification Date (when the FTB is verified), Citation (where to find the source), Source Number (to locate the source in the FTB archive), and Sub-Criterion the datapoint satisfies. If a datapoint contains more than one source, the sources may be listed as footnotes. Text pulled directly from the datapoint will be indented and italicized. An analysis of each datapoint describes how it satisfies the criterion. Copies of the evidence are provided in readable form, and translated, and in electronic copy for each data point.

1900 to 1909

Identified by: Newspaper
Identification Date: 1899
Citation: "[The Public Service] With the People," *Los Angeles Times*, August 13, 1899, D1.
Source: 80574.LAT
Criterion: (A)(5) Identification as an Indian entity in newspapers and books.

> *"A San Fernando Indian imbibed too freely..."*

In this newspaper, they identify an Indian as a San Fernando Indian, thereby associating him as part of a group of Indians from San Fernando. In the article, no other people (the article also lists other police blotter) are identified by their location; thus, the naming of San Fernando is not incidental to the Indian but considered to be an important part of his identity.

Identified by: Anthropologist
Identification Date: 1900
Publication Year: n.d. (ca. 1950s)
Citation: A.L. Kroeber. "Nature of Land-holding Group." A.L. Kroeber Papers, 1869-1962, BANC 2049, The Bancroft Library, University of California, Berkeley.
Source: 00264.BL [p. 18]
Criterion: (A)(4) Identification as an Indian entity by anthropologists, historians, and/or other scholars.

> *"The Gabrielino, including the scarcely differentiated Fernandeño, formed a large ethnic group that aboriginally held most of Los Angeles County south of the San Gabriel Mts. They lived principally in an open, fertile plain, were early missionized, and consequently decreased - or assimilated - faster than the other Mission Indians of southern California. The fact that Los Angeles city was in the heart of their territory accelerated their extinction. By 1900 the survivors had either found obscure refuge with the Indians of other nationality such as the Serrano, or had merged with the local Mexican population. I found only one or two very old people in the first decade of this century who remembered something of their language."*

Kroeber, an anthropologist who studied California Indians, is addressing the linguistic extinction of the Gabrielino and Fernandeño, where few people remained who were speakers of either language.

Fernandeños experienced excessive pressure to speak English, and many adopted this new language, as English language skills enabled them to remain culturally distinguishable from Mexican communities. Kroeber is not making a statement about the political or physical existence of the Gabrielino and Fernandeño as he did not make an empirical investigation into the political and social organization of the Fernandeño, and thus Kroeber is focusing on linguistic extinction. The US Census identifies Fernandeño living at San Fernando, Newhall, and Bakersfield. All of the Indians identified above on the 1900 Census are descendants of Fernandeños. Kroeber publishes his observations by 1962 about the Fernandeños of 1900. Though he contradicts the census count of 1900, he verifies the existence of the Fernandeños.

Identified by: Newspaper
Publication Year: 1903
Citation: "Death of a Centenarian," *Los Angeles Herald,* May 19, 1903.
Source: 100105.LAH.Palma
Criterion: (A)(5) Identification as an Indian entity in newspapers and books

> *"Deputy Coroner Summerfield held an inquest yesterday at the Mission San Fernando upon the body of Mrs. Josefa Palma, an Indian woman, who died yesterday morning. The deceased, according to the testimony of her son, who looked to be fully 90 years old, was 110 years old. She was a Mission Indian, and had probably never been out of the San Fernando valley in all her life."*

In this newspaper article, they identify Josefa Palma (a Fernandeño, but not one whose descendants enrolled in FTB. She was evicted alongside other Fernandeños during the 1870s-1880s.[1]) as an Indian woman and Mission Indian. This article also demonstrates how even Indians clearly linked to San Fernando and its mission-- "[she] had probably never been out of the San Fernando valley in all her life" -- may have been popularly known as Mission Indians rather than as San Fernando Mission Indians.

Identified by: Newspaper
Publication Year: 1904
Citation: "Golden Secret In His Grave," *Los Angeles Times,* March 21, 1904, A7.
Source: 80265.LAT
Criterion: (A)(5) Identification as an Indian entity in newspapers and books

> *"Rojerio Rocha, the oldest of the San Fernando Mission Indians, was buried today by the side of his wife in the old cemetery back of the mission chapel."*

The Los Angeles Times uses the expression San Fernando Mission Indians to note Rogerio Rocha's identity within a local group and ethnic identity. Rogerio received the title of captain after his father, a captain, died and a tribe of Indians declared by community consent that Rogerio was their captain. Recounting in 1896 to the *Los Angeles Herald*, Rocha said: "My father was captain of my people. His name was Jerman. He never went away. He died at my ranch which they took away from me. When he

[1] See *Porter et al. v. John Doe Palo et al.*, Case No. 04280, filed January 2, 1878, LAACR, Huntington Library, (Doc. 80835.USSC)

died my mother was already dead. Her name was Guadalupe. My father died of grief. I was the only one of the children living at that time. Then after my father died I became the captain, as all my people recognized me as such. I do not remember how long ago this was when I became captain of my people."[2] Deputy Sheriff Aguirre who helped forcibly remove Rocha from his ranch in 1885 knew Rocha as "the old capitan."[3] Rogerio Rocha did not have any surviving children or direct lineage members so tribal leadership moved to another lineage and was approved by the consent of the members. The next male leader and member of the contemporary Fernandeño historic Indian tribe was Antonio Maria Ortega who was age 47 in 1904, and a member of the Ortega lineage.[4] Rocha is known as the oldest, the article implies that an entity of San Fernando Mission Indians exist contemporaneous to his death.

Identified by: Newspaper
Publication Year: 1904
Citation: "Pacific Coast Items," *Madera Mercury*, March 26, 1904, 2.
Source: 100106.MM_Rocha
Criterion: (A)(5) Identification as an Indian entity in newspapers or books.

> *"Rogerio Rocha, the oldest of the San Fernando mission Indians, said to have been 112 years old, is dead at Fernando."*

In this newspaper article, they identify Rocha as the oldest of the San Fernando mission Indians, implying that there is a group of San Fernando mission Indians in addition to Rocha and therefore recognizing them as a group.

Identified by: Federal authority
Publication Year: 1904
Citation: H. N. Rust, "The Last Fernando Indian," in Jorgensen, Lawrence C. (ed), *The San Fernando Valley: Past and Present* (Los Angeles, CA: Pacific Rim Research, 1982), 110-112.
Source: 80374.SFVPP

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[2] Doc. 80842.LA Herald
[3] Doc. 80013.LAT.
[4] The Ortegas maintained the largest lineage group among the three lineages while the Garcias and Ortizes had fewer tribal members throughout the history of the FTB after its demographic low point in 1900. Joseph Ortiz was the leader and oldest surviving male member of the Ortiz lineage. His mother Rosario, the daughter of Triunfo, was 65 at Rogerio's death in 1904 and her son was 45, a few years younger than Antonio Maria Ortega. Among the Garcias, Josephine (Leyva, Garcia) Gardner was the eldest surviving lineage member at age 39 and the youngest leader among the three lineage groups in 1904. Josefa left her marriage with Isidore Garcia and entered a relationship with William Gardner. About 1907, Petra, oldest daughter of Josefa, and Josefa left the marriage and the Gardner family, and moved to Ventura, California. Josefa married Antonio Gutierrez, Sr.. and they had one child together before 1910. Petra married Jose Jesus Valenzuela and they had four children by 1909. The rules of leadership were based on tribal consensus and rules of gerontocracy. Elders tended to rule and had respect and privileges. If a leader passed, then a second person, who often has been in training for years was waiting to take on leadership. A candidate for leader usually was a person who was hereditary within a specific family within the Tribe . If no suitable persons were available, close relatives would be considered. A candidate could refuse an office, and in some cases, if a person was not considered suitable for leadership, the lineage might move to another candidate. An ideal leader would have command of tradition, tribal history, ceremonial knowledge, good speaking skills, and ability to maintain lineage consensus and support. Antonio Maria Ortega's preparation for a leading lineage role is given in the preservation of his cultural and medical knowledge in "Customs." Antonio Maria Ortega, Joseph Ortiz, and Josefa Leyva were primary leaders because they were each a progenitor of a lineage that together was composed of a 23 person tribal entity known as the San Fernando Mission Indians.

Criterion: (A) (5) Identification as an Indian entity by the newspapers and books; (4) Identification as an Indian entity by anthropologists, historians and/or other scholars; [H. N. Rust]; (1) Identification of an Indian entity by Federal authorities

> *"Poor old Rogerio Rocha, almost the last of the Mission Indians of San Fernando, has carried his appeal to the Last Court -- that only court in which seems to be justice for his people." "Rogerio is the [San Fernando] Mission Indian whose case became historic by his being made the unwilling corner-stone of a theological seminary. This peculiarly bitter commentary on American ethics was much exploited in the Southern California Press and in the publications of the Mohonk Conference and of the Indian Rights Association at the time, some seventeen years ago." "For sixty years, or more, Rogerio had lived on a little plot of about ten acres of good moist land, near San Fernando." "The old grant by which the title of part of the [San Fernando] Mission properties passed to the De Celis family, it was distinctly specified (as it always was the case in these Spanish titles) that the Indians who might be upon the lands should not be disturbed in their tenure. Eviction was impossible under those old laws."*
>
> *"In 1889 I [H. N. Rust] was appointed U.S. Indian Agent to the Mission Indians, and during my term assisted Rogerio as well as I could with the miserable pittance allowed by the government to the agent for the sick and indigent of 3000 Indians --about $200 per annum all told! Since then I have called his case to the attention of my successors, and the present incumbent has sent him a few rations. So far as I know, he received about $5 worth in all."*

The reference by Horatio N. Rust, former Special Agent to the Mission Indians, to the "Mission Indians of San Fernando" in line 2 identifies the group of Indians associated with Mission San Fernando living in the area, of whom Rogerio Rocha was a member.

Identified by: Newspaper
Publication Year: 1905
Citation: "Eccentric Priest." *Los Angeles Times*. September 4, 1905.
Source: 90172.LAT
Criterion: (A) (5) Identification as an Indian entity by the newspapers and books; (7) Identification as an Indian entity by the Petitioner itself; (3) dealings with a parish; (5) Identification of an Indian entity in newspapers and books.

> *"He [Belleguy] is a Frenchman, of veritable appearance and gentle manners, well loved by the Mexican families of the valley and revered by the few remaining Indians—fragmentary remnants of a scattered race—that live like hunted things in the cañon and hollows round about".....*
>
> *"A century and thirty years ago the Franciscan fathers built it (famous baptismal font) out of adobe and stone, and made a great adobe basin in the plain, hard-by the mission, wherein they caused it to be wet. Here the Indian converts and the Mexican orthodox were baptized, in sight of the three giant palms that even then were mighty signboards in the land; and here the dark-skinned generations that came after them were brought, to be sprinkled with holy water, under no roof but the open sky…"*

> *"In a huddle of teepees and shack homes in a hidden-away hollow of Pacoima Cañon dwells a little community of Indians, among them a very ancient squaw who was a girl in the days of the long ago when the fathers still were a power in the land. With remarkable tenacity she has held onto life, and memories are clear in her brain of things that happened in generations gone.*
>
> *To her went Father Belleguy, and she told him the names of the dead who lay in the narrow vaults beneath the cloister floors, and in what relative positions they slept."*

This document refers to "a community of Indians" in Pacoima Cañon, within the boundaries of the twenty square miles of the traditional San Fernando Mission area. Though the name of the "very ancient squaw" is not given in the article, she is indubitably a member of the San Fernando Mission Indians, as the newspaper article refers to her as having been a "girl in the days of long ago when the fathers [Friars] still were a power in the land." Her knowledge of the Mission era is proven by the article's mention that she knows the names of the dead at the mission, and her Indian status by referencing her as "squaw." Additionally, this article notes that it is not only this woman, but a "little community of Indians," that lives in Pacoima Cañon. The article also refers to them as the "fragmentary remnants of a scattered race" that continue to live in the area, which was a common way that the public referred to members of California tribes. The scattered race here presumably refers to the group of Indians of which the woman in the article is a part, which would be the San Fernando Mission Indians.[5]

Identified by: Los Angeles Herald
Publication Year: 1905
Citation: "Litigation for Estate Extends over 12 Years," *Los Angeles Herald,* September 20, 1905, 3.
Source: 100104.LAH.Leonis
Criterion: (A) (5) Identification as an Indian entity by the newspapers and books.

> *"The widow of Miguel de Leonis [Maria Espiritu Chijuilla] is an old Indian woman, daughter of Chief Odon of a tribe formerly of the Scorpion ranch and other properties in the San Fernando valley."*

In this newspaper article, they identify Maria Espiritu as being part of a tribe that used to live on El Escorpion ranch and other properties in the San Fernando Valley. This is a clear identification of her membership in a group of Indians.

1910 to 1919

Identified by: Anthropologist
Publication Year: 1916
Citation: "Field Notes on the Fernandeno." The Papers of John Peabody Harrington in the Smithsonian Institution 1907-1957. Fernandeno. Reel 106. Los Angeles, California, Autry Center Braun Library.

[5] Other evidence (see doc. 80569.LAT) documents the persistence of this group of individuals in this mountain area through 1927.

Source: 00329.SW
Criterion: (A) (4) Identification of an Indian entity by anthropologists, historians and/or other scholars.

> Charles Bell, informant, says *"Los Escurpiones was the ranch of Maria Encarnacion Chohyuya (as I remember the name). She was daughter of Odon, Mr. Bell said, who was chief of all the Indians of the sw. end of the valley. Rogerio or Rodger was chief at San Fernando. Miguel Grande married Encarnacion and the ranch had been her ranch.Encarnacion's son Juan Melendrez (Menendez), lives at the fine old adobe house [both stories have verandas] at Calabazas. He may know place names at this end of the valley."*

Bell was a non-Indian external observer whose observations Harrington recorded. The reference to Rogerio as the "chief at San Fernando" is identification of the San Fernando Indians because "chief" implies a group of Indians of which Rogerio was the leader. The US Census of 1900 verifies that there were at least 23 individuals in four lineages that were San Fernand Mission Indians (91424.1900 US Census). Harrington had direct knowledge of Rogerio's role as he visited and interviewed Juan Melendez and his wife around 1916. The Odon lineage was extinguished by 1924, though the Indian community at San Fernando started to gain population following Rogerio's death in 1904. Odon sold Escorpione in 1871 to Miguel Grande, while he was partnered to Maria Encarnacion Chohyuya (91443.SFR#2866)

Date: 1917
Identified by: Petitioner
Publication Year: 1917
Citation: Registration Card #83, Registrar's Report 4-4-25.A, Local Exemption Board, Board District #7, Los Angeles County, June 5, 1917 Registration Card #83, Registrar's Report 4-4-25.A, Local Exemption Board, Board District #7, Los Angeles County, June 5, 1917.
Source: 80135.USDR; 80134.USDR
Criterion: (A)(7) Identification as an Indian entity by the Petitioner itself.

> "Race (specify which): Fernandeño Indian."

On his registration card for military service, dated June 5, 1917, Luis [Louis] Ortega lists his race as Indian, showing that he identified as Indian at this time. This shows a shared relationship and recognition of himself as Indian. His brother, Eulogio, who also registers for the military on the same day, lists himself as Fernandeño Indian as well. The use of the term "Fernandeño" is a self-identification that shows the existence of an identifiable group of Indians which call themselves Fernandeño. Both Luis and Eulogio, the children of Antonio Maria Ortega, were childless ancestors of the FTB.

Identified by: Anthropologist
Publication Year: 1919 and 1920
Citation: "Indian Rancherias – San Fernando Mission" C. Hart Merriam Papers. Volume I. Microfilm: BANC FILM 1022. Originals: BANC MSS 80/18 c. Papers Relating to Work with California Indians, 1850-1974 (Bulk 1898-1938). [Folder 31: Reel 8]. 1919 and May 20, 1920. Berkeley, Bancroft Library.

Source: 80431.SFB
Criterion: (A) (4) Identification as an Indian entity by anthropologists, historians, and/or other scholars.

> "The following list of rancherias is compiled from material obtained in 1919 from the first Book of Baptisms of San Fernando Mission, California. This record is at the Cathedral of St. Vibiana, Los Angeles, and is the only one of the San Fernando Mission books now in the possession of the Church. One of the other books, either the Book of Death or the Book of Marriages, is reported to have been purchased in 1918 by Henry E. Huntington. The Book of Baptism is entitled 'Libro primer de Bautismos del Señor San Fernando Rey de España.' It contains 3,126 entries (including Gente de Razon), and is a continuous record from September 8, 1797 to September 4, 1855" of baptisms at the San Fernando Mission.

A "rancheria" is a Spanish term often used to describe the social, political, and territorial relations or historical tribe of the Indians who lived in the present-day San Fernando Valley, Santa Clarita Valley and other nearby locations. The expressions of rancheria, village, and lodge were used interchangeably by Hugo Reid in his account of Indians of Los Angeles County in 1852 (91302.reid). The members of Indian rancherias were gathered together and moved to San Fernando Mission by about 1810. Living and working at San Fernando Mission, or the San Fernando Mission Rancheria, the San Fernando neophytes became known as the San Fernando Mission Indians. Indians who were baptized by the friars of San Fernando Mission, or born and baptized at San Fernando Mission, were considered members of the San Fernando Mission Indians. The recovery of the San Fernando Mission Records is a major step toward supporting historical and contemporary understanding of the historical and contemporary San Fernando Mission Indians. OFA recognizes that "rancherias" are one mode of historic tribal and the use of rancheria in the mission records affirms the historic form of San Fernando Mission Indians before the Mission. The recording of a centralized historic tribe would not be possible without the baptism and records, individual records, births, deaths, which are part of a tribal roll. A tribal roll can be constructed between 1797 and 1845.

The baptism records contain written baptism records and information about parents, godparents, village memberships, dates of birth and baptisms, names of friars recording or administering baptism, and other information about the San Fernando Mission Indians.

1920 to 1929

Identified by: Federal Authority
Publication Year: 1920
Citation: "Subcommittee of the Committee on Indian Affairs. Sixty-Sixth Congress, March 23, 1920." Robert Fleming Heizer Papers. BANC FILM 2106. Reel 64/ Frame 383. March 23, 1920. Berkeley, Bancroft Library.
Source: 30059.BL, 2
Criterion: (A) (1) Identification as an Indian entity by Federal authorities.

> *"Mr. Meritt. Congress has also been making appropriations for the purchase of lands for the California Indians coving a period of years. Several years ago we had employed as a representative of the Indian Bureau Mr. Kelsey, who made the report cited by Judge Raker.*

> *Mr. Kelsey spent considerable time in purchasing lands for California Indians our of appropriations made by Congress. Mr. Rhodes. Have those Indians practically all been provided with homes? Mr. Meritt. We have provided homes for approximately 5,000 Indians, and it is estimated that there are about 3,000 Indians who are at this time without lands…"*

The 3000 landless Indians identified in the Kelsey Report include the San Fernando Mission Indians because the census confirms their presence in Los Angeles County. In 1920, San Fernando Mission Indian tribal members are generally working on local farms and ranches. Most tribal members do not own land for farming or ranching though some purchase small lots to build homes in the San Fernando township.

The lands granted by the Mexican government in the 1840s to San Fernando Mission Indians were treated as private property. After 1845, the Indian land trust relations of Spanish-Mexican law were replaced by the Mexican liberal policies of Governor Pio Pico and the Mexican-California Assembly. The Mexican liberals, a political party, favored individual rights, opposed the Catholic church and wanted secularization of Indian missions. In California the Mexican liberals favored emancipation of mission Indians and distribution of mission land to Mexican-California citizens. The vast majority of San Fernando Mission Indians were not granted land for agriculture or ranching though a few received lands.

In the 1920's the price of land in the San Fernando Valley was high for the region. The San Fernando Mission Indians did not want to move from their homelands in and around the San Fernando Valley. The cost of land and the reluctance of the San Fernando Mission Indians to leave, greatly impaired the ability of Indian Affairs officials to find land suitable for purchase and transfer to the San Fernando Mission Indians.[6]

Identified by: Federal authority
Publication Year: 1920
Citation: George A.H. Fraser, Special Assistant to the Attorney General. "Conclusions from the Attached Notes as to the Power of the Government to Condemn Land of the Tejon Ranch as a Residence for the Tejon Indians." RG-75 Central Classified Files, California Special, 1907-1939, Box 1. February 14, 1920. Washington, D.C. National Archives of the United States.
Source: 40196.DC, 22
Criterion: (A) (1) Identification as an Indian entity by Federal authorities.

> *"The Act of August 1, 1888, quoted in the notes, empowers any officer of the Government who is authorized to procure real estate for any public use to acquire the same by condemnation. The Secretary of the Interior has been authorized, inferentially, at least, to purchase lands by a series of appropriation acts, the last of which is that of February 14, 1920, reading in part as follows: 'For the purchase of lands for the homeless Indians in California, including improvements thereon, for the use and occupation of said Indians, $10,000. Said funds to be expended under such regulations and conditions as the Secretary of the Interior may prescribe.'"*

[6] 80432.SC

The San Fernando Mission Indians are among the homeless and landless California Indians in 1888 and in 1920. Recognizing the California homeless and landless Indians is also recognizing the San Fernando Mission Indians who are both homeless and landless in terms of individual or collective legal rights under US law. The San Fernando Mission Indians did not want to move away from their homelands in and around the San Fernando Valley. In 1920 most tribal members are living in the San Fernando Valley, Santa Clarita Valley, or Ventura.

Identified by: Anthropologist
Publication Year: 1920
Citation: "Statement by Kroeber to Indian Board of Co-Operation." Department of Anthropology Papers. CU-23, Box 76. Folder: Indian Board of Co-Operation. July 13, 1920.
Source: Doc. 30034.BL, 1-5. Berkeley, Bancroft Library.
Criterion: (A) (4) Identification as an Indian entity by anthropologists, historians, and /or other scholars.

Albert Kroeber addressing the Indian Board of Co-Operation on the conditions of California Indians "*The Indians of California occupy a unique position in their relation to the Federal Government as well as in their social status. The great majority are not on reservations and have never been except transiently some sixty or seventy years ago. The reservation system, so well defined and regulated elsewhere, was at the outset applied to California only half-heartedly, and most of it soon crumbled away. Not only are a plurality of Indians in this State reservation-less: they are also landless, and in no direct communication with the Federal Government. In fact, except for such occasion has been instituted in recent years through the efforts of the Indian Board of Co-operation and similar philanthropic enterprises, most of these Indians were not in relation with the Government. Far from being its wards as has been generally assumed, there were outcast orphans, neglected, and with their existence virtually ignored. The treaty guarantees, rationing and annuity payments, school funds, oil and mineral land royalties, government day and boarding schools, assistance from government farmers and physicians, centralized Mission establishments, all of these advantages which at least all the larger tribes elsewhere have enjoyed, the California natives have been practically without.*

There are several causes for this anomaly. The first perhaps is the character of the Indians themselves. In contrast with the majority of American natives, they are peaceful, uncomplaining, docile almost to the point of apathy. The Franciscan Padres were able to gather thousands of them at the Missions without resort to force, using only the pressure of persuasion. In other words, it was the very gentleness of the California Indians that has led to their receiving the short end of the deal.

A second factor that militated against their fortunes was their lack of political organization, of cohesion. There were almost no true tribes within this State. The latest map compiled by the University of California shows more than a hundred names sets or bands of Indians. A number of these are linguistic groups embracing several dialects and therefore from the native point of view, a number of distinct nationalities. In effect what little native government these Indians possessed was restricted to the village community and of these there are probably more than a thousand within the present confines of the State. Given this tremendous splitting up into small bodies, coupled with their natural passivism, it is clear that these

people were not in a position to succeed in a sufficiently effective resistance against the incoming white to make themselves felt and their just claims respected.

The third cause, the lack of status of the California Indian, is contained in a sad record of the treaties entered into in 1851 and 1852 between the majority of the Indians as represented by their recognized chiefs and duly authorized commissioners of the Federal Government. By these treaties the Indians ceded the most of the land to which they had claims, were guarantee certain reservations of considerable extent upon which they were to remain unmolested, and were promised payment in money and goods. The lands which the Indians thus gave up were in effect appropriated. At least they were thereafter treated as if the Indians had never possessed title to them. The treaties however were not ratified but were buried in the United States senate, with the results that the Government terms with regard to payment and reservation were not kept. When reservations were established it was with other limits than had been agreed upon, with due provision for the habits of life to which the natives were wont, and without due provision in fact in most cases for their needs on the reservation itself. The result is that most of them became squatters on worthless corners of land which had belonged to their forefathers, or floated around mining camps and pioneer towns, subject every moment to eviction and without means of support except such as they could pick up.

Considering these tremendously adverse conditions, the California Indians have shown real character. First of all, they have proved themselves ready to work. Farm labor and wood chopping were the principal occupations open to them in view of their complete lack of education, but they were successfully adapted themselves to these. Where they could they farmed for themselves but until allotments which were made to a fraction of the population in recent years, the vast majority never received title to any land, nor were they able in their existence on the ragged edge of society to accumulate sufficient money to repurchase some small bits of the holdings which had been their forefathers…. The shrinkage in California (Indian population) has been enormous. There are a variety of reasons. But one of the most important causes if not the most important has been the homelessness with its attendant conditions bordering on vagrancy, bad housing, lack of dependable subsistence."

Here the anthropologist Albert Kroeber identified a variety of conditions and factors that helped explain the present (1920) conditions of California Indians. This general analysis accounts for the main ways in which California Indians survived socially and culturally. Kroeber attempts to represent the broad range of the California experience based on his knowledge of many individual cases including the San Fernando Mission Indians as one example where villages and bands were the primary form of social, political and cultural organization. Loss of land, secularization, discontent, and homelessness exacted great costs among California Indians, including the San Fernando Mission Indians.[7]

Identified by: Federal authorities
Publication Year: 1921
Citation: Letter to the Commissioner of Indian Affairs from Indian Board of Cooperation. RG-75 Central Classified Files, California Special, 1907-1939, Box 4. May 16, 1921. Washington, D.C., National Archives of the United States.
Source: 40220.DC, 17

[7] 90158.WCS

Criterion: (A) (1) Identification as an Indian entity by Federal authorities.

> *"Prior to and at the time of the treaty of Guadalupe Hidalgo the California Indians were in possession of several hundred Spanish grants. The treaty guaranteed to them protection in their possessions. Through trickery and subterfuges of various kinds, these Indians have been wheedled out of all their valuable possessions."*

The Treaty of Guadalupe Hidalgo guaranteed California Indians, including the San Fernando Mission Indians, the rights to self-government under national law and to territory within the national estate according to traditional colonial law or the Laws of the Indies. After the mission experience, Indians were to be granted enough land for their subsistence, leaving the rest to colonists. The state and king were to protect Indian interests in land and self-government. The argument here is that the Indians had protection of the lands through the Treaty. The San Fernando Mission Indians had land protected by the Mexican Government, but the Alta California Territory did not comply with the central Mexican Government's wishes to withhold further significant land distributions until after settling conflict and soon war with the United States. At San Fernando most of the San Fernando Valley was distributed in a land grant just a few days before American troops captured Los Angeles and surrounding territory in August of 1846. The Treaty of Guadelupe Hidalgo required that the Territorial government of upper California to recognize the rights to Indian self-government within the Mexican State and recognition through a distribution of land enough to create small Indian towns and sufficient land for subsistence and industry.

Identified by: Anthropologist
Publication Year: 1922
Citation: A.L. Kroeber. "Basket Designs of the Mission Indians of California." The American Museum of Natural History Publications in Anthropology XX, II (New York, Order of the Trustees, 1922), 149-182.
Source: 100102.Kroeber.Baskets, 153
Criterion: (A)(4) Identification as an Indian entity by anthropologists, historians, and/or other scholars

> *"The so-called Mission Indians of southern California include the Southern and Northern Digueño; the Cupeño; the Desert, Pass, and Mountain Cahuilla; the Luiseño; the Juaneño; and the Gabrielino and Fernandeño."*
>
> *"There were five missions—San Diego, San Luis Rey, San Juan Capistrano, San Gabriel, and San Fernando—in the territory of what are now popularly known as the Mission Indians. Or, if the Chumash are included, the number becomes ten. The number of Franciscan establishments in California however was twenty-one. The Indians attached to the eleven from San Miguel northward—Salinan, Costanoan, Coast Miwok, and other groups—are not known today as Mission Indians: they have died out or become obscure through insignificant numbers."*

In this article, Kroeber, an anthropologist, identifies Mission Indians and names the Fernandeño among them. He importantly identifies that there are some Mission Indians that are no longer extant—that have died out—but does not name the Fernandeños as one of these groups that is no longer existing,

implying that they continue to exist as to the basket-making traditions that he states are continuing to be made.

Identified by: Federal Authorities
Publication Year: 1924
Citation: Letter from Special Assistant to Attorney General. RG-75 Central Classified Files, California Special, 1907-1939, Box 4. September 5, 1924. Washington, D.C., National Archives of the United States.
Source: 40224.DC, 32
Criterion: (A) (1) Identification as an Indian entity by Federal authorities.

> *"We looked into and considered the law somewhat and came to the conclusion that the carrying out of the Government's Indian policy, which embraces the securing of lands for Indians who are dispossessed in any way and particularly for these Mission Indians of California, would be sufficient public purpose to justify condemnation."*

In 1924, the Special Assistant to the (United States) Attorney General, argued there was a strong need to provide compensation to both California Indian bands that negotiated treaties as well as those that did not. One way the United States government contemplated providing resources to California Indian bands was to condemn public property. Through condemnation that government could order a property to be vacated and kept vacant. Condemned lands, or the revenues generated from the sale of condemned lands, could be used to provide land for landless California Indians.

The San Fernando Mission Indians are a people who have chosen to remain living on their traditional territories that are now almost completely occupied by American citizens. The Special Assistant makes special note about and needed remedy for compensation the Mission Indians for their loss of land and recognized self-government. Most Mission Indians, including the San Fernando Mission Indians, were dispossessed of their land and political status.

Identified by: Newspaper; Parish
Publication Year: 1927
Citation: Weber, Francis J. Msgr. "Some Fanciful Legends, 1927" In *The Mission in the Valley a Documentary History of San Fernando, Rey De Espana*. Santa Barbara: Kimberly Press, Inc., 1995, 98-101.
Source: 00372.HD, 98-100
Criterion: (A)(1) Identification as an Indian entity in newspapers and books; (3) dealings with a parish

> *"Rojerio Rocha, gold and silversmith at the San Fernando mission, who sang and played a violin and led the choir of many Indian voices, not only helped beat the plates and platters of yellow metal into form for the alter, refectory and dining room. He was also one of the trusted party which stole out from the mission one night and hid golden utensils in Pacoima Canyon, where white men could and cannot find it.*
>
> *The hiding place was done when word came that the United States soldiers were marching down the San Fernando Valley. The alarm was that they were coming to take possession of*

the mission and seize all of the material wealth it contained. But there was nothing in this alarm.

Rocha, a stalwart Indian, straight as an arrow and strong as a giant, worked in metals, iron, silver, and gold, at the mission smiths for many years. At his forge he could fashion a window bar of iron, point a plow or with a blowpipe and hammer turn a silver piece of Spanish eight into a finger ring or bracelet for an Indian maiden, as readily as he could beat a lump of gold into plate or platter.

With just as much skill too, he turned lumps and bars of silver into bridle bits, chains, rosettes, stirrups and spurs and similar decorative trifles with which to ornament the saddle horses of the Spaniards.

A tract of about three acres three miles east of the mission on the Pacoima Creek was given to Rocha in an allotment of land to the Indians by Governor Pico. There an adobe home was built for the Rocha family but they were not to live there in peace for long…Rocha's wife, sickly to begin with, died from exposure at the roadside where the white men had made them outcasts.

Rojerio Rocha never forgot nor forgave this wrong that had been perpetuated on his family and himself. His faith in Americans, which had come through the gentler treatment of his mission friends, had been outraged and destroyed.

A short time before his death in 1904, when Rocha was nearly 100 years old, he told an Indian friend that he would reveal the secret place of the mission mine...After Rocha died, the Indian friend to whom he had given the sheepskin map delivered it to some white men for a price, with the further stipulation that he was to share in the distribution when the gold plates were discovered."

Rocha sang and played a violin in the San Fernando Church Choir. He also sang, played and participated at Our Lady Queen of Angeles Catholic Church, which is in downtown old town Los Angeles. Most likely some San Fernando Mission Indian members participated church and choir at both churches. Rocha was an avid and loyal church goer, although he was a Chumash chief, and led and participated in significant inter-tribal Chumash, Fernandeño and Tataviam ceremonies. An 8-day Commemoration ceremony took place in 1875 at San Fernando Mission. These events were well attended and non-Indian people were invited to participate in the festival. The Indians took part in Christian ceremonies as well as multi-tribal ceremonies among the Chumash, Tataviam, and Fernandeño lineages. Members from tribes over 100 miles away came to attend and support of the cyclical commemoration ceremonies at San Fernando. Rogerio was well versed in Christian and multiple tribal ceremonies.

The context shows that the references to "many Indian voices" in the first sentence and to "the Indians" in the paragraph discussing the allotment that Governor Pico gave, implying that there is an Indian community. The source is monsignor Francis J. Weber.

Publication Year: 1927
Identified by: Federal Authorities
Citation: Letter to John R. McCarthy from Mr. Charles Ellis, Dist. Supt., U.S. Indian Service, December 2, 1927. RG 75, Mission Agency Records Microfilm, Roll 1. San Bruno, CA, National Archives.
Source: 100107.McCarthy
Criterion: (A) (1) Identification as an Indian Entity by Federal authorities.

> *"Dear Sir,*
> *As requested in your letter of the 1st, information concerning the Mission Indian jurisdiction is tabulated below...*
> *Also, the bands are often known by 'place names' referring to their location, such as Gabrielenos, Fernandenos."*

In this letter, Charles Ellis, the district superintendent of the U.S. Indian Service, lists all of the Mission Indian reservations in Southern California in response to a publisher of a fact book who wishes to include them in said book. After providing the list, Ellis continues and states that bands are also known by placenames, citing Fernandeños as an example. This citing of Fernandeños alongside a contemporary list of reservations implies that Fernandeños are still considered an Indian entity by the federal government.

Publication Year: 1928
Identified by: Newspaper
Citation: *San Fernando Sun*. "Picturesque Early Day Fiesta Revived Wednesday at Mission." June 1, 1, 10.
Source: 90150.SFS
Criterion: (A) (5) Identification as an Indian entity in newspapers and books.

> *"The romantic days of the old Fernando mission were revived at Brand Park for a few short hours Wednesday afternoon when pioneer residents of San Fernando observed the anniversary of the picturesque feast day of the early Spanish and Indian people of the Valley.*
>
> *"Featuring the event this year was the presence of Cetayimo, aged Indian and the last of the Mission Indians who once lived in the Valley. Cetayimo, past 90 years of age, mingled with the crowd during the early part of the entertainment, but as the crowd increased, the aged Indian left. He lives in a small house on a tract of land just north of this city.*
>
> *"This feast was attended by Indian chiefs from all parts of southern California, Mrs. McAlonan said."*

The article discusses a revival of Saint Ferdinand's Day, a feast day held at the Mission and references the Commemoration or Image Ceremony which was held by Fernandeño to honor the dead. The article identifies Cetayimo as an "aged Indian" and last of the "Mission Indians who lived in the Valley." While the image of being last of a dying race was a common and ill-informed narrative popular for the time period, the article identifies the Fernandeño because they are the tribe of "Mission Indians" who lived in the San Fernando Valley. It also implies relationships between the existing Fernandeño and

other tribes in Southern California since other "Indian chiefs" attended the festivities and relationships with tribes would usually be facilitated by tribal participants rather than non-Native organizers.

1930 to 1939

Identified by: Scholar
Publication Year: 1930
Citation: Smith, Clifford M. 1930. "The History of the San Fernando Valley with Special Emphasis on the City of San Fernando." Master's Thesis. Los Angeles, University of Southern California.
Source: 90158.WCS, 64-65.
Criterion: (A)(4) Identification as Indian entity by anthropologists, historians, and/or other scholars.

> *"The effect of secularization upon the Indian was serious. Throughout California the Indians became discontented…..The San Fernando Indians became helpers of the rancheros in the vicinity or ran away to join their brothers who revolted in 1824. Many others went to Los Angeles to become helpers of the Mexican officials or the incoming Americans. Some of these Indians lived the mountains of San Fernando until their death just a few years ago."*

The reference in this thesis to the "San Fernando Indians" "who became helpers of rancheros in the vicinity or who ran away" refers to the Petitioner. Some runaway Fernandeños were living homeless and landless in the mountains around San Fernando Mission from possibly as early as 1824 and as late as 1927. This shows that the Indians continued to be referred to through their association with the Mission well into the twentieth century.

Identified by: Federal Authorities
Publication Year: 1930
Citation: U.S. Census Bureau. "California, Los Angeles, Antelope Township, Lancaster Town." Enumeration District 19-799, Supervisor's District No. 15, Sheet no. 4. April 4, 1930.
Source: 80908.USC
Criterion: (A)(1) Identification as an Indian entity by federal authorities

> *"Christina Rodriguez... In[dian]"*

In the 1930 census, Christina Rodriguez is identified as Indian, demonstrating external recognition of her Indian identity as part of a federal process of census-taking. During this time, Rodriguez continued to be closely connected with other FTB members.

Identified by: Anthropologist
Publication Year(s): 1928-1932
Citation: John R. Johnson. *Ethnohistoric Overview for the Santa Susana Pass State Historic Park Cultural Resources Inventory* (CA Dept. of Parks and Recreation, June 2006).
Source: Docs. 90290.JPH, 60; 80003.JJ, 26-28.
Criterion: (A)(4) Identification as Indian entity by anthropologists, historians, and/or other scholars.

There are two noted informants for J.P. Harrington who were knowledgeable about Tataviam and Kitanemuk languages, regional culture, and ethnohistory. One is Jose Juan Olivas (1858-1938), informant for J. P. Harrington in 1916-17 and 1933,[8] and witness for the Garcia family during the California Indian roll of the 1930s. Jose Juan Olivas's grandfather, Pedro Antonio Chuyuy, was a baptized member of San Fernando Mission and in 1870 they both moved to and thereafter lived at Tejon Ranch. They were born at Saticoy, a Chumash village, and had relatives at Escorpion and among the Odon family. Jose Juan Olivas as an external witness for the Garcia lineage during the California Indian Roll and interviews during the 1930s.

Eugenia Mendez (1817-1928) is closely associated with Juan Olivas. Eugenia was born at the San Fernando Mission in 1817 and continued to live there until the 1840s. Her father was a member of the Tujunga lineage and Eugenia was mother to Leandra, a progenitor of the Garcia lineage. Eugenia left the mission and returned to Tejon Ranch, possibly in the 1850s. She is not found in the 1850 United States Census living at San Fernando. It is possible that Eugenia and her immediate family joined with her uncle Vicente, who was chief of the Tejon Tribe and living around Fort Tejon or Tejon Ranch. However, there is no direct evidence for Eugenia's presence at Sebastian Reservation in the 1850s and 60s. She appears in the 1915 Census of El Tejon under the name "Eugenia Menday (Mendez)."[9]

Like many other refugees from San Fernando Mission in the late 1840s, Eugenia was able to locate and resettle with relatives. She maintained and renewed her identity with the Tejon tribe at Rancho Tejon, where she lived the rest of her long life. Eugenia, a progenitor of the Garcia lineage and therefore a member of the San Fernando Mission Indians, was knowledgeable about both San Fernando Mission Indians and Tejon Ranch Indians, as well as the activities of many individuals and families.

Both Eugenia Mendez and Juan Olivas were very important informants for J.P. Harrington, and it is through the work of Harrington much significant linguistic and historical information was preserved. This data point represents external recognition by an ethnologist of the Smithsonian, John Peabody Harrington, recognizing FTB progenitor Antonio Maria Ortega as a Fernandeño dialect speaker and FTB progenitor Eugenia Mendez as a Kitanemuk speaker.

Identified by: Petitioner
Publication Year: 1928-1935
Citation: Application 11171, Department of the Interior, Office of Indian Affairs, Application for enrollment with the Indians of the State of California under the Act of May 18 1928 (45 Stat.L.602), May 12, 1932.
Source: Doc. 80126.DC.
Criterion: (A)(7) Identification as an Indian entity by the Petitioner itself.

On May 12, 1932. The Ortiz family led by Joseph (Jose) Ortiz applied for the California Indian Roll and payment for loss of land under the jurisdictional act of May 18, 1928. Their application was submitted on May 12, 1932. Joseph Ortiz answered "Fernandeño" to question "10. What is your degree of Indian blood and to what Tribe or Band of Indians of the State of California do you belong."

[8] Doc. 80812.Olivas.
[9] Doc. 80948.DC.

The Ortizes had several witnesses in support of their application. One was Jose Jesus (J.J.) Lopez who was the first son of Jeronimo and Catalina Lopez, who lived in San Fernando most of their lives. JJ Lopez took a position at Rancho Tejon about 1870 and was reconnected with the Ortiz family in 1877 after Joseph Ortiz finished school and started work at Tejon ranch around. Lopez rose quickly to the post of ranch manager. He remained manager at Rancho Tejon until 1929, and thereafter consulted with management until his death in 1939. The attestation of the reference to "Fernandeño" in response to Question 10 provides evidence of external identification.

On June 17, 1932, enrollment applications for Frances Garcia Cooke and family were examined The application asks a significant question about tribal identity and membership: "10. What is your degree of Indian blood and to what Tribe or Band of Indians of the State of California do you belong?" The Frances Garcia family answered this question with the following expressions: "San Fernando Mission," "San Fernando Indian Tribe," "San Fernando Mission Indians," or "San Fernando Mission Tribe." [10] These responses supported by the witnesses' attestations are evidence of external identification.[11]

Descendants of Josephine Leyva are amply represented on the 1928 Act Roll, their ancestry and tribal affiliations were verified by J.P. Harrington's informant, Jose Juan Olivas.[12] Children of Josephine Leyva's daughters with Isidoro Garcia, both Frances Garcia Cooke and Petra Garcia Rivera, can be found on the roll. Frances herself enrolled, including all six of her unmarried children on the application.[13] To the question asking "to what Tribe or Band of Indians of the State of California do you belong," she answered "San Fernando Mission," and she named Rogerio Rocha as the captain as of 1852. Her married children, Della Cooke Martinez, Lida Cooke Manriquez, Manuel Cooke, and Mary Cooke Garcia provided very similar information on their applications.[14]

Petra's children Margaret Ward, John Valenzuela, Louis Valenzuela, and Paul Valenzuela signed up, listing their affiliation as "San Fernando Mission Tribe," also naming Rogerio Rocha as the captain in 1852.[15] Finally, Josephine daughter by William Gardner, Clara Maude Callis, applied,

[10] See documents: 40056.DC, 40057.DC, 40058.DC, 40059.DC, 40060.DC, 40064.DC, 40065.DC, 00109.LN, 00110.LN, 00111.LN.

[11] Copies of the correspondence between Fred A. Baker and Juan Olivas during June 1932 are given in doc. 40064.DC, 7-11.

[12] For a description of José Juan Olivas as "a Ventureño speaker from the inland region, who provided data in 1917-1918 and again in 1933-1934," accompanied by a photo, see William J. Bright and Elaine L. Mills, eds., *The Papers of John Peabody Harrington in the Smithsonian Institution, 1907-1957*, Vol. 3 (1986), pages III, xxix in doc. 80812.

[13] Frances Garcia Cooke, Application for enrollment with the Indians of the State of California under the Act of May 18, 1928, RG 75, NA, 1928 Applications #11022, doc. 40064.DC.

[14] Applications for enrollment with the Indians of the State of California under the Act of May 18, 1928, RG 75, NA, 1928 Applications: Delia Cooke (Martinez) (#11014); Lida Manriquez (#11015); Manuel J. Cooke (#11016); Mary Cooke (#11017), (docs. 40056.DC, 40057.DC, 40058.DC, 40059.DC). There were slight variations. Some wrote "San Fernando Mission Indians" and others "San Fernando Mission Tribe." Lida Manriquez was the only one who failed to name Rogerio Rocha as captain.

[15] Applications for enrollment with the Indians of the State of California under the Act of May 18, 1928, RG 75, NA, 1928. Applications: Margaret Ward (#11018, see Doc. 40060.DC); John Valenzuela (half-blood petition, #11019, see Doc. 40061.DC); Louis Valenzuela (half-blood petition, #11020); Paul Valenzuela (half-blood petition, #11021, see Doc. 40063.DC). Petra had died in 1930.

describing her affiliation as "Mission Indian, San Fernando Mission," but did not identify a captain as of 1852.

The Garcia and Ortiz lineages declared their tribal membership among the San Fernando Mission Indians. Some used minor variations of the Petitioner's tribal name. The Ortizes, Garcias, and their descendants were supported by expert witnesses who verified their tribal membership among the San Fernando Mission Indians. Several witnesses, including J.J. Lopez and Jose Juan Olivas, provided external evidence about tribal identity and membership among the San Fernando Mission Indians in addition to knowing the Ortizes, J.J. Lopez was familiar with Antonio Maria Ortega, an orphan, who grew up under the guidance of the Lopez family, went to school in the Lopez English school, and worked on the Lopez ranch. Lopez went to work at Rancho Tejon about 1870, but knew Antonio Ortega during his formative years. Lopez was several years older than Antonio Maria Ortega. Lopez notes that in 1924 Antonio Ortega was living in San Fernando, and that Antonio's brother Luis Ortega, who also was raised by the Geronimo Lopez family, had moved to work in the Fresno area by 1924.

The Ortega lineage was invited by federal officials to apply for the California Indian roll and seek payment for lost tribal lands. After much internal lineage debate in the late 1920s and early 1930s, the Ortega family, joined by Josephine (Leyva) Gutierrez, decided not to apply. The elders, led by Antonio Maria Ortega, and his wife, Ysidora, feared that accepting the offer for land payments and tribal enrollment would require them to move to a reservation. Most of the Ortega lineage members agreed. The Ortegas wanted to remain in their traditional territory in San Fernando, California, and declined applying to the roll.[16]

All the lineages have the right to decide major issues within their lineage group first before presenting their decisions to other lineages. If there is no consensus among the leaders and lineages, then each lineage makes its own decision. Here the Ortegas disagreed with the decisions of the Ortizes and Garcias. The Ortizes and Garcias made a decision to participate in the 1928 California Indian Roll and payment. The rules of autonomy of lineages are not majority rule. Rather each lineage tries to form an internal consensus though discussion. Elders may dominate the meetings, but younger people have a chance to present their views for consideration. Having both the Garcia and Ortiz lineages decide to apply for enrollment does not preclude the Ortegas from deciding not to participate in the 1928 act.[17]

Date: 1933
Citation: J.P. Harrington Notes. Field Notes on the Fernandeno. The Papers of John Peabody Harrington in the Smithsonian Institution 1907-1957. Fernandeño. Reel 106. Frames 169-170. Los Angeles, CA, Autry Center Braun Library.
Source: 00339.SW, 1
Criterion: (A)(4) Identification as Indian entity by anthropologists, historians, and/or other scholars.

[16] See Documents 90342.FTO.JO, 90363.FTO.ROS, 90364.FTO.ROS, 90365.FTO.ROS, 90398.FTO.ROS, 90439.FTO.EO.ROJ.
[17] See for example the vote between Rogerio Rocha, Gregorio Camilo, and Felicita Buena. Rocha and Camilo both captains, agree, which Felicita, also a captain, disagrees. Rocha and Camilo then give their permission for the lawyer and special agent Frank D. Lewis to proceed with Lewis as attorney for the Indians. Felicita says that Lewis did not explain the case, and therefore she declined to allow Lewis to serve as tribal attorney. Rocha and Camilo agreed to allow Lewis to represent them and proceed with developing a land case through Lewis a new lawyer. Doc. 80842.LA Herald.

"Mr. Feliz says that Antonio Maria Ortega is still alive at San Fernando + 90 yrs old, and talks Indian. He will ask him some Ind. words."

"Mr. Feliz is not of the Feliz Ranch family, but is an old timer about LA county. He knew Espiritu, Juan Melendez and others. Martin Feliz says he learned a few Fernandino words which he knows from Rogerio Rocha, whom he knew well."

Antonio Maria Ortega (FTB, Ortega lineage) is recognized as a Captain during his lifetime because he is identified by Martin Féliz, a non-community member, to John Peabody Harrington in the Fernandeño reel. The role of Captain has been strongly identified when speaking with outsiders.

1940 to 1949

Identified by: Newspaper; Petitioner
Publication Year: 1941
Citation: 1941. "Mission Indian, 93, Dies at Home Here." ***San Fernando Sun.*** **March 18.**
Source: 80129.SUN.
Criterion: (A) (5) Identification as an Indian entity by newspapers and books; (7) Identification of Indian entity by the Petitioner.

"Reputed to be the last of the old San Fernando Mission residents, born and raised on the Mission grounds, Antonio Ortega, believed to be 93, or possibly older, passed away at his home here on Coronel St. last Thursday…. He is mourned by seven sons and daughters, Mrs. Crissie Rodrigues, Kathryn Mendosa, Mrs. Vera Salazar, Mrs. Sallie Verdugo, James Ortega and Leojio Ortega. He also leaves 24 grandchildren, 14 great-great grandchildren and one great-great-great grandchild. All live in San Fernando."

According to the obituary, Ortega lived to be 93 years old, or older, which would suggest he was born around 1848 and was alive and residing at or near the mission in 1941. The obituary claims Antonio Ortega was a member of the community at San Fernando Mission and one of the last Indians to live at San Fernando Mission. The reporter also includes all Antonio Ortega's descendants and confirms they were living in San Fernando on March 13, 1941. The reporter names the leading members of the Ortega lineage, as well as counted the number of descendants of Antonio Maria Ortega. The entire list descendants in 1941 totals 46. This totals 46 descendants who are members of the San Fernando Mission Indians and also members of the San Fernando Mission Band. The reporter goes on to say that: "All live in San Fernando."

Identified by: Mark R. Harrington
Publication Year: April 28, 1946
Citation: Weber, Msgr. Francis J., ***The Mission in the Valley: A Documentary History of San Fernando, Rey de Espana,*** **Santa Barbara, Kimberly Press, Inc., 1995, 112-113.**
Source: 90131.SFS.
Criterion: (A)(4) Identification of an Indian entity by anthropologist, historians, and/or other scholars

> *"The belfry will be rededicated on St. Ferdinand's Day, April 28, the date of San Fernando Mission's traditional* fiesta*. In addition to the dedication services, Spanish music and dancing, and a real barbecue, are promised, with Mission Indians taking part in the program."*

The reference to the "Mission Indians" is external identification of the Fernandeño Indians as an Indian group.

Identified by: Solicitor
Publication Year: March 17, 1948
Citation: Mastin G. White, Solicitor. "Indians of California as 'Identifiable' Groups within Meaning of Indian Claims Commission Act." M-35029. March 17, 1948.
Source: 000433.RA, 2.
Criterion: (A)(1) Identification as an Indian entity by Federal authorities

> *"On the other hand, some Indian groups that originally were tribes in the ethnological sense have become subdivided in the course of time into separate bands, each exercising political authority, and these bands have secured recognition from Congress or the executive officers of the Government. Governmental recognition of tribes and bands has been accorded in the process of treaty-making, or has been implicit in the establishment of reservations for groups of Indians by acts of Congress or Executive orders, or in the types of legislative or administrative action. There has been no such recognition of "the Indians of California' or the "Indians of California, Inc." or the "Mission Indians of California" or the "Federated Indians of California" as a tribe or band exercising political authority."*

The legal opinion given here states that corporate groups such as Mission Indians of California or Indians of California are not recognized as a tribe or band. Many bands as subgroups of Indians of California or Mission Indians have been recognized. While much of literature talks about Indians of California, or landless Indians, or Mission Indians, few if any argue that any of the latter groups are collective political Indian entities. California Indian social and political organization tends toward kinship, lineages, and tribelets, which compose small politically sovereign entities of lineages or coalitions of lineages. The San Fernando Mission Indians follow the general pattern throughout California, being composed of several politically autonomous lineages and which engage in cooperative relations. Political leadership is focused with lineage headmen, or captains, and who have limited executive powers, and who rule with consent from their families. The literature, for matters of convenience, uses expressions like Indians of California or California Mission Indians, these expressions are not intended to erase the specific band character of the political communities. California Mission Indians or California Indians or Landless Indians do not comprise a historical political group or have common culture, but may share similar policy interests, such recovering some tribal land and establishing federal recognition.

The San Fernando Mission Indians was a political community that included all the descendants of historical political community of San Fernando Mission. All Indians and their descendants who were baptized at San Fernando Mission were considered members of San Fernando Mission Indian tribe or band. The descendants of all San Fernando Mission Band members are automatically members of the San Fernando Mission Band.

1950 to 1959

Identified by: Anthropologists
Publication Year: 1955
Citation: "Robert Heizer's Rebuttal as an Expert Witness; Heizer Rebuttal of Defendant Expert Witness Beale in Court of Claims." A.L. Kroeber Papers, 1869-1962, BANC 2049, The Bancroft Library, University of California, Berkeley.
Source: 00255.BL, 6.
Criterion: (A)(4) Identification of an Indian entity by anthropologist, historians, and/or other scholars

> *"The data are contained in a statement by A. L. Kroeber entitled "Continuity of Indian Population in California from 1770/1848 to 1955." Dr. Kroeber's study is an analysis from a sample of 600 applications taken from about 40,000 applications officially drawn up by the Bureau of Indian Affairs enrollment plan under the law of 1928. The sample of 600 was concentrated on supposedly vanished, obscure, or what were commonly believed to be extinct groups. Four hundred and ninety-one of the applications provided pertinent data (the balance were either in error, referred to well-known groups with large numbers of survivors, or could not be found…). In most cases survivors of identifiable groups could trace their ancestry back to 1852 had, in 1928, offspring who have continued the Indian strain to the present day...Kroeber's analysis shows that with the exception of some of the Shoshonean groups (e.g., N. Paiute, Chemehuevi) the Washo, and the large groups such as the Yokuts, Miwok, Maidu, Yurok, etc. which are known to have large numbers of survivors today that almost every group identified between 1700 and 1850 is represented by some lineal descendants surviving today."*

The Kroeber study suggests that most bands and lineages in California have some surviving members if their group could be identified between 1700 and 1850. The San Fernando Mission Indians can identify numerous lineages between 1797 and 1850, and can identify at least 100 tribal members in 1850. The San Fernando Mission Indian experience is consistent with Kroeber's study.

Identified by: Anthropologist
Publication Year: 1955
Citation: "Contesting California Indian Claims; Heizer Rebuttal of Defendant Expert Witness Beale in Court of Claims." A.L. Kroeber Papers, 1869-1962, BANC 2049, The Bancroft Library, University of California, Berkeley.
Source: 00256.BL, 2.
Criterion: (A)(4)Identification of an Indian entity by anthropologist, historians, and/or other scholars

> *"Gabrielinos, Fernandeno p. 154. 1. The mission recruitment was indeed heavy. In fact it was complete for these two (Gabrielino, Fernandeño) related groups. It did not however lead to complete racial extinction. The 600-name sample of affidavits for 1928 roster includes 8 Fernandeño and 6 Gabrielino -- these figures being as always minima."*

Kroeber's research indicates that many Fernandeño were recruited to the Mission. All Indians living at San Fernando Mission became part of the San Fernando Mission Indians. Although the Fernandeño suffered dramatic demographic decline and hitting a low point around 1900, they persisted into the twentieth century. In addition, the Fernandeño were not subject to cultural or political extinguishment. The San Fernando Mission Indians, or the San Fernando Band of Mission Indians, continue to hold onto kinship-based political forms, ceremonies, medicines, religion, exogamy, territory, government, tribal identity, and other social and cultural forms.

Identified by: Scholar
Identification Date: 1958
Publication Year: 2013
Citation: Contini, Gordon Mary Louise. *Tiq Slo'W: The Making of a Modern Day Chief*. Tucson, Amethyst Moon, 2013.
Source: 96017.Charlie. [pp. 53-4]
Criterion: (A)(4)Identification of an Indian entity by anthropologist, historians, and/or other scholars

> *"So after working at a gasoline service station all week. Charlie (Cooke) started going with Alvin (Cooke) to Compton on weekends. Sam Kolb, an elder Indian, was calling these meetings. His people had lived at the San Luis Rey Mission and became known as the Luiseños. .... Like many Indians whose families lived at the missions, Sam could not be sure about his ancestry except that he was from one of the tribes at the mission ... Regardless, he was passionate about getting all Indian people interested in their heritage. For several years, he held mostly meetings in Compton. Sometimes the Cooke brothers were the only ones there. At a meeting in 1958, Sam asked, 'Alvin, Charlie, weren't your ancestors from the San Fernando Mission?' 'Yes, in fact, Grandma Frances was born there.' Some time passed. ... Charlie started working on a GM assembly line and the brothers kept going to Sam Kolb's meeting every month. 'We need to organize a San Fernando Mission Band for anyone with Indian ancestors from that mission. You two guys get the people together and I'll come talk with them' [said Sam Kolb]. 'Many Indians at San Fernando Mission had come from the Newhall area. So Sam came to Newhall where the Cooke brothers lived and where together they started organizing American Indians in the area. Sam was not from any of the Indian groups who had lived at the San Fernando Mission and Charlie and Alvin did not yet know the details of their ancestry; but like Sam, they were beginning to think about the importance and preservation of Indian heritage in general.'*
>
> *"In 1958, Charlie and Alvin went to a property rights meeting in Los Angeles. The topic was land that had been taken from American Indians. No action came from this meeting. However it was a cog in the wheel of their work thing to make a wrong right. It would take years."*

The text uses the expression San Fernando Mission Band, which was reserved for those people were descendants of the baptized Indian people, neophytes, who lived and worked at San Fernando Mission. The San Fernando Mission Band was the people who were eligible to participate as tribal members the San Fernando Mission Indian Band, an Indian tribal entity.

1960 to 1969

Identified by: Scholar
Identification Date: 1960
Publication Year: 2013
Citation: Contini, Gordon Mary Louise. *Tiq Slo'W: The Making of a Modern Day Chief.* Tucson, Amethyst Moon, 2013.
Source: 96017.Charlie. [pp. 53-4]
Criterion: (A)(4)Identification of an Indian entity by anthropologist, historians, and/or other scholars; (7) Identification of Indian entity by the Petitioner.

> *"Since Grandma Frances (Cooke-Garcia) had passed away (in 1946), Aunt Mary had been the leader of her extended family of Indians whose ancestors lived in the San Fernando Mission. She did not feel that she could be active enough anymore to maintain that position. For one thing, neither she nor her husband, Luis, could drive and the country was now one of roads and automobiles. She called some family members together in 1959, including her son Ted, (Garcia), Sr.., along with Alvin and Charlie. The small group agreed that Charlie showed the most interest and dedication to their Indian heritage and also had a strong interest in caring for the extended family. So they made him their leader."*
>
> *"Charlie started to bring people together in Newhall who had records of ancestry at the San Fernando Mission. In 1960, about thirty Indian people all came together to form the San Fernando Mission Band with Charlie and Alvin as founding members. Similar to the San Luis Rey Mission where Sam Kolb came from, and where the Indians were referred to as Luiseños, Indians from many tribes who lived at San Fernando Mission became known as Fernandeños. In 1968 the brothers started calling meetings for people of Indian descent to inform them of their rights and to enroll them on the California Indian Land Settlement Roll. Enrollment would make them eligible for land payments and give them State recognition for their Indian ancestry."*

In the late 1950s, the FTB identified itself as the San Fernando Mission Band, as this history and biography of Charlie Cooke attests. This shows that they understood themselves to be a group under that name at this time.

Identified by: Petitioner
Publication Year: 1960s
Citation: Photograph. Tribal Archive. Fernandeño Tataviam Band of Mission Indians, 601 Brand Blvd., Ste. 102, San Fernando, CA 91340.
Source: 80616.FTO
Criterion: (A) (7) Identification of Indian entity by the Petitioner.

Top L to R: Photo #1 (only Ray the driver and actress Morning Starr in first upper photo); Photo #2: Bone Newman Rivera, Gilbert Rivera (FTB Ortega lineage), Richard Jimmie Ortega (FTB Ortega lineage), Eva Romero, Lisa Rivas, Roslyn Cruz; Photo #3: David Ortega(FTB Ortega lineage), Freddy Ortega (FTB Ortega lineage), Morning Star, movie actress, Larry Ortega (FTB Ortega lineage), and

Stevie Ortega (FTB Ortega lineage), Ray (driver for Morning Starr); Photo #4: Joe Rios and wife Rita Newman, Morning Star, Bone Newman Rivera.

Photograph from the 1960s located in the FTB archives. The photograph features Tribal members, Morning Starr, a movie actress, and driver, Ray. The photograph captures a Tribal Council Meeting to which community was also invited. The meeting was located at the Brand Park across the street from the Mission San Fernando, which is pictured in the far back.

Identified by: Petitioner
Publication Year: 1962
Citation: Richard Reyes' notes about San Fernando Indians. San Fernando, CA. Ca. 1962. Tataviam Tribal Administration, 1019 Second St., San Fernando, CA 91340.
Source: 91007.FTO [pp. 1-13]
Criterion: (A) (7) Identification of Indian entity by the Petitioner.

"Customs" Clothes, animals, languages, food, tools, burial ceremonies, dances, medicine, respect for elders, and other cultural items and activities handed down from Antonio Maria Ortega. Richard Reyes' notes about San Fernando Indians, San Fernando, CA. Richard Reyes, Sr.., (b) (6) and husband of Irene Marie Verdugo Reyes, helps record notes with Sally Ortega Verdugo in 1962. Notes include: Culture, Language, Housing, Food. Information that was handed down from Antonio Maria Ortega through his youngest daughter, Sally Ortega Verdugo.

The information is recorded as notes, verbally taken from Sally Verdugo (FTB Ortega lineage) and Irene Marie Verdugo (FTB Ortega lineage) and recorded by Irene's husband Richard Angel Reyes, Sr.. Preserved (b) (6) (FTB Ortega lineage). This document gives a sense of the range of history and culture that Antonio Maria Ortega handed down to his children and grandchildren. The information is from Antonio Maria Ortega (FTB Ortega lineage), he provides information, but does not give a name to the entity, probably because it was understood. Antonio Maria Ortega says: *"Languages spoken in San Fernando [Mission] (3) Chumash, Serrano and Gabrielino."* This is the only place where Ortega provides a location. Note that Gabrieleño and Fernandeño are very similar languages. There are only dialectical differences. Richard Reyes, while married to Irene Verdugo and active in the non-profit sector, he was not and could not become a member of the Fernandeño Tataviam Tribe, so his observations are external.

1970 to 1979

Identified by: Newspaper
Publication Year: ca. 1972
Citation: "Mission Indians Will Hold meetings, Dinner at Park" *The Valley News & Green Sheet.*
Source: 80655.FTO
Criterion: (A) (5) Identification as an Indian entity by newspapers and books

> *"The San Fernando Mission Indians will hold their regular meeting and potluck dinner on Sunday, starting at 1 p.m., at Brand Park, 15174 San Fernando Mission Blvd., in Mission*

Hills ...This meeting will be of great interest to non-reservation Indians also since information on benefits available to them will be offered ..."

The newspaper documents an official and regularly-scheduled council meeting of the San Fernando Mission Indians, or FTB, at the park of Mission San Fernando named Brand Park. It is presumed that the topic of discussions included benefits to non-recognized Indians. The FTB is identified as a group holding a regular meeting, and thus, is considered an Indian entity.

Identified by: Newspaper
Publication Year: 1970
Citation: "Indians to Confer." *Los Angeles Times*. June 26, 1970, A1.
Source: 80423.A.LAT
Criterion: (A)(5) Identification as an Indian entity by newspapers and books

"Indians to Confer. Members of the San Fernando Mission Indians, an organization of descendants of the Mission, will meet Sunday at noon at Brand Park, 15174, San Fernando Mission Road, to organize a July 4 meeting with the Chuma(sh) Indians of Santa Inez."

The Los Angeles Times publishes the meeting date of the San Fernando Mission Indians, or FTB, and refers to the Tribe as an "organization" of descendants of the Mission, and therefore, recognizes the FTB as an Indian entity. FTB's agenda item included a discussion of an upcoming council meeting with the Santa Ynez Band of Chumash Indians.

Identified by: Scholars
Publication Year: 1991 [research between 1971 – 1991]
Citation: Weibel-Orlando, Joan. *Indian Country, LA: Maintaining Ethnic Community in Complex Society*. (Urbana, University of Illinois Press, 1994).
Source: 80872.WO
Criterion: (A)(4) Identification as an Indian entity by anthropologists, historians, and/or other scholars

"The period 1967-71 was one of greatest growth among the American Indian population as well as in the number of newly organized Los Angeles Indian organizations. During this five-year interval, thirty-eight new Indian organizations surfaced in Los Angeles. Bramstedt (1977) notes that seven tribal organizations were initiated, only one of which, the San Fernando Mission Indians, is still active. Spearheaded by Rudy Ortega, the group organized in 1971. By 1975, when I first met Mr. Ortega, the group had already lobbied for and won reparations for confiscated lands in the San Fernando Valley during California's territorial period."

For the period 1971 to 1991, an academic report explores Indian organizations in Los Angeles County, including mention of organization and leadership of the San Fernando Band of Mission Indians. The doctoral dissertation by Wayne G. Bramstedt provides a look at the rise, continuity, and voluntary associations among the American Indian communities of the Los Angeles area. In one section, he observes the development of the San Fernando Band of Mission Indians, which in 1971 established bylaws for San Fernando Indian community government, and a non-profit organization to manage

grants and to work within state and federal laws. The reference to "the San Fernando Band of Mission Indians" is external identification of the FTB as an Indian entity.

Identified by: Newspaper
Publication Year: 1971
Citation: 1971. "Indians in Quake Area Offered Aid," *Valley News*, February 28, 1971, 7.
Source: 91114.Valley News
Criterion: (A) (5) Identification as an Indian entity by newspapers and books

> *"Indians of all tribes who need help as a result of the Feb. 9 earthquake are invited to get in touch with Rudy Ortega of the San Fernando Mission Band Indians … Ortega can be reached at the office of the Joint Venture Project of the Northeast Valley, 1244 Celis St., San Fernando , telephone …..The [San Fernando] Mission Band Indians will discuss problems caused by the earthquake when they meet Sunday, March 7, in San Fernando Mission Park, Ortega said. The [San Fernando]Mission Band Indians are a tribal community that in 1971 recognized Rudy Ortega, Sr.. as a director of activities."*

The reference to "the San Fernando Band of Mission Indians" by the Valley news & Green Sheet is external identification of the Petitioner as an Indian entity because this is an account drafted by an individual who was not a member of the San Fernando Band of Mission Indians in a publication that is not owned or managed by the San Fernando Band of Mission Indians. The information is provided by a newspaper account and names the San Fernando Mission Band of Indians and Rudy Ortega Sr.. as a leader of the FTB, which is separate from the Joint Venture Project of the Northeast Valley, the social club.

Identified by: Newspaper
Publication Year: 1971
Citation: Jacobs, Julie. 1971. "Indians May Press Claim on Rocketdyne Test Site" *The Valley News*, August 27.
Source: 80562.VN
Criterion: (A) (5) Identification as an Indian entity by newspapers and books

> *"Last January another group, including an anthropology instructor, two members of the San Fernando Mission Band Indians and members of the press, accepted Rocketdyne's hospitality. Now the paintings and their setting have become important to Mission Band Indians, newly conscious of their role in history, and to one in particular, Rudy Ortega, ambitious and aggressive tribal coordinator of the Mission Indians. Ortega, also known as Chief Little Bear, wants the land around the cave set aside as a San Fernando Mission Band Indian Reservation and his group has had several meetings. Ortega, also known as Chief Little Bear, wants the land around the case set aside as a San Fernando Missions Band Indian reservation and his group has had several meetings.*

Rudy Ortega Sr.. (FTB Ortega lineage) is cited by the Valley News as leader of the Mission Band Indians, or FTB, and is orchestrating negotiations and election of a council to discuss the disposal and future the cave paintings on behalf of the FTB. There is a high probability that the rock art was created by the ancestors of the Indians who were among the members of the San Fernando Mission Indians.

The FTB have Indians worked to ensure that the rock paintings, part of their historical heritage, are preserved and treated with respect. The references to the "Mission Band Indians," the "San Fernando Mission Indian Band Indians" and Rudy Ortega's role as tribal coordinator are evidence of external identification of the FTB as an Indian entity.

Identified by: Newspaper
Publication Year: 1971
Citation: "In search of a cave," *Enterprise Sun & News,* January 24, 1971.
Source: 80651.FTO
Criterion: (A) (5) Identification as an Indian entity by newspapers and books

> *"The support of Sen. John Tunney has been asked by the San Fernando Band of Mission Indians who is asked to secure a meeting place on the former San Fernando Veterans Administration Hospital site. Rudy Ortega (Chief Little Bear), tribal coordinator, to the Senator in a letter that the Indians now have no place of their own to meet…The Mission Band Indians are descendants of a number of tribes who lived and were baptized at the Mission and worked with the friars there many years ago. The group is affiliated with the Joint Venture Project of the Northeast Valley."*

Rudy Ortega Sr.. (FTB Ortega lineage) is identified as the coordinator for the San Fernando Band of Mission Indians, or FTB, which is separate but affiliated with the Joint Venture Project of the Northeast Valley, the non-profit. The references to the "San Fernando Mission Indian Band Indians" and Rudy Ortega's role as tribal coordinator are evidence of external identification of the FTB as an Indian entity.

Identified by: Newspaper
Publication Year: 1972
Citation: "Indians Invited to Valley Meeting at Mission Park" *The Valley News & Green Sheet*, February 18, 1972.
Source: 80654.FTO
Criterion: (A) (5) Identification as an Indian entity by newspapers and books

> *"All Valley Indians are invited to a meeting Sunday, Feb. 27, at the San Fernando Mission Park to form a new San Fernando Valley Inter-Tribal Club. Rudy Ortega, who has been tribal coordinator for the San Fernando Mission Band Indians, has announced the meeting, stating that he hopes to involve all area Indians in his goal of establishing an Indian Center for the Valley. Mission Band members are only those who are descendants of San Fernando Mission Indians. The gathering, which will include a potluck dinner, election of officers, and 'a small powwow of our own,' will begin at 1 p.m."*

The San Fernando Mission Band of Indians it the tribal entity for the San Fernando Mission Indians. Rudy Ortega Sr.. is known as the tribal coordinator of the San Fernando Mission Band of Indians. A meeting is called to begin building a new Indian Center for the [San Fernando] Valley. The new club or center will be operated by several participating tribal groups, including the San Fernando Mission Band of Indians. The San Fernando Valley Inter-Tribal Club, a multi-tribal entity, will be a separate organization from the San Fernando Mission Band of Indians, or the FTB, which is a single tribal entity.

Identified by: Petitioner
Publication Year: 1975
Citation: "Chief Little Bear with Eagle," California State University of Northridge, University Library, San Fernando Valley Historical Digital Library (TAT08.jpg), 1975.
Source: 80535.SFVHDL
Criterion: (A) (7) Identification of Indian entity by the Petitioner itself.

> *"Chief Little Bear with the eagle he received as a gift from the Department of Fish and Game in 1975. Originally, Chief Little Bear only requested a permit to own eagle feathers, but received an entire eagle as well. Photographer Ralph Samuels. Subject: Little Bear, Chief Fernandeno/Tataviam Tribe."*

Little Bear is directly labelled as chief of the Fernandeño/Tataviam Tribe, or FTB. Only Federally Recognized Indians are allowed to own or take eagle feathers. The Department of Fish and Game agreed to recognize Chief Little Bear for the right to own eagle feathers, thereby recognizing him as an Indian of the FTB, an Indian entity.

1980 to 1989

Identified by: Newspaper; Local Government
Publication Year: 1985
Citation: T.W. McGarry, "Indian Tribes to Demand Reburial of Ancestors" *Los Angeles Times*, Feb. 7, 1985.
Source: 96101.Tribes
Criterion: (A) (2) Dealings with a county, parish, or other local government in a relationship based on the group's Indian identity, (5) Identification as an Indian entity in newspapers and books

> *"Leaders of three Indian tribes, saying that archeological excavation of the 'Lost Village of Encino" had desecrated the graves of their ancestors… Leaders of the Chumash, Gabrieleno, and Fernandino tribes have pledges of support from Los Angeles City Councilman Marvin Braude and state Sen. Alan Robins (D-Van Nuys), according to Charlie Cook, hereditary chief of the Southern Chumash. … Representatives of all three tribes planned to attend the meeting, Cook said, because the archeologists found evidence that ancestors of all three occupied the village simultaneously. The village was in the border area between the three tribes."*

The Los Angeles Times newspaper recognizes the FTB, or Fernandeño, as one of three Tribes. The article identifies Charlie Cooke as the "hereditary chief," or Headperson, of his lineage.

Identified by: Indian organization
Publication Year: 1989
Citation: "Brief Regarding Federal Protection for Indian Burial Sites on 'Private' Lands in the Southwestern United States."
Source: 00129.FTO

Criterion: (A)(6) Identification as an Indian entity in relationships with Indian tribes or with national, regional, or state Indian organizations

> *"Plaintiff RUDY ORTEGA is the descendant of many of those buried and the elected Chief of the 'Fernandeño' tribe to which such individuals belonged during their lifetimes. Although the 'Fernandenos' are not a Federally recognized tribe, their interests in protection this burial site are no different that those of other recognized tribes in protecting ancestral burial sites now located in nominally "private" lands once subject to Spanish and Mexican jurisdiction."*

The purpose of this brief is to explain the basis on which the United States may exercise control over potential desecration to Indian burial sites on what nominally appear to be "private" lands in the southwestern United States. The brief recognizes the FTB as the "Fernandeño Tribe," an Indian entity. FTB leader Rudy Ortega Sr.. (FTB Ortega lineage) is recognized by the California Indian Legal Services as an elected chief of the Fernandeño tribe, which is not federally recognized.

1990 to 1999

Identified by: Newspaper; Petitioner
Publication Year: 1995
Citation: "Local Indian tribe to hold first pow-wow." *Sun Valley View*. August 16, 1995.
Source: 80669.FTO
Criterion: (A)(5) Identification as an Indian entity in newspapers and books, (7) Identification of Indian entity by the Petitioner itself.

> *"The Fernandeño/Tataviam Indian Tribe will hold its first ever Pow-Wow in the San Fernando area on Saturday and Sunday …at the Pacoima Community Service Center…Tribal Chief Little Bear, otherwise known as Rudy Ortega, 69, estimates there are approximately 3,000 tribe members in the San Fernando Valley. All singers, dancers and tribal elders are welcome to the pow-wow, were there will be Native American arts and crafts, Indian fry bread, Mexican food and soft drinks. This is the first of what is planned to be an annual event in the San Fernando area, according to Ortega, who said until now his tribe has attended other tribes' pow-wows elsewhere….His (Rudy Ortega) grandfather and great, great grandfather were both born at the San Fernando Mission."*

The FTB is recognized as an Indian entity by the Sun Valley Newspaper. FTB leader Rudy Ortega Sr.. (FTB Ortega lineage) was interviewed and identifies the FTB as an Indian entity with approximately 3,000 eligible tribal members in the San Fernando Valley.

Identified by: Scholars
Publication Year: 1996
Citation: Ferguson, Patty. "Fernandeño Tataviam" In *A Second Century of Dishonor: Federal Inequities and California Tribes,* ed. Carole Goldberg and Duane Champagne et al. A Los Angeles, the UCLA American Indian Studies Center for the Advisory Council on California Indian Policy. March 27, 1996 [http://www.aisc.ucla.edu/ca/Tribes.htm]
Source: 80453.Ferguson

Criterion: (A)(4) Identification as an Indian entity by anthropologists, historians, and /or other scholars

> *"The Fernandeño Tataviam tribe's greatest strength lies in unity. Through reliance on the community for support and survival, the tribe has been able to endure the lack of government funding. Families play an important part in tribal affairs. All members of the Tataviam are entitled to vote and have a voice in everything that is brought before the tribal council. Although the tribe has a contemporary tribal council, traditional forms of government also remain…. The tribe uses traditional forms of settling disputes among its members. The tribal council then appoints someone to initiate the process of mediation, notifying the persons involved to schedule the time and location. In the mediation process a neutral third person helps the two parties resolve their differences and to arrive at an agreed-upon solution. The parties are immersed in resolving the dispute, creating ownership of the solution, and producing an agreement that both can accept… Despite being unrecognized, the Tataviam tribe maintains a tribal organization and holds monthly meetings. The tribe conducts a powwow, makes presentations in the surrounding communities, deals with dispute resolution, and ensures equality among the members. "*

The FTB is recognized as an Indian entity by scholars in "A Second Century of Dishonor: Federal Inequities and California Tribes." The report was prepared by the UCLA American Indian Studies Center for the Advisory Council on California Indian Policy.

Identified by: Newspaper
Publication Year: 1996
Citation: "Native Americans gather Nov. 30." *The Signal*, November 24, 1996, 26.
Source: 91433.B
Criterion: (A) (5) Identification as an Indian entity by newspapers and books

> *"Native Americans Gather Nov. 30... Special speakers are Charlie Cooke, Chief "TIQSTO" who will lead a blessing and hike. Chief Little Bear, Rudy Ortega representing Tataviam/Fernandino."*

The Signal, a newspaper, documents the observance of Native American Heritage Month by inviting Chumash representative Charlie Cooke (FTB Garcia lineage descendant) and FTB representative Rudy Ortega Sr.. (FTB Ortega lineage). Tataviam is occasionally added to the San Fernando Band of Mission Indians, or Fernandeño, name because of the membership's affiliation with Tataviam-speaking villages. The expression "Tataviam/Fernandeño" is given to represent the FTB. The newspaper recognizes the FTB as an Indian entity.

Identified by: Local Government
Publication Year: 1997
Citation: City of San Fernando. "City of San Fernando Honors Chief Little Bear, Rudy J. Ortega Sr.." September 2, 1997.
Source: 96051.Chief_Little_Bear
Criterion: (A) (3) Dealings with a county, parish or other local government in a relationship based on the group's Indian identity.

"Whereas the Tataviam Fernandeño Tribe migrated from the north… life was good for the Tataviam. ….the city of San Fernando recognizes … the Tataviam tribe, under the direction of Chief Little Bear." … recognize the Tataviam Tribe for their contributions..."

The FTB is recognized as an Indian entity by the City of San Fernando. Chief Little Bear (Rudy Ortega Sr..) is identified as the leader of the FTB. The City Council recognizes the FTB for its contributions to making San Fernando the oldest independent City in the San Fernando Valley.

2000 to 2009

Identified by: Petitioner
Publication Year: 2001
Citation: 2001. "Fernandeño/Tataviam Status Clarification and Restoration Project," ANA Grant Application, January 11, 2003. Tataviam Tribal Office.
Source: 00076.FTO
Criterion: (A)(7) Identification of Indian entity by the Petitioner itself.

"The Fernandeño/Tataviam has reached agreement with State Senator Richard Alcorn that a bill to grant State recognition will be introduced in February, 2003...The draft legislation has already been approved by the Senator's office...There are presently three non-recognized Tribes in California that believe they have received State recognition. This situation should be clarified by the Fernandeño/Tataviam legislation."

The Fernandeño/Tataviam Tribe Act "In the House of Representatives, 2003, Mr. Berman introduced the following Bill; which was referred to the Committee on Resources: To Affirm and clarify the Federal Relationship of the Fernandeño/Tataviam Tribe as a distinct federally recognized Indian tribe and to restore aboriginal rights, and for other purpose. Be it enacted by the Senate and House of Representatives of the United States of America in Congress Assembled."

The proposed Fernandeño/Tataviam Tribe Act, a US House bill, presented in 2003, identifies the Fernandeño Tataviam Band of Mission Indians in this source.

Identified by: Petitioner
Date: 2003
Citation: Letter from Rudy Ortega, Sr., to Congressman Howard Berman. June 26.
Source: 00052.FTO
Criterion: (A)(7) Identification of Indian entity by the Petitioner itself.

"I write to you in an effort to get your endorsement for clarification status with the federal government for the Fernandeno/Tataviam Tribe. To date, the Fernandeno/Tataviam Tribe is not federally recognized despite our long history and acknowledgement by the Bureau of Indian Affairs (BIA) and in the State of California as a Native American tribe."

This letter is an example of how the FTB has mobilized significant resources to obtain federal recognition for the Tribe, and that the leadership retains rights to allocate entity resources. The Tribe

would also mobilize large numbers of its members to work towards congressional paths to federal recognition.

Date: 2014
Citation: "What Makes a Tribe?" Cedar Rapids, *The Gazette*, Nov. 19. P1.
Source: 91435.The Gazette
Criterion: (A) (5) Identification as an Indian entity by newspapers and books

> *"The arguments are all familiar to Rudy Ortega, vice president of the Fernandeno Tataviam Band of Mission Indians, a 413-member group based in San Fernando that has been seeking tribal recognition for years, investing about $700,000 in the process.*
>
> *Like the Wappo, the Tataviam might succeed under the bureau proposal. Ortega stressed that the tribe was motivated by hopes of regaining its identity and becoming eligible for the many government services provided exclusively to Native Americans.*
>
> *But he also said that once the tribe was recognized, the first major Indian casino in Los Angeles County may not be far behind."*

In this article, they discuss how FTB has spent significant resources to seek federal recognition, demonstrating how the FTB mobilizes resources for their goals. It also names Rudy Ortega Jr. as a spokesperson for the FTB.

Identified by: Indian entity
Publication Year: 2005
Citation: Letter to Jody Noiron, Forest Supervisor from Deron Marquez, Tribal Chairman, San Manuel Band of Mission Indians. December 19, 2005.
Source: 96034.San Manuel
Criterion: (A)(6) Identification as an Indian entity in relationships with other tribes or with national, regional or state Indian organizations.

> *"The three (3) Tribes and their representatives are requesting to tour the original burial sites with you, the Tribal Liaison and staff in order to assess whether an alternate site may be more secure…"*

As a non-federally recognized Tribe, the FTB could not engage in NAGPRA activities without the oversight and/or involvement of a Federal Indian Tribe. The Tribal Chairman of San Manuel Band of Mission Indians writes to the Angeles National Forest Supervisor about NAGPRA activities and recognizes the FTB as an Indian entity.

Identified by: Petitioner
Publication Year: 2006
Citation: "Articles of Incorporation." Tataviam Tribal Office. 601 South Brand Blvd. Suite 102, San Fernando, 91340. June 16, 2006
Source: 80452.TFBMI
Criterion: (A) (7) Identification of Indian entity by the Petitioner itself.

"The name of this corporation is Fernandeño Tataviam Band of Mission Indians… this corporation shall dissolve when the Fernandeño Tataviam Band of Mission Indians achieve federal recognition as an Indian Tribe from the United States government and secure the rights, benefits, privileges, and powers provided to such a Federally Recognized Tribe."

The FTB's Articles of Incorporation were Endorsed-Filed in the Office of the Secretary of State of the State of California on June 16, 2006 by the Petitioner. The source shows that the FTB recognized itself as an Indian entity.

2010 to 2019

Identified by: Local Government
Publication Year(s): 2010, 2016
Citation: City of San Fernando, Contract No. 1640. Memorandum of Agreement for Cultural Enrichment Programs at Rudy J. Ortega Sr.. Park. July 6, 2010 , July 18, 2016, October 3, 2016
Source: 96040.MOA.City of San Fernando, 96069.Agreement, 96041.Amendment
Criterion: (A)(3) Dealings with a county, parish or other local government in a relationship based on the group's Indian identity

"Tataviam is an historic Native American tribe of northern Los Angeles County that includes more than 266 enrolled members, the majority of whom live within the Tataviam's traditional homelands of the San Fernando Valley and Santa Clarita Valley described in Exhibit A…"

This Memorandum of Agreement for Cultural Enrichment Programs at Rudy Ortega Sr.. Park (2025 Fourth St., San Fernando, CA 91340) is dated July 6, 2010 between the City of San Fernando, a California municipal corporation, and the FTB. The park is located on the historic land holding maintained by Tribal Captain Rogerio Rocha. On July 18, 2016, FTB entered a non-exclusive license agreement with the City of San Fernando for both Rudy Ortega Sr.. Park and Recreation Park (revised October 3, 2016). The FTB's Indian identity is recognized by the City of San Fernando.

Identified by: Federal Authority
Publication Year: 2011
Citation: "Tataviam Tribe awarded $1 million education grant." ***The Signal.*** **October 8, 2011.**
Source: 91434.educ.08Oct2011
Criterion: (A) (1) Identification as an Indian entity by Federal authorities, (3)Dealings with a county, parish or other local government in a relationship based on the group's Indian identity, (5)Identification as an Indian entity in newspapers and books.

"The U.S. Department of Education has awarded the Fernandeño Tataviam Band of Mission Indians a $1 million grant to address the educational achievement of American Indian high school students throughout Los Angeles County. The FTB are a Native American tribe that lived in the Santa Clarita, San Fernando and Antelope Valleys. Beginning in 2012, the FTB plans to partner with various American Indian organizations and community collaborators to strengthen its teaching programs."

In an article published in *The Signal*, The U.S. Department of Education makes direct references to the FTB in its education grant award. The FTB is recognized as an Indian entity by the U.S. Department of Education.

Identified by: State, County, and Local Governments
Publication Year: 2016, 2019, 2020.
Citation: "Fernandeño Tataviam Band of Mission Indians Federal Recognition Support Record." April 19, 2021.
Source: 96066.FTBMI.Federal Recognition Support
Criterion: (A)(2) Relationships with State government based on identification of the group as Indian, (3) Dealings with a county, parish or other local government in a relationship based on the group's Indian identity.

Letters of support for FTB petition for federal acknowledgement (formerly Petitioner #158). Letters were submitted to the Department of the Interior in 2016, and 2019 through 2020. California State Senate, California State Assembly, California State Political Parties, California State Political Parties, California State Agencies, Tribal Governments, and Counties and County Board Supervisors recognize FTB as an Indian entity.

Identified by: Parish
Publication Year: 2018
Citation: Native American Protocols, Archdiocese of Los Angeles. March 20, 2017, signed April 2, 2018. [https://angelusnews.com/local/la-catholics/archbishop-gomez-recognizes-first-peoples-in-archdiocese-of-los-angeles/]
Source: 96039.archdiocese protocols, 96081.Protocols.
Criterion: (A)(3)Dealings with a county, parish or other local government in a relationship based on the group's Indian identity

> *"Archbishop Jose Gomez of Los Angeles has signed 17 new protocols recognizing the Native Americans of California as the 'First People of the Land' and offering guidelines for pastoral service towards their communities…"*

The Catholic News Agency writes an overview of the 17 protocols, in which the Archdiocese recognizes that the FTB holds a special relation to these missions built by their ancestors. The protocols are later signed by FTB leadership on April 2, 2018. The Archdiocese recognizes FTB as an Indian entity.

Identified by: Indian Entities
Publication Year: 2018
Citation: Email receipt from NHM to Tejon Indian Tribe representative. December 19, 2018; Email receipt from NHM to Tachi Yokut representative. December 19, 2018.
Source: 96037.NAGPRAE, 96084.TachiYokut
Criterion: (A) (6) Identification as an Indian entity with Indian tribes or with national, regional, or state Indian programs.

In an email statement by the Natural History Museum of Los Angeles County's NAGPRA Officer dated December 19, 2018 (documenting conversation of December 6, 2018), The Santa Rosa Rancheria Tachi Yokut Tribe defers Antelope Valley NAGPRA consultation and repatriation processes to the FTB and San Manuel Band of Mission Indians. In an email statement by the Natural History Museum of Los Angeles County's NAGPRA Officer dated December 19, 2018 (documenting conversation of December 6, 2018), The Tejon Indian Tribe defers Antelope Valley NAGPRA consultation and repatriation processes to the FTB and San Manuel Band of Mission Indians.

Identified by: Local Government
Publication Year: 2019
Citation: City of Santa Clarita Proclamation. Native American Heritage Month, November 12, 2019.
Source: 96082.Santa Clarita
Criterion: (A)(3) Dealings with a county, parish or other local government in a relationship based on the group's Indian identity.

> *"The Fernandeño Tataviam Band of Mission Indians descend from the lands now known as the City of Santa Clarita… the Santa Clarita Library and the Fernandeño Tataviam Band of Mission Indians have created a set of book kits called Yawáyro: Indigenous Awareness & Literacy Development…"*

The Fernandeño Tataviam Band of Mission Indians received a proclamation from the Santa Clarita City Council in honor of November as Native American Heritage Month. City of San Clarita Proclamation, Native American Heritage Month, November 2019. The City of Santa Clarita recognizes the FTB as an Indian identity.

2020 to Present (2021)

Identified by: State, State, Local Governments
Publication Year: 2022, 2019
Citation: Letters of Support. Tataviam Tribal Office. 1019 2nd street, San Fernando, CA 91340.
Source: 96066.FTBMI.Federal Recognition Support
Criterion: (A)(2) Relationships with State government based on identification of the group as Indian, (3) Dealings with a county, parish or other local government in a relationship based on the group's Indian identity.

Letters of support for FTB petition for federal acknowledgement (formerly Petitioner #158). Letters were submitted to the Department of the Interior in 2016, and 2019 through 2020. California State Senate, California State Assembly, California State Political Parties, California State Political Parties, California State Agencies, Tribal Governments, and Counties and County Board Supervisors recognize FTB as an Indian entity.

Identified by: Local Government
Publication Year: 2021
Citation: Board of Education of the City of Los Angeles. Regular Meeting Order of Business. Governing Board of the Los Angeles Unified School District. April 14, 2021.

Source: 96085.LAUSD
Criterion: (A)(3) Dealings with a county, parish or other local government in a relationship based on the group's Indian identity

> *"Governing Board of the Los Angeles Unified School District formally recognizes and celebrates the history, cultural heritage, and numerous contributions of the Fernandeño Tataviam Band of Mission Indians; and, be it finally…Resolved, That the Board urges the Office of Federal Acknowledgement within the Office of the Assistant Secretary – Indian Affairs of the Department of the Interior to grant long overdue formal Federal recognition of The Fernandeño Tataviam Band of Mission Indians."*

Resolution 017-20/21 "Declaring Support for Federal Acknowledgement of the Fernandeño Tataviam Band of Mission Indians Res-017-20/21" by Los Angeles Unified School District (LAUSD), introduced by Chair Kelly Gonez, Mr. Schmerelson, Mr. Melvoin, Ms. Goldberg. The FTB is recognized by the LAUSD as an Indian entity.

Identified by: Scholars
Publication Year: 2021
Citation: Champagne, Duane, and Carole Goldberg. *A Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians*. Tucson, University of Arizona Press, 2021.
Source: 100054.coalition
Criterion: (A)(4) Identification as an Indian entity by anthropologists, historians, and/or other scholars

Champagne and Goldberg are leading experts in Native sovereignty policies and histories. They worked in collaboration with members of the Fernandeño Tataviam Band of Mission Indians to illustrate how the community formed and persisted. A Coalition of Lineages is not only the story of a Native Southern California community, but also a model for multicultural tribal development for recognized and non-recognized Indian nations in the United States and elsewhere.

Identified by: Local Government
Publication Year: 2021
Citation: 2021. "Motion Introduced to Explore Formal Apology from LA to Indigenous Community." *City News Service*. June 26.
Source: 96087.Formal Apology
Criterion: (A)(3) Dealings with a county, parish or other local government in a relationship based on the group's Indian identity

> *"The motion notes there are three tribal nations in Los Angeles that predate the Spanish mission system - Ventureño Chumash, Gabrieleño-Tongva, and Fernandeño-Tataviam."*

Motion introduced by Councilmember Mitch O'Farrell of City of Los Angeles Council. Motion recognizes the FTB as a tribe in Los Angeles that predates the Spanish mission system.

Identified by: County Government
Publication Year: 2021

Citation: Los Angeles County Board of Supervisors. 2021. "Acknowledge and Apologize for the Historic Mistreatment of California Native Americans by Los Angeles County." Motion by Supervisor Hilda L. Solis and Janic Hahn. July 13.
Source: 07132021 LAC Board Motion
Criterion: (A)(3) Dealings with a county, parish or other local government in a relationship based on the group's Indian identity.

> *"'WE, THEREFORE, MOVE that the Board of Supervisors: (1)Apologizes on behalf of the County of Los Angeles to local tribal governments and communities for the many instances of violence, maltreatment and neglect the County has inflicted on the Gabrieleno Tongva, Fernandeño Tataviam, Ventureño Chumash, and other local tribes... WE FURTHER MOVE that the Board of Supervisors direct the Executive Director of Native American Indian Commission, the Executive Director of Racial Equity, and other relevant County departments to continue the work unanimously adopted by the Board in the LANAIC 45th Anniversary Board motion (June 22nd, 2021) authored by Supervisors Hahn and Solis and to: (1)Work in collaboration with local tribes to explore and examine the historical record and relationship between the County and California Native Americans, including the County's policies, procedures, and practices that may have harmed California Native Americans.'"*

In the motion by County of Los Angeles Board of Supervisors, authored by Supervisors Hilda L. Solis and Janice Hahn "Acknowledge and Apologize for the Historic Mistreatment of California Native Americans by Los Angeles County." Specifically, the motion names the FTB, who was consulted with in the development of the motion. The FTB is recognized by the Los Angeles County government as an Indian entity.

Summary

The FTB has consistently been identified as an Indian entity both by itself as well as by others from 1900 to present. While at the beginning of the century, the FTB was primarily known as Fernandeños or as San Fernando Mission Indians, they were identified by themselves as the FTB at the end of the century. External recognition remained constant throughout the twentieth century, and came from a variety of scholars, newspapers, Indian organizations, other tribes, and all levels of government. The many groups recognizing the FTB as a tribe are consistent across time, and from varied sources. During the late twentieth century, the FTB grew its relationships with local government, and is supported by these entities in applying for federal recognition.

Criterion 83.11(b)
Continuous and Distinct Community

Introduction

Across all time periods, FTB members typically followed certain political and social practices of exogamy and gerontocracy, as described below briefly. Exogamy, a traditional practice of Southern California tribes, means that FTB members marry outside of their community.[1] Since tribal membership is determined by descendancy and not by marriage, FTB spouses are not conferred membership into the Tribe, although any children from that union would be considered eligible for FTB membership. FTB members continue to practice exogamy after 1900. Although many spouses of FTB members support the FTB and may be involved in the nonprofit enterprises of the group in the latter half of the century, they are not considered tribal members. Gerontocracy, a traditional practice of Southern California tribes and the Fernandeños, also continues to be practiced during the entirety of the twentieth century. Generally, this means that elders preside in leadership positions for the Tribe, and that the most competent and willing child of a leader inherits the leadership role upon the death or incapacitation of the leader. During the twentieth century, this can be demonstrated through the leadership roles of the Ortega family. Antonio Maria Ortega (FTB)[2], who became the tribal leader after the death of Rogerio Rocha in 1904, passed the leadership role to his first-born son, Estanislao. Subsequently, leadership passed to Rudy Ortega Sr., who, though the second-born son, was the most interested in tribal politics.

Prior to 1900s, FTB members had been dispossessed of their landholdings and evicted from their village sites as new owners purchased Mexican land grants. As a result, many FTB members had begun to work in the wage labor economy, often as ranch-hands, laborers, or artisans.[3]

1900 - 1919

From 1900 to 1919, FTB maintained its community despite widespread discrimination against Indians and rapid urbanization in the area in and around San Fernando. At the beginning of this period, Rogerio Rocha was Captain of the FTB. Rocha's death in 1904 was covered extensively in English-language press, in part because his eviction in the 1880s was used as an example of the mistreatment of Indians by Indian reformers.[4] Since Rocha had no surviving descendants, the Captainship of the FTB went to Antonio Maria Ortega, who lived with his family in San Fernando at this time and had been shadowing Rocha since he was at least 18 years old.[5] Ortega continued traditional practices of the FTB, and his descendants recalled in oral histories that he practiced

[1] Doc. 100094.strong. See also Criterion E.
[2] "Petitioner labels person with "(FTB)" when the individual is a descendant of the historical Fernandeño Indian tribe.
[3] For discussion of this time period, see Criterion E.
[4] For an example, see Doc. 80374.SFVPP.
[5] Doc. 80010.USC.

traditional healing practices.[6] Lineage leaders for FTB lineages during this time included Josephine Levya (Garcia lineage) who lived in Newhall in 1900 and had moved to Ventura County by 1920;[7] and Joseph Ortiz (Ortiz lineage), who lived in Bakersfield[8] after living at Tejon Ranch during the late 1800s.[9] Although members of the Garcia and Ortiz lineages moved away from the San Fernando area, they continued connections to the region, as evidenced by photographs that Ortiz family members took at the SFR during the mid-1910s.[10] The FTB was recognized by Indian Agent H.N. Rust, who granted them assistance during the late 1800s and early 1900s.[11]

Although widespread discrimination meant that some FTB members hid their identity externally through at least the 1940s, there were some exceptions to this practice. On their draft cards, both Luis and Eulogio Ortega identified themselves not only as Indians, but specifically as Fernandeños.[12] This demonstrates a shared identity among the FTB community, as well as specifically within the Ortega lineage. This is one of the few circumstances in which FTB members were asked to self-report their race; in census counts, for example, enumerators (rather than those counted in the census) determined the race of residents, often undercounting Indians.[13] Until 1930, Mexicans were listed as "white" in the census, which also explains how many FTB members could be counted as white during this time.[14]

1920 - 1939

From 1920-1939, many FTB who had left the area of San Fernando returned, indicating their continued connection to the area and social interactions. While the Joseph Ortiz family lived in Bakersfield,[15] the family returned to the San Fernando area by 1924 and maintained a strong connection to the area around the SFR.[16] They gathered as a family during the 1920s, as evidenced by a large gathering of the Ortiz family reported in the newspaper in 1926.[17] Although some of the Garcia lineage continued to live in Ventura County,[18] other parts of the family continued to live in Newhall. This large family included Francis' father Isidore (non-FTB), her daughter Della (FTB), and Della's children (FTB).[19] By the end of the 1930s, Josephine Leyva (Gutierrez) had moved back to the Newhall area as well and was living with Isidore.[20] The Ortega family continued to

[6] Doc. 91122, 6.
[7] Doc. 80887.USC, 91185.USC.
[8] Doc. 80127.USC.
[9] See Attachments 12 and 30, which detail the census and location analysis of FTB members for all time periods.
[10] Doc. 90275.FTO.
[11] Doc. 80374.SFVPP
[12] Docs. 80135.USDR, 80134.USDR.
[13] Doc. 100074.Snipp-Racial-Census, 568; 100059.Hochschild-Powell-Census, 78.
[14] Doc. 100059.Hochschild-Powell-Census, 80.
[15] Doc. 80899.USC.Joe Ortiz.
[16] Doc. 80544.Ortiz. See also photographs of Ortiz family at the San Fernando Mission: Docs. 90269.FTO, 90270.FTO, 90271.FTO.
[17] Doc. 90141.SFVL.
[18] Doc. 80875.USC.
[19] Doc. 80878.USC.B.
[20] See Attachment 12.

live in San Fernando and Los Angeles areas.[21] The close proximity of FTB members indicates the social interactions between tribal members at this time, as do the efforts of FTB members to move back to the San Fernando-Newhall area.

Antonio Maria Ortega continued to be a Captain during this time, and oral histories corroborate his leadership and extensive knowledge of FTB customs and cultures, including the languages.[22] Continued social interactions are also evidenced by photographs of FTB members during this time, including a 1920s photograph that includes members of the Garcia and Ortega lineages.[23] They also held fiestas and gatherings during this time, some of which were organized in the church in San Fernando. These and other gatherings have been documented in oral histories.[24] Other traditional practices continued during this time included gathering medicinal plants by Vera Ortega, a daughter of Antonio Maria Ortega who also practiced traditional healing.[25]

During this time, discrimination affected FTB, and is documented extensively in oral histories about that time period. At the state level, Indians were not protected from discrimination until 1947. Many FTB members feared that continuing their traditional practices, dressing up in traditional clothing, or speaking their language might result in being placed on a reservation.[26] In order to combat discrimination, many FTB members attempted to learn Spanish to fit in with the Mexican-American community in San Fernando.[27] Discrimination seemed to be especially prevalent in school, where many FTB members experienced discrimination from other students and from teachers.[28] Discrimination also illuminated how FTB members were seen as a group separate from other ethnic groups at this time, as did pageants held in San Fernando that reenacted historical events and recognized FTB members as a distinctive group.[29] In some cases, FTB members did participate in these celebrations, as Josephine Leyva (Gutierrez) did at a Mission Candle Day rite in 1937.[30]

One of the most important developments of this time period was the California Indian Jurisdictional Act, under which Indians could register for payment from the state of California. Two of the lineages, the Ortizes and Garcias, applied for recognition under the Act. The Garcias (including Frances Cooke, Della Cooke, Mary Cooke, and Lida Manriquez, who apply on behalf of their families) trace their lineage through Josephine Leyva and recognize their common Captain as Rogerio Rocha.[31] Their affidavits come from men at Tejon as well as from the San Fernando Community. The Ortiz family also applies, under the leadership of José Ortiz.[32] Their affidavits

[21] Docs. 80008.USC, 80881.USA, 90018.USFC.
[22] Doc. 80325.INT, 80318.INT, 80312.INT.
[23] Doc. 70006.FTO.
[24] Doc. 80310.INT.
[25] Doc. 80323.INT, 5.
[26] Docs. 80321.INT; 80316.INT; 80312.INT, 3; 80310.INT; 80323.INT, 10.
[27] Doc. 80322.INT, 2; 80302.INT, 8; 80308.INT, 6; 80317.INT, 15.
[28] Doc. 80302.INT, 8, 9, 11; Doc. 80316.INT, 12; 80312.INT, 5; 80310.INT, 5.
[29] Doc. 90133.SFVP, 91445.Rain and Commemoration Stories, 90147.SFS, 90148.SFS, 90150.SFS.
[30] Doc. 80593.SUN.
[31] Doc. 40057.DC, 40056.DC, 40064.DC, 40058.DC.
[32] Doc. 80126.DC.

come from J.J. Lopez, who was a member of a prominent San Fernando family.[33] The coordinated efforts to apply and obtain affidavits from the same individuals suggests coordination among members of the Garcia lineage. The Ortega lineage did not apply under this act, however, and oral histories attest that this was related to a fear of discrimination, which was widespread at that time.[34]

1940 - 1959

From 1940 to 1959, the FTB continued to reorganize. While they still faced some aspects of discrimination, FTB members more openly spoke about their Indian identity than they did during the previous time periods.[35] In the wake of the death of Captain Antonio Maria Ortega in 1941[36], Estanislao Ortega became the Captain of the FTB.[37] Along with the other lineage leaders, he held political and social meetings for tribal members, many of which took place in Newhall.[38] At these meetings, FTB members practiced consensus decision-making.[39] During this time, FTB participated in joint economic activities, including raising money for funerals,[40] and collecting food for the elderly,[41] and procuring food donations for tribal meetings.[42] Tribal members were also involved in conducting genealogical research into the Mission times.[43] Upon Estanislao's death in 1951, Rudy Ortega Sr. became appointed as Captain.[44] Prior to Estanislao's death, Rudy Ortega did take a leadership role in the Tribe. This is evidenced by the fact that, around 1950, Mary Cooke Garcia and Rudy Ortega Sr. reached out to the Bureau of Indian Affairs to inquire after the possibility of federal acknowledgment, pointing toward a clear political organization of the broader group.[45] Under Rudy Ortega's leadership, the FTB began having meetings at Brand Park in San Fernando.[46] While Rudy Ortega organized these events, other tribal members like Vera Ortega and Mary Cooke Garcia were very involved in planning, gathering family, and executing these meetings.[47] They also continued to fundraise through selling food at carnivals and fairs, demonstrating shared economic activities among the members.[48] The social and political organization of the Tribe was complemented by the rise of new civil society organizations, including the activities of the San Fernando Mission Band Indians Club (non-profit, not the FTB), which include both FTB Tribal members and non-tribal members.[49]

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[33] Ibid.
[34] Doc. 80314.INT, 2; 80318.INT, 2; 80312.INT, 17-18.
[35] Doc. 80308.INT, 10-11; 80303.INT, 1; 80305.INT, 5; 80324.INT, 1; 80317.INT, 5.
[36] Doc. 80312.INT.
[37] Doc. 80313.INT, 4-5.
[38] Doc. 80302, 23; 80314.INT, 21; 80308.INT, 10-11.
[39] Doc. 80311.INT, 9-10.
[40] Doc. 80313.INT, 14-15.
[41] Doc. 80312.INT, 28-29.
[42] Doc. 80311.INT, 12-13.
[43] Doc. 80312.INT, 10; 80310.INT, 2-3.
[44] Doc. 80310.INT, 19.
[45] Doc. 80310.INT, 17; 80289.OTC, 111, 115.
[46] Doc. 80310.INT, 4.
[47] Doc. 80313.INT, 6-7; Doc. 80324.INT, 1.
[48] Doc. 90921.FTO, 1; 70106.FTO; 70108.FTO.
[49] Doc. 80318.INT, 2-3.

Tribal members lived close to each other and gathered socially quite frequently as well as for major holidays.[50] Though events previously took place at the church in San Fernando, it changed during the late 1940s, and many events were held at the houses of tribal members.[51] Records like funeral books document the interactions of the different lineages of the Tribe, especially between the Ortega and Garcia lineages.[52]

FTB members, including Vera Salazar, continued to practice traditional gathering practices.[53] Estanislao Ortega knew the FTB languages, though he did not teach it to his children.[54] Some FTB members learned some of the language from their parents, including Victoria Stokes, who learned it from Louise Ysidro Garcia.[55] Other FTB members did not speak Spanish, distinguishing them from the surrounding Latino community.[56] Outsiders noticed that they wore different clothing and had a distinct identity from other groups.[57]

1960 - 1979

From 1960 to 1979, the FTB extended its cultural presence with participation within the San Fernando and Los Angeles Indian communities. During this time, most FTB members continued to live in the area within a ten-mile radius of Old Town San Fernando.[58] However, some continued to live in Ventura County, as evidenced by the 1975 Judgement Roll that lists many members of the Garcia lineage identifying themselves as Fernandeño.[59]

Leadership within the Ortega leadership remained the same as it had been in the late 1950s, with Rudy Ortega Sr. as the Captain and organizer, and with Vera Ortega, Sally Ortega, and Isadora Tapia as Headpersons. In 1961, Charlie Cooke became a Headperson of the Garcia lineage, and worked with other lineage leaders like Rudy Ortega Sr.[60] As a collective, FTB members were able to get support from groups including the Department of Social Services, and held meetings at the Mission.[61] They also would hold meetings in Sunland[62] that combined official and social functions, as children would play and elders would watch over them and tell them stories.[63] In the late 1960s, FTB members pursued the 1968 Judgement Funds for Native Americans, and sought federal recognition through contacting BIA officials.[64] FTB members also organized donation drives for yearly Christmas parties and scholarships as well as to respond to natural disasters, showing a

[50] Docs. 80316.INT; 80312.INT, 10; 80323.INT, 2; 80305.INT, 11-12; 90315.FTO, 90309.FTO, 90310.FTO, 90311.FTO, 90313.FTO. See Attachment 30.
[51] Doc. 80310.INT, 3-4.
[52] Doc. 90369.FTO, 80475.Noble.
[53] Doc. 91122, 7-8.
[54] Docs. 91122, 7-8; 80316.INT, 8.
[55] Doc. 80307.INT, 8, 14-15.
[56] Doc. 80308.INT, 26-27.
[57] Doc. 90918.FTO, 1.
[58] See Attachment 30
[59] Doc. 80448.CJR.
[60] Doc. 80306.INT, 6-8.
[61] Doc. 80312.INT, 26-27; Doc. 70113.FTO; 70020.FTO; 80730.FTO; 80726.FTO; 70019.FTO; 80644.FTO.
[62] Doc. 80309.INT, 26.
[63] Doc. 80308.INT, 7.
[64] Docs. 80312.INT, 7-8; 80416.LAT; 80290.OTC; 00081.FTO.

shared economic project.[65] They also raised funds through selling food at their booth.[66] Many FTB members who had been more marginally engaged in tribal issues became more involved during this time.[67] They also became publicly visible in sacred site protection and environmental conservation, specifically in the area called Burro Flats.[68]

At the time, the FTB was known through one of several entities. The San Fernando Mission Indian Club (est. 1971) and Indian Inter-Tribal, Inc. (est. 1974) [69] were non-profit related to the FTB. As a multi-tribal organization, it included both FTB members and non-FTB members.[70] The Club/Nonprofit enabled FTB members to collect dues for the organization and raise money for the Tribe, demonstrating how the two organizations work together to support the economy of the Tribe.[71] The San Fernando Mission Indians of San Fernando, the Tribal government of the FTB, wrote by-laws from the Community Improvement Council template, but the FTB did not formally adopt them.[72] Joint Venture was a county program that supported community programs broadly, as well as FTB programs and events.[73]

In addition to attending official meetings, tribal members participated in ceremonies and social gatherings with each other during this time.[74] Many FTB members continued to live near each other, which made continued social gatherings easy to maintain.[75] FTB members also became more open about practicing their culture and openly identifying as Indian.[76]

1980 - 1999

From 1980 to 1999, tribal membership continued to increase and a majority of FTB households, births, and deaths remained in the eastern San Fernando Valley.[77] Due to high housing costs, nine households move from the San Fernando area to the Lancaster-Palmdale area during the 1990s.[78] The latter becomes a satellite community of members, though Lancaster-Palmdale is still located within the traditional territory of the FTB.

During this time period, Rudy Ortega Sr. continued to be the Captain of the FTB, while others continued their involvement.[79] Future Ortega Headperson Rudy Ortega Jr became more politically

[65] Docs. 80660.FTO; 90922.FTO, 1; 80656.FTO; 91114.Valley News; 80659.FTO; 80311.INT; 80648.FTO; 80645.FTO; 80648.FTO; 80654.FTO; 80658.FTO.
[66] Doc. 80515.SFVHDL.
[67] Docs. 80317.INT, 12; 80308.INT, 1.
[68] Docs. 80628.FTO, 70013.FTO, 80721.FTO, 80627.FTO, 80562.VN.
[69] See references to Inter-Tribal in 91109.LAT; 80289.OTC, 136-137; 80654.FTO.
[70] Doc. 90051.SFVII.
[71] Doc. 80313.INT, 11.
[72] See by-laws from 1978 in Doc. 90048.SFMI. Reference to Mission Indians group in 1972 in Docs. 80655.FTO, 80660.FTO. For discussion in oral history, see Doc. 80310.INT, 14.
[73] Docs. 80653.FTO, 80660.FTO, 80628.FTO, 80643.FTO.
[74] Docs. 80306.INT, 22-23; 90402.FTO.LO, 1; 80320.INT, 3-4; 80616.FTO, 80732.FTO.
[75] Docs. 80323.INT, 7.
[76] Docs. 90660.FTO.BS.KS, 1; 80322.INT, 1; 80303.INT, 7-8.
[77] See Attachment 30
[78] See Attachment 30
[79] Doc. 80783.FTP.

involved during this time, Garcia Headperson Charlie Cooke and Ortega/Salazar Headperson Beverly Folkes were involved in both Chumash and FTB activities,[80] and Ortiz Headperson Linda Terrones (FTB Ortiz lineage) was also involved in cultural protection efforts.[81] Linda Terrones (Ortiz Lineage), Rita Rivera (Ortega Lineage), and Rudy Ortega (Ortega Lineage) were all involved in monitoring the village site.[82]Other heavily involved members included Jim Ortega, Isaac Gonzalez, William Gonzalez, Darlene Guadiana, and Rita Rivera, all of whom were on tribal council in 1999.[83]

As they did in the previous two decades, FTB members continued to participate in parades and other events to represent the Tribe. These events occurred at the SFR as well in locations in the broader San Fernando Valley.[84] They were involved in the construction of a recreated village site at North Hollywood High School.[85] Finally, FTB members continued to participate in pan-Indian events, like pow-wows and the Peace and Dignity Journeys in 1996.[86] During this time, the FTB also began to organize events for its members, including camping trips and social events.[87] They also continue to hold fundraisers for the Tribe, including a 1999 golf tournament and a 1995 powwow.[88] These events are chronicled in the FTB newsletter, which also begins formally during this time.[89] The newsletter announced other updates from the Tribe and events, including deaths of members.[90] Tribal members continue to participate in social gatherings with each other, and members from multiple lineages continue to attend events like funerals.[91]

2000 – Present (2021)

From 2000 to present (2021), the majority of tribal members continue to live in southern California, though some of the Ortiz family lives in the Fresno-Hanford area.[92] Others move from the Eastern San Fernando Valley to Santa Clarita and Lancaster-Palmdale, but these members are still able to remain involved in the FTB.[93] At the beginning of this time period, Rudy Ortega Sr. continues to be FTB Captain.[94] Tribal Council members Jim Ortega, Isaac Gonzalez, William Gonzalez, Darlene Guadiana, and Rita Rivera continue to be involved.

[80] Docs. 80976.His Language; 80301.FTO, 24.
[81] Doc. 80301.FTO, 19, 24.
[82] Doc. 80301.FTO, 19, 24.
[83] For more on political leadership, see C.
[84] Doc. 80311.INT, 15; 80528.SFVHDL; 80669.FTO; 80670.FTO; 80523.SFHVHDL; 80672.FTO; 80677.FTO.
[85] Doc. 80540.SFVHDL.
[86] Doc. 80679.FTO.
[87] Doc. 80580.FTTC, 80581.FTTC.
[88] Doc. 80581.FTTC, 3; 80678.FTO; 80310.INT, 9.
[89] Docs. 80580.FTTC, 80581.FTTC.
[90] Doc. 80581.FTTC, 7; 80580.FTTC.
[91] Doc. 91000.FTO.
[92] See Attachment 30.
[93] See Attachment 30.
[94] Doc. 80584.FTTC, 2.

The Tribe continues to hold meetings, including a meeting in 2000 at the SFR that approximately 110 tribal members across the lineages attend.[95] They also continue to conduct traditional practices, including funerary rituals, the annual Christmas party/Winter gathering, camping, visiting village sites, and storytelling.[96] At some of these events, they also continue to dress in traditional clothing and regalia.[97] Finally, FTB members also had social gatherings in which they celebrated events like birthdays.[98] Tribal news continued to be announced through a newsletter and the tribal website.[99] FTB members participate in protecting and preserving sites of their tribe, including the Ruiz Cemetery.[100] They also continue to be involved in the creation of a representation of a FTB Indian Village at North Hollywood high school.[101] They also provide cultural sensitivity trainings on the City, County and State levels.

The external community continues to recognize the FTB during this time.[102] The Tribe as a distinct group and government holds political influence among local agencies and governments. For example, the FTB consulted with the City of San Fernando to be the first city in Los Angeles County to replace Columbus Day with Indigenous Peoples Day. Further, the Tribe supported the change of the "Indian Mascot" at several school districts within its Tribal territory. The value of the FTB's formal support is evidenced by public community letters.[103] The Tribe is also asked to attend events to provide openings and invocations, including for Indigenous Peoples' Day in the City of Los Angeles and tree planting ceremonies in the City of San Fernando.[104]

[95] Docs. 80584.FTO; 80685.FTO; 80686.FTO; 80687.FTO; 80689.FTO; 80690.FTO; 80691.FTO; 80692.FTO; 80693.FTO; 80694.FTO.
[96] Docs. 80582.FTTC, 1; 70046.FTO; 70047.FTO; 70040.FTO; 70041.FTO; 70042.FTO; 80792.SCVTV; 80543.Ortiz; 80759.FTO; 80753.FTO; 80750.FTO, 80751.FTO; 80752.FTO; 80761.FTO; 80765.FTO; 80529.SFVHDL; 80578.MHCM; 80676.FTO; 80577.SFFH; 80588.TNPC; 96023.Solstice.
[97] Doc. 70037.FTO.
[98] Doc. 80766.FTO, 80767.FTO, 80768.FTO, 80769.FTO, 80770.FTO.
[99] Doc. 80586.FTTC; 80450.TFBMI, 6.
[100] Doc. 91103.Signal.
[101] Doc. 80454.DN, 80771.FTO.
[102] Doc. 80319.INT, 4-6.
[103] Doc. SP Comment – 06112021.
[104] Docs. 91447.IndigneousDay, 91437.San Fernando Valley Business Journal.

	Tribal Government	Non-Profit/Club	Entities
1900 - 1919 1920 - 1939	**San Fernando Mission, San Fernando Mission Tribe, Mission Indian(s), San Fernando Mission, San Fernando Mission Indian(s), Fernandeño, Fernandeño Indian(s), San Fernando Indian(s)**	N/A	N/A
1940 - 1959 1960 - 1979	**San Fernando Mission Indians of San Fernando, Fernandeño**		
		San Fernando Valley Inter-Tribal Council Inc. (a.k.a. The Indian Inter-Tribal, Inc.) (1974 - 1980), **San Fernando Mission Indian** (1971- 1978)	
1980 - 1999	**Fernandeño Band of Mission Indians**	**San Fernando Valley Inter-Tribal Council Inc.** loses incorporation (1980 - 1997)	
		Fernandeño Tataviam Tribal Non-Profit Council (unincorporated 1997 - 2001) (becomes incorporated 2001 - 2004)	
2000 - 2019	**Fernandeño Tataviam Tribal Council, Fernandeño Tataviam Tribe, Tataviam Tribe, Fernandeño-Tataviam, Tataviam/Fernandeño Fernandeño/Tataviam, Fernandeño Tataviam, Tataviam**		**San Fernando News Stand** (2002 - 2006)
			Pahi Creative Group, LTD (2007 - 2016)
2020 - Present (2021)	**Fernandeño Tataviam Band of Mission Indians** (established as 501(c)4 as of 2007 solely for banking purposes)	**Pukúu Cultural Community Services** (renamed from Fernandeño Tataviam Tribal Non-Profit Council 2004 -) **Tataviam Land Conservancy** (2018 -),	**Paseki Strategies Corporation** (2015 -), **Native First Lending** (2022 -)

Chart of Tribal Government, Non-profit/Club, and FTB Entity names through the decades.

FTB submits the following evidence to satisfy §83.11 Criterion (b) Distinct Community. The evidence demonstrates that the FTB comprises a distinct community and existed as a community from 1900 until present. The FTB has divided the evidence into twenty-year time periods and submits, at minimum, four data points per twenty years. Each datapoint includes a header containing the: Date (date of source), Citation (where to find the source), Source Number (to locate the source in the FTB archive), and Sub-Criterion the datapoint satisfies. If a datapoint contains more than one source, the sources may be listed as footnotes. Text pulled directly from the datapoint will be indented and italicized. An analysis of each datapoint describes how it satisfies the criterion. Copies of the evidence are provided in readable form, and translated, and in electronic copy for each data point.

1900 to 1919

Date: 1900 - 1919
Citation: FTB GEDCOM
Source: Attachment 12 (Census 1850 to 1900), Attachment 30 [FTB_Population Map_ 1900 - 1919]
Criterion: (B)(2)(i) more than 50% of the members reside in a geographical area exclusively; (B)(1)(viii) Persistence of a collective entity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name

Between 1900 - 1919, records indicate that the majority of FTB Christenings, Deaths, and Burials occurred within FTB Tribal territory. Births and Place of Residences follow the same pattern, with few exceptions for families who relocated due to work, marriage, or other external conditions. Each activity is recorded as a data point in the map. The dot symbol, or data point, represents one activity of an individual. The source of the map is the GEDCOM file that encompasses data from the U.S. Censuses, California Indian Judgement Rolls, and birth, death, and funeral records. In instances when individuals live in the same household, the symbol does not change, thus one or more persons may be represented by the data point on the map.

Date: 1904
Citation: H.N. Rust. "The Last San Fernando Indian." *Out West*, Vol. 21, pp. 243-248.
Source: 80374.SFVPP, 2-3
Criterion: (B)(1)(v) Strong patterns of discrimination or other social distinctions by non-members; (B)(1)(ix) Land set aside by a State for the petitioner, or collective ancestors of the petitioner, that was actively used by the community for that time period

> *"Poor old Rogério Rocha, almost the last of the Mission Indians of San Fernando, has carried his appeal to the Last Court... his death (in May of 1904) recalls one of the saddest stories in the history of Los Angeles county—and one of those that are most typical of our common American policy toward Indians.*
> *"Rogério was born in 1801 at or near San Fernando; and was baptized in 1810, as is shown by the Mission records...He talked Spanish, besides his native tongue, and could conduct church services in Latin, but did not speak English...*

"Rogério is the Mission Indian whose case became historic by his being made the unwilling corner-stone of a theological seminary...
"For sixty years or more, Rogério had lived on a little plot of about ten acres of good moist land, near San Fernando. It had always been his. He had improved it, after the modest fashion of his people. He had built upon it a comfortable adobe house, two frame buildings and two or three tule structures; and had planted and brought to bearing many fruit trees. The photographs show for themselves. When the new "Americans" came in with their new devices, the little place was still his. For years he paid, as they fell due, the new-fangled American taxes on his property. In the old grant by which the title of the part of the Mission properties passed to the De Celis family, it was distinctly specified (as it always was in these Spanish titles) that the Indians who might be upon the lands should not be disturbed in their tenure. Eviction was impossible under those old laws.

"But Rogério had made the great mistake of having a fine spring of water on his place. In California, such a spring is worth money if not morals...There was a strong attempt to "boom" San Fernando—the country all 'round about was staked off in town lots and a big brick block...was built.
"About 1875, the E. De Celis Holdings in the Ex-Mission San Fernando were sold by E.F. de Celis...to G.K. Porter and ex-State Senator C. Maclay...
"As has been said, the Mexican title...contained the usual clause...that any Indians living upon the land should not be disturbed in their tenure. In the conveyance from De Celis to Porter and Maclay this clause was omitted....He was assured by Senator Maclay, according to his affidavit, that the Indians should never be disturbed.
"But in 1878 Porter and Maclay brought suit to evict Rogério, and obtained judgment by default...
"He removed, after his wife's death, to a tiny patch of land in a wild cañon back in the mountains, a place too poor to be coveted by any white man, even for a theological seminary; and there eked out such existence as he could in his extreme old age. A man of 84 or 85 at the time of his eviction, he has passed the last eighteen years on land loaned him by a Mexican, and with such slender aid as he could secure from time to time. In 1889 I [H.N. Rust] was appointed U.S. Indian agent to the Mission Indians, and during my term assisted Rogério as well as I could with the miserable pittance allowed by the government to the agent for the sick and indigent of 3000 Indians—about $200 per annum all told! Since then I have called his case to the attention of my successors, and the present incumbent has sent him a few rations."[105]

This article, written by H.N. Rust, former Special Agent to the Mission Indians, provides a summary of Rocha's life after his death in 1904. Detailing Rocha's eviction from the former SFR in the late 1800s, it clearly identifies how Rocha was understood to be an Indian, and thus that he should have fallen under the Spanish land title norm to allow Indians to remain on the property after the title was transferred. However, the title—which should have allowed Rocha to stay—did not retain the clause in the transfer to the new owners, and the new owners decided to evict Rocha from the land. The fact that the clause was illegally removed from the title, and that this error was

[105] Doc. 80374.SFVPP, 2-3.

later allowed to be used as the grounds of Rocha's eviction, proves how Indians were not granted legal standing within the courts. Upon his eviction from his land, he later moved to an area now known as Lopez Canyon, and he was provided a small amount of government assistance by H.N. Rust as a Mission Indian, clearly identifying him as an FTB member. However, the government did not provide any defense of his land rights.

Rogerio informed Rust that the water and land around La Cienega Ranch was collective property that belonged to the Tujunga lineage. The land or ranch was not Rogerio's individual or private property. Rather the water and ranch belonged to the lineage of Rocha's mother who was a member of the Tujunga lineage. Rocha and his father, Jerman, were stewards of the ranch and water supply. The water, however, was distributed not only to Tujunga lineage members, but to all members of the SFR Indians at San Fernando. All or many participated in the use of water where Rogerio Rocha was steward at the ranch and land.[106]

Date: 1900 - 1919
Citation: United States Census of 1920, Map of Compiled Address Data 1900 – 1919.
Source: Attachment 12, Attachment 30 [FTB_Population Map_ 1900 – 1919]
Criterion: (B)(2)(i) more than 50% of the members reside in a geographical area exclusively; (B)(1)(viii) Persistence of a collective entity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name

Between 1900 and 1919, records indicate that the majority of FTB Christenings, Deaths, and Burials occurred within FTB Tribal territory. Births and Place of Residences follow the same pattern, with few exceptions for families who relocated due to work, marriage, or other external conditions. Each activity is recorded as a data point in the map. The dot symbol, or data point, represents one activity of an individual. The source of the map is the GEDCOM file that encompasses data from the U.S. Censuses, California Indian Judgement Rolls, and birth, death, and funeral records.

Date: 1917
Citation: Military Registration Card of Luis [Louis] Ortega
Source: 80135.USDR.
Criterion: (B)(1)(viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name.

> *"Race (specify which): Fernandeño Indian."*[107]

On his registration card for military service, dated June 5, 1917, Luis [Louis] Ortega (FTB) lists his race as Indian, showing that he identified as Indian at this time. This shows a shared relationship and recognition of himself as Indian. His brother, Eulogio (FTB), who also registers for the military on the same day, lists himself as Fernandeño Indian as well.[108] The use of the term "Fernandeño"

[106] Doc. 91440.RU_500_Rugerego_page 1.
[107] Doc. 80135.USDR.
[108] Doc. 80134.USDR.

shows the persistence of a collective identity continuously over a period of more than 50 years since this is the same term applied to the FTB and which came to be used by the FTB, emerging from the SFR.

1920 to 1939

Date: 1920 - 1939
Citation: FTB GEDCOM
Source: Attachment 12, Attachment 30 [FTB_Population Map_ 1920 – 1939]
Criterion: (B)(2)(i) more than 50% of the members reside in a geographical area exclusively; (B)(1)(viii) Persistence of a collective entity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name

Between 1920 and 1939, records indicate that the majority of FTB Christenings, Deaths, and Burials occurred within FTB Tribal territory. Births and Place of Residences follow the same pattern, with few exceptions for families who relocated due to work, marriage, or other external conditions. Each activity is recorded as a data point in the map. The dot symbol, or data point, represents one activity of an individual. The source of the map is the GEDCOM file that encompasses data from the U.S. Censuses, California Indian Judgement Rolls, and birth, death, and funeral records. In instances when individuals live in the same household, the symbol does not change, thus one or more persons may be represented by the data point on the map.

Date: 1920s
Citation: Photo
Source: 70006.FTO
Criterion: (B)(1)(ii) Social relationships connecting individual members; (1)(iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity

Ortega Family Members. In picture, from left to right, are Christina Ortega (FTB), Refugia Ortega (FTB), Isidora Garcia (non-FTB), Louis Ortega (FTB, seated), a member of the Garcia lineage, and Sally Ortega (far right). In front of Antonio Maria Ortega (FTB) family residence at (b) (6) (b) (6) [109] This photo shows multiple generations of lineages interacting with each other, as well as members of different lineages. It also demonstrates that the Louis Ortega family, which was living at (b) (6) was able to visit with the Antonio Ortega residence, demonstrating social relationships between tribal members.

Date: 1922
Citation: "Huge Throng Celebrate on Birthday Nation's Freedom." ***San Fernando Valley Press.*** **July 7.**
Source: 90133.SFVP.
Criterion: (B)(1)(vi) Shared sacred or secular ritual activity

[109] Doc. 70006.FTO.

> *"The presence of scores of Indians, Spaniards and Mexicans, many of whom are pioneers of the San Fernando Valley and some had not met for years."*
> *"Three Franciscan fathers and scores of men and women in Indian and Spanish costume presented unique and highly entertaining features."*[110]
> *"Then came Chief Cahuenga and the Tribe of Indians."* [111]

In this newspaper article, the writer recounts a fourth of July pageant that took place at the SFR, and details who the various attendees of the celebrations were, as well as the participants in the pageant. While the attendees included scores of Indians, Spaniards and Mexicans, the pageant also included people who dressed up as FTB members. As a result, it is clear in this article that FTB members are a distinctive group that wears separate clothing and has separate rituals that can be distinguished from others around them. It also demonstrates that there is an expectation that FTB members have shared secular activities at the Mission, including those represented in the pageant festivities.

Date: 1926
Citation: *San Fernando Valley Leader*. "Birthday Anniversary Celebrated at Ortiz home." February 4.
Source: 90141.SFVL
Criterion: (B)(1)(ii) Social relationships connecting individual members

> *"On Saturday evening, January 23, twenty local friends and relatives and thirty Los Angeles relatives of Mr. Rafael Ortiz, Sr., motored to San Fernando and surprised him with a delightful party in honor of his sixty-seventh birthday. The guests included….Mr. and Mrs. Ray Montes, Mr. and Mrs. Frank Does, Mr. and Mrs. Raphael Ortiz, Jr., Miss Irene and Helen Ortiz…."*[112]

This article evidences social relationships connecting individual members, at a birthday party held for Rafael Ortiz, Sr. The guests included several FTB members: Juanita (Ortiz), listed here as Mrs. Ray Montes; and Helen Ortiz (FTB) . At the time this article was published, the Ortizes had recently moved back to San Fernando from Bakersfield. The continued strength of their FTB connections is illustrated by continuing to attend family events despite occupying different households.

Date: 1928
Citation: *San Fernando Sun*. "Picturesque Early Day Fiesta Revived Wednesday at Mission." June 1, 1, 10.
Source: 90150.SFS.
Criterion: (B)(1)(vi) shared sacred or secular ritual activity

[110] Docs. 90133.SFVP.
[111] Doc. 90133.SFVP.
[112] Doc. 90141.SFVL.

> *"Featuring the event this year was the presence of Cetayimo, aged Indian and the last of the Mission Indians who once lived in the Valley. Cetayimo, past 90 years of age, mingled with the crowd during the early part of the entertainment, but as the crowd increased, the aged Indian left. He lives in a small house on a tract of land just north of this city.*
>
> *"Cetayimo's parents lived at the mission until the late '50's, after it was secularized in 1836...A historical touch was added when the five daughters of Geronimo Lopez were introduced. Lopez as a boy of 16, met General Fremont and his army in January 1847…."*
> *"The five sisters are Mrs. Louisa McAlonan, Mrs. Mary Villegas, Mrs. Grace Wilson, Mrs. Kate Milken and Mrs. Charles Shaug. All were born in San Fernando."*
> *"Mrs. McAlonan gave a short talk of the great yearly feast of the Indians which once was held at the mission to pay honor to the dead."*
> *"This feast was attended by Indian chiefs from all parts of southern California, Mrs. McAlonan said."*[113]

The article discusses a revival of Saint Ferdinand's Day, a feast day held at the Mission with Cetayimo [Setimo] Lopez, the informant to J.P. Harrington for the Fernandeño reel 106. Later in the article, it discusses the "great yearly feast of the Indians which once was held at the mission to pay honor to the dead," which is known today as the Commemoration or Image Ceremony. Perhaps most importantly, the article notes that there are five sisters who are prominent in the town of San Fernando who are interested in the land, political, and cultural issues of FTB members, as shown by the talk given by Mrs. McAlonan, as well as their continued support of the revival of the festival.[114] In the 1930s, historical groups throughout California revived festivals and events from the Mission period, often in the then-contemporary form of pageants. At pageants, there would be large dances and historical remembrances as well.

Date: 1930s
Citation: Oral History Interview with Dorothy Newman and Verne Newman, Jr., by Gelya Frank. May 2008., Oral History Interview with Angie Campero, by Gelya Frank. May 11, 2008.
Source: 80302.INT, 80317.INT, 15.
Criterion: (B)(1)(v) Strong patterns of discrimination or other social distinctions by non-member

> "And keeping that in mind, and the composition, the ethnic groups that were here in San Fernando at the time. And we had Hispanics...We had white. We had Native Americans of different races, I mean different tribes. So the composition of the community at the time was composite. And to say, you know, does somebody look Indian? You could say,

[113] Doc. 90150.SFS.
[114] In the 1930s, historical groups throughout California revived festivals and events from the Mission period, often in the then-contemporary form of pageants. At pageants, there would be large dances and historical remembrances as well.

> yeah, they looked Mexican, they looked Spanish, they looked brown compared to looking white. And that's part of what was going on with this community in the 30s and 40s."[115]

Because of the large Mexican-American population in the City of San Fernando, FTB members were frequently mistaken as Mexican because of the Indians' darker skin color. As a result, while some FTB members experienced discrimination as Mexicans or were not recognized in the community as being Native American. This corroborates other oral histories in which FTB members say that they were forced to learn Spanish in school because their skin was darker.[116]

> *"AC: And then I remember when we were living in San Fernando, where the railroad are, the Mexican-Americans could not cross the railroad tracks...going east. You couldn't go anywhere on that side.*
> *GF: Because?*
> *AC: Because they were Mexican-American. All the white people lived on that side.*
> *GF: Okay. So the wrong side of the track was the Mexican-American side.*
> *...*
> *AC: You couldn't go any further than San Fernando Road. You couldn't cross on the other side of San Fernando. The Mexican-American, you had to be on this side."*[117]

In this oral history interview, Angie Campero (FTB), granddaughter of Joseph Ortiz, recounts that FTB member were often lumped in with Mexican-Americans, and experienced patterns of racial discrimination in housing, as they were forced to live on one side of the train tracks throughout the 1930s, which was during her childhood. This area of town was a barrio that was known as Sonoratown.[118] This evidence is a strong pattern of discrimination by non-members, and exclusion from assimilation.

Date: 1937
Citation: "Old Religious Custom Revived in Mission Candle Day Rite." ***San Fernando Sun.*** **November 2. 1 and following.**
Source: 80593.SUN
Criterion: (B)(1)(vi) Shared sacred or secular ritual activity; (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

> *"Those who assisted in preparing for the ceremony besides Mr. and Mrs. Harrington and who also took part in the procession were...Miss Josephine Gutierrez."*[119]

In 1937, Josephine Gutierrez (FTB) attended the revival event of the Candle Day ritual, in which tribute was paid to the early padres and the Indians at the SFR. According to the article, 200 people attended the revival of the ceremony.

[115] Doc. 80308.INT, 6.
[116] Doc. 80302.INT, discussed earlier.
[117] Doc. 80317.INT, 15.
[118] Doc. 80558.SUN. In this newspaper article, the area on the other side of the tracks is identified as "Sonoratown."
[119] Doc. 80593.SUN.

Because Gutierrez was singled out as one important participant, this marks that the event organizers understood her tribal affiliation and recognized that she was an important participant alongside noted anthropologist John P. Harrington, Native Sons of the Golden West members, and heads of the Southern California Historical Society. Gutierrez was also marked as an important participant in an event, which had before been conducted at the SFR. The continued public recognition of her status as an FTB member indicates the persistence of a collective identity.

1940 to 1959

Date: 1940 - 1959
Citation: FTB GEDCOM
Source: Attachment 12, Attachment 30 [FTB_Population Map_ 1940 – 1959]
Criterion: (B)(2)(i) more than 50% of the members reside in a geographical area exclusively; (B)(1)(viii) Persistence of a collective entity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name

Between 1940 and 1959, records indicate that the majority of FTB Christenings, Deaths, and Burials occurred within FTB Tribal territory. Births and Place of Residences follow the same pattern, with few exceptions for families who relocated due to work, marriage, or other external conditions. Each activity is recorded as a data point in the map. The dot symbol, or data point, represents one activity of an individual. The source of the map is the GEDCOM file that encompasses data from the U.S. Censuses, California Indian Judgement Rolls, and birth, death, and funeral records. In instances when individuals live in the same household, the symbol does not change, thus one or more persons may be represented by the data point on the map.

Date: 1940s
Citation: Oral History Interview with Ernest John Ortega, by Gelya Frank. May 9, 2008.
Source: 80314.INT, 21.
Criterion: (B)(1)(ii) Social relationships connecting individual members; (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity.

> *"EO: I can remember, and while we're talking now, I remember my father taking us to Newhall and that's where a lot of Indians, the relatives came from—the (Chakanakas?) and the Cooks—they were from that area. I remember us going over to picnic with them. And there was a place called—I don't know if anybody has ever told you this-- (Sassonia?) Park.*
> *GF: No.*
> *EO: And we would meet there and play. Us kids would play, and all the parents would gather and they'd play music or guitars or whatever it was and they'd do it. And I know that was my dad's side. But I remember doing that as a child and like I said, I know that*

> *we mingled with the Cooks and the (Chakanakas?). I still have close ties to some of the Cooks."*[120]

In this oral history interview, Ernest John Ortega (FTB Ortega lineage), son of Jose Ernest Ortega and who was born in 1941, recalls playing with his relatives, including the Cookes (FTB Garcia lineage) in a park in Newhall. This shows interactions across lineages as well as regular gatherings of FTB members that included shared activities such as singing, and playing music. These shared practices point toward a shared identity among FTB members and secular practices that they did together.

Date: 1941
Citation: *San Fernando Sun.* "Mission Indian, 93, Dies at Home Here." March 18.
Source: 80129.SUN
Criterion: (B)(1)(viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name.

> *"Reputed to be the last of the old San Fernando Mission residents, born and raised on Mission grounds, Antonio Ortega, believed to be 93, or possibly older, passed away at his home here on Coronel St. last Thursday."*[121]

In this obituary, the *San Fernando Sun* identifies Antonio Maria Ortega (FTB) to one of the last Mission Indians, and clearly identifies him as an Indian, showing how others recognized FTB members as part of a distinct group of people.

Date: 1946
Citation: Funeral Book for Frances Cecelia Garcia (aka Francis/Frances Cooke)
Source: 90369.FTO, 7.
Criterion: (B)(1) (ii) Social relationships connecting individual members; (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity.

This funeral book for Frances Cecelia Garcia (1883-1946, FTB Garcia lineage), a daughter of Josephine Leyva, includes a broad group of multiple FTB lineages in attendance. This includes extensive representation from the Garcia and Ortega families. The list includes: her husband Fred Cooke (non-FTB), Robert Raymond (her son), Edna Cooke (sister-in-law, non-FTB), Martha E. Cooke (non-FTB, married to Joe Frances Cooke, FTB, child of the deceased), Dolores Simon (Cy) Cooke (her son); Ernest Cooke (her son).[122]

Floral Tributes were received by the following FTB members and their families:

[120] Doc. 80314.INT, 21.
[121] Doc. 80129.SUN.
[122] Doc. 90369.FTO, 7.

Mr. and Mrs. Ted Garcia (FTB Garcia line) and Family; [123] Salazar Family (most likely Vera Ortega Salazar and her family, as her sons did not yet have families) (FTB Ortega line);[124] Gus (non-FTB) and Eleanor Romero (most likely Eleanor M. Romero, who was a descendant eligible for enrollment in FTB);[125] the Riveras (most likely Evelyn Marie Newman, who was at that time married to Gilbert P. Rivera (non-FTB)); [126] Mr. And Mrs. Jim Ortega (most likely Estanislao Santiago Ortega, who went by Jim).[127]

Importantly, across these different funeral book entries, we can see a clear pattern of relationship across the Garcia and Ortega lineages. Multiple members of the Ortega lineage—Vera Ortega Salazar, Evelyn Marie Newman, and Estanislao Santiago Ortega sent flowers to the funeral, showing that they had a close relationship to the deceased and their family. This proves that there are ongoing social connections between the different lineages of the family.

Date: 1946
Citation: February 24, 1946. Letter from Joe Cooke to Ernest Cooke.
Source: 91056.FTO, 3
Criterion: (B)(1) (ii) Social relationships connecting individual members.

> *"You never know how all alone you can be till [sic] you are in the army. Well I guess that by the time you get this you will be back home. There is no place like home. I have to ans[wer] a letter to Bob [Cooke] and Rudy [Ortega] yet."*[128]

Joe Cooke (FTB, Garcia line) writes a letter to his brother Ernest while still on military duty (as he mentioned, "this army life") after the end of WWII. In the letter, he mentions how he misses home and family while stationed away. In addition to this mention of general social ties, he also mentions specific social ties across FTB lineages, as he says that he needs to answer a letter to Bob (Cooke), another one of his brothers, as well as Rudy Ortega Sr. (FTB, Ortega line).

Date: Late 1940s
Citation: Oral History with Rudy Ortega Sr., by Duane Champagne. November 4, 2007.
Source: 80311.INT, 12-13
Criterion: (B)(1)(iv) Shared or cooperative labor or other economic activity among members; (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

> *"ROS: No. We didn't do that in 1940. Because we had just started, we didn't know which way to go. I was new. And I was fresh and young.*
> *DC: So you started that up later.*
> *ROS: All I thought was getting my people together and see what we can do.*

[123] Doc. 90369.FTO, 9.
[124] Doc. 90369.FTO, 9.
[125] Doc. 90369.FTO, 11.
[126] Doc. 90369.FTO, 11.
[127] Doc. 90369.FTO, 12.
[128] Doc. 91056.FTO, 3.

DC: And what kinds of things did people talk about that they wanted to do? Did they want to reclaim culture and their history?
ROS: They wanted to learn about their culture. They wanted to know where they came from. Their identity. And they wanted to know how they could help the rest of their people to come forward. So that was a lot of work. It was hard to do things like that with me alone and nobody else to help me. You ask for help and they were shy. Here's an instance. If we were going to have a meeting at the park, Mission Park and Brand, and I say, "Okay, we're going to have a meeting down there. So I need some volunteers to help bring some food in. Who wants to volunteer? I want to see some hands." I won't see no hands. So then I say, "Okay, you Mary, you bring a turkey. You Helen, you bring a ham. And you sir, you can bring some sodas. Now, don't worry about all the food. The organization is going to pay for that. We'll get the stuff, we'll bring it here, and you people just come pick up the food to cook it and arrange it." That's how I used to do it. I used to buy the food. I used to send two women with a check to the store, before we had a Safeway here in San Fernando. And they'd go buy the food, the turkeys. A lot of times, I'd go myself to the stores, the markets, and ask for a donation of a turkey or two and they'd give them to me. I'd say because we're having a big meeting in the Mission here in San Fernando. We're Native Americans. This is my club. They said, okay, we'll give you two turkeys. And I'd go to another store and ask for something else, a ham or whatever. They used to give it to me.
DC: Did you identify yourself as a Native American or as specifically the Tataviam?
ROS: I said Native American. By then, we had cards like these out of cardboard and it said San Fernando Mission Indian…."[129]

In this oral history interview, Rudy Ortega Sr., describes some of the meetings that FTB members would have to learn about their culture and organize the Tribe. While these meetings represented a clear political organization of the Tribe, they also represented an acknowledgement of a shared identity—particularly in the signs, for example, that said "San Fernando Mission Indian"-- as well as at the meetings themselves and a shared set of activities undertaken.

One of these shared activities was also economic in nature: they shared food at these meetings and solicited donations on behalf of the Tribe. Even though Rudy said that he often paid for the food, he told everyone that "the organization" was going to pay for that, which indicates that there was a clear idea that certain people had roles and responsibilities in the group to purchase the food, whereas others were responsible for helping by, for example, soliciting donations at the grocery stores.

Date: 1949-1950
Citation: Oral History Interview with Rudy Ortega Sr., by Gelya Frank. April 3, 2008.
Source: 80318.INT, 2-3

[129] Doc. 80311.INT, 12-13.

Criterion: (B)(1)(ii) Social relationships connecting individual members; (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name.

> *"RO: Her name was Vera Salizar [Salazar] and she was interested in like a club, she wanted where she could go and talk with people and know the stories and everything. So anyway, I says okay, I'll try. So I started getting people together and after we got the people together, we said, well, what are we going to call it? I said, well, that's up to you people what you want to call yourselves. Don't forget we were born here in San Fernando Valley and we came from the San Fernando Mission so choose the name what you want to be called. He said, how about San Fernando Mission Band Indians? I says, well, that's fine, because I heard that they used to call us they used to call us the San Fernando Mission Band Indians but then they took the Band out and they said San Fernando Mission Indians after that. So I says, okay fine, so that's what we started on. So then my aunt said, well, let's do something on the club. So we started, I said, let's see what can we do? First, he says, we've got to find out if we are Indians or not. Oh, I said, here we go, I know what you're trying to say. None of my people want to do anything, they want everything on a silver platter, so I says, okay, this is what we're going to do, how are we going to do it? He said, well, I don't know, but…I said, let's get all the people together and let's talk it over and we'll go down to the park and we'll talk it over and see what happens this summer. Okay, so that's what we did, we went over and a lot of people didn't want to do nothing. Oh no, it's too hard to do anything. What about Rudy? Well, if that's the case you're going to leave me holding the bag, then I'll go ahead and do it then, I'll try. I don't know a thing about archeologist, genealogist, but I'll see what I can find out about our ancestors. Okay, so they were all happy about it. At that time, they come out news in the paper that they were going to give some money out to the Tribes, if they could prove they were Native Americans. So, they says, come on, Rudy, let's hurry up and see if we can get some money. I says, okay."*[130]

Around 1949-1950, Rudy Ortega Sr., began reorganizing events with FTB members. In this oral history, he discusses how they decided on a name to call themselves, "San Fernando Mission Band Indians" or "San Fernando Mission Indians," to highlight their common connection to the mission as FTB. Part of the impetus of organizing these events was the efforts of Rudy's aunt, Vera Ortega Salazar (FTB), who wanted to form the group to help share cultural knowledge as well as collectively learn more about their Indian identity through genealogical and historical research. As noted in this oral history interview, Rudy Sr. was one of the main organizers of the FTB at this time and helped to organize the events.

[130] Doc. 80318.INT, 2-3.

Date: 1950s
Citation: Oral History Interview with Jimmie Ortega and Darlene Villaseñor by Gelya Frank. March 1, 2008
Source: 80316.INT, 8
Criterion: (B)(1)(vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

> *"GF: Your father spoke the Indian language.*
> *JO: Not that I know.*
> *GF: Who was it you had mentioned earlier? Some spoke it.*
> *JO: My grandfather Antonio.*
> *D: But I hear stories from the family, though, and I think you even told us once that Uncle Rudy and you or Uncle Ernie maybe. I remember hearing Tata, Estanislao, speak the language and it wasn't Spanish. And as a child you knew a couple of words, but because he was a child and it's something that isn't practiced, that you don't remember... it's like when I was small I knew a couple of words of Spanish and that's it because I really wasn't taught it. But you knew a couple and Uncle Ernie, and they recognized it as not Spanish. So it was the Native language which his father knew, but probably didn't speak around in public because, again, of that fear of being put on a reservation, I think."*[131]

In this oral history interview, Darlene Villaseñor (b. 1953, FTB), daughter of Richard James Ortega and granddaughter of Estanislao, recalls how previous generations spoke a language that was neither English nor Spanish, but that they didn't speak the language in public. This both evidences cultural continuity, and evidence of discrimination against Indian people that identifies FTB members as a group separate from the general public.

Date: 1950s
Citation: Oral History Interview with Kathryn Diane Rios Gonzales by Gelya Frank. April 18, 2008.
Source: 90921.FTO, 1.
Criterion: (B)(1) (iv) Shared or cooperative labor or other economic activity among members.

> *"Well, she would go to his [Rudy Ortega Sr.]--what would they call that when they'd get together and then they'd have a booth at a carnival or something, you know? And they'd make fajitas. That's a Mexican bread. Yeah, to raise money. And it would be Rudy's sister Eva and my mom that would get involved. They were about the three persons that I mainly remember getting involved in that, and they would have fun, a lot of fun."*[132]

In an oral history interview, Kathryn Gonzales (b. 1940, FTB), a daughter of Rita Newman (FTB) and granddaughter of Katherine Ortega (FTB), mentions that her mother was involved in the booth,

[131] Doc. 80316.INT, 8.
[132] Doc. 90921.FTO, 1.

as well as her mother's cousin, Rudy Ortega Sr. This is noted explicitly as being a way to raise money for the Tribe, and therefore as a shared economic activity.

Date: 1950
Citation: Letter to Ten Broeck Williamson, Area Tribal Operations Officer from Edward A. Ortega (aka Rudy Ortega Sr.). February 24, 1964.
Source: 80289.OTC, 111.
Criterion: (B)(1) (ii) Social relationships connecting individual members.

> *"When I filed this first notarized application [in 1950], my aunt, Mary Cook Garcia [Mary Guadalupe Cooke] whose present address is* (b) (6) *California, was my witness who verified the information that I submitted. Unfortunately, I did not refer to her as a relative, to wit, aunt. Mrs. Mary Cook Garcia is enrolled as a California Indian and has been enrolled since either after 1933 or 1938."*[133]

In this letter concerning ongoing enrollment issues from the 1950 enrollment process, Rudy Ortega Sr. (FTB), writes that his aunt Mary Garcia Cooke served to assist with his application to the tribal roll. Although Rudy Sr. refers to her as an aunt in this application, Cooke is not closely related to Ortega—she is part of the Garcia lineage, and a granddaughter of Josephine Leyva, and therefore a non-blood in-law relative to the Ortega family. During her life, Mary identified as Mission Indian and assisted with efforts for FTB tribal recognition, as noted in this letter. Finally, this shows how FTB members interacted with each other across lineages.

Date: October 9, 1951
Citation: Guestbook for the Funeral of Estanislao James Ortega.
Source: 80475.Noble
Criterion: (B)(1) (ii) Social relationships connecting individual members; (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity.

Estanislao Ortega (FTB), Captain and Headperson, dies on October 6. At his funeral on October 9, members of the regional Fernandeño community, progenitors, tribal members, and family paid their respects to Estanislao Ortega.[134] His pall bearers included his nephew Jimmy Verdugo (FTB). Relatives in attendance included Sally [Sallie] Verdugo, Della Cooke Martinez (FTB, listed as Mrs. Nelie Martinez), Verne Newman (FTB), Catharine Newman (FTB, listed as Mrs. Al Newman), and Vera Salazar (FTB, listed as Mrs. M.E. Salazar). Importantly, Della Cooke Martinez is listed here not as a friend, but as a relative, showing the continuity of tribal relationships through funeral rituals. It also affirms relationships between all tribal members listed in the funeral book. Additionally, some other FTB members are listed under "friends who called," including Robert Salazar, one of the sons of Vera Salazar, and Ted (Theodore) Garcia, son of Mary Garcia. While Mary did not attend the funeral, she did send flowers to the funeral, as did Vera

[133] Doc. 80289.OTC, 111.
[134] Doc. 80475.Noble.

Salazar. The participation of Ted and Mary Garcia in the funeral indicates ongoing relationships between Garcias and Ortegas.

The Ortiz family was represented at Estanislao Ortega's funeral by Rosie Ortiz Doh and her husband Frank, and her mother Mary Ortiz, wife of Raphael Miguel Ortiz, half-brother of Joseph Ortiz, who is the progenitor of the Ortiz lineage members who are tribal members. Both Ortiz brothers, Miguel Raphael and Joseph, had passed by 1951. Rosie Ortiz Doh's son, Ralph Jr. and wife also attended the funeral. The Doh family had a close relation to the Ortega family, and several of the Doh family children were high school friends with Rudy Ortega in the early 1940s.

Date: May 1956.
Citation: Photograph of Tribal Council Meeting.
Source: 70116.FTO.
Criterion: (B)(1) (ii) Social relationships connecting individual members; (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity; (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name; (ix) Land set aside by a State for the petitioner, or collective ancestors of the petitioner, that was actively used by the community for that time period.

Tribal Council meetings were usually held outside and the children of family members often attended. Biweekly meetings were held at Brand Park (Mission Park), across the street from the SFR. Pictured is Rudy Ortega Sr.'s wife (non-FTB member) with child.[135]

1960 – 1979

Date: 1960 - 1979
Citation: FTB GEDCOM
Source: Attachment 12, Attachment 30 [FTB_Population Map_ 1960 – 1979]
Criterion: (B)(2)(i) more than 50% of the members reside in a geographical area exclusively; (B)(1)(viii) Persistence of a collective entity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name

Between 1960 and 1979, records indicate that the majority of FTB Christenings, Deaths, and Burials occurred within FTB Tribal territory. Births and Place of Residences follow the same pattern, with few exceptions for families who relocated due to work, marriage, or other external conditions. Each activity is recorded as a data point in the map. The dot symbol, or data point, represents one activity of an individual. The source of the map is the GEDCOM file that encompasses data from the U.S. Censuses, California Indian Judgement Rolls, and birth, death, and funeral records. In instances when individuals live in the same household, the symbol does not change, thus one or more persons may be represented by the data point on the map.

[135] Doc. 70116.FTO.

In the San Fernando Valley, the large majority of tribal community members lived within a three-mile radius of old town San Fernando, and all lived within a 10-mile radius. The birth and death events are also concentrated on the eastern San Fernando towns. The northeast San Fernando Valley was a recognized area for habitation by Indian families, including by outsiders.[136]

Date: early 1960s
Citation: Oral History Interview with Charlie Cooke, Rudy Ortega Sr., and Rudy Ortega, Jr. by Gelya Frank. May 27, 2008.
Source: 80306.INT, 22-23.
Criterion: (B)(1) (ii) Social relationships connecting individual members.

> *"CC: Jack Rios?*
> *ROJ: Jack Rios, yeah.*
> *CC: Where's he at?*
> *ROJ: He's over in Calabasas.*
> *CC: Is that's where he's living now?*
> *ROJ: Yeah, that's where he lives now.*
> *CC: I want to get his address. I want to talk to him.*
> *ROJ: Sure.*
> *CC: Because we worked together for a long time.*
> *ROJ: Yeah. Actually, you also worked with my other cousin, Ernie. They call him Poncho.*
> *CC: Oh, Poncho, yeah..."*[137]
> *"CC: ...Jack's mother [Rita Georgiana Newman] was there. We got to talking and she goes, 'Oh year, we got relations up in Newhall.' I said 'Who?' She said, 'The Cooks are up there.' Oh. Then I realized we were distant cousin."*

In this part of the oral history interview, Charlie Cooke (FTB, Garcia lineage) discusses how he worked with his cousin John Roger [Jack] Rios (FTB, Ortega lineage), a grandson of Katherine Ortega, while he was doing work in cement in the 1960s. In this interview, he clearly states that he has a social connection to this member of the Ortega family, as well as to Ernest John [Ernie] Ortega, a grandson of Estanislao Ortega. This shows an example of social connections across lineages, as well as the recognition of being related despite not having intermarriage for many generations.

[136] See for example, Doc. 80563.VN, which broadly describes the areas where Indians were known to live in the Los Angeles Metropolitan area: "Perhaps as many as 8,000 (Indians) live in the San Fernando Valley [in 1979] … In the [San Fernando] Valley, Burbank-Glendale and the Pacoima-Sun Valley-Sylmar areas appear to have the largest number of Indian families … But there are no areas that may properly be called Indian neighborhoods. Unlike many of the other ethnic and racial groups in Los Angeles, the Indian community have been spread throughout the metropolitan area … While there are no Indian ghettos in Los Angeles, economic factors have generally restricted Indian families to the poorer sections of the Los Angeles metropolitan area."
[137] Doc. 80306.INT, 22-23.

Date: May 5, 1966.
Citation: Funeral book for Eulogio F. Ortega
Source: 91001, 6
Criterion: (B)(1) (ii) Social relationships connecting individual members.

In the funeral book for Eulogio Ortega (son of Antonio Maria Ortega), the following FTB members are listed as attending under "relatives attending": Irene Verdugo (as Mrs. Richard Reyes, niece of deceased), Robert Salazar (son of Vera Ortega, nephew), Ernie Ortega (Ernest John Ortega, great-nephew), Mary Garcia (Garcia lineage), Luis Garcia (Garcia lineage), Jimmie Ortega (Ortega lineage) , Isidora Tapia (listed as Mrs. Joe Peralta, niece of deceased; Ortega lineage), Edward Tapia (Simon Edward Tapia, son of Erolinda, nephew), David S. Salazar (son of Vera Salazar, nephew), Ray Guzman (gandson of Vera Ortega, great-nephew of the deceased).[138]

Because Eulogio had did not marry or have children, those attending his funeral are representative of who he considers his family. Attendees listed under relatives attending include both members of the Ortega and Garcia lineages, despite the fact that the Garcias would not qualify as family under American understandings of kinship. This demonstrates how FTB members continue to have understandings of kinship, and that they continue to gather together.

Date: 1970s
Citation: Photograph of FTB members at school.
Source: 80530.SFVHDL
Criterion: (B)(1) (vi) Shared sacred or secular ritual activity; (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

(b) (6)

(b) (6) The three girls in the foreground are relatives of Mary Guadalupe Cooke, the Headperson of the Garcia lineage, and cultural auntie of Rudy Ortega Sr. In this photograph, school children are learning about FTB heritage for a school performance. This shows the intergenerational transfer of knowledge between FTB members as well. This shows members of the Garcia and Ortega lineages participating in tribal events.

Date: 1970
Citation: Photographs with BIA
Source: 80730.FTO, 80726.FTO.
Criterion: (B)(1) (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name.

[138] Doc. 91001, 6.
[139] Doc. 80530.SFVHDL.

Photographs depict a FTB meeting at Brand Park across SFR, and at the meeting (in the second picture in the suit) is Norman Sahmaunt, as well as other enrollment officers from BIA.[140] In photographs left to right,[141] there is a flag ceremony as part of the meeting performed by Ruben Ortiz, Steve Ortega; Tribal community members attending meeting; Sacramento BIA Norman Sahmaunt, Enrollment officer for California Indian Judgement Roll, speaks. On the bottom row (left to right), Eva Rivas sits while a Sacramento BIA Official explaining the California Indian Roll Procedures; same BIA Officials eating at tribal meeting; Eva Rivas and BIA Official. This shows how FTB members were externally recognized as Native American peoples, as well as how they held social and political meetings with many attendees.

Date: September 11, 1970.
Citation: Meeting Roster. San Fernando Mission Indians. "White Front List."
Source: 90049.SFMI.
Criterion: (B)(1) (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts; (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name.

This sign-in sheet includes a list of FTB children participating in a cultural event in Sept. 1970. Attendance of these children indicates that the parents planned and made the effort to have their children attend, and that cultural events had a strong pull on the influence of members.[142]

List of children includes the following FTB members and those eligible for enrollment in FTB:

(b) (6)

Date: 1971
Citation: "56 Indian Children Prepare for Dance." Unidentified Newspaper. September.
Source: 80643.FTO.
Criterion: (B)(1) (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts

> *"Fifty-six children of San Fernando Mission Band Indians are preparing uniforms and dances for a celebration of Mexican Independence.*

[140] Docs. 80730.FTO, 80726.FTO.
[141] Doc. 80726.FTO.
[142] Doc. 90049.SFMI.

The young people have been making the Indian clothes and practicing authentic Indian dances under the sponsorship of the Northeast Valley Joint Venture Project, an antipoverty agency.

They will perform dances and put on a show at the lot Saturday, Sept. 12, and Sunday, Sept. 13."

[Photo Caption] "San Fernando Mission Band Indian Boys, from left, Bob Ward, Frederick Ortega and Christopher Sanchez practice for their dance."

In this article, fifty-six young FTB members are learning the FTB traditions, through making outfits and learning dances. They will be performing them for an audience later. The large number of children learning how to dance shows how the FTB is able to mobilize large numbers of its members for participation in cultural events, one of the priorities of the Tribe.

Date: October 1971
Citation: *The Valley News and Green Sheet* (Van Nuys). "Indians Seek Tunney Aid for VA Facility Meet Site." October 15.
Source: 80651.FTO.
Criterion: (B)(1) (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name.

"The support of Sen. John Tunney has been asked by the San Fernando Band of Mission Indians who wish to secure a meeting place on the former San Fernando Veterans Administration Hospital site.
Rudy Ortega (Chief Little Bear), tribal coordinator, told the Senator in a letter that the Indians now have no place of their own to meet….

"The Mission Band Indians are descendants of a number of tribes who lived at the Mission and worked with the padres there many years ago. Members have recently become more closely organized and are reviving old dances and customs.
"The group is affiliated with the Joint Venture Project of the Northeast Valley."[143]

In this newspaper article, they detail how the FTB has asked for a meeting place for the Tribe through a letter to United States Senator John Tunney, who had then been recently elected as one of the Senators from California. Furthermore, the article acknowledges the history of the FTB as the descendants of FTB people who were formerly affiliated with the mission, as well as how they had been recently pursuing the revival of cultural dances and customs to maintain their collective identity.

Date: 1974
Citation: Letter to Bureau of Indian Affairs from Rudy Ortega Sr., President of San Fernando Valley Inter-Tribal, Inc. May 1.
Source: 00081.FTO, 2.

[143] Doc. 80651.FTO.

Criterion: (B)(1) (vi) Shared sacred or secular ritual activity; (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

> *"We, the San Fernando Valley Inter-Tribal Inc., being registered as California Indian Tribe, would like information as to how we can be Federally recognized as American Indians and how we can obtain a permit to possess and transport golden and bald eagle feathers for religious and ceremonial purposes in accordance with provision of regulations under Federal Eagle act."*[144]

In this letter, Rudy Ortega Sr., writing on behalf of the Tribe, with the San Fernando Valley Inter-Tribal, Inc. letterhead, asks the Bureau of Indian Affairs how to obtain federal recognition in order to possess permits for transporting and handling golden and bald eagle feathers. The Tribe organized as a non-profit and used this language broadly because it was the only legal structure that was available to them as a non-recognized tribe.[145] This demonstrates the unique practices of FTB members and how they need golden eagle feathers, as well as efforts to obtain federal recognition during this time period.

Date: 1975
Citation: U.S. Fish and Wildlife Service, U.S. Department of the Interior. "Federal Fish and Wildlife Permit." May 14.
Source: 00080.FTO
Criterion: (B)(1) (vi) Shared sacred or secular ritual activity; (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

> *"One full bodied GOLDEN EAGLE on loan from the U.S. Fish and Wildlife Service for scientific or educational purposes."* [146]

In this federal wildlife permit, Rudy Ortega Sr., is granted an "Eagle Loan Agreement" from the US Fish and Wildlife Service from the Special Agent in Charge at the time. This document demonstrates how the USFWS understood how FTB members should be able to access a golden eagle for ceremonial and religious purposes. See picture of Rudy Ortega Sr., with eagle.[147]

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[144] Doc. 00081.FTO, 2.
[145] In this Doc 80313.INT, 16-17, an oral history interview, Rudy Ortega Sr., explains the complex relationship between the different tribal non-profits/clubs and the FTB as a sovereign nation. He states that, for about three years, the San Fernando Valley-Intertribal Inc. nonprofit served as the main organization for the San Fernando Mission Indians. After a period of three years, in 1976, the non-profit was separated from the government of the FTB. At this time, the leadership believed that the Fernandeño Band of Mission Indians government and non-profit could not be organized by the same non-profit laws, and so the bylaws were rewritten to reflect the non-profit as a community service organization and the Fernandeño Band of Mission Indians as a government organization. At the time, there was, and still isn't, any other legal structure under which non-federally recognized tribes could/can operate.

[146] Doc. 00080.FTO.
[147] Doc. 80535.SFVHDL.

1980 to 1999

Date: 1980 - 1999
Citation: FTB GEDCOM
Source: Attachment 12, Attachment 30 [FTB_Population Map_ 1980 – 1999]
Criterion: (B)(2)(i) more than 50% of the members reside in a geographical area exclusively; (B)(1)(viii) Persistence of a collective entity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name

Between 1980 and 1999, records indicate that the majority of FTB Christenings, Deaths, and Burials occurred within FTB Tribal territory. Births and Place of Residences follow the same pattern, with few exceptions for families who relocated due to work, marriage, or other external conditions. Each activity is recorded as a data point in the map. The dot symbol, or data point, represents one activity of an individual. The source of the map is the GEDCOM file that encompasses data from the U.S. Censuses, California Indian Judgement Rolls, and birth, death, and funeral records. In instances when individuals live in the same household, the symbol does not change, thus one or more persons may be represented by the data point on the map.

Date: 1985
Citation: Leach, Eric. "Indian Children Visit Ancestral Site." ***Daily News.*** **Jan. 5.**
Source: 80301.FTO
Criterion: (B)(1) (v) Strong patterns of discrimination or other social distinctions by non-members; (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name.

> *"An Indian whose ancestors may have lived in the Lost Village of Encino took his cousins and children Friday to the site where archaeologists have uncovered Indian remains dating back thousands of years."*[148]
> *"Rita Rivera, [Rudy] Ortega's 89-year-old cousin, said the attitude toward Indians had changed dramatically since she was a child. 'When I was growing up, if you said you were an Indian, people would treat you like you were dumb. Now if you're an Indian you're something special.'"*[149]
> *"Linda Terrones, one of Ortega's adult cousins, said viewing the remains of the village made her feel strange."*[150]

This article describes FTB members visiting the Village of Encino site where their ancestors lived. In the article, three FTB members are quoted: Rudy Ortega Sr.; Rita Rivera (aka Rita Georgiana Newman), daughter of Katherine Ortega; and Linda Terrones, daughter of Angie Molina and granddaughter of Helen Ortiz. Note that both Rivera and Terrones are referred to as cousins, even though Terrones is not closely related to Rudy Ortega Sr. Importantly, this demonstrates the

[148] Doc. 80301.FTO, 19.
[149] Doc. 80301.FTO, 19.
[150] Doc. 80301.FTO, 19.

involvement of both Ortizes and Ortegas in processes of visiting and protecting sacred sites, as well as multiple generations of FTB members.

Date: 1985
Citation: Leach, Eric. "Indians hold protest over burial grounds at Los Village site." Daily News. Jan. 26.
Source: 80301.FTO, 24.
Criterion: (B)(1) (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

> *"Indians from San Fernando and [illegible] valleys gathered Friday at the site where archaeologists have uncovered the Lost Village of Encino, [illegible] cemetery."*[151]
> *"...said Charlie Cooke, of Newberry Park, a spokesman for the Indians. Cooke said he is part Chumash and part [Fernandeno?]."*[152]
> *"Archaeologist Nancy A. Whitney-Desautets talks with Charlie Cooke, right[,] of Newbury Park, Indian spokesman, at site of Los Village of Encino at Ventura and Balboa boulevards. The Indians were protesting digging up their ancestors' remains."*[153]

In this image accompanying a larger article in the Daily News, Charlie Cooke, son of Dolores (Cy) Cooke and grandson of Frances Garcia, represents FTB members as a protester. This shows both FTB efforts to protect sacred sites as well as the involvement of Garcias, Ortegas, and Ortizes in these protest events.

Date: 1986
Citation: Simross, Lynn. "The Plight of Native Americans on the 'Urban Reservation' " ***Los Angeles Times.*** **April 26, p. 1, 4.**
Source: 91112.LAT, 1.
Criterion: (B)(1) (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts; (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name.

> *"Rudy Ortega, a Fernandino [sic], is fighting burial site desecration."*[154]
> *"'There are a lot of American Indian kids in the schools,' said Murdock's fellow committee member, Rudy Ortega of San Fernando, a Fernandino [sic] Mission Indian. 'But I can't prove it without an enrollment number from the Tribe. But they aren't even looking for the Indian kids. There are a whole mess of Indians with Spanish surnames. My father took a missionary's name.'"*[155]

[151] Doc. 80301.FTO, 24.
[152] Doc. 80301.FTO, 24.
[153] Doc. 80671.FTO.
[154] Doc. 91112.LAT, 1.
[155] Doc. 91112.LAT, 4.

> *"Rudy Ortega told the commissioners his story about the excavation of an American Indian burial ground for an office building at the corner of Balboa Avenue and Ventura Boulevard in February, 1985.*
> *'By the time construction was completed in December of that year, we had been ignored, lied to and insulted.' Ortega said. 'now, we have, at least, been able to rebury our dead in other consecrated ground."*[156]
> *"Ortega said although Native-Americans have different religious beliefs than many white people. 'One thing we do share is the desire for our deceased relations to 'rest in peace' in ground made sacred by the presence of their remains. If our ancestors are disturbed, the harmony of the spirit world is diSr.upted, and we lose our surety that they await us in the spirit world. For us, the term 'rest in peace' is followed by a question mark." '*[157]

In this article in the *Los Angeles Times*, they discuss problems facing Indians in Los Angeles more broadly, and include Rudy Ortega Sr. as a voice representing the FTB. He describes a form of discrimination practiced against the Tribe when construction was not halted to contend with Native American remains encountered on the property. The article both demonstrates this discrimination against Indians as well as places the FTB as one tribe among many other Indians in and around Los Angeles.

Date: 1991
Citation: Funeral Guest Book for Irene M. Reyes (Ortega). October 9
Source: 91000.FTO
Criterion: (B)(1) (ii) Social relationships connecting individual members; (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity.

Irene Reyes was the daughter of Sally Ortega and mother to Geraldine Marie Reyes.[158] Her funeral was held in Pacoima, demonstrating continued ties to the FTB area, and was attended by friends, tribal members, and relatives, and is corroborated by oral history.[159]

A broad set of FTB members attended the funeral, representing the Ortega and Garcia lineages, here listed in the order they appear in the funeral book: Leonard David Verdugo (FTB, brother of the deceased), Sylvia Ramirez (FTB, niece of the deceased); Paul Luna Jr (FTB, grandson of the deceased); Tommy Luna (FTB, grandson of the deceased); Rita Newman Rivera (FTB, cousin of the deceased, listed with Glibert Rivera); Richard Ortega (FTB, cousin of the deceased); Willie Guadiana (non-FTB, married to Darlene Rita Espinoza FTB and cousin of the deceased); David Verdugo (eligible for enrollment in FTB, nephew of the deceased); James Verdugo (most likely Sr., FTB, brother of the deceased); Abel Salazar (most likely Abel Salazar Sr., cousin of the deceased); Edward Ortega (most likely Rudy Ortega Sr., who occasionally went by Edward); Shirley Traba (FTB, cousin of the deceased); Elvia de la Cruz Reyes (FTB, great-niece twice removed); Theodore Garcia (FTB, Garcia lineage); Jesse de la Cruz (eligible for enrollment in

[156] Doc. 91112.LAT, 4.
[157] Doc. 91112.LAT, 4.
[158] Doc. 91000.FTO.
[159] Doc. 80309.INT.

FTB, great-nephew twice removed); Rachel Anne Verdugo and Cynthia Marie Verdugo (great-nieces once removed, FTB); Fredrick Ortega (FTB, great-nephew of the deceased); J.R. and Hopie Valenzuela (likely that this is John Valenzuela, FTB, Garcia lineage); Priscilla Gonzalez (FTB, great-niece of the deceased); Tapia family (most likely descendants of Simon Edward Tapia, cousin of the deceased); Andrea Marie Reyes (eligible for enrollment in FTB, granddaughter of the deceased); Crystal Reyes (FTB, granddaughter of the deceased).

This broad cross-section of attendees shows how funerals were important events attended by many of the FTB members from different lineages. The relationships revealed in the guestbook extend across many generations and families.

Date: 1999
Citation: Chief Tsingúj Húnar (Chief Little Bear). "Applauding Our Achievements." Tarahát: The People: A Fernandeño/Tataviam Newsletter. Issue 1 (April 1999): 1, 3.
Source: 80580.FTTC, 1, 3.
Criterion: (B)(1) (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

> *"I am particularly pleased to take part with this newspaper, Tarahát (the people), because it gives me an opportunity to thank the many good friends whose caring and support are vital to the Fernandeño/Tataviam Tribe….*
>
> *Our council has endeavored [sic] leadership, community service and pride in their history, heritage and identities. As this council has effortly [sic] moves forward to bring new and improved ideas to our community.*
> *Coming out with the bear [ceremony] last spring [1998] was a sight to have experienced, when my son [Rudy Ortega, Jr.] had bear dance out of a lodge, from which he had fasted for four days. This made me think how far we have we gone since Santiago Garcia [sic]last bear dance, over a hundred years ago. This year I hope that more of our tribal people may also experience this for themselves.*
> *Bringing the people closer has always been a task for the council, which in September of 1998 our first Gathering (pow-wow) was successfully done [hosted]. This event took allot of time and effort from our council, so that everyone could enjoy themselves as well as be part of something that came from their tribe.*
> *The holidays came and went with a blink of an eye last year, in early December of 1998 the council gave Fresenius Medical Care[,] a dialysis and renal service center[,] toys for children who were patients at the time. And our very own Christmas party was accommodate [sic] to an excellence [sic] time with a Santa Claus and toys for the children.*
> *Furthermore the Tribal Council has done a great job moving the Tribe forward. Chief Little Bear."*[160]

[160] Doc. 80580.FTTC, 1, 3.

In this first issue of *Tarahát*, Rudy Ortega Sr., discusses the events that the FTB organized in 1998, which included the annual Christmas fundraiser (this year for Fresenius Medical Care, in San Fernando), the pow-wow in September, and Rudy Ortega, Jr's bear dance ceremony. These events all show the shared activities of the Tribe and cultural patterns that are different from the non-Indian populations, which include ceremonies and pow-wow events.Additionally, the newsletter shows how the Tribe was organized in the late 1990s and early 2000s and how they disseminated information to the various tribal members for social and cultural gatherings at this time.

2000 to 2019

Date: 2000 - 2019
Citation: FTB GEDCOM
Source: Attachment 12, Attachment 30 [FTB_Population Map_ 2000-2019]
Criterion: (B)(2)(i) more than 50% of the members reside in a geographical area exclusively; (B)(1)(viii) Persistence of a collective entity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name

Between 2000 and 2019, records indicate that the majority of FTB Christenings, Deaths, and Burials occurred within FTB Tribal territory. Births and Place of Residences follow the same pattern, with few exceptions for families who relocated due to work, marriage, or other external conditions. Each activity is recorded as a data point in the map. The dot symbol, or data point, represents one activity of an individual. The source of the map is the GEDCOM file that encompasses data from the U.S. Censuses, California Indian Judgement Rolls, and birth, death, and funeral records. In instances when individuals live in the same household, the symbol does not change, thus one or more persons may be represented by the data point on the map.

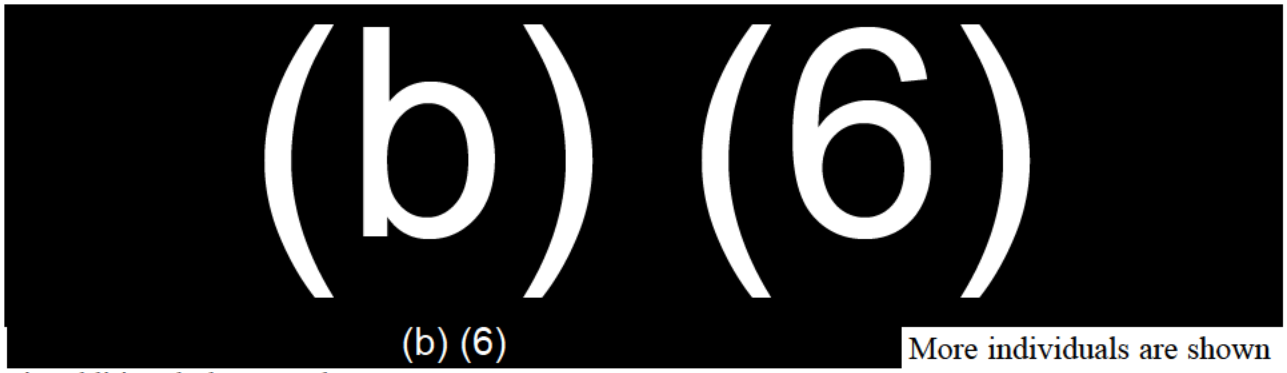
Date: 2000
Citation: Photographs of Year 2000 Tribal Meeting, San Fernando Mission.
Criterion: (B)(1) (ii) Social relationships connecting individual members; (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity; (vi) Shared sacred or secular ritual activity; (vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

In this photograph of attendees of the 2000 Tribal Meeting at the SFR, there are multiple generations and lineages of FTB members. Approximately 110 tribal members attended the meeting, and the meeting was both a political event and a social event, and this event shows a distinctive social and cultural gathering of FTB members.[161]

Individuals attending the meeting included: (b) (6)

(b) (6)

[161] Docs. 80684.FTO, 80685.FTO, 80686.FTO, 80687.FTO.



More individuals are shown in additional photographs.

Date: 2001
Citation: Picture of Funeral Remembrance for Frances Cooke. March
Source: 80792.SCVTV.
Criterion: (B)(1) (ii) Social relationships connecting individual members; (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity; (vi) Shared sacred or secular ritual activity.

The tribal members included in the picture, as listed in the original website posting, are: (b) (6)

This includes members of the Garcia and Ortega lineages in a gathering to commemorate the leadership of Frances C. Cooke, a leader of the Garcia lineage, and more broadly of the FTB. This shows social gatherings across lineages, as well as efforts to preserve and protect the Ruiz-Perea Cemetery.

Date: 2002
Citation: Funeral Book for Jose Ernest Ortega. October 25
Source: 80578.MHCM
Criterion: (B)(1) (ii) Social relationships connecting individual members;
(iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity; (vi) Shared sacred or secular ritual activity.

[162] Docs. 80684.FTO, 80685.FTO, 80686.FTO, 80687.FTO.
[163] Doc. 80688.FTO, top photo.
[164] Doc. 80792.SCVTV.

Jose Ernest Ortega, born in 1919 and died in 2002, had a large funeral attended by both friends and relatives, as listed below. [165] Attendees who signed the guestbook included many relatives who are FTB (note that in-laws are not tribal members, though they may be included below): Mr. And Mrs. Richie (Jimmie) Ortega, the deceased's brother; Mark and Darlene Villaseñor, his niece and nephew-in-law; Sylvia Andres, his niece; James Anthony Ortega and Rosemary Ortega, his son and daughter-in-law; Dana, Vincent, and Nicholas Billy, his granddaughter and great-grandchildren; David and Sue Ortega, his nephew and niece-in-law; Daniel and Martha Ortega, his nephew and niece-in-law; Crystal and Tim Avalos, his granddaughter and grandson-in-law; Rudy (Jr), Samantha, and Itati Ortega, his nephew, niece-in-law, and great-niece; Aurora Nayoka and Robert Aguilar, his niece and nephew-in-law; Evelyn Ortega Lemos, his niece; Johnny Lemos, his great-nephew; James and Irene Verdugo, his cousin and cousin-in-law; Johnny De La Cruz, his great-great nephew; Monica Sanchez, a great-great-great niece; Jerry Ortega, his great-nephew; Claudette Ortega, his granddaughter; and Rudy Ortega Sr., his brother. Theodore (FTB Garcia lineage) and Ruby Garcia, from the Garcia family, also attended.

Through events like funerals, FTB Ortega and Garcia lineage members gathered socially to celebrate the lives of their loved ones. Through signed guestbooks, members are the various families and lineages are recorded as attending the funeral, showing how they came together to gather for shared life events.

Date: February 13, 2003
Citation: Funeral Book for Rita Guadiana
Source: 80579.MHCM
Criterion: (B)(1) (ii) Social relationships connecting individual members; (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity; (vi) Shared sacred or secular ritual activity.

The funeral of Darlene Rita Espinoza Guadiana, daughter of Rita Georgiana Newman and granddaughter of Katherine Ortega, died on 9 February 2003.**[166]** Attendees of her funeral included Maryann Guadiana (FTB, her daughter);[167] Cecilia Cortez (FTB, her daughter);[168] Richard (FTB, brother), Sandra (FTB Ortiz lineage, sister-in-law of the deceased), and Cynthia Gomez (niece);[169] Elizabeth Villanueva (FTB, granddaughter); [170] Devin Villanueva (eligible for enrollment, grandson); [171] Raymond Espinoza (FTB, brother); [172] Andrew Garcia (FTB, nephew of the deceased);[173] Shirley Traba (FTB, aunt);[174] Richard Cortez (FTB, grandson);[175] John (Jack) Rios

[165] Doc. 80578.MHCM
[166] Doc. 80579.MHCM.
[167] Doc. 80579.MHCM, 6.
[168] Doc. 80579.MHCM, 6.
[169] Doc. 80579.MHCM, 6.
[170] Doc. 80579.MHCM, 6.
[171] Doc. 80579.MHCM, 6.
[172] Doc. 80579.MHCM, 7.
[173] Doc. 80579.MHCM, 6.
[174] Doc. 80579.MHCM, 8.
[175] Doc. 80579.MHCM, 8.

(FTB, brother),[176] Richard Reyes Jr (FTB, second cousin);[177] Theodore Garcia Sr. (FTB, Garcia lineage);[178] Robert Salazar Sr. (FTB, cousin), Robert Salazar Jr (eligible for enrollment).[179]

Attendees to this funeral included members of all three lineages of the FTB, demonstrating how members of the FTB came together for events like funerals and weddings. These are both social gatherings and sacred and ritual events.

Date: 2003
Citation: Photos of FTB Gathering.
Source: Individually cited in footnotes.
Criterion: (B)(1) (ii) Social relationships connecting individual members

Rudy Ortega, Jr. (FTB Ortega lineage), Dennis Garcia (FTB Garcia lineage), Ted Garcia (FTB Garcia lineage), Ted Garcia Jr. (FTB Garcia lineage), Richard Reyes, unknown Gabrieleno individual.[180] This photograph emphasizes the continued ties across FTB lineages, as Rudy Ortega, Ted Garcia are spokespersons for their lineages at this time.

This photograph includes Rudy Ortega Sr. (FTB Ortega lineage), Rudy Ortega, Jr. (FTB Ortega lineage), Samantha Ortega, Itati Ortega (FTB Ortega lineage), (2005) Birthday Party for Ernest Ortega (FTB Ortega lineage); Jimmy Verdugo (FTB Ortega lineage) and Ted Garcia (FTB Garcia lineage).[181]

Date: 2004
Citation: Funeral Book for Peter (Pete) Lemos. January 9.
Source: 80577.SFFH.
Criterion: (B)(1) (ii) Social relationships connecting individual members; (iii) Rates or patterns of informal social interaction that exist broadly among the members of the entity; (vi) Shared sacred or secular ritual activity.

Peter Lemos, born June 16, 1967 and died January 2, 2004, was the son of Evelyn Ortega, grandson of Rudy Ortega Sr., and great-grandson of Estanislao Santiago Ortega.[182] Although he lived in Lancaster at the time of his death, his services were held in San Fernando, thereby demonstrating how FTB members continue to have a relationship with their ancestral territory.

The following tribal members participated in the service. Ramona Lemos, his sister, performed music at the funeral. His pallbearers were Johnny Lemos, his brother; his half-brother Arturo

[176] Doc. 80579.MHCM, 9.
[177] Doc. 80579.MHCM, 9.
[178] Doc. 80579.MHCM, 10.
[179] Doc. 80579.MHCM, 10.
[180] Top left photo, doc. 80740.FTO.
[181] 80754.FTO
[182] Doc. 80577.SFFH.

Paredes; Robert Lemos, his brother; Rene Escajeda, his brother-in-law (married to his sister, tribal member Ramona Lemos); Samuel (Sammy) Lemos, his brother.[183]

Tribal members in attendance, listed under the relatives in attendance portion of the guestbook: Rosemary Rodriguez Basulto (cousin of the deceased), her husband Alfonso, and their children Sonia, Rosalinda, Alfonso Jr, and Eddie attended.[184] The Vargas family, or Nancy Dora Aguilar (granddaughter of Isidora Inez Tapia) and Peter Villa Vargas, attended.[185] A relative listed as "Tia Rebecca" was also attending; this was likely Rebecca Verdugo (granddaughter of Sally Gratra Ortega) or Rebecca Salas (granddaughter of Isidora Inez Tapia).[186] Antoinette Ortega, daughter of Richard Anthony Ortega, who was the cousin of the deceased, was also in attendance.[187]Arturo Paredes, Jr, Peter Lemos' half-brother, and Paredes' son Abraham, also attended.[188] Larry Ortega, Sr., an uncle of the deceased, attended with his wife Paulina.[189] Benny Rodriguez, son of Connie Marie Garcia and cousin of the deceased, attended with his wife Amelia.[190] Importantly, Theodore (Ted) Garcia listed himself as a relative in attendance although he is not directly related to Peter Lemos.[191]

Other tribal members are listed under "those who called" presumably because they missed the family page. This includes: Rosalinda Ortega, daughter of Rosemary Rodriguez and cousin once removed of the deceased; [192] Jesse Ortega, son of Daniel Ortega, Sr., and cousin of the deceased;[193]James Ortega, son of Jose Ernest Ortega and great-uncle of the deceased;[194] Daniel Ortega, Sr., uncle of the deceased, and Martha Ortega, his wife;[195] Donald Pettit, husband of Sofia Marie Ortega, the latter of whom is a cousin of the deceased;[196] Francisco Ortega, Sr., a cousin of the deceased;[197] Richard Ortega, a cousin of the deceased;[198] David Ortega, Sr., uncle of the deceased, and his wife Sue Ortega;[199] the Morales family, headed by Claudett Ortega Morales, second cousin of the deceased;[200] Fredrick Ortega, uncle of the deceased;[201] Debra White, the ex-wife of Steven Ortega, Sr., and her family, which would have included Ricky James Ortega (b.

[183] Doc. 80577.SFFH, 11.
[184] Doc. 80577.SFFH, 16.
[185] Doc. 80577.SFFH, 16.
[186] Doc. 80577.SFFH, 16.
[187] Doc. 80577.SFFH, 16.
[188] Doc. 80577.SFFH, 16.
[189] Doc. 80577.SFFH, 17.
[190] Doc. 80577.SFFH, 16.
[191] Doc. 80577.SFFH, 17.
[192] Doc. 80577.SFFH, 19.
[193] Doc. 80577.SFFH, 19.
[194] Doc. 80577.SFFH, 20.
[195] Doc. 80577.SFFH, 20.
[196] Doc. 80577.SFFH, 21.
[197] Doc. 80577.SFFH, 21.
[198] Doc. 80577.SFFH, 21.
[199] Doc. 80577.SFFH, 22.
[200] Doc. 80577.SFFH, 22.
[201] Doc. 80577.SFFH, 24.

1987, tribal member who was a cousin of the deceased);[202] Rosemary Rodriguez Basulto, a cousin of the deceased, and her daughter Sonia Basulto.[203]

The signed guestbook for Peter Lemos demonstrates how FTB members continued to collectively gather for funeral events, as well as how FTB members identified themselves as family members of the deceased. These events were opportunities during which FTB members identified themselves collectively as tribal members and reconnected socially, which often served as an opportunity to reconnect across multiple generations and lineages.

Date: 2013
Citation: *Los Angeles Times*. "Katharine Diane Sarenana; Obituary." December 15, A45.
Source: 91107.LAT.
Criterion: (B)(1) (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name.

> *"Katherine Diane Sarenana; Elder of Fernandeño Tataviam Band of Mission Indians passes away. Tribe to Remember and Celebrate Her Life on Dec. 17.*
> *She was the daughter of Rita Rivera, an elder of the Tataviam tribe whose ancestors helped build the San Fernando Mission. The Tribe traces its history to the [San Fernando] Valley's region, which the Spanish settled in the 1700s."*[204]

In this brief obituary, Katherine Sarenana is remembered as an elder of the FTB, and as someone who was involved in passing along cultural practices of the FTB. This points to cultural continuity as well as Sarenana's prominent status in the Tribe.

Date: 2017
Citation: Zahniser, David. "L.A. council panel back plan for a new city holiday: Indigenous Peoples Day." *The Los Angeles Times*. June 15.
Source: 91447.Indigneous Day.
Criterion: (B)(1) (viii) The persistence of a collective identity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name.

> *"Rudy Ortega Jr., tribal president of the Fernandeño Tataviam Band of Mission Indians, said Native Americans have experienced numerous defeats, losing land, their water rights and much more. Passage of O'Farrell's proposal [for Indigenous Peoples Day in the City of Los Angeles], he said, would allow the city's indigenous people to stand proud.*
> *'We want one little victory,' he said."*[205]

In this article about the proposal for Los Angeles to celebrate Indigenous People's Day, Rudy Ortega Jr. is quoted as a representative of the FTB and recognized as a member of a culturally-

[202] Doc. 80577.SFFH, 28.
[203] Doc. 80577.SFFH, 28.
[204] Doc. 91107.LAT.
[205] Doc. 91447.Indigneous Day.

distinct Native American group. In the quote from Ortega, he states that FTB members have been discriminated against, and have lost their land and water rights as a result of this discrimination.

2020 – Present (2021)

Date: 2020 - 2021
Citation: FTB GEDCOM
Source: Attachment 12, Attachment 30 [FTB_Population Map_ 2020 – present]
Criterion: (B)(2)(i) more than 50% of the members reside in a geographical area exclusively; (B)(1)(viii) Persistence of a collective entity continuously over a period of more than 50 years, notwithstanding any absence of or changes in name

Between 2020 to 2021, records indicate that the majority of FTB Births and Places of Residences occur within the FTB Tribal territory, with few exceptions for families who relocated due to work, marriage, or other external conditions. Each activity is recorded as a data point in the map. The dot symbol, or data point, represents one activity of an individual, but does not necessarily represent an individual. The source of the map is the GEDCOM file that encompasses data from the U.S. Censuses, California Indian Judgement Rolls, and birth, death, and funeral records. In instances when individuals live in the same household, the symbol does not change, thus one or more persons may be represented by the data point on the map.

Date: 2020
Citation: 2020. Application for COVID19 Services.
Source: COVID-19 FTB response 072020.PDF; ECLD virtual programming
Criterion: (B)(1)(vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

The COVID-19 Pandemic brought social, financial, mental, and health impacts to the community of the Fernandeño Tataviam Band of Mission Indians. Limited resources, lack of data, and years of neglect and systemic oppression worsened the impact of COVID-19 for Native Americans. While the federal government underserved federally recognized Indian Tribes, it completely neglected non- federally recognized California Tribal Nations, including the Fernandeño Tataviam Band of Mission Indians. Thus, FTB leaders had to think quickly, effectively, and creatively about how it would serve its people amidst this devastating virus.

As a tribe with no legal land base, providing for its community is incredibly challenging. In March 2020, FTB refocused its administrative projects to caretake for the people by providing services to the highest risk among its population according to the Center for Disease Control and Prevention: Elders, Pregnant Women, and the Disabled. FTB partnered with the City of San Fernando, Los Angeles City/County Native American Indian Commission, Los Angeles Fire Department, Community Organized Relief Effort (CORE) and Pukúu Cultural Community Services to bring free COVID-19 testing to its people. As vaccines became scarce, FTB partnered with Providence Holy Cross Hospital, First Med, and Mission Community Hospital to bring vaccinations to its people through partners sites and at the Tribal Administration in San Fernando, California. To provide work for citizens impacted by the pandemic, in partnership with Work Source El Proyecto

Del Barrio Inc., the Tribe was able to hire 8 community members who were impacted by the pandemic. FTB provided 1,800 families, provided $90,000 worth of care packages, 400 pieces of donated clothing, and established a nexus between the FTB and COVID-19 vaccines. Additionally, the FTB converted all of its programming to a virtual platform, thus simulating community gatherings and conducting ceremony online for the wellness of FTB members.

Date: 2021
Citation: Sahagun, Louis. "LA Mayor Joins Native Americans in solstice celebration and prayer for COVID dead." December 21. https://www.latimes.com/california/story/2021-12-21/garcetti-celebrates-winter-solstice-prays-for-covid-dead. Accessed December 22, 2021.
Source: Covid Winter Ceremony - LADWP 06302022.pdf
Criterion: (B)(1)(vi) shared sacred or secular ritual activity; (v) Strong patterns of discrimination or other social distinctions by non-member

> *"During a blessing ceremony held in a glade of century-old oaks at the Chatsworth Nature Preserve, Garcetti stood with hands clasped and eyes closed at the edge of a prayer circle as Alan Salazar, an elder in the Fernandeño Tataviam tribe, wafted sage smoke over him with a fan of eagle feathers.*
> *Now, the tribal members are facing the long and expensive process of gaining federal recognition of their Native American status — a step needed to establish a land base, a measure of sovereignty and to qualify for assistance with healthcare, education and protection of sacred sites.*
> *With that goal in mind, the Tribe has been actively identifying various parcels it might one day seek to call its own again. Among them is Chatsworth Reservoir.*
> *"The notion of taking back land that was once ours is not new," Ortega said, "but it is new to this administration, and its leadership seems open to it."*
> *Beyond that, he said, "My father, on behalf of the Tribe, in 1970 asked for the Chatsworth preserve area."*
> *Marty Adams, general manager and chief engineer at the DWP, said handing over control of the preserve is out of the question.*
> *"There's a general sense of interest on the part of the city in finding open spaces that we could return to the Tribes," he said. "Here at Chatsworth preserve, however, we're not talking about transferring ownership."*
> *"The discussions have been more along the line of, perhaps, providing them with an easement," he added, "designed to provide them with greater access, or setting aside space for a fire pit for traditional ceremonies."*

According to this article about the 2021 Winter Solstice Ceremony at Chatsworth Reservoir, FTB members co-hosted and participated in ceremony in honor of those who perished in the COVID-19 pandemic. FTB President Ortega remembers Rudy Sr. requesting the land on behalf the FTB in the 1970s, to which the LADWP General Manager responds that they are considering an easement designed with providing greater access to FTB members to their home base and traditional lands. The article also mentions that many are against the FTB receiving land due to fears of a casino, demonstrating the discrimination of Indian tribes.

Date: 2022
Citation: Doc Public Affairs. "Celebrating a New Tribal Conservation Corps Program – and Multigenerational Climate Action
Source: ConsCorps 06102022.PDF
Criterion: (B)(1)(vii) Cultural patterns shared among a portion of the entity that are different from those of the non-Indian populations with whom it interacts.

> *"On Friday, June 10, at the California Natural Resources Agency in Sacrament, California Department of Conservation Director David Shabazian joined California Natural Resources Agency Secretary Wade Crowfoot to celebrate Fernandeño Tataviam Band of Mission Indians (FTB) in the launch of their new Tiüvac'a'ai Tribal Conservation Corps Program. An innovative, hands-on training program, Tiüvac'a'ai Tribal Conservation Corps will work with native youth and young adults toward the goals of 'regaining ecological functionality, enhancing climate resiliency, and human well-being.'"*

Tiüvac'a'ai Tribal Conservation Corps workforce development program will be led by one of the FTB's non-profit Pukúu and the FTB's Tribal Historic and Cultural Preservation Department, in partnership with the California Conservation Corps, and Community Nature Connection. FTB will train program participants on Native Cultural Land Management practices, the CCC will provide fire and land restoration management training, and CNC will lead nationally, and state recognized Interpretive Guide Course Training and collaborate on developing the program training toolkit. Both cultural and traditional knowledge related to improving ecosystem health, community wildfire preparedness, and fire resilience is unique to FTB as an Indian group.

Summary

From 1900 through the present, the FTB has maintained social and cultural community. In the early part of the twentieth century, the Tribe maintained culturally-consistent patterns of out-marriage, as was traditionally practiced by the Tribe prior to the twentieth century. While prior to the twentieth century, these out-marriage patterns were to Indians from other villages, FTB members married outside of the FTB community during the twentieth century to avoid intra-lineage marriages.

As evidenced through photographs and oral history, FTB members frequently interacted socially throughout the twentieth century. During most of the century, FTB members also lived near each other in and around the city of San Fernando, making continued social interactions easy to maintain during this time period. These were demonstrated at both the individual level and the group level. While individual interactions were demonstrated through oral history interviews and personal correspondence, broad social interactions were revealed through photographs of gatherings and funeral guestbooks, which documented broad groups of FTB members gathering.

FTB members practiced cooperative labor for their gatherings and fundraising throughout the twentieth century. During the mid-twentieth century, for example, the FTB raised money through selling food at pow-wows and other events, and through soliciting donations for their meetings and annual activities.

For most of the twentieth century, the FTB faced strong patterns of discrimination from non-members. In oral histories, FTB members recalled how they suffered teasing at school or were told to not speak their language at school. As a result, many FTB members avoided practicing their cultural activities in public to avoid condemnation. In the mid-20th century, as the Country began organizing demonstrations to secure civil rights of Native Americans, FTB members' confidence increased, though their safety was still of great concern.

FTB members also had shared ritual activities throughout the twentieth century, and practiced ceremonies both privately and publicly throughout this time. They adapted aspects of their rituals to Christian practices. During the first half of twentieth century, FTB members continued to speak their language, although they often faced discrimination for doing so. They also conducted traditional healing practices, as has been documented in oral history. They have practiced distinctive dances, ceremonies, and cultural practices, as are documented in the oral histories and photographs.

The FTB has maintained a collective identity continuously, as has been evidenced through the various entities that FTB members have created, including the San Fernando Mission Indians organizations, which began in the late 1950s. These civic associations remained an important focus for social and cultural activity from that time period to the present and grew from mutual aid practices and kinship practices.

The FTB has generally remained in the area of the San Fernando Valley throughout the twentieth century. Although San Fernando has been a rapidly urbanizing area since the late nineteenth century, FTB members were able to find community in specific neighborhoods within a ¾ mile radius of old town San Fernando, which enabled them to maintain social interactions. Even though some FTB members moved away to other areas for work, they returned to San Fernando late in life in order to return to their community. As the century progressed and housing prices dramatically increased in the area around Los Angeles, a satellite community of FTB members moved to the Lancaster-Palmdale area, which is within a comfortable commuting distance to San Fernando.

Criterion 83.11(c)
Political Influence or Authority

Introduction

Contemporary political organization among the contemporary FTB has strong roots in the decentralized leadership found in the villages, further centralized through the Mission process as the FTB emerged from the SFR and carried into the present. Over time, the FTB adopted electoral processes as a contemporary constitutional government. In the 1950s, the FTB had its first formal ballot elections and by 1975, formalized bylaws. In 2002, the FTB formed a constitutional government which firmly institutionalized its shift to American democratic processes while still allowing traditional political norms to continue. For tax purposes, the FTB is registered as a non-profit mutual benefit corporation because there is no legal entity under which non-federally recognized tribes may operate in California.

Precontact Political Organization

Before Spanish colonization, many tribes lived in villages. These villages were comparatively small (often between 50-200 persons) and were composed of their own sovereign governments with territory, laws, dispute resolution, control over the legitimate use of force, and hereditary leadership vested in individuals.[1] Generally, these leaders ruled at the village level, as William Duncan Strong states "the primary importance of the local group, in this case the male lineage, as the unit in native Californian society cannot be overestimated."[2] His analysis is corroborated by Hugo Reid, who wrote a series of letters describing Indians in Los Angeles in the 1850s. He said that the: "government of the people was invested in the hands of their Chiefs; each Captain commanding his own lodge. The command was hereditary in a family. If the right line of descent ran out, they elected one of the same kin, nearest in blood. Laws in general were made as required."[3] Reid argues that most forms of leadership were hereditary, and that disputes were governed within each village in most circumstances. However, the Chief did not always make decisions alone, and a council of elders often assisted in decision-making.[4] Elders, in addition to chiefs, made decisions through consensus at the village level.

However, there were occasions in which multiple villages needed to work together to make decisions, in an entity that Reid calls "the council of the whole" in his discussion of war: "All prisoners of war, after being tormented. were invariably put to death. This was done in the presence of all the chiefs, for as war was declared and conducted by a council of the whole, so they in common had to attend to the execution of their enemies."[5] What Reid called "the council of the whole," would elect representatives to represent the multiple villages, make laws, and declare and conduct war in substantial matters implicating multi-village issues.

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[1] See Criterion E, II (a)(1).
[2] See, Strong, Aboriginal Society, 342 (doc. 100094.strong); Phillips, Chiefs and Challengers, 9 (doc. 91124.Phillips).
[3] See Reid, Indians of Los Angeles, 7, (see doc. 91302. Reid. Original., Letter 3). C. Hart Merriam, Studies of California Indians (Berkeley, CA: University of California Press, 1962), 78- 80 (doc. 100089 merriam).
[4] Doc. 91302.REID, 324.
[5] See Reid, Indians of Los Angeles, 7, (see doc. 91302. Reid. Original., Letter 3). C. Hart Merriam, Studies of California Indians (Berkeley, CA: University of California Press, 1962), 78- 80 (doc. 100089 merriam).

Contemporary historians John Johnson and David Earle argue that territory was reckoned at the multi-lineage level, what they call "localized clans," even as village affiliation remained an important marker of individuals.[6] Intervillage affiliations were often made through marriages (for which mission records can corroborate), as well as trade relationships.[7] These forms of political organization meant that leadership among Southern California tribes continued at the village, or extended family, level, and that many decisions would be made at what we call the Spokesperson or Headperson level rather than at the level of the Captain.

Post-Contact Leadership

Scholars have argued that tribal leadership changed after contact. Kroeber, for example, argues that the power of individual tribal leaders was greatly enhanced through colonial structures.[8] Phillips also argues that political leadership changed in a shift from village headmen (leaders of individual villages) to larger entities like village communities that combined multiple villages into a single political body led by one leader.[9] In making this argument, he concurs with William Duncan Strong, who argues that colonization led to greater centralization of tribal leadership.[10]

Under Spanish and Mexican rule at SFR, leaders are described as "capitan" or "Captain," which did not necessarily align with traditional leadership categories. Many persons who were baptized were recorded as a Captain of a village or lineage community (which we would now call Headperson – see below), when it came to the attention of the missionaries. For example, Salvador (SFR#01166x) was "Capitan de Taapu [Ta'apunga is the village at present-day Tapo Canyon]." SFR also implemented the alcalde system, which centralized leadership as described in Criterion E. Such reforms had limited success in limiting the power of traditional leaders though some actions, like petitioning for land, were initiated by alcaldes, as described in Criterion E and below.

During the Mission period, Fernandeño leadership was affected by the large-scale demographic changes. The high rates of infant mortality[11] as well as diseases brought from European and American contact challenged the political organization of the Fernandeños. Further analysis of these demographic changes can be found in Criterion E.

After the Mission period, Fernandeños used the language of Captain, then Chief, and later Tribal President, to describe their leadership role to external observers. As in Hugo Reid's definition of Captains, Captains are agreed upon by lineage elders and consensus among the lineage communities. Such Captains have considerable influence and serve the best interests of the community. When we use the expression of "Captain" in this Petition, we mean an influential lineage Headperson who by heredity and/or by achieved appointment, is respected as a leader of a lineage community and consults with that lineage community's Headpersons. The Captain also will oversee territory, labor and agricultural production for the entire village, make decisions about their community's landholdings, and communicate with settler governments. The Captain,

[6] Doc. 80575.JCGBA, 192. See discussion of villages in Criterion E: II.(A)(3).
[7] Doc. 80003.JJ, 20. This document relies heavily on marriage records to substantiate kinship relationships between villages.
[8] Doc. 00261.BL, 36-37.
[9] Doc. 91124.Phillips.
[10] Doc. 100094.strong, 342.
[11] Doc. 80799.Johnson, 256-257.

sometimes elected annually and an extension of the Spanish alcalde system, is not a traditional role or voluntary. Spanish, Mexican, and American governments wanted to work with village groups with more centralized leadership, rather than a diverse group of lineage communities and Headpersons.

The head of a lineage was a Headperson, also known as a Spokesperson. They held influence over their family and internal matters and jurisdiction over certain issues. In the 1900s, the Headpersons constituted an informal "council." They would meet internally with their families and make decisions that would impact their families but still communicate with one another for other decision-making that would have impacts on the entire Tribe. For example, Antonio Maria Ortega (Ortega lineage) refused to apply for the CIJA, while Frances Cooke (Garcia lineage) decided that applications would benefit her family. She instructed her family to complete an application on behalf of her family because such applications only had financial ramifications for individual members of the Tribe. In the application, she identified Rogerio Rocha as the Captain in 1850, who was recognized as an esteemed leader among the lineage communities. Thus, the decisions of Headpersons are independent of one another and strongly influence their families, but they still communicate with one another about the conditions of their families. Antonio is recognized as a Captain during his lifetime because he is identified by Martin Féliz, a non-community member, to John Peabody Harrington in the Fernandeño reel ["Mr. Féliz says that Antonio Maria Ortega is still alive at San Fernando & 90 yrs. old, and talks Indian"[12]]. The role of Captain has been strongly identified with speaking with outsiders.

In our view, the Mission period and the US reservation period have external authorities who help enforce Captain forms of leadership rather than Headpersons. Many reservations, if not most, are made up of several lineage communities, and to this day, tribes have maintained their lineage relations on reservations, often electing to organize general council governments, where the lineage communities are not subordinated to a tribal Chief or Captain. Southern California Indian reservations form multi-lineage communities, but many are not entirely voluntary communities. In other words, many Indians on reservations in Southern California were not free to choose their coalitions and alliances and did not necessarily develop those coalitions before the reservation period. Even when lineage communities were united under a single Captain, they would still maintain their Spokespersons, who would make certain kinds of decisions on behalf of their lineage.

Line of Entity Leaders, 1840-1900

Pedro Joaquin, who was an elected alcalde and Captain in 1843, and a group of 39 Fernandeño petitioners consisting of community members and Headpersons applied for land through the SFR and were granted one square league of Mission land. A clear example of mobilizing members for entity purposes (approximately 30% of Fernandeños were signatories on this petition, and women and children were ineligible to sign), Joaquin organized Fernandeños for a shared project of economic subsistence on shared land.

[12] Doc. 00339.SW, 1.

After Joaquin's death around 1845, Jerman became appointed Captain of the Fernandeños, having already been a Headperson of his lineage.[13] Upon Jerman's death around 1850, his son Rogerio Rocha became the Headperson of his lineage and overseer of his land holdings, and thus, inherited the Captain title by unanimous consent, and remained in this position until his death in 1904.[14] As Captain, he was recognized as a leader who would represent the Fernandeños to other groups, and multiple lineages deferred to his authority on certain issues.[15] He represented the entire Fernandeño historical tribe at a ceremonial event in Saticoy in 1869, for example.[16] Rogerio Rocha did not command, he led by influence, example, and in consultation with other respected Headpersons among the Fernandeño historical tribe.

In 1892, the US Special Attorney for Mission Indians, Frank Lewis, visited with Rogerio Rocha at his house on public land in Lopez Canyon, now the Angeles National Forest. Lewis sought to gain permission from Rogerio Rocha to open a legal case to recover the land from the Mexican grant of 1843 to the 39 petitioners, or failing that, to look for private funding to recover said land. Lewis asked Rocha to sign over the right to represent the Indians in the land case, including the Camilo and Cano families, who were also prominent leaders during that time period.[17]

While Joaquin, Jerman, and Rocha were the most prominent Captains from this time period, other leaders also emerged. Tiburcio Cayo was a Headperson of his family that lived at Rancho Encino on a land grant that was granted to him and two other Indians[18] and a progenitor of the Ortega lineage. His eldest child Paula Cayo married future land co-grantee Francisco Papabubaba. Their daughter Maria Rita Alipas (Rita) inherits her line's leadership roles and becomes Headperson of their lineage at Rancho Encino. Rita was most likely a healer, as her Spanish surname was the honorific Alipas, which is a Hispanicization of the Chumash word *Alaxiyepsh* that translates to "good healer who used herbs."[19] This honorific is a clear indication that Rita was trained for a leadership position, as training in herbal healing was a component of leadership training. Later, Antonio Maria Ortega, her son, succeeded Rita as a leader. Antonio was also known as a healer, which he likely learned from training from his mother.[20] He was also engaged in struggles for land during the late 1800s as a listed defendant in an eviction case along with Captain Rocha and other Fernandeños, revealing connections across lineages.[21]

Another prominent Headperson of this time period was Jose Miguel Triunfo, who was granted land at Rancho Kawenga by SFR.[22] Though Jose Miguel was unable to keep his lands, his sons acquired land from Samuel, another Fernandeño who had acquired a grant during the end of the Mission period, demonstrating connections between prominent Fernandeño families. Jose

[13] See doc. 80807.LA Herald, 2.
[14] See doc. 80807.LA Herald.
[15] Doc. 90291.SIRIS r98.
[16] Doc. 80799.Johnson, 270-274; Doc. 80849.Librado.
[17] The Camilos and Canos served as godparents for members of the Garcia lineage, and a member of the Ortega lineage served as witness for a wedding of the Camilo family. However, during the twentieth century, these families have not come forward to identify as Fernandeño.
[18] See attachment 31, Section 2.x
[19] Doc. 80869.Walker, 55.
[20] Doc. 80976.His Language Lost, See doc. 91122.INT, 6.
[21] Doc. 80835.USSC.
[22] See Attachment 4A.

Miguel's daughter Rosaria became the Headperson of the family until her son, Joseph Ortiz, eventually became a Headperson in the early twentieth century.

Line of Entity Leaders, 1900-Present

1900-1919

In 1904, Captain Rogerio (FTB)[23] Rocha died without any direct descendants.[24] After his death, the FTB needed to select a new leader who would serve as spokesperson to those external to the Tribe, as Rogerio had done, on behalf of the Headpersons and lineages. Antonio Maria Ortega served as the next Captain of the FTB starting in 1904. He was well trained in the position, as he had learned traditional healing practices from his mother. At 47 years old, he was of an appropriate age to become Captain under the traditional gerontocratic rules.

Contemporaneously, FTB Headpersons of this time were Joseph Ortiz (age 45 in 1904), overseeing the Ortiz lineage, and Josephine Garcia/Gardner (née Leyva, age 39 in 1904), overseeing the Garcia lineage. The Ortegas had the largest number of lineage members among the three lineages. The Ortegas maintained the largest lineage group, nearly fifty percent of the membership, while the Garcias and Ortizes were a smaller portion of the Tribe after the demographic low point in 1900. Because of the demographic low point of 1900 in combination with land loss and rapid development of San Fernando Valley during this time period, the period of 1900-1919 was challenging for FTB political structures. FTB members were focused on obtaining land during this time period, and most continued to live in San Fernando despite the rapid changes in that area.

1920-1939

During this time period, the FTB Captain continued to be Antonio Maria Ortega, who died in 1941. At his home on Coronel Street in San Fernando, he gathered members of the lineages for social and political meetings. Frances Garcia Cooke, who would eventually inherit the Headperson position from her mother, Josephine Leyva,[25] lived in Castaic and would eventually return to Newhall around 1935. Joseph Ortiz, Headperson, would return to San Fernando during the late 1920s, having returned to the area to be closer to family as he aged. He died in the late 1930s, and Helen Ortiz, his daughter, became lineage Headperson.[26]

[23] "Petitioner labels person with "(FTB)" when the individual is a descendant of the historical Fernandeño Indian tribe.

[24] However, his mother was from Tujubit, a village to which the Garcia family has ties. See SF Baptism #0312 and SF Baptism #0124. Benita Maria Guadalupe's brother Gervasio (SF Baptism #0124) was born in Tujunga, so we think she was also born in Tujunga a few years earlier. The Garcia lineage is connected to Tujubit through Francisco del Espirito Santo, SF Baptism #0171.

[25] The Garcia lineage Headpersons were the daughters of Josephine, Frances Cooke and Petra Garcia. Frances had a large family of a dozen children and she became very prominent and an active leader. She was Headperson of her twelve children and their progeny. Josephine's first daughter, Petra, was the mother of Margaret Rivera who grew up in the Cooke-Garcia household until she married in 1915. Margaret is the progenitor of the Ward lineage and her brother John L. Valenzuela is Headperson of the Valenzuela line.

[26] See Doc. 80900.USC, where he does not appear on the 1940 census.

A significant event during this time period was the formation of the California Indian Jurisdictional Act of 1928 and the corresponding creation of the 1928 Indian Roll, which recognized individual Indians and granted them compensation for their land. The Spokespersons of each lineage disagreed over whether they should sign the roll, as they shared a fear that signing the roll might lead to removal to a reservation. Ultimately, this decision was made at the lineage level because the decision to apply only affected the applicants and their families, rather than the Tribe as a whole.

Josephine Garcia discussed the decision with Antonio Maria Ortega. The Ortega's were internally fearful that enrollment in the California Indian Roll would make the tribal members easy targets for removal from their life near their traditional and homelands. No members of the Ortega lineage registered in the Indian Roll. The Ortizes led by Joseph Ortiz and Garcia-Cookes led by Frances Garcia/Cooke, submitted applications. The Garcia family applied under the roll, gaining recognition as individual Indians, and mentioned Rocha as their Captain in 1850 in their application. They had received approval through Headperson Frances Garcia/Cooke, and so several of her descendants completed applications on behalf of one leader who completed applications on behalf of the Garcias. The Ortiz family, in their application, mentions their relatives (including Rosaria Arriola) who lived near the mission, and that they were granted land there during the Mexican period.

1940-1959

The beginning of the 1940 through 1959 period is characterized by the action of several aunties discussing leadership with Rudy Ortega Sr. and inviting him to take on a leadership role. Rudy Sr. was a son of Estanislao James Ortega and grandson of Antonio Maria Ortega. Rudy Sr. had one older brother, but during this period the older brother was not interested in leadership and was not certain there was much socially or politically to be gained in a social movement or greater tribal development. Rudy Ortega Sr. was about 14 years old, but already developed a strong tribal identity. The aunties encouraged Rudy Sr. to create a nonprofit to increase the social activities of the FTB.

In 1941, Captain Antonio Maria Ortega died. His surviving children–Christina, Erolinda, Eulogio, Katherine, Vera, and Sally–gathered and elected Estanislao, the oldest son, as Captain of the FTB. As Captain, he held visits with FTB members to discuss cultural and political issues at the end of World War II.

In 1951, Estanislao died after a long illness. His sisters gathered and selected the young Rudy Ortega Sr. as their next Captain over the objections of Sally.[27] Because of Rudy Ortega Sr.'s young age, he relied heavily on his aunts, especially Vera, who was a cultural leader. Josephine Leyva continued as lineage leader during the beginning of the 1940-1959 period before her death in 1952, during which time she lived in San Fernando. She began to pass her role to her daughter Frances Garcia Cooke (1884-1946) (and Frances' daughter Mary G. Garcia/Cooke (1901-1975)) during

[27] Oral history suggests that part of the conflict between Sally and other family members was because she had inherited the house from Antonio Maria Ortega after his death, in part because she had lived with him during his final years. Later, her daughter Martha (Marty) also conducted genealogical research and conflicted with Rudy Ortega, Sr., who was conducting research at the same time. Doc. 90048.SFMI.

this time. After Leyva's death, Mary G. Garcia was particularly involved in FTB meetings, and she assisted Rudy Ortega Sr. in genealogical research and communication with the federal government. However, as neither she nor her husband drove and she felt she could not maintain an active role in the Tribe, she decided to abdicate her role as leader to her nephew Charlie Cooke. In the late 1950s, Charlie became Headperson of the Garcia lineage, as he was determined to have the best capacity to support the Tribe. His cousin Ted Garcia, Sr., a son of Mary's, was also actively involved.[28] Ted Garcia Sr., Charlie Cooke, and Rudy Ortega Sr., were actively involved in creating the San Fernando Mission Indians of San Fernando organization.

In the 1950s, Rudy Ortega Sr. wanted the Tribe to establish new, written rules for the Tribe 's political organization that would establish a more formalized government structure, and thus, drafted by-laws from the template of the Community Improvement Council,[29] which were not officially ratified. He began discussions on these issues with other members of the Tribe as early as the early 1940s. In the early 1940s, the tribal government was managed by Rudy Sr.'s father and grandfather, who preferred the traditional rules of political organization. Rudy Sr. wanted to create new bylaws for the tribal government, and introduced elections, voting, standing committees, and regular meetings.

During this time, the community established a social club version of the Tribal government, in which non-tribal spouses and others could join. This social club was often referred to as "nonprofit" or the "club."[30] The tribal organization and social club organization would work separately but would together provide a more stable political and social order for the Tribe. The tribal community welcomed Rudy Sr. as a designated tribal leader, following the lead of his father and grandfather. The tribal community, however, was not yet willing to accept the 1940 version of the nonprofit or new tribal political rules. Nevertheless, it did not definitively reject them, but rather engaged in a continuing discussion of their merits and potential benefits for the Tribe .[31] The tribal members eventually accepted a version of the rules by 1978. In the meantime, the tribal and non-profit community, spouses and friends, followed the rules set out by Rudy Ortega Sr.'s tribal and non-profit organizations. The Tribe held elections, made standing committees, and generally observed the rules of order.[32]

1960-1979

The FTB built on its successes in organizing a tribal entity from the 1940-1959 time period. Rudy Sr. continued to serve as Captain and was supported by Ortiz Headperson Angelita (Angie) Campero who attended meetings of the San Fernando Mission Indians of San Fernando organization on behalf of her lineage. Garcia Headpersons Ted Garcia Sr. and Charlie Cooke continued to attend meetings, though Charlie created a separate entity during this time that emphasized the Chumash roots of some Fernandeño. However, Charlie and individuals who affiliated with this entity continued to remain in communication about cultural and some political

[28] See "Political Leadership in the Garcia lineage community" below.
[29] Rudy Sr. crosses out CIC and replaces with SFMI in Article 2 Section 1
[30] Docs. 90048.SFMI, and 100054.coalition, 208-211.
[31] Doc. 80324.INT, 4
[32] See docs. 80303.INT, 2; 80318.INT, 4; 80312.INT, 7-8. 80310.INT, 21-24; 80311.INT, 24-26.

issues. The FTB, known as the San Fernando Mission Indians of San Fernando, or through the non-profit club entity San Fernando Valley Inter-Tribal Council Inc (a.k.a. The Indian Inter-Tribal Inc.), held meetings, often near the SFR.[33]

During this time, the FTB continued to contact the federal government about opportunities for acknowledgement or developing a land base, with Rudy Ortega Sr. leading these efforts.[34] They also sought other federal assistance, including operations support.[35] During this time, members of the FTB applied for funds under the California Judgment Roll.[36] The FTB raised money for scholarships and the annual winter gathering[37] during this period, demonstrating how the FTB mobilized significant resources from tribal members to allocate them between tribal members and others. They also raised money by soliciting donations and selling foods at powwows. The FTB participated in many cultural events with federally-recognized Tribes and were active participants at pow-wows or fiestas held by the Morongo Band of Mission Indians. They also became actively engaged in cultural resource and sacred site protection, an issue that has been considered significant to FTB members for generations. In 1978, the Tribe adopted official written bylaws.

Rudy Ortega Sr. continued in a tribal leadership position in the San Fernando Mission Indians of San Fernando, and the FTB also formed a new non-profit entity called the San Fernando Valley Inter-Tribal Council Inc. (a.k.a. The Indian Inter-Tribal Inc., or San Fernando Mission Indian). Unlike the Tribe, the non-profit entities were open to membership from non-FTB members. Under the rules of the San Fernando Mission Indians of San Fernando (FTB), informal elections were held of officers every year. From at least 1946 through to his death in 2009, Rudy served as an elected Captain. He often stood for election every year, with other officers, until the establishment of a four-year term of the tribal constitution in 2002.

In the 1960s and throughout his career, Rudy Sr. was challenged by his aunt Sally (Ortega) Verdugo for political leadership of the FTB. Sally was the youngest daughter of Antonio Maria Ortega. During the 1940s, Rudy Ortega, Sr. was supported by his other aunts, and in particular, by Vera (Ortega) Salazar. The oral history suggests five Ortega aunts favored Rudy Ortega, Sr. The aunts were Headpersons of their line and together formed a powerful political block in the FTB. Four aunts agreed that Rudy Ortega was the most appropriate person to take leadership of the Tribe, after his father Estanislao died. Sally, however, continued to argue a case that she was the chosen Captain for the FTB. Sally had credentials since she learned considerable historical and cultural information about tribal history from her father. The conflict lasted until Sally's death and then the conflict was taken up by Sally's daughter Martha (Marty).

> *"Called Nov. 16, '01. We're told Rudy had no business saying he was Indian—as my mother's brother was friend of Rudy's mother (Laura). No Indian whatsoever! Brief but not recognized as authentic Indian"*[38]

[33] Doc. 80654.FTO.
[34] Doc. 91062.ROS.REZ.
[35] Doc. 80651.FTO.
[36] Docs. 80416.LAT; 80289.OTC, 43-92.
[37] Docs. 80648.FTO (1976 party), 80645.FTO (1973 party).
[38] See 96070.Marty Case.

> *"Meanwhile, Rudy Sr. would visit Sally's sister, Vera, with his pencil and notepad and they would debrief casually about Tribal affairs. 'I was in junior high or high school. Even after I got older, he'd [ROS] visit and be there sitting in her [Vera] front room having coffee with pastries. They were always having snacks and talking.'"*[39]

Marty continued to challenge Rudy Sr.'s, and later Rudy Jr.'s, credentials for Captainship, although the large majority of the tribal community were comfortable with their leadership. Usually the new leaders were identified when they were children, like Rudy Sr. and then trained and brought into service at a young age, and with some training, leadership, and experience. The same story is replayed by Rudy Jr., who was working with his father at a very young age. The opposition of Rudy Sr. 's leadership continued within the Sally Ortega line until her grandchildren enrolled with the FTB in 2015. Since Sally was Headperson, she upheld her opposition and influenced her line in their involvement with the FTB. The conflict was resolved in the 2000s when Sally's grandchildren enrolled with the FTB four months before her passing and is no longer a center of opposition. Rudy Jr. was invited to provide the invocation at Martha's funeral.

1980-1999

During this time period, the FTB continued to maintain practices and traditions established during previous decades and were known primarily as the Fernandeño Band of Mission Indians. Rudy Ortega Sr. remained Captain of the FTB. Charlie Cooke Jr. continued as Headperson of the Garcia lineage. Beverly Salazar Folkes became Headperson of the Salazar-Ortega lineage after Vera Salazar's death in 1981. Sally Ortega Verdugo remained Headperson of the Verdugo-Ortega lineage.

During the 1980s, FTB members were increasingly involved in cultural resource protection, particularly during the uncovering of Encino[40] and the process of protecting Lopez Canyon.[41] They also legally reorganized the relationship between the government and nonprofit with the formation of the Fernandeño Tataviam Non-Profit Council, which was incorporated as a non-profit in 2001 (this would later be renamed to Pukúu Cultural Community Services in 2004). Meeting minutes demonstrate the involvement of FTB members in tribal politics.[42] FTB began to publish a newsletter to update tribal members on its activities.

In 1995, the FTB formalized a written tribal roll and began requesting that tribal members complete formal enrollment applications. This process was met with some resistance by tribal members who argued that lineage blood lines were the traditional and continuing measure of membership. In particular, Ted Garcia, Sr. was strongly opposed to the enrollment applications and encouraged his lineage members to avoid submitting enrollment applications, though he expected his lineage members to be recognized as tribal members. The debate continued until Ted Garcia Sr. passed in 2008. After his passing, many Garcia lineage members formally enrolled in the FTB.

[39] (8/11/2021 phone interview: Beverly Folkes, daughter of Vera Salazar).
[40] Docs. 80301.FTO, 29, 24; 00129.FTO.
[41] Doc. 90053.FTO.
[42] Docs. 90052.FTT, 90053.FTT, 90056.FTT, 90057.FTT.

2000-Present (2021)

A main activity in this period was FTB's adoption of a written constitution in 2002. The FTB, supported by guidance and drafting assistance from UCLA School of Law, adopted American constitutional governance with a unicameral legislature composed of the Tribal Senate, as a single house of elected legislators. Under the constitution, the main officers of the executive branch, President and Vice President, had to stand for election every four years. The Headpersons do not have a permanent place in the constitutional government but the constitution contains a Council of Elders, which is an advisory group consulted about cultural preservation issues and may provide advice in crisis situations. The Headpersons may run for electoral office. Relationships between the non-profit, known as Pukúu Cultural Community Services beginning in 2004, and the FTB were further clarified to increase the autonomy of the organization.

From approximately 2000 to 2009, Rudy Ortega Sr. was elected as FTB President. After his passing in 2009, his son Larry Ortega, who was serving as Vice President, completed his father's term (2007 - 2011) and was then elected President from 2011-2015. In 2015, Rudy Ortega Jr. was elected to President and currently serves in this position. Rudy Ortega, Jr. was the Executive Director of Pukúu from 2004 to 2018. Separately, Rudy Ortega Jr. also serves as Headperson of his lineage and in tribal ceremonies.

A Headperson of the Garcia lineage, Charlie Cooke, passed away in 2013. Cooke had passed the leadership to cousin Ted Garcia, Jr. in 2009. Ted Jr., and his father Ted Sr. who had passed in 2008, were strong supporters of the tribal community and government. Ted Garcia, Sr. though a member of the FTB community, was opposed to a formal tribal roll and held strong preference for the traditional method of membership within the San Fernando Mission Indians. Following Ted Sr.'s passing, Ted Garcia, Jr. enrolled in the FTB and was followed by others among the Garcia lineage.

The Ortizes followed Juanita Ortiz De Montez, the oldest daughter from the 1940s. Juanita did not have any children. The surviving son Frank Ortiz II, lived and worked mainly in Bakersfield and Fresno, but he did have children who became tribal members. The second daughter, Helen Ortiz, had several children and grandchildren and they all lived in and around San Fernando and enrolled in the FTB.

Meanwhile, the external community continues to recognize the FTB during this time.[43] The Tribe as a distinct group and government holds political influence among local entities and governments. For example, the FTB consulted with the City of San Fernando to be the first city in Los Angeles County to replace Columbus Day with Indigenous Peoples Day. Further, the Tribe supported the change of the "Indian Mascot" at several school districts within its Tribal territory. The value of the FTB's formal support is evidenced by community letters.[44] As a distinct cultural group, the Tribe is also asked to attend events to provide openings and invocations, including but not limited to, Opening Blessing for the Indigenous Peoples' Day in the City of Los Angeles and tree planting ceremonies in the City of San Fernando.[45]

[43] Doc. 80319.INT, 4-6.
[44] Doc. SP Comment - 06112021
[45] Docs. 91447.IndigneousDay, 91437.San Fernando Valley Business Journal.

Political Leadership in the Ortega Lineage Community

As young men, and few, if any, family elders surviving through the 1860s, Louis and Antonio Ortega were Fernandeños with little political influence. As sons of Maria Rita Alipaz, Louis and Antonio still had long standing relations with other lineage communities, but many lineage communities were decimated or had left. Antonio would have to wait until he formed and raised a family before he would be recognized as a Headperson of his lineage. Both Louis and Antonio married and started to raise families. Antonio Ortega married Isadora Garcia, a woman of non-FTB Indian descent, and they bore nine children between 1881 and 1900. Between 1899 and 1912, five children were born at San Fernando to the Louis Eduardo Ortega family. As the eldest son, Antonio was Headperson among his and Louis's families. Through the process of growing a large family, which in turn generated five family sub-lineages, Antonio Maria Ortega became both a Headperson and Captain.

Antonio spoke English and an Indian language, the latter of which would have been taught to him by his mother Rita. His Spanish was imperfect with a heavy Indian accent.[46] He was trained in healing ways, which was an indication that he was earmarked early by his mother for ceremonial participation and at least some level of leadership. Both Antonio and Isadora Ortega were deeply concerned about the well-being of the Indian community at San Fernando and were strongly opposed to any efforts to move the San Fernando Indians to reservations or otherwise force the Indians out of San Fernando. They were strongly engaged in preserving the Indian community at San Fernando as a place. In 1889, Antonio and Isadora Ortega purchased a lot in San Fernando at (b) (6) and they would remain living there for virtually the rest of their lives.[47]

The lineages gathered during holidays and discussed important issues throughout the 20th century. The most remembered discussion was whether the Ortega lineage would apply for the California Indian Judgment Roll in the later 1920s and early 1930s. Both Antonio and Isadora argued against completing an application since they believed that joining the roll would entail forced relocation to an Indian reservation. Both Antonio and Isadora were committed to the Indian community at San Fernando and were not interested in moving away from the land that was defended by generations of Fernandeños, including Antonio himself.

Over time, the expanding Ortega family created additional elders and headpersons. The James Estanislao Ortega line was led by Headperson James (Estanislao) Ortega, the eldest son of Antonia Maria Ortega. As the eldest, Estanislao was looked to as both a Headperson and Captain. There emerged the Tapia-Ortega line led by Headperson Erolinda (Refugia) Ortega/Tapia. The Salazar-Ortega line was led by Headperson Vera Ortega/Salazar. The Verdugo-Ortega line led by Headperson Sally Ortega/Verdugo. In the present day, each of these Ortega sub-lineages have led to large extended families.

During the 1940s, Headperson Vera Salazar noticed Edward Arnold Rudolph (Rudy Sr.) Ortega as a committed individual with a strong sense of Indian identity. She thought he would be an

[46] Docs. 90382.FTO.ROS, 18.

[47] The Cano-Capistrano, Rocha, Cota Ramirez families, and others did not have similar demographic extension. In many ways, the post-1900 San Fernando Indian community is composed of an alliance among the largest families: the Ortegas, Garcias, and Ortizes.

energetic and successful leader. As early as 1941, after the death of her father Antonio, Vera Salazar encouraged Estanislao's son Rudy Sr. to start an organization. The idea eventually led to the Fernandeño entity known as the San Fernando Mission Indians of San Fernando and the delivery of social services and community events.

Rudy Sr. was returned from army service in World War II and had been exposed to military administration. He wanted to implement written bylaws and create a voluntary association to provide support services to tribal members. From 1946 to 1975, FTB members met regularly, but did not adopt written bylaws.[48] After the death of Rudy Sr.'s father Estanislao Ortega in 1951, Rudy Sr., who was considered the Ortega-Ortega lineage Headperson, was appointed Captain of the FTB by aunts and family elders.

The FTB, or what is also known as "Rudy Sr.'s organization," the San Fernando Mission Indians of San Fernando, consisted of the Ortega, Ortiz and Garcia lineages. The San Fernando Mission Indians of San Fernando was aimed at creating a multi-lineage alliance of Indians from the San Fernando community. Rudy Sr. envisioned a voluntary association with regular meetings and bylaws. However, the group was reluctant to accept bylaws until 1975. Besides an elected chief, the San Fernando Mission Indians of San Fernando elected a board to carry on leadership and activities. Rudy Ortega started the San Fernando Mission Indians of San Fernando before Charlie Cooke of the Garcia lineage organized a separate group he called the San Fernando Band of Mission Indians in 1960.

Rudy Sr. was a Headperson of the Ortega lineage community and served as the elected leader of the San Fernando Mission Indians of San Fernando (FTB) and to its various successor organizations from 1951 until his death in 2009. The name of the FTB government organization changed to the Fernandeño Band of Mission Indians around 1980. In the early 1990s, the FTB changed its name to the Fernandeño-Tataviam Tribal Council and was also known as the Fernandeño Tataviam Tribe and the Tataviam Tribe. In 2002, the FTB adopted a constitutional government.

After his death in 2009, Rudy Sr. was succeeded as elected President of the FTB by his son, Larry Ortega, who was serving as leader of the senate in the constitutional government. This role is not to be conflated with the Headpersonship of the Ortega-Ortega lineage, which was passed to Rudy Ortega Jr.. Larry served the last two years of his father's unfinished term, then was elected President in 2011 and served a four-year term as president until early 2015.

In 1999, Rudy Ortega Jr. was recognized as the future Headperson of the Ortega-Ortega lineage community.[49] He became Headperson of the Ortega-Ortega lineage after his father's death. In June of 2015, Rudy Ortega Jr., longtime tribal administrator, and youngest son of Rudy Sr., was elected to a four-year term as President. Rudy Ortega Jr. had trained with his father since childhood to take on the duties of both Headperson and Captain.

[48] Doc. 90396.FTO.ROS, 26
[49] Docs. 80783.FTO; 80784.FTO; 80785.FTO; 80786.FTO; 80787.FTO; 80788.FTO.

Political Leadership in the Garcia Lineage Community

As the eldest member of the Garcia lineage, Maria Josefa (Josephine) Leyva/Garcia is the Headperson of the Garcia lineage. Josephine was born, probably raised, and married at San Fernando. Around 1890 Josephine, with Petra and James in tow, moved to rural Kern County, and remarried. By 1910, Petra and Josephine left her marriage with the Gardner family and moved to Ventura-Oxnard, and lived much their lives there. About 1935, Josephine renewed her marriage relations with Isidore Garcia, and both moved and lived in San Fernando during the late 1930s and early 1940s. They rented a house on Mott Street in the heart of the San Fernando Indian community. They both died about 1950 and were buried in Oxnard. Josephine had three children with Isidore Garcia: Petra, Frances, and James. Both of her oldest children, Petra and Frances were born at San Fernando. In 1882, like many other San Fernando Indian families, the Garcias were forced from formerly mission-Indian land, and they moved to Newhall Ranch. As their lineage expanded, James Garcia married into the Tejon Tribe, and his children are members with the Tejon Tribe. Meanwhile, in Newhall emerged the Ward and Valenzuela lines led by Headperson Petra Garcia, the oldest daughter of Josephine, while the Cooke line was led by Headperson Frances Garcia/Cooke.

Josephine's daughter Petra Garcia had three children with Jose Jesus Valenzuela and their descendants are the Valenzuela-Garcia line. After Petra's passing in 1930, Louis Valenzuela was the oldest son and active in Indian issues and the community. He was a Headperson until his passing in 1978. During the 1960s, John Valenzuela, son of John L. Valenzuela, worked to organize an Indian organization in the Ventura County area, that later moved to the Los Angeles County. He helped organize the "Ish-Panesh Band of Mission Indians" to represent his family. John Valenzuela was chair of their organization from the 1960s until his passing in 2017. Although the group is separate, they remained connected through cultural and social gatherings. Some members of his group have since relinquished membership and enrolled with the FTB.[50] Meanwhile, Petra Garcia's daughter Margaret Rivera Ward was Headperson of the Ward-Garcia line until her passing in 1975. She was the mother of a family of nine children. Of descendants, John Amos Ward's descendants are registered with the FTB.

Josephine's other daughter Frances Garcia/Cooke was a Headperson of the Garcia line. She organized family gatherings on holidays and was active in engaging discussions and actions on Indian issues. Both her and her father Isidore Garcia (non-FTB) promoted the efforts of the Garcia's and other California Indians to apply for California Indian membership during the later 1920s and 30s. Frances and her husband Alfred Cooke (non-FTB) had a large family of 12 children, and she was Headperson of the Cooke-Garcia lineage until her passing in 1946. Late in her life around 1940, Frances Cooke and her husband moved back to San Fernando and lived in the neighborhood with many other Fernandeños. She filed the CIJA application on behalf of her line, and thus, became a well-respected Headperson.

After Frances' passing, lineage elders agreed that Mary G. Garcia, the oldest daughter of Frances Cooke, should take up the role of lineage Headperson of the Garcia lineage. Like Frances, Mary was active in organizing family gatherings for meetings, recreation, and to talk about family and Indian issues. Mary hosted family gatherings and looked after the welfare of the lineage. Mary and

[50] See Doc. CITIZEN LETTER - 4.21.2016

her husband Louis Garcia did not learn to drive cars, and so the logistics of meeting and travelling had become increasingly difficult for them. Following tradition, Mary consulted with family members and looked for a suitable replacement for the role of lineage Headperson, who would later be Charlie Cooke. Mary and family lived intermittently between Newhall and San Fernando. By 1940, she and family moved to San Fernando, and in the late 1950s were living in Pacoima, the town adjacent to San Fernando. Pacoima was the Hispanicization of Pakoinga, the village site. A few years before his passing, Charlie passed his Headpersonship to Ted Garcia Jr.

Ted Garcia, Jr. and his immediate family are enrolled in the FTB. His father, Ted Garcia, Sr. a long-time participant in the formation of the San Fernando Mission Indians of San Fernando since the 1940s, and many time officer in the non-profit and multi-lineal government, declined to complete membership paperwork, arguing that he was already a member. He was following the old lineage community rule that anyone who is born into the lineage was automatically a member. While actively participating at the ceremonial, political, and social levels, Ted Garcia, Sr. declined to fill out the paperwork to officially enroll in the FTB and its present-day constitutional government although he was active politically and socially. When Ted Garcia, Jr. was appointed Headperson of the Garcia family, he urged his family to enroll in the FTB constitutional government, and at the same time carried on the appointed obligations of Headperson of the Cooke-Garcia lineage community.

Political Leadership Among the Ortiz Lineage Community

Prior to 1900, the Ortiz lineage lived at Rancho Tejon, which was then owned by Edward Beal and managed by J.J. Lopez. After Beal's death in 1893, Joseph Ortiz left Tejon, along with many other Indians. Ortiz was still a relatively young man, and probably enjoyed some influence through the renown of his grandfather Jose Miguel, as well as his grandmother, Rafaela. Rosaria, Jose Miguel's daughter, remarried, and had one child who did not live to adulthood. She remained in Kern County until her death in 1911. Between 1893 and 1920, Joseph Ortiz and family lived in Bakersfield and later Hanford, where he found employment as a farm hand.[51]

Joseph was the Headperson of the Ortiz line and had four biological children who were adults by the 1930s. There were two adopted boys in the 1920s. The family returned to San Fernando in the early 1920s, and took up residence on Kewen Street, near the Ortega family residences.[52] Joseph's brother Rafael was already living in San Fernando since at least by 1900, if not before. During the early 1930s, the Joseph Ortiz family filed applications for the California Indian Roll and were granted roll numbers. J.J. Lopez, the longtime manager at Rancho Tejon, provided testimony that he knew the extended Ortiz family, and confirmed their claims to Fernandeño Indian identity.[53] Joseph Ortiz was the lineal Headperson to his growing extended family, which was passed to his daughter Helen Ortiz. He died in the late 1930s, since he is not recorded among the family in the 1940 census.[54]

[51] Doc. 80078.USC.
[52] Doc. 80126.DC.
[53] Doc. 80126.DC.
[54] Doc. 80900.USC.

Eventually, Helen Ortiz would pass the Headpersonship to Angie Campero, the grandchild of Joseph Ortiz. When Ortiz family members need information or need to make a special request or inquiry with the constitutional government, they are often referred to Angie Campero. During the 1960s and 1970s, Angie actively participated in community events and was involved in the formation of the nonprofit. Angie Campero is a Headperson who does not assume political power relations, but is willing to serve and ensure the well-being of the Ortiz lineage.

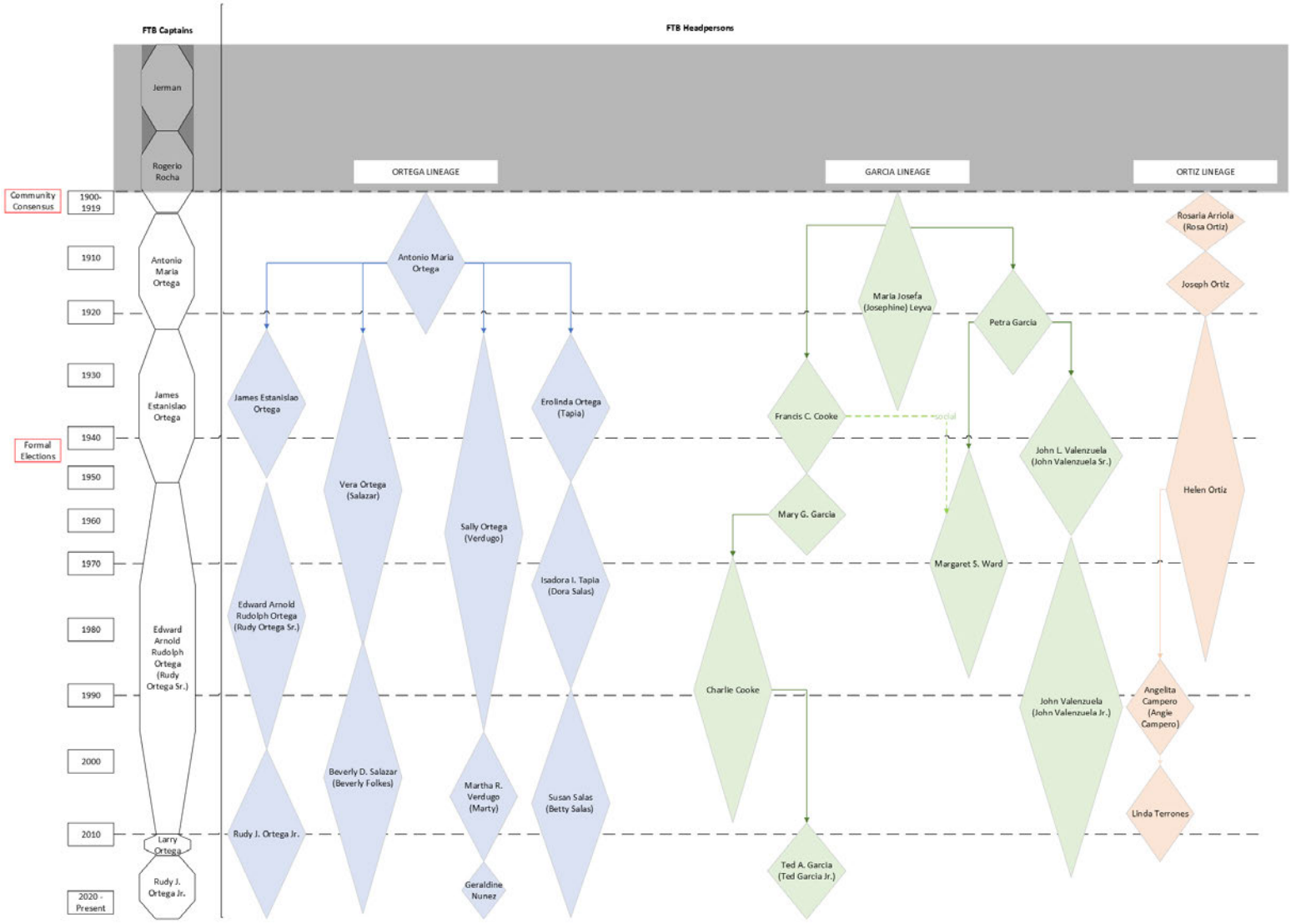

Chart depicting Captains (Tribal government) and Headpersons (lineage/family-specific) of the FTB. From 1900 to present (2021).

	Tribal Government	Non-Profit/Club	Entities
1900 - 1919 1920 - 1939	**San Fernando Mission, San Fernando Mission Tribe, Mission Indian(s), San Fernando Mission, San Fernando Mission Indian(s), Fernandeño, Fernandeño Indian(s), San Fernando Indian(s)**	**N/A**	**N/A**
1940 - 1959 1960 - 1979	**San Fernando Mission Indians of San Fernando, Fernandeño**		
		San Fernando Valley Inter-Tribal Council Inc. (a.k.a. The Indian Inter-Tribal, Inc.) (1974 - 1980), **San Fernando Mission Indian** (1971- 1978)	
1980 - 1999	**Fernandeño Band of Mission Indians**	**San Fernando Valley Inter-Tribal Council Inc.** loses incorporation (1980 - 1997)	
2000 - 2019	**Fernandeño Tataviam Tribal Council, Fernandeño Tataviam Tribe, Tataviam Tribe, Fernandeño-Tataviam, Tataviam/Fernandeño Fernandeño/Tataviam, Fernandeño Tataviam, Tataviam**	**Fernandeño Tataviam Tribal Non-Profit Council** (unincorporated 1997 - 2001) (becomes incorporated 2001 - 2004)	**San Fernando News Stand** (2002 - 2006)
2020 - Present (2021)	**Fernandeño Tataviam Band of Mission Indians** (established as 501(c)4 as of 2007 solely for banking purposes)	**Pukúu Cultural Community Services** (renamed from Fernandeño Tataviam Tribal Non-Profit Council 2004 -) **Tataviam Land Conservancy** (2018 -),	**Pahi Creative Group, LTD** (2007 - 2016) **Paseki Strategies Corporation** (2015 -), **Native First Lending** (2022 -)

Chart of Tribal Government, Non-profit/Club, and FTB Entity names through the decades.

FTB submits the following evidence to satisfy §83.11 Criterion (c) Political Influence or Authority. The evidence demonstrates that the FTB has maintained political influence or authority over its members as an autonomous entity from 1900 until the present. The FTB has divided the evidence into twenty-year time periods and submits, at minimum, four data points per twenty years. Each datapoint includes a header containing the: Date (date of source), Citation (where to find the source), Source Number (to locate the source in the FTB archive), and Sub-Criterion the datapoint satisfies. If a datapoint contains more than one source, the sources may be listed as footnotes. Text pulled directly from the datapoint will be indented and italicized. An analysis of each datapoint describes how it satisfies the criterion. Copies of the evidence are provided in readable form, and translated, and in electronic copy for each data point.

1900 to 1919

Date: 1900-1919
Citation: Oral History Interview with Rudy Ortega, Sr., by Gelya Frank. May 9, 2008.
Source: 80312.INT, 18-20.
Criterion: (C)(1)(viii) There is a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members

"GF: Tell me, in your family, are there chiefs before you?
ROS: Well, my grandfather was the Captain.
GF: Which one?
ROS: Antonio.
GF: I see. Tell me how you know that.
ROS: Well, through my father. My father was the one that told me that he was in charge of the Tribe in San Fernando's days."
ROS: Okay, the Captain part is that my father told me that he was in charge. There were three Indians actually in San Fernando that spoke the dialect, Tataviam. But one day he was left behind after the other two passed on and they made him a Captain, the people. So he was in charge of doing a lot for the people, helping them out, and all that. And I don't know how he went to the Lopez family to work for. According to the records that I tried to find, he was never, never abducted by the Lopez family. Because he worked for them, they probably thought he was a captive because he lived there. And his mother had passed on. His father had passed on. So he was left an orphan. And he worked for a living. And had his quarters at the Lopez house, right there on Pico and Maclay. So maybe a lot of people thought he was abducted by the Lopez family.
GF: So you think he was quite young when his parents passed away.
ROS: Yeah. And there's where he met my grandmother. Because my mother she was a housekeeper for the Lopez, and he was the caretaker. And there's where they met each other and then they got married. So that's what I know from my father.
GF: Let's think about this. Because it sounds like your grandfather was a child, a young person, when his parents passed away. So he was thought to be maybe in the care of those people. He was working for them. And you also mentioned that there were three Indians in San Fernando who were considered to be Captains and two of them eventually

passed away. And then the people asked him to be the Captain. Was he an adult when he was made a Captain?
ROS: Yes. Well, according to my dad, he was already of age, an adult already. He was, I don't know, my dad never told me how old he was, but I figured he was probably in his fifties.
GF: I see. So he was already a mature man. He had a family. And two of the older leaders died, and the people said, okay, you'll be our leader.
ROS: Yeah. He died at the age of 93, according to the records."

In this oral history interview, Rudy Sr. discusses how leadership in the FTB transitioned at the end of the twentieth century to Antonio Maria Ortega, his grandfather. Rudy Ortega Sr.'s father, Estanislao Ortega, had told him that the Captain, or tribal leader before him was Antonio Maria Ortega, Estanislao's father, showing a clear succession of leadership. Antonio Maria Ortega had been selected for the leadership position because he was one of three remaining language speakers of what Rudy Ortega Sr. calls the Tataviam dialect. This indicates the importance of language and cultural knowledge for political leadership in the FTB. This interview also hints at the nature of the FTB leadership as a gerontocracy, as Antonio Maria Ortega only became a Captain of the Tribe after he had already reached adulthood. Finally, at this time, the Ortegas constituted the majority of FTB members, and therefore the selection of Antonio Maria Ortega as a Captain is not surprising, given the demographic makeup of the FTB.

Antonio Maria Ortega described how tribal leadership was passed down with his daughter, Sally, who recorded his cultural and medical knowledge in the document, "Customs."[55] Here he says that lineage and tribal relations operated under the principles of a gerontocracy, and fit older members were given respect and leadership. Antonio Maria Ortega, Joseph Ortiz, and Josephine Leyva were primary Headpersons during this period because they were each the oldest members of one of the three lineages that formed the San Fernando Band of Mission Indians.

Date: 1904
Citation: "Golden Secret in his Grave." ***Los Angeles Times*****. March 23, A7.**
Source: 80265.LAT
Criterion: (C)(1)(viii) There is a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members

"But the American now began to come into the country with those dreaded papers, and one day Rocha, his wife and the other Indians on the reservation were taken away on a wagon and unceremoniously dumped on the San Fernando county road with all their household treasures."

In this obituary of Rogerio Rocha published in 1904, they briefly discuss how Rocha and other Fernandeños were evicted. Listing Rocha as the prominent person of the group, they recognize Rocha's leadership in the Tribe. Other articles from the late 1800s list the land from which they were evicted as belonging to Rocha and verifying his status as a Captain of his people,[56] which

[55] Doc. 91007.FTO.Customs.
[56] Doc. 80842.LA Herald.

demonstrates his prominent role in the group. Finally, contemporary reports of the eviction had listed Rocha as being a "capitan," a language that was used to describe leadership at the time.[57]

Date: 1904
Citation: "H.N. Rust. "The Last San Fernando Indian." Out West.
Source: 80374.SFVPP
Criterion: (C)(1)(i) Entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(2)(i)(B) Entity leaders or other internal mechanisms exist or existed that: Settle disputes between members or subgroups by mediation or other means on a regular basis

> *"Not only was Rogério robbed of the land on which even the Mexican government had held him secure; he was not provided for by the ex-State Senator and the Christian lawyer who benefited by the forcible conveyance; nor was he paid for the improvements he had made on the place. He removed, after his wife's death, to a tiny patch of land in a wild cañon back in the mountains, a place too poor to be coveted by any white man, even for a theological seminary; and there eked out such existence as he could in his extreme old age. A man of 84 or 85 at the time of the eviction, he has passed the last eighteen years on land loaned to him by a Mexican, and with such slender aid as he could secure from time to time. In 1889 I was appointed U.S. Indian agent to the Mission Indians, and during my term assisted Rogério as well as I could with the miserable pittance allowed by the government to the agent for the sick and indigent of 300 Indians."*

In this article, former Indian agent H.N. Rust discusses the case of Rogerio Rocha, and the political conditions that FTB members suffered at the end of the century—namely, dispossession of their land and inability to support themselves, especially in their old age. This points toward the important political issues of the time and explains the challenges that were faced by FTB members during this time.

1920 to 1939

Date: September 5, 1924
Citation: Letter from the Special Assistant to the Attorney General.
Source: 40224.DC, 32.
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes

Special Assistant to the Attorney General:

> *"We looked into and considered the law somewhat and came to the conclusion that the carrying out of the Government's Indian policy, which embraces the securing of lands for Indians who are dispossessed in any way and particularly for these Mission Indians of California, would be sufficient public purpose to justify condemnation."*

[57]Doc. 80013.LAT.

The Special Assistant is suggesting that the US government by current law could condemn and transfer land to satisfy the needs of the landless and homeless Indians. The Special Agent suggested that the Mission Indians of California (thereby including the FTB) should get special attention to receive land available through condemnation. The tribal governments need sufficient land for their tribal members to produce food and materials for livelihood and foster self-sustaining and sufficient economic production for the tribal communities. "These Mission Indians of California" wanted to live in their traditional homelands and prefer to take land that was their territory in the past. A policy of federal land return, especially traditional tribal land, may address the difficulties of landless and homeless Indians. However, the Indians also have rights to self-government and those rights also need to be addressed. Indian landowners need legal protection of the federal government, as well as shared jurisdiction and cooperation between Tribal and federal governments. The mission Indians, many with farming and husbandry experiences, as well as hand industry training, were in a position to build upon their economic skills and centralized economic and political management successes. The economic experiences of the San Fernando Mission in particular, were highly productive. Much of the economic support of the Spanish and Mexican governments during the colonial period depended on mission economic production. The San Fernando Mission was one, if not the best, economic enterprises in the colonial California.

The San Fernando Mission Indians are a subset of the Mission Indians and therefore one of the Tribe s that should have received attention for restoration of land and self-government. The Special Agent argued that the Mission Indians should benefit from any condemnation of land that could be transferred to the Mission Indians, including the San Fernando Mission Indians.

Date: 1930s
Citation: Oral History interview with Rudy Ortega by Duane Champagne. November 4, 2007.
Source: 80310.INT, 10.
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(1)(viii) There is a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members

> *"DC: Who was organizing the community events in those days then? Your father was involved with that or other people were involved with that?*
> *ROS: It was my father and other people. They'd come together.*
> *DC: Did they have the monthly meetings still or did they have other meetings or other festivals?*
> *ROS: Well, they had festivals. They had meetings. But I don't know when their meetings were. I was still small."*

In this oral history interview, Rudy Ortega Sr. discusses how his father and others organized meetings and other events that many attended. These meetings evidence how leaders like his father, Estanislao Ortega, were able to mobilize a great number of tribal members to attend and the influence that they had in the community.

Date: 1931

Citation: "Application for enrollment with the Indians of the State of California Under the Act of May 18, 1928 (45 Stat. L. 601)." Application Number 11022, Frances Garcia Cooke. August 18.
Source: 40064.DC.
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes

> *"10. What is your degree of Indian blood and to what Tribe or Band of Indians of the State of California do you belong?*
> *Half, San Fernando Mission"*
> *"13. Give the names of the Chiefs, Captains and Headmen of the Tribe or Band to which your ancestors belonged on June 1, 1852, who executed the Treaty or Treaties herein referred to, if you know them.*
> *Rojerio [Rogerio] Rocha."*
> *"Mother ---- English Name Josephine Leibas Garcia Full Blood"*
> *Handwritten note: "Verified, Fred A. Baker, Examiner"*
> *"Affidavit.*
> *Personally appeared before me Annie Lopez Biscaluis and Alida Araujo, who, being duly sworn, on oath depose and say that they are well acquainted with Mrs. Fred S. Cooke. that they know that she is of California Indian blood of the degree and lineage stated in the above application."*
> *"Tejon Rancho*
> *Junio 25, 1932*
> *Mr Fred A. Examiner*
> *"Tengo en mi poder su apreciable carta fecha 17 del presente en la que mi dice desea un informacion de los perzonas dice esas perzonas. Son mis parientes y todos son de la mision de San Fernando y sin quedo de Ud. ...*
> *Juan Olivas"*
> *Translation: "I have in my possession your kind letter from the 17th in which you ask for information about certain people. They are my relatives and all are from the San Fernando Mission. I remain yours. Juan Olivas"*

In this application for enrollment, Francis Garcia/Cooke and family apply and are approved as California Indians under the 1928 California Indian Jurisdictional Act. Of note in their application: they refer to Rogerio Rocha as the Headperson for their tribe; they have affidavits from several people, including Annie Biscaluis, Alida Araujo and Juan Olivas, and finally, they identify themselves as San Fernando Mission Indians. This demonstrates their continued awareness of the line of political leaders in the Tribe, as they identify Rogerio Rocha as a past leader of the Fernandeños. Finally, this demonstrates that there was coordinated effort among members of the Garcia lineage, as many of them apply under this act.

Date: 1932
Citation: "Application for enrollment with the Indians of the State of California under the Act of May 18, 1928." Application number 11171, José Ortiz. May 17.
Source: 80126.DC.

Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes.

> *"[Handwritten note] Note" Francisco Ortiz is to be included in roll. J.A.B"*
> *"[Handwritten note] Reject [Angelita Gonzales]. Born after May 8, 1928."*
> *"She [Remegia Miranda de Ortiz, his wife] is not of Indian blood."*
> *"Give the names of your California Indian ancestors living on June 1, 1852, through whom you claim, who were parties to any Treaty or Treaties with the United States."*
> *"Rosaria Ariola Fernandeño Mother*
> *Rafaela Ariola Fernandeño Grandmother*
> *Norberta Carilon Fernandeño Aunt*
> *Gracia Carilon Fernandeño Aunt*
> *Antonio Carilon Fernandeño Uncle*
> *Francisco Carilon Fernandeño Uncle"*
> *"What lands in the State in California do you claim were taken from you or your California Indian ancestors by the United States without compensation, or which were appropriated by the United States to its own purposes and for which the United States has refused or failed to compensate you?*
> *"I am not making any land claim in particular but wish to benefit with other California Indians if settlement is made."*
> *"Where did they [parents] reside on June 1, 1852, if living at that time?*
> *"Probably near San Fernando Mission, where Grandmother had a ranch granted by the Mexican Government."*
> *"I am making this application because on account of my age I can no longer obtain work, and need the help which, as an Indian, I think I am entitled to, and any benefits which may belong to me as a California Indian."*
> *Handwritten note: "Applicant appears to be of Indian descent. Verified in the field. [signed] Fred A. Baker, Examiner."*
> *"General Affidavit State of California, County of Kern J.J. LOPEZ of 1514 California Ave, Bakersfield, Calif.*
> *Being First Duly Sworn, deposes and says:*
> *That he is well acquainted with JOSE ORTIZ of San Fernandio [sic], Calif., That said Jose Ortiz worked for affiant some 15 years. That affiant knew his mother and grandmother and grandfather and knew that they were all three of pure Indian blood from the San Fernandio [sic] Mission."*

In this application form, the Ortiz family, led by the Headperson Joseph (José) Ortiz, applied for the California Indian Roll and payment for loss of land. This demonstrates that FTB members worked together (in this case, members of the Ortiz lineage) in order to attempt to secure payment for land dispossessed from them. As a Headperson of his family, Joseph was able to gain consent of family members to be included on the roll. Part of the survey asks about who of his family members were subject to agreements with the state in the past, and he mentions that his family members formerly had land under the Mexican government for which he asks for compensation today. Each application requires affidavits and there are clear ties between those who provide affidavits for the Ortiz lineage and those who provide affidavits for the Garcia lineage. The Ortiz lineage uses J.J. Lopez, who had formerly worked on the Rancho Tejon, as did members of the

Ortiz lineage. Similarly, the Garcia lineage relied on affidavits from Juan Olivas, who also worked at the Tejon Rancho. As both groups identify as Fernandeño Indians on the application, this indicates that they shared a common political identification while they were both at Tejon. Finally, this attempt shows an example of trying to get land set aside by the state and to get land from the federal government.

Date: 1930s
Citation: Oral History Interviews regarding the Ortega Family and 1928 Enrollment
Sources: Oral History Interview with Darlene Ortega and Jimmie Ortega by Gelya Frank. March 21, 2008. (doc. 80316, 2-3); Oral History with Rudy Ortega Sr. by Gelya Frank. May 9, 2008. (doc. 80312, 28-30); Oral History interview with Ernest John Ortega by Gelya Frank. May 9, 2008. (90439.FTO.EO.ROJ, 2-3.); Oral History interview with Stanley Salazar by Gelya Frank. February 22, 2008. (doc. 80323.INT, 17);
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(1)(iii) There is widespread knowledge, communication, or involvement in political processes by many of the entity's members; (C)(1)(v) There are internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions; (C)(1)(viii) There is a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members

In these oral history interviews, members of the Ortega family explain why Ortega family members chose not to apply for recognition as Indians under the 1928 California Indian Jurisdictional Act. Although they likely would have been considered Indians under this Act, they chose not to because of a prevalent rumor that being recognized under the Act might result in their removal to an Indian Reservation or that there would be other negative consequences. Additionally, since a non-Indian—the husband of Christina Ortega—encouraged them to apply under the Act, they were likely more suspicious of his intentions. In any case, this decision was reached as a result of debate within the lineage, and, once Headpersons decided to not apply, no one from the lineage applied under the act. This is an example of conflict between the different lineages of the FTB. In this case, Headpeople, in conversation with elders, decided whether to apply under the 1928 Act.

1940 to 1959

Date: 1930s-40s
Citation: Oral History Interview with Rudy Ortega, Sr., by Duane Champagne. November 4, 2007.
Source: 80311.INT, 23.
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(2)(i) Entity leaders or other internal mechanisms exist or existed that: (D) Organize or influence economic subsistence activities among the members, including shared or cooperative labor

> *"DC: So what did they organize the events around then? What was the purpose of the festivals? What was the occasion of the festivals?*

ROS: Well, it was different occasions. They had baptismals. They had a fundraiser for something or other that came up.
DC: So they were fundraising in the thirties and stuff, even when you were a kid?
ROS: Oh yeah.
DC: So that was one of the traditions of the group.
ROS: That was one of the traditions. And then also they had car wash for some family that was hard up for a burial, one of the families. So they had car wash. And a lot of our people used to get together and go do the car wash.
DC: Okay. That was to raise money for families, for community members, sort of like a mutual aid society."

In this oral history interview, Rudy Ortega, Sr., describes how the FTB was able to organize significant numbers of members for joint economic activities, including car washes and ceremonial events like baptisms. This demonstrates the ability of the entity to mobilize people for specific entity purposes like raising money.

Date: 1940s-1950s.
Citation: Oral History Interview with Rudy Ortega, Sr., by Gelya Frank. May 9, 2008.
Source: 80312.INT, 14-17
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(1)(viii) There is a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members; (C)(1)(v) There are internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions

"GF: Tell me about how it is that Vera accompanied you and supported you. Because yesterday you were telling me about the origin of the family conflict with Sally's family and Marty. Tell me about that again. I didn't get it exactly the first time.
ROS: Okay. Well, the thing is that when I started doing the genealogy and I needed some information and I figured Sally could help me with some of it on my dad. So I went to her.
GF: And why did you go to her? Who is she to you?
ROS: She's my aunt. That was my father's sister, the youngest one of the family. And she had some of my dad's pictures and a lot of pictures, old pictures. And I don't know who kept them and would not release them to me or the family. So anyway, I said, okay, so that's it. I went to her and that's when, oh, what are you doing, Rudy? I said, well, I'm checking into the family background. Well, Marty's doing the same thing too.
GF: And Marty is?
ROS: Her daughter. The youngest one.
GF: Would that be Martha?
ROS: Martha, yeah, Martha. They call her Marty.
GF: And that would be Verdugo?
ROS: No. Well, Verdugo before she got married.
GF: Now we're back to Sally. You were asking her and she said that she wanted Marty to do it.
ROS: Yeah. See Marty was doing research.

GF: When did Marty start? And how did she get started?
ROS: I don't know how she got started or when she started, because when I got to her, to her mom, Sally, she's the one that told me that Marty was doing it already. I said, "Well, Sally, it's better two heads than one. We'll get them together, the information. We're that much more ahead."
GF: Right.
ROS: Maybe a couple of years ahead of our project. She said, "No, no. All you want is the glory, the money, and everything that goes with that." I says, "Come on, Sally, you know that's not true. What money are we going to get? We're not going to get no money. There's nothing involved in it. It's just learning to know where we stand with our background, way back in the centuries behind."
GF: Explain to me a little bit, because I'm not clear. You mentioned that in 1950 a $150 award to the Indians was publicized. You read it in the newspaper.
ROS: Yeah.
GF: So was that what got her started on the genealogies?
ROS: I don't know if that was it or not.
GF: Because you mentioned also that you started….
ROS: That was, that was. That's right because I was doing it also. I started doing it and I went to her. And then she had already started too, she said. I don't know how, a couple of months back, or when.
GF: Do you think that she read it in the newspaper also?
ROS: I think that's where she read it. But I had started in 1940. And she started way after that, way after I had started. And Sally knew that. But being her daughter, she got mad.
GF: Why didn't she go to you since she knew that you were already collecting the family history?
ROS: I don't know. She just wanted to do her own, I guess. And afterwards she stopped doing it, I think. Because I never heard no more that she was doing any more of that. Because a lot of our family got mad because she should have come with me and got together, work together on this. But she never did. And some of the family were pretty upset about it.
GF: Rudy, Jr. suggested that maybe Sally had some aspirations for her daughter, Martha, to be more the leader of the group or something like that."

In this oral history, Rudy Ortega Sr. discusses family conflict between two parts of the Ortega lineage. Prior to Antonio Maria's death in 1941, Sally, his youngest daughter, had lived with him and perhaps expected to be leader of the Tribe after his death, especially as she inherited his property. Instead, Estanislao (Rudy Ortega Sr.'s father), Antonio Maria's first-born son, became recognized as the leader by his other sisters. Upon Estanislao's death in 1951, Rudy Ortega Sr. became the leader, but was not supported by Sally or her daughter Marty, who wanted may have had their own leadership aspirations. This conflict reveals a conflict between the tradition of gerontocracy and lineal descent of leaders. Because Sally Ortega was favored by Antonio Maria Ortega, she believed that she should inherit the leadership role rather than Estanislao, the oldest born son. However, the other sisters consolidated around Estanislao, and later Rudy Ortega Sr. Additionally, this reveals how leadership within the FTB takes place through political organizing

for recognition, as Rudy Ortega Sr.'s genealogical research begun during this time was relevant for petitions filed in the 1970s and onwards.

The tribal members formed an entity known as the San Fernando Mission Indians of San Fernando. Rudy Ortega Sr. was a Headperson in the early 1940s, and his father Estanislao James Ortega was Captain of the FTB between 1942 until his death in 1951. After his father's death, Rudy Ortega Sr. became elected Captain of the San Fernando Mission Indians of San Fernando. Like an alcalde, he stood for re-election every year, until the formation of the tribal constitution in 2002.

Date: 1940s
Citation: Oral History with Rudy Ortega, Sr., by Duane Champagne. November 4, 2007.
Source: 80310.INT, 26; 90373.FTO.ROS, 3.
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(2)(i) Entity leaders or other internal mechanisms exist or existed that: (B) Settle disputes between members or subgroups by mediation or other means on a regular basis

"ROS: Yeah. We started our meetings again after the war. We started right away getting our people together. They knew when I was back. They knew nothing happened to me so they used to call my mother up and ask. Well, he's not here. He just left. Because I was married already.
DC: So in a certain sense they were waiting for you to come back?
ROS: They were waiting for me.
DC: Why was that? Because you were the hereditary chief? What's the deal?
ROS: I guess. That's when my father had passed on.
DC: Your father was the Captain before.
ROS: Yeah. My grandfather and then my father took over.
DC: And your grandfather was a Captain in his days.
ROS: Yeah. Until he got sick and then he…. So then after that, my aunt says, "Come on, Rudy, let's form something. I need something to where I can go out and enjoy and talk to people." I said, "Okay." So that's what I did. We formed a group and after the war, when I come back, they said, come on, let's get the people. They're ready. They've been waiting for you to come back. I says okay. So we started doing the meetings again and started getting the Board together.
DC: How did you conduct the meetings at the beginning since you didn't have bylaws? Nobody really cared perhaps.
ROS: No. They didn't want no bylaws. They wanted to work just as they come in and discuss the problems.
DC: That's the way that they always had done it.
ROS: Yeah. And in those years back, they didn't have no laws. They conducted their meetings. You know how they were, the chiefs."

"Her name was Vera Salizar and she was interested in like a club, she wanted where she could go and talk with people and know the stories and everything. So anyway, I says okay, I'll try. So I started getting people together and after we got the people together, we said, well, what are we going to call it? I said, well, that's up to you people what you want to

call yourselves. Don't forget we were born here in San Fernando Valley and we came from the San Fernando Mission so choose the name what you want to be called. He said, how about San Fernando Mission Band Indians?"

In the period after World War II, FTB members reconvened meetings under the leadership of Rudy Ortega, Sr., as Estanislao Ortega was in poor health. These meetings were prodded by an attempt to bring people together and discuss problems in the traditional way in the 1950s around the time of Estanislao's illness. This shows a shared interest in community issues, as well as agreement as to who the leaders are. However, the reluctance of the Tribe to establish by-laws also shows a dispute within the Tribe on the policies and processes of the FTB. While some members are in favor of codifying tribal laws, others resist. Ultimately, this is resolved in the 1970s time period.

Date: 1940s
Citation: Oral History Interview with Rudy Ortega Sr., by Duane Champagne. November 4, 2007.
Source: 80310.INT, 40-42.
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(1)(ii) Many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance

"ROS: Riverside. I got there to the office, I walked in, and went to the reception there. She waited and then she came in. I says, "I'd like to talk to the head man or head woman that's here." She said, "Who are you?" I says, "My name is Rudy Ortega and I'm a Mission Indian of San Fernando." . So I went and sat down. they called me. And then I got there, I asked the lady, oh yeah, I wanted some information on one of my cousins. So I told her I wanted to have a copy of my cousin's family tree if they have anything. "Let me check." So she did. And she said the only thing I have is this paper. She gave me a copy of it and it said that Mary Garcia is registered as a Mission Indian of San Fernando. And my cousins, her sons, they were going under Chumash. But one of them was under Mission Indian and he was my treasurer, when I first started the organization, back in the forties. So, I says, "Okay. Could I have this copy?" She says, "Yeah. What are you trying to do?" I said, "Well, I'm trying to see if I can get federally recognized some day." She said, "Why don't you? All you need is two people, three people to get federally recognized." I says, "Yeah? Not the way it looks now."

In this oral history interview, Rudy Ortega Sr. describes an interaction that he had with the Bureau of Indian Affairs. This both demonstrates his leadership within the FTB—how he went to BIA on behalf of both himself and the Garcias—as well as the connections between the Garcia lineage and Ortega lineage through Mary G. Garcia/Cooke, who was a Headperson of the Garcia lineage at that time. During this time, the FTB was known as the San Fernando Mission Indians of San Fernando.

Date: 1951
Citation: Guestbook for the Funeral of Estanislao James Ortega. October 9.
Source: 80475.Noble.
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(1)(viii) There is a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members

Estanislao Ortega, Captain and Headperson, died on October 6. At his funeral on October 9, members of the regional Fernandeño community, progenitors, tribal members, and family paid their respects to Estanislao Ortega. His pallbearers included Jimmy Verdugo, a tribal member and his nephew. Relatives in attendance included Sally [Sallie] Verdugo, Della Cooke Martinez (listed as Mrs. Nelie Martinez), Verne Newman, Catharine Newman (listed as Mrs. Al Newman), and Vera Salazar (listed as Mrs. M.E. Salazar). Importantly, Della Cooke Martinez is listed here not as a friend, but as a relative, showing the continuity of tribal relationships through funeral rituals. It also affirms relationships between all tribal members listed in the funeral book. Additionally, some other FTB members are listed under "friends who called," including Robert Salazar, one of the sons of Vera Salazar, and Ted (Theodore) Garcia, son of Mary G. Garcia/Cooke. While Mary did not attend the funeral, she did send flowers to the funeral, as did Vera Salazar. The participation of Ted and Mary G. Garcia/Cooke in the funeral indicates ongoing relationships between Garcias and Ortegas.

Date: 1951
Citation: Oral History Interview with Stanley Salazar by Gelya Frank. February 22, 2008.
Source: 90318.FTO.DSS, 4
Criterion: (C)(1)(viii) There is a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members

> *"My grandmother's [Vera Salazar] the one who initiated him [Rudy Ortega Sr.] as Captain. And it wasn't. for the Captains, they were appointed. It was hereditary, it was family. We're not a democratic society and let's go, everyone put your ballot over here in this rawhide box, and then we'll find out who's the new chief. Those elders they appointed, they knew, they seen who really had it…."*

In this oral history, Stanley Salazar explains how leadership is selected in the FTB, and further how Vera Salazar worked to have Rudy Ortega Sr. as Captain of the FTB. This corroborates other articulations of this same time period.

Date: 1958
Citation: Mary Louise Contini Gordon. *TIQ SLO'W: The Making of a Modern Day Chief.* Amethyst Moon, 2013.
Source: 96017.Charlie, 53-54
Criterion: (C)(1)(viii) There is a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members; (C)(2)(i) Entity leaders or other internal mechanisms exist or existed that: (B) Settle disputes between members or subgroups by mediation or other means on a regular basis

"So after working at a gasoline service station all week, Charlie [Cooke] started going with Alvin [Cooke] to Compton on weekends. Sam Kolb, an elder Indian, was calling these meetings. His people had lived at the San Luis Rey Mission and became known as the Luiseños. …. Like many Indians whose families lived at the missions, Sam could not be sure about his ancestry except that he was from one of the Tribe s at the mission … Regardless, he was passionate about getting all Indian people interested in their heritage. For several years, he held mostly meetings in Compton. Sometimes the Cooke brothers were the only ones there."
At a meeting in 1958, Sam asked, 'Alvin, Charlie, weren't your ancestors from the San Fernando Mission?'
'Yes, in fact, Grandma Frances was born there.'
Some time passed. … Charlie started working on a GM assembly line and the brothers kept going to Sam Kolb's meeting every month.
'We need to organize a San Fernando Mission Band for anyone with Indian ancestors from that mission. You two guys get the people together and I'll come talk with them.' [said Sam Kolb]
Many Indians at San Fernando Mission had come from the Newhall area. So Sam came to Newhall where the Cooke brothers lived and where together they started organizing American Indians in the area. Sam was not from any of the Indian groups who had lived at the San Fernando Mission and Charlie and Alvin did not yet know the details of their ancestry; but like Sam, they were beginning to think about the importance and preservation of Indian heritage in general."
In 1958, Charlie and Alvin went to a property rights meeting in Los Angeles. The topic was land that had been taken from American Indians. No action came from this meeting. However it was a cog in the wheel of their work thing to make a wrong right. It would take years."

In this biography of Charlie Cooke, Gordon recounts how Charlie became more involved in political activism after returning to Newhall in 1958 from service in the Air Force.[58] His initial involvement came from meetings with Sam Kolb, an Indian from the San Gabriel Mission, but motivated him to work with others, including his cousin Rudy Ortega Sr., to organize a group in Newhall in the late 1950s. This brief excerpt also notes how one of the important political issues of that time was land that had been taken away from Indians. This is a consistent theme of FTB issues and organizing during this time and throughout the twentieth century.

Date: 1959
Citation: Mary Louise Contini Gordon. *TIQ SLO'W: The Making of a Modern Day Chief.* Amethyst Moon, 2013.San Fernando Mission and Indian Rights.
Source: 96017.Charlie, 53-54.
Criterion: (C)(1)(viii) There is a continuous line of entity leaders and a means of selection or acquiescence by a significant number of the entity's members

"Since Grandma Frances had passed away [1946], Aunt Mary had been the leader of her extended family of Indians whose ancestors lived in the San Fernando Mission. She did not feel that she could be active enough anymore to maintain that position. For one

[58] Doc. 96017.Charlie, 53.

thing, neither she nor her husband, Luis, could drive and the country was now one of roads and automobiles. She called some family members together in 1959, including her son Ted, [Garcia], Sr., along with Alvin and Charlie[, and Ted Garcia, Jr.]. The small group agreed that Charlie showed the most interest and dedication to their Indian heritage and also had a strong interest in caring for the extended family. So they made him their leader."

"Charlie started to bring people together in Newhall who had records of ancestry at the San Fernando Mission. In 1960, about thirty Indian people all came together for form the San Fernando Mission Band with Charlie and Alvin as founding members. Similar to the San Luis Rey Mission where Sam Kolb came from, and where the Indians were referred to as Luiseños, Indians from many tribes who lived at San Fernando Mission became known as Fernandeños. In 1968 the brothers started calling meetings for people of Indian descent to inform them of their rights and to enroll them on the California Indian Land Settlement Roll. Enrollment would make them eligible for land payments and give them State recognition for their Indian ancestry."

"ln 1954 there were about 37,000 people on the rolls in California. When the rolls closed in December 1971, there were 90,000 enrolled as California Indians. But closing of enrollments was not the end. The enrollment process remained the family link to their ongoing pursuit and protection of Native American heritages whether their own or those of others."

In this biography of Charlie Cooke, they explain how Charlie became involved in organizing people. This shows efforts to organize members of his lineage, and the thirty-person participation for one meeting evidences a significant effort to coordinate the people and success in bringing together a substantial number of them. Finally, this reveals how Fernandeños were considered to be everyone from the SFR, showing how membership was determined by those who were at the Mission.

1960 to 1979

Date: 1960s

Citation:"Rita N. Rivera; an Elder of the Tataviam Tribe Helped Revive Her Heritage." *Los Angeles Times*. July 13, 2001.

Source: 91099.LAT.

Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(1)(ii) Many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance

"She often spoke of her heritage, recounting stories of tribal members dating back to the 1850s. She felt so strongly about her heritage that in the late 1960s she helped revive the Fernandeno-Tataviam Council to represent people with Tataviam roots attempting to get federal recognition."

In this article, they discuss the life of Rita Rivera, including her involvement in the San Fernando Mission Indians of San Fernando group in the 1960s, showing the broad involvement of FTB members during this time period.

Date: 1970
Citation: *Los Angeles Times.* "Indians to Confer." June 26. Page SF6.
Source: 80423.A.LAT
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(1)(vi) The government of a federally recognized Indian tribe has a significant relationship with the leaders or the governing body of the petitioner

> *"Members of the San Fernando Mission Indians, an organization of descendants of the Mission, will meet Sunday at noon at Brand Park, 15174 San Fernando Mission Road, to organize a July 4 meeting with the Chuma[sic] Indians of Santa Inez."*[59]

In this article, the *Los Angeles Times* specifically identifies the FTB as a group of Native Americans through the name "San Fernando Mission Indians." They also reference a gathering to be held with Chumash Indians, showing that there is a relationship between these two different tribal groups, and that they mutually recognize themselves as Native American tribes. By recognizing this common feature among multiple Native American tribes, it also points to how the FTB is considered to be distinctive from other non-Native American groups. Finally, this reveals that FTB leaders are able to mobilize resources in order to have this meeting and have it listed in the local paper.

Date: 1970
Citation: *The Valley News and Green Sheet.* "Van, Toys, Food, Gifts Sought for Mission Indians." December 8.
Source: 80660.FTO
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(B)(i) Entity leaders or other internal mechanisms exist or existed that: (D) Organize or influence economic subsistence activities among the members, including shared or cooperative labor

> *"Donation of a vehicle as well as Christmas toys and food items is being sought for the San Fernando Mission Band Indians. Rudy Ortega, field representative of the Joint Ventura [sic] Project of the Northeast Valley, reports a pickup truck, van or station wagon is need to serve the Valley's Indians descendants of representatives of a number of tribes who lived and worked at the San Fernando Mission.*
>
> *"Persons having a vehicle or wishing to contribute Christmas basket items may reach Ortega at the Joint Ventura [sic] office"*

In this article, the FTB seeks assistance for the Tribe in the form of donations of Christmas toys and food items. Although they are seeking them through Rudy Ortega, Sr., and his position at Joint

[59] Doc. 80423.LAT.

Venture (an intertribal organization), it is clear that they are seeking these donations specifically for the FTB group rather than for the intertribal organization because non-profits could collect donations. As in previous decades, these drives were shared forms of economic activity among the members of the Tribe s. They also show the ability of tribal Captains (Rudy Ortega Sr.) to organize economic activities among members and mobilize significant resources from its members.

Date: 1971
Citation: Letter from William D. Oliver to Rudy Ortega Sr. September 28.
Source: 91062.ROS.REZ
Criterion: (C)(1)(ii) Many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance; (C)(1)(vii) Land set aside by a state for petitioner, or collective ancestors of the petitioner, that is actively used for that time period

> *"This is in reply to your letter of August 27 regarding the possibility of establishing a new Indian Reservation. It is suggested that the San Fernando Mission Band first verify the status of the lands, obtain a legal description and explore with the Band's State Congressional Delegation the possibility of having a bill introduced."*

In this letter, William D. Oliver, an acting area director of the Bureau of Indian Affairs, is responding to a query from Rudy Ortega, Sr., on behalf of FTB members, to ask about whether and under what conditions a reservation could be established for the Tribe . In the letter, Oliver responds by referring to the group of Indians as the "San Fernando Mission Band," showing that the FTB was externally recognized as a political group at the time. It also shows the persistent efforts of FTB members to obtain federal acknowledgement, and how Rudy Ortega Sr. acts as the Captain of the FTB by reaching out to the federal government on behalf of the FTB.

Date: 1972
Citation: "Mission Indians Will Hold Meeting, Dinner at Park." Unnamed Newspaper Clipping.
Source: 80655.FTO
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes

> *"The San Fernando Mission Indians will hold their regular meeting and pot luck dinner on Sunday, starting at 1 p.m., at Brand Park, 35174 San Fernando Mission Blvd, in Mission Hills.*
>
> *"A Joint Venture spokesman said guest speakers for the occasion will be Paul Brill and Norman Sahmaunt, enrollment officers for the Bureau of Indian Affairs in Sacramento, who will have pertinent information on the compensation to be paid by the federal government to all those Indians."*

In this newspaper clipping, the meeting of the FTB is listed as a "regular meeting and pot luck dinner," which shows how FTB members are having consistent political events with each other during this time period, and that there is widespread knowledge and communication regarding their political processes. Given that the guest speaker for the event is Norman Sahmaunt and Paul Brill and that they are specifically there to answer enrollment questions, this shows that the FTB

has also been able to mobilize their influence to have these important officials attend. Given listed attendees, it seems most likely that this clipping is from the late 1960s or early 1970s.

Date: 1974
Citation: Photo. Memory Garden in Mission Hills.
Source: 70020.FTO
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes

In picture (left to right) is Rudy Ortega, Sr. (FTB), Alan Robbins (Senator), Lance Stevens, and Pete Grant , and Rudy Sr.'s children Elias (FTB), Larry (FTB), Steven (FTB), & Daniel Ortega (FTB) (on drum). This was an event held in San Fernando for Senator Robbins, who was helping the FTB gain exposure and recognition in LA County and within the state government of California. This event is an example of mobilizing significant resources to bring in influential figures like Alan Robbins, a California State Senator who represented the San Fernando Valley, to meetings of the Tribe. Later, Alan Robbins would bring issues of the San Fernando Mission Band to the State Senate through recognizing the efforts of Rudy Ortega, Sr.

1980 to 1999

Date: 1985
Citation: T. W. McGarry. Times Staff Writer T.W. McGarry; "Tribes Question Which Will Bury Ancestor's Bones." ***Los Angeles Times,*** **Feb. 8.**
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(1)(ii) Many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance

> *About 25 members of the Chumash and Fernandino [sic] tribes turned out Thursday morning for a meeting at Los Encinos State Historical Park, across the street from the construction site, to discuss reburial of the human bones found by archeologists. They talked for two hours in private, and participants later said only they had agreed to meet again….Barthelemy said the Gabrielenos believe the ancient settlement 'was a Gabrieleno-Fernandino village.' The remains discovered are those of their ancestors, and perhaps some Fernandinos, but not of the Chumash, whose territory was west and south of the Santa Monica Mountains, he said."*[60]

This article shows how FTB members were able to mobilize around an important issue–the reburial of their ancestors. Many FTB members attended this meeting regarding Encino, showing how FTB members are involved in political issues important to the Tribe .

Date: 1989
Citation: Legal Statement. California Indian Legal Services.
Source: 00129.FTO

[60] Doc. 80301.FTO, 29.

Criterion: (C)(1)(ii) Many of the membership consider issues acted upon or actions taken by entity leaders or governing bodies to be of importance; (C)(1)(vii) Land set aside by a state for petitioner, or collective ancestors of the petitioner, that is actively used for that time period

> *"The real property at issue in Los Angeles Superior Court Case No. BC 104201 (the "Property") is located on the Northeast corner of the intersection of La Maida Street and Ventura Boulevard in the Encino area of the City of Los Angeles. An Indian burial ground has existed in the Property for perhaps 3,000 years.*
>
> *Plaintiff RUDY ORTEGA is the descendant of many of those buried and the elected Chief of the "Fernandeno" tribe to which such individuals belonged during their lifetimes. Although the "Fernandenos" are not a Federally recognized tribe, their interests in protection this burial site are no different than those of other recognized tribes in protecting ancestral burial sites now located in nominally "private" lands once subject to Spanish and Mexican jurisdiction."*

In this legal statement, Rudy Ortega Sr., on behalf of the FTB, filed this lawsuit to protest the development of the area in and around Encino, an area that had been granted to the progenitors of the FTB. They discuss the importance of protecting Native American graves, both demonstrating the issues that are important to the FTB, as well as how the Tribe can mobilize resources to file such a lawsuit.

Date: 1995
Citation: Legal Statement. California Indian Legal Services.
Source: 96074.Cherokee Nation.
Criterion: (C)(2)(i) Entity leaders or other internal mechanisms exist or existed that: (B) Settle disputes between members or subgroups by mediation or other means on a regular basis; (C)(1)(vi) The government of a federally recognized Indian tribe has a significant relationship with the leaders or the governing body of the petitioner

> *"Child custody case where child's mother was an enrolled member of the Cherokee Nation of Oklahoma. Father was enrolled in the FTB. Each parent wanted the child enrolled in their respective tribes. The Tribe went to court to resolve the issue."*

This is an example of a relationship with a federally-recognized tribe in which the Cherokee Nation of Oklahoma recognized the custody claim of a father enrolled in FTB as the legitimate claim of a Native American person. This is also an example of how the Tribe seeks to manage disputes by its involvement in this case.

Date: 1996
Citation: Patty Ferguson. "Fernandeno Tataviam" In *A Second Century of Dishonor: Federal Inequities and California Indian Tribes, ed. Carole Goldberg and Duane Champagne et al.* Report. Los Angeles, UCLA American Indian Studies Center for the Advisory Council on California Indian Policy. March 27.
Source: 80453.Ferguson, 1-3.

Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes; (C)(2)(i) Entity leaders or other internal mechanisms exist or existed that: (B) Settle disputes between members or subgroups by mediation or other means on a regular basis

> *"The Fernandeño Tataviam tribe's greatest strength lies in unity. Through reliance on the community for support and survival, the Tribe has been able to endure the lack of government funding. Families play an important part in tribal affairs. All members of the Tataviam are entitled to vote and have a voice in everything that is brought before the tribal council. Although the Tribe has a contemporary tribal council, traditional forms of government also remain…. The Tribe uses traditional forms of settling disputes among its members. The tribal council then appoints someone to initiate the process of mediation, notifying the persons involved to schedule the time and location. In the mediation process a neutral third person helps the two parties resolve their differences and to arrive at an agreed-upon solution. The parties are immersed in resolving the dispute, creating ownership of the solution, and producing an agreement that both can accept… Despite being unrecognized, the Tataviam tribe maintains a tribal organization and holds monthly meetings. The Tribe conducts a powwow, makes presentations in the surrounding communities, deals with dispute resolution, and ensures equality among the members."*

In this report written in the 1990s, Ferguson describes the structure of dispute mediation in the FTB. As noted above, this process mirrors traditional processes in which an impartial third party helps with the process of mediating and arriving on a solution. As this is also a traditional process, this is also how mediation has been handled in the past. It also briefly describes some of the events that FTB hosts throughout the year, as well as how they make presentations in the surrounding communities. These all require significant resources, and therefore require a significant mobilization of resources to succeed.

2000 to 2019

Date: 2000
Citation: Photographs of Year 2000 Tribal Meeting, San Fernando Mission.
Source: individually cited in footnotes
Criterion: (C)(1)(i)

In this photograph of attendees of the 2000 Tribal Meeting at the San Fernando Mission, there are multiple generations of FTB members. Approximately 110 tribal members attended the meeting, and the meeting was both a political event and a social event, and this event shows how the Tribe is able to mobilize a significant number of its members for political, social, and cultural events.[61] These photographs also imply consent of the participants to the political leaders, as those are the people who organized this event.

Individuals attending the meeting included: Rita Newman (daughter of Katherine Ortega, granddaughter of Antonio Maria Ortega) in wheelchair, her daughter Darlene Espinoza Guadiana,

[61] Docs. 80684.FTO, 80685.FTO, 80686.FTO, 80687.FTO.

and her family members; Ernest Ortega (son of Jose Ernest Ortega and grandson of Estanislao Ortega) and family; Ted Garcia (son of Mary G. Garcia/Cooke and grandson of Frances Garcia) and family members, Rudy Ortega, Sr. and family; Richard Reyes, Jr (son of Irene Verdugo and grandson of Sally Gratra Ortega); William Gonzales; Richard Ortega; Edward Sierra (son of Helen Ortiz).[62]

Date: 2000
Citation: Anette Kondo. "Splintered Tribe Seeks Federal Recognition" ***Los Angeles Times,*** **May 3, A8-A9.**
Source:100100.Splintered,4.
Criterion: (C)(1)(v) There are internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions

> *"John Valenzuela, tribal chairman of the Ish-Panesh United Band of Indians, a second Fernandeno group that numbers about 300, said his group was approached by a casino company last year that offered to help with federal recognition, but no deal was struck."*[63]
> *"If we were together we would have federal recognition by now," said Rudy Ortega Jr. His father's group will probably have 600 to 800 members in it application."*[64]
> *"Folkes, a Thousand Oaks resident who is part Chumash, Fernandeno and Tataviam, said her group, Antik, will also seek recognition. Though casinos weren't the impetus, she doesn't dismiss that possibility.*
> *Raised in San Fernando, Folkes, 61, disavows any familial ties to Ortega. Her split last fall from Valenzuela's Ish-Panesh stemmed from rivalry over leadership of the Oakbrook Regional Park and Chumash Interpretive Center in Thousand Oaks."*

This article reveals a conflict between different lineages of the FTB over how to determine leadership. While Rudy Ortega, Sr.'s leadership of the group was determined through a combination of gerontocracy and the consent of elders, there are still some conflicts among FTB members. As of 2021, Beverly Folkes and her lineage are enrolled in the FTB.

Date: 2002
Citation: Photographs of Tribal Gathering at N. Hollywood High School Tataviam Village Project.
Source: 80771.FTO.
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes

Top left photograph. Rudy Ortega, Sr. and Rudy Ortega Jr.

Top right photograph. Richard Reyes, Jr (son of Irene Marie Verdugo and grandson of Sally Gratra Ortega), and Rudy Ortega Jr.

[62] Docs. 80684.FTO, 80685.FTO, 80686.FTO, 80687.FTO.
[63] Doc. 100100.Splintered, 3.
[64] Doc. 100100.Splintered, 4.

Bottom left photograph: Diann Martinez, Donna Yocuma, unknown, John Valenzuela (son of John L. Valenzuela and grandson of Petra Sara Garcia, FTB), unknown, unknown, unknown, Rudy Ortega Sr. and Rudy Ortega Jr.;

Bottom right photograph: John Valenzuela (FTB, Garcia lineage) and Rudy Ortega Sr. (FTB Ortega lineage).

In these photographs, tribal members represent the FTB at a ceremony for the North Hollywood High School Tataviam Village Project. In these photographs, two lineages of the FTB are represented: John Valenzuela is from the Garcia lineage, whereas Rudy Ortega Sr. represent the Ortega lineage. This shows how different lineages join together for important events like dedicating the Tataviam Village at North Hollywood High School, despite their other differences.

Date: 2002
Citation: "LAND: City of San Fernando Plans for Open Land" *Daily News.* November 14, 4, 10.
Source: 80718.FTO.
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes

"Several ideas for the park were presented during the meeting. Among them was to plant a row of fruit trees, to create a Fernandeño Tataviam Native American village in honor of the Indian tribe in San Fernando … Chief Little Bear (Rudy Ortega Sr.), President of the Fernandeno Tataviam tribe said he supports exploration of the site…. 'We support the idea of the city acknowledging the Tribe and setting up a replica village. The Tribe favors DiTomaso's proposal to conduct an archeological dig to further study the location that might have been a possible village site. The village that may be there is called 'Pasakenga' which means the 'place of the pass through San Fernando.'"

In this article, the FTB–through Captain Rudy Ortega Sr.–is able to voice their opinions on plans for a new park, demonstrating their ability to mobilize resources and influence.

Date: 2002
Citation: Constitution of the Feranandeño Tataviam Band of Mission Indians. Adopted Nov. 15, 2002.
Sources: Various, see below
Criterion: (C)(2)(i) Entity leaders or other internal mechanisms exist or existed that: (A) Allocate entity resources such as land, residence rights, and the like on a consistent basis (B) Settle disputes between members or subgroups by mediation or other means on a regular basis

Signed by Tribal President Rudy Ortega Sr., Vice President Larry Ortega Sr., Treasurer Elisa Ornelas, Secretary Darlene Villasenor, Tribal Senator William Gonzalez, Tribal Senator Michael Ortega, Tribal Senator Steve Ortega, Tribal Senator Berta Pleitez, and Tribal Senator Salina Salas.[65]

[65] Doc. 90130.FTBMI

The FTB Constitution, adopted in 2002 by vote of the membership, defines citizenship,[66] the scope and powers of the Tribal Senate,[67] and the roles and duties of officers.[68] Specifically, the Constitution defines how conflicts will be resolved through the Judiciary,[69] formalizing some processes of conflict resolution. This Constitution replaced the by-laws that had existed since the 1970s, and formally split the non-profit into two Boards, one of which was reserved only for tribal members.

This Constitution was complemented by a set of codes that also govern members of the FTB.[70] The code titles include education and cultural learning, government administration, rules for officers, rules governing the Senate, election and campaign guidelines, finance and taxation enforcement, and tribal history and cultural preservation. The Constitution was amended in 2017.

Date: 2004
Citation: Letter from Howard L. Berman, Member of Congress, to the Department of Health and Human Services. May 25.
Source: 00071.FTO, 1.
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes

> *"Re Fernandeño Tataviam Tribe (see enclosures). I have been contacted regarding a matter within your jurisdiction."*
> *"cc. Mr. Rudy Ortega, Jr., Tribal Administrator, Fernandeño/Tataviam Tribe, 601 South Brand Blvd., Suite 102, San Fernando, CA 91340."*

In this letter, Howard Berman, a member of the House of Representatives, forwards a request from the FTB regarding access to tribal TANF funds. In so doing, he demonstrates how FTB members are able to mobilize resources for outreach to Congressional members to assist in their efforts to access resources for the Tribe and provide those to FTB members. Finally, this demonstrates how Rudy Ortega Jr. is understood as a figure representing the FTB at this time.

Date: 2016
Citation: Tribal Citizenship Confirmation and Due Process
Source: 96080.Citizenship
Criterion: (C)(2)(i) Entity leaders or other internal mechanisms exist or existed that: (B) Settle disputes between members or subgroups by mediation or other means on a regular basis; (C)(1)(v) There are internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions

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[66] Doc. 90129.FTBMI, 3.
[67] Doc. 90129.FTBMI, 5-6.
[68] Doc. 90129.FTBMI, 8-12.
[69] Doc. 90129.FTBMI, 12-13, see also Codes, 90121.FTBMI; 90122.FTBMI; 90123.FTBMI; 90124.FTBMI; 90125.FTBMI; 90126.FTBMI; 90127.FTBMI; 90128.FTBMI
[70] Docs. 90121.FTBMI; 90122.FTBMI; 90123.FTBMI; 90124.FTBMI; 90125.FTBMI; 90126.FTBMI; 90127.FTBMI; 90128.FTBMI

Beginning in 2014, the FTB requested that all its citizens sign the Citizenship Affirmation form, an attestation that the FTB citizen was only enrolled in the FTB. [TRIBAL CITIZEN] and his family did not want to sign the document because they were enrolled in another tribe and the FTB. [TRIBAL CITZEN] chose to speak at the November 13th, 2016, Senate meeting, to persuade the FTB to remove this requirement.[71] [TRIBAL CITIZEN] requested that the Tribal Senate: postpone any removal actions of citizen's, allow their family to continue being enrolled past the affirmation deadline without signing the form, and that any disenrollment be deemed discriminatory, unethical, and illegal.

With those requests from [TRIBAL CITZEN], the Senate continued with the planned deadline of November 18th, 2016. A scheduled special hearing was called regarding [TRIBAL CITZEN'S] requests and was planned for January 8, 2017. On January 8th, 2017, the session was held, and the ten dual enrolled citizens opted to disenroll themselves, prior to the hearing, rather than being removed by the Senate.[72]

This process of voluntary disenrollment demonstrates a mediation process in which members who initially were in conflict with the Tribe in November 13, 2016 made a decision with the support of the FTB in January 2017. It also demonstrates how membership in the Tribe is decided and reckoned through a constitutional process.

Date: 2016
Citation: Tribal Citizenship Enrollment and Due Process
Source: CITIZEN LETTER - 4.21.2016
Criterion: (C)(2)(i) Entity leaders or other internal mechanisms exist or existed that: (B) Settle disputes between members or subgroups by mediation or other means on a regular basis

> *"I made the decision to relinquish my enrollment with the SFMBI and enroll with TFBMI [FTB]. Since I have enrolled with TFBMI [FTB] I have been over whelmed by knowledge of the past and so tremendously over whelmed with the current CONSTANT continued efforts to educate not only tribal members but the San Fernando Community as a whole."*

[Individual] relinquished membership with the present-day San Fernando Band of Mission Indians, led by John Valenzuela, and enroll with the FTB. Due to an internal mechanism and enrollment procedure, FTB resolved the dispute of individuals who had wished to voluntarily disenroll with another group to enroll with the FTB. Though the [individual] was involved with another group, the source demonstrates that the FTB ensures a fair and due process among all FTB community members.

2020 – Present (2021)

Date: 2019-2020
Citation: Articles of Impeachment Senator Steven Ortega, 2019. FTB Archive.
Source: Articles of Impeachment Senator Steven Ortega, 2019.

[71] Doc. 2016-11-13xTS_minutes.
[72] Doc. 2017-01-08xTS_minutes.

Criterion: (C)(1)(v) There are internal conflicts that show controversy over valued entity goals, properties, policies, processes, or decisions; (C)(2)(i) Entity leaders or other internal mechanisms exist or existed that: (B) Settle disputes between members or subgroups by mediation or other means on a regular basis

Following a series of threatened legal disputes between a tribal citizen who was the child of an FTB Senator and the FTB, the Senator was impeached for breach of his duties as an FTB elected official. In 2019, the Tribe began impeachment proceedings against the Senator for charges of neglect of duty, corruption, and moral turpitude.[73] The FTB Vice-President, along with two other Senators, began the impeachment process by signing and presenting to the chair or Senate, in accordance with Title 4, Section 4-109,C,2,b, an articles of impeachment petition against the Senator. Following the tribal constitution, the Tribal Senate called witnesses,[74] and announced the impeachment. Evidence demonstrated that the Senator had disclosed confidential information, misused tribal resources, and threatened the Executive branch to use the lawsuit as leverage to achieve political aims. On January 12, 2020, the Senator resigned from his Senate seat, prior to the proposed impeachment hearing.

This impeachment hearing demonstrates a political process for resolving conflict within the Tribe , as well as how government officials of the FTB have a duty to protect the interests of the Tribe that is agreed to upon taking office. This also demonstrates a conflict over decisions made by the Tribe , as the initial conflict had been over an employment dispute brought by one of the tribal members. The resolution to this conflict used the tribal constitution and was publicly announced to the Tribe , demonstrating the transparency of the Tribal Senate on this issue. Finally, the Senator's resignation prior to the official termination of his position as Senator demonstrates the influence of the FTB on his behavior, as he chose to resign in order to follow norms rather than to become officially terminated as a result of an impeachment hearing.

Date: 2021
Citation: Council of Elders, FTB Archive.
Source: 96026.Council
Criterion: (C)(1)(i) The entity is able to mobilize significant numbers of members and significant resources from its members for entity purposes

> *"The Honorable Council of Elders provides important decisions on highly sensitive projects involving cultural resource preservation through expertise in cultural heritage and ancestral traditions."*

The Honorable Council of Elders is an important part of the FTB government that assists in specific ways. Like historical councils of elders who would help in decision making, these Elders help with their knowledge and wisdom for particular types of FTB issues. This demonstrates the continuity of political traditions within the FTB.

[73] Doc. Articles of Impeachment Senator Steven Ortega. See also doc. 2018-11-11xTdS_minutes_Removed.
[74] Doc. Impeachment Witness List.

Summary

At the start of the 20th century, Rogerio Rocha and Antonio Maria Ortega, both Captains and Headpersons/traditional leaders, were engaged in struggles to maintain the FTB during a period of land loss and rapid urbanization of the San Fernando area. Joseph Ortiz and Josephine Leyva joined them in San Fernando and participated in leadership conversations. Their position as Headpersons of the FTB were also based on their traditional knowledge, seniority, ability, and consent of other FTB members and elders. They met formally, and often informally at festivals and life events (e.g. marriage, death).

Between 1931-1924, members of the Garcia (Cooke and Valenzuela) and Ortiz lineages applied to be recognized as Indians under the California Indian Jurisdictional Act of 1928. The Ortega lineage elected to not be included in the roll because of fears of being moved to a reservation. This demonstrates how FTB leadership–at the Headperson level–was used for decisions that did not affect the entire FTB.

In the mid-twentieth century, under the leadership of Rudy Ortega Sr. and Headpersonship of Charlie Cooke, the FTB reorganized into several different entities that mobilized resources for the FTB to participate in social and cultural events, and to teach traditional knowledge to younger tribal members. They also began to formalize processes, practices, and communication practices during this time, though there were disputes about how to do so. The FTB transitioned from traditional forms of governance to constitutional forms of government. At this time, the FTB held regular political meetings. In 1972, Captain Rudy Sr. petitioned for funds for the FTB under the Indian Claims Commission and the Petitioner was recognized as an Indian entity.

In the early twenty-first century, the FTB formalized its government structure and Tribal Senate, and initiated formal voting procedures for these positions. Rudy Ortega Sr., who had already been serving as Captain throughout much of the mid-twentieth century, continued in this position in the late twentieth century. However, other lineage leaders became more politically active during this time period and either participated in the FTB government or created other entities. However, members often returned to the FTB, as in the case of the Cooke-Garcia lineage, which had turned away from the FTB and returned in 2008 after the death of Ted Garcia Sr. This is also apparent through Headperson Beverly Folkes of the Salazar-Ortega lineage, who formed a separate group in the 1990s for her lineage in opposition of Rudy Sr.'s leadership, but later, returned to the FTB. This demonstrates the enduring influence that the FTB continued to hold over members, even as they sought to form lineage associations.

Criterion 83.ll (d)

Governing document

1. Introduction

The Petitioner, the Fernandeño Tataviam Band of Mission Indians (FTB), satisfies Criterion 83.11(d) with the attached copy of the governing document, including the membership criteria.

2. Description of the group's current and past governing documents including documents' effective dates and the Petitioner's membership criteria, or written statements describing membership criteria and governing procedures.

a. Constitution:

FTB is comprised of members descending from progenitors who were members of the historical Fernandeño Indian tribe and whose families are bound by the FTB Constitution ("the Constitution") as the governing document. The Constitution is "the supreme law of the Tribe" (Chapter 1 Principles of Fernandeño Tataviam Tribe, Article 2, Political Authority). The Constitution was approved by the Petitioner's membership on November 15, 2002 and later amended by another membership vote on June 11, 2017. While the Constitution serves as a foundation of the FTB government, it also provides context as to the fundamental relationships within the FTB community. This includes relationships among the branches of government as well as the government to members.

b. Code:

Tribal Code consists of laws approved by the FTB governing body. Code regulates the government, the relationships between the FTB government and external governments and between the FTB government and its citizenry, as well as any other relationship, conduct, and transaction made with the FTB. Code allows for the continued functioning and governance of the FTB.

c. Enrollment Process:

The process of enrollment as a member of the FTB is implemented by the Office of Citizenship. The robust enrollment process is stipulated in Tribal Code (TC) Title 2 Administration of Tribal Affairs and Government, Chapter 2 Article A, Citizenship and Enrollment. Through the detailed enrollment process, the Office of Tribal Citizenship processes the Citizenship Applications that provide instructions and submission requirements in addition to the processes the applications to verify eligibility (Section 2-204 Citizenship Eligibility Requirements). Tribal Code Title 2-208 Citizenship and

Enrollment Periods, B Application Process (3) requires OTC to generate the Verification List, a final roster of eligible applicants who have submitted complete applications. The Verification List is submitted to the FTB Senate for final approval. TC2-208[B]4 dictates Senate to consider the Verification List for approval via an official vote by Senate. Official votes of Senate are those satisfying FTB Tribal Code Title 4 The Senate and Legislation (4-203), "Two-thirds of the members shall constitute a quorum of the Senate. Voting shall be as prescribed by the Senate in accordance with the Constitution."

In accordance with the Constitution, the Petitioner's membership criteria require each applicant to satisfy the requirements in Chapter 3, Article 6, Section 1, "The citizenship of the Tribe shall consist of the following persons who are not enrolled in citizens of any other tribe:

- Any person with lineage to one or more Indian Rancherias (Villages) within boundaries of Article 3 associated with Mission San Fernando registers.
- Any person who is a lineal descendant of an enrolled citizen of the Tribe maintaining tribal relations.

At present, there lacks distinction as to whether applicants must satisfy one or more of the membership criteria. The Petitioner has drafted the following membership criteria revision:

1. *Any person who is a linear descendant of a member of the historical Fernandeño Indian tribe listed on the Roster of Historical Fernandeño Indian Tribal Members of 1797 – 1834; and*
2. *Any person who can demonstrate that they have maintained Tribal relations in their lifetime and that their ancestor maintained Tribal relations prior to 1968;*

OR

3. *Any person identified as neophyte, neofita, or indio/a, or with an Indian name and village listed on the Registry of Recognized Villages on a document of Mission San Fernando**;** and*
4. *Any person who can demonstrate that they have maintained Tribal relations in their lifetime and that their ancestor maintained Tribal relations prior to 1968;*

OR

5. *Any person who is the child of a Fernandeño Tataviam member listed on a certified roll of the Tribe certified on or after 1995; and*
6. *Any person who can demonstrate that they have maintained Tribal relations in their lifetime.*

Amendments to the Constitution must be approved by a secret ballot vote of at least two-thirds of the Senate and two-thirds of the registered tribal citizens voting on the proposed amendment, according to Article 45 set forth in Chapter 9. Due to the Pandemic of 2020, Petitioner did not host an in-person voting option and thus, did not meet the two-thirds requirement by way of absentee ballots. Petitioner will pursue this constitutional amendment through its next election process.

Moreover, the Constitution requires biological descendancy from a village. However, the village must hail from a prescribed set of villages as defined in the Constitution Chapter 2, Territory and Jurisdiction, Article 3, Ancestral Lands:

> *"Section 1. The Tribe is comprised of autonomous villages, rancherias within the Fernandeño Tataviam immemorial ancestral lands in the areas located in the known parts of Los Angeles, and Ventura Counties in the State of California, as referred in the Indian Rancherias of San Fernando Mission, United States Indian Affairs report of May 1920.*
>
> *Section 2. The ancestral lands of the Tribe extend from north to south, from the lower Antelope/Leona Valley to the San Fernando Valley, and from west to east, from Piru to the western arm of the San Gabriel Mountains."*

The historical Fernandeño Indian tribe consisted of individuals who were born at villages that became associated with Mission San Fernando.[1] The standard villages identified as Indian Rancherias in the United States Indian Affairs report of May 1920 ("the Report") include non-Indian and/or non-relevant Tribal villages. The Petitioner has conducted a meticulous analysis of the Report and omitted villages that were incorrectly listed by the Report in a list of recognized villages. The methodology used in the analysis of the Report was detailed comparison to primary and secondary sources, including historical maps, friars' notes, archaeological reports, and SFR records identifying villages in the Mission recruitment that originated in the geographic region. The Report is listed in Article 3, Section 1 set forth in Chapter 2 of the Constitution, but only relevant villages on that Report have been validated by the Petitioner. The current language implies that the full list is recognized. Therefore, Petitioner intends to replace "Indian Rancherias of San Fernando Mission, United States Indian Affairs report of May 1920" with "Register of Recognized Villages." Petitioner will pursue this constitutional amendment in its next election process and submit the Register of Recognized Villages.

Petitioner recognizes the historical Fernandeño Indian tribe as the people from which its citizens descend. The historical Fernandeño Indian tribe includes, but is not limited to, the Petitioner's three lineages: Ortega, Garcia, and Ortiz. However, membership with the Petitioner is not limited to those three lineages. To account for surviving individuals descending from the historical Fernandeño Indian tribe, who are also not represented by the Ortega, Garcia, and Ortiz lineages, the Petitioner recognizes village-descendancy as one connection to the Fernandeño historical Indian tribe in its membership requirements.

[1] Fr. Zephryn Englehardt, *San Fernando Rey: The Mission of the Valley* (Chicago, IL: Franciscan Herald Press, 1927), 142.

Should a lineage outside of the Ortega/Garcia/Ortiz come forward for enrollment, that lineage would need to satisfy the Petitioner's Tribal Relations criteria set forth in Title 2 of Tribal Code.

The Constitution specifically requires members to be singularly enrolled with the FTB and not any other Indian tribe, set forth in Tribal Code Title 2 § 2-214.

Summary

Petitioner is governed by the Constitution of the Fernandeño Tataviam Band of Mission Indians, amended by its citizenship in 2017, and operates with Tribal Code sections.

Provide current and past governing document(s)

The following documents are attached to this response:

1. FTB Constitution 2002
2. FTB Constitution 2017
3. TC Title [2] Administration 2015
4. TC Title [2] Administration 2016
5. TC Title [2] Administration 2019
6. General Application for Tribal Citizenship
7. Minor Application for Tribal Citizenship

83.11(e)
Descent from Historical Indian Tribe

1. Introduction – Identify the historical Indian tribe or tribes that combined and the historical lists or records naming members of the historical Indian tribe

25 CFR 83.11(e) requires that Fernandeño Tataviam Band of Mission Indians ("Petitioner," "FTB," or "Tribe") demonstrate that its "membership consists of individuals who descend from a historical Indian tribe (or from historical Indian tribes that combined and functioned as a single autonomous political entity)." As used in BIA's regulations, the term "historical" means "before 1900," and the term "tribe" means "any Indian tribe, band, nation, pueblo, village or community." 25 CFR 83.11.

The historical Indian tribe of Fernandeños consists of Indians at SFR from 1797 to 1846. In *Section II: Claim of historical Indian tribe*, Petitioner demonstrates that villages combined and functioned as a distinct autonomous political entity, the historical Fernandeño Indian tribe, before 1900. The Petitioner's current membership descends from that historic tribe.

Before Spanish colonization, the FTB's predecessors were numerous interconnected tribal entities, organized as villages. The Petition supports the conclusion that multiple villages joined together at the Mission San Fernando Rey ("SFR") to create a unified tribal identity and combined into a single autonomous political entity. This historical Indian tribe's functioning is documented at the SFR through baptismal and other records as late as 1846, when the last alcaldes were elected,[1] and census data from 1850 to 1900 show that Fernandeños remained in the area around the former Mission and continued as a tribal community. The Petition demonstrates that, as a result of Spanish policy, the Indian population at the SFR came from villages and combined to function as one autonomous entity comprised of a combination of Indians of four groups that scholars have named "Tataviam," "Fernandeño (Western Gabrieleño)," "Ventureño Chumash," and "Serrano."[2] Further, the Petition documents that FTB's current membership descends from that historic Fernandeño Indian tribe that existed at the SFR both during and after the mission period.

2. Description of the current membership list and an explanation of the circumstances surrounding its preparation

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[1] See *Narrative from the Life of JJ Lopez* (see doc. 80462.JJL); "The Constitutions of California and the United States and Related Documents," 102 (see doc. 91120.CA_Constit.).

[2] These groups were identified by the Office of Federal Acknowledgement in its Technical Assistance Review 2016, 4. John R. Johnson, Indians of Mission San Fernando, Southern California Quarterly, (Oakland, CA: University of California Press, 1997), 251-257(doc. 100032), characterizing these groups as "cultural and linguistic affiliations" but most frequently as "linguistic affiliations" (251, 254, 255) The same author, in his "Ethnohistoric Overview for the Santa Susana Pass State Historic Park Cultural Resources Inventory" (CA Dept. of Parks and Recreation, June 2006, doc. 80003.JJ), defines groups as "ethnolinguistic groups" (4). See also, Duane Champagne and Carole Goldberg, *A Coalition of Lineages: The Fernandeño Tataviam Band of Mission Indians*, (Tucson, AZ: University of Arizona Press, 2021), 57 (doc. 100054.coalition), which describes them as "regional linguistic groups."

The FTB's legislative body, the Tribal Senate, possesses the power to enact laws for governing the Fernandeño Tataviam, including future citizenship and loss of citizenship in the FTB (Article 17, Section g, Constitution of the Fernandeño Tataviam Tribe). In 2008 the Tribal Senate established Tribal Code Title 2, Chapter 2, "Citizenship and Enrollment" to define the regulations and procedures for enrolling as a citizen. Recognizing the need for a specific entity to administer the new process, the FTB established an office to oversee the submission of applications and determine registration status of current and potential tribal citizens. The FTB established the Office of Tribal Citizenship (OTC) to receive and review all applications submitted during open enrollment periods. The OTC categorizes the enrollment status of all Fernandeño Tataviam as follows: Pending, Removed, Deceased, Enrolled, and Dependency.

An individual who has applied for tribal citizenship must demonstrate that they satisfy the eligibility requirements established in the FTB Constitution and Code. The applicant must also provide evidence that they lineally descend from an ancestor recorded in the SFR records to be affiliated with a Fernandeño village. The enrollment application includes a multi-page registration form, individual history chart, family history chart, certificate of birth, and certificate of marriage and/or death, if applicable. The applicant must also demonstrate how they maintained community with the FTB before 1968, through themself or their parent(s), and how they maintained relations with the FTB within their lifetime.[3]

The OTC continuously compiles a roster of all persons who have submitted an application for enrollment with the FTB. Each enrolled tribal citizen has a file with the OTC. All applicants fall into one of the five categories listed below.

- Pending – These individuals have not completed their registration and are expected to complete their applications within 90 days of notice of deficiency.
- Removed – These individuals failed to meet one or more of the requirements for citizenship. This list also includes individuals that were officially disenrolled or requested removal.
- Deceased – These individuals are enrolled tribal citizens who have passed away and are listed on enrollment status sheets as "deceased."
- Enrolled – These individuals have completed and met all the requirements established in the FTB Constitution and Code.
- Dependency – These minors fall under child dependency cases and may or may not have a progenitor that is an enrolled citizen but must be a lineal descendant of a progenitor recognized by the FTB.

The enrollment process is the official record of a FTB's status as a Tribal Citizen.

[3] See OTC-A001, citizenship application.

July 9, 2021

A total number of 855 FTB were listed on the July 9, 2021 roll, including 64 new citizens since the 2021 Roll. The 2021 Tribal Roll is the seventh roll ratified by Tribal Senate and constitutes the final roll for submission to OFA for the FTB's federal petition.[4] The Roll follows enrollment closure in 2020 and includes applicants that were processed in subsequent months. Once adults were processed through the FTB's general application process, their children could be processed under a minor application. FTB offered separate adult and minor applications to decrease research burdens on FTB families and offered the minor application at a reduced price to reflect the decrease in administrative time needed to process minor applications since minor applicants could rely on materials already provided in a parent's application. **There are 28 individuals that have been enrolled with the FTB since the roll of July 9, 2021. These individuals are waiting for the ratification of the next roll by Tribal Senate.*

3. Description of past membership lists and, insofar as possible, an explanation of the circumstances surrounding the preparation of each

Membership Pre-1995

Before 1995, the FTB qualified enrollment of individuals by family identification through specific elders, addressed in the Petition as FTB Headpersons. These FTB Headpersons could identify the lineal descendants (blood relatives) that were the community of the historical Indian tribe.

Beginning in 1995, the FTB implemented an official, written registration process requiring that families document: 1) their ancestry from the San Fernando Mission records, 2) villages/Rancherias recorded on the records, and 3) kinship relation to a progenitor listed on the California Indian Judgment Act roll.

This new form of registration was unsettling to some FTB members who felt that a written registration process, with membership determined by elected officials outside a particular family, contravened traditional knowledge, the roles of Headpersons, and the methods of recognizing members. Unfamiliar with the new registration process, some individuals were confused about the process or reluctant to accept a new "Western" method. As a result of both resistance and confusion about this Western-based enrollment method, many descendants of the historical Indian tribe continued to believe that children were automatically enrolled with the FTB through their parents at birth. Several families chose not to complete the enrollment application process, however many of those individuals continued to participate in FTB activities and events.

The 1995 process resulted in seven official rolls with the following ratification dates: November 4, 1995, September 18, 2003, November 20, 2008, July 13, 2010, August 16, 2015, January 9, 2020, and July 9, 2021.

[4] See Doc. 2021-07-09 Official Roll; For an updated vital statistics report dated March 10, 2023, see Doc. Citizens on Roll July 09, 2021_2023-03-10.

November 4, 1995

The November 4, 1995 roll was developed as a result of the FTB's adoption of a self-imposed paper-based citizenship process necessitated by the 1994 revision to 25 CFR Part 83. Although the 1995 roll includes 175 FTB members, it does not reflect an accurate number of FTB since there was confusion about the new Western form of granting citizenship. FTB families generally assumed that if a progenitor was granted citizenship, then all lineal descendants were automatically citizens, which was the traditional way of determining FTB membership. It is important to note this period preceded common use of the Internet as a dependable method of communication. The FTB lacked a budget to create, print, and disseminate mailings, which also contributed to a low number of applicants completing the 1995 enrollment process.[5]

September 18, 2003

The FTB initiated a new push for citizenship to enroll FTB descendants who did not submit completed applications for the 1995 roll. In preparation of the September 18, 2003 roll, the governing body reached out to FTB families within the community explaining the importance of this roll and a subsequent four-year closure to review applications and documentation since this was still a relatively new paper-based citizenship system. Awareness that minors were required to enroll increased (500%+). As a result, there was a 54% increase in citizenship from 1995. As in 1995, the Internet was still not commonly accessible within most American homes and the FTB still lacked a reliable budget to disseminate mailings, so many of the new applicants continued to reside within FTB Territory. The 2003 roll was affirmed by the Senate with 270 citizens. 31 had died since the 1995 roll was passed.[6]

November 20, 2008

After the 2003 roll, the FTB began its first computerized database for citizenship and reviewed all files for missing documentation in order to be compliant with 25 CFR Part 83 and new tribal law. Applicants who failed to submit complete documentation were removed from the roll, resulting in a 13% decrease in citizenship, from 270 to 234, on the November 20, 2008 roll. Common missing documentation included a copy of a government-issued birth certificates, which was an expense some families simply did not have as discretionary spending. A total of 10 FTB died after the approval of the 2008 roll.[7]

July 13, 2010

A total of 292 FTB were included on the July 13, 2010 roll including 58 new citizens. Nearly half of these new citizens were minors, reflecting the community's growing understanding of the importance of submitting applications for their children. After the 2010 roll, the citizenship application process was closed. The FTB's Office of Tribal Citizenship reviewed all files and

[5] See Doc. 1995-11-04 Official Roll
[6] See Doc. 2003-09-18 Official Roll
[7] See Doc. 2008-11-20 Official Roll

added new citizens to the 2008 database in order to update the FTB's federal petition. 10 FTB died after the approval of the 2010 roll.[8]

August 16, 2015

The August 16, 2015 roll included 693 FTB citizens, with 247 minors and 446 adults. The greatest increase in citizenship was minors under 25 years of age. The numbers indicate increasing community familiarity with the formal application process after inconsistent opening and closing of enrollment and misunderstandings about the need for minors to submit applications in prior years.[9]

January 9, 2020

The January 9, 2020 roll is the sixth roll ratified by the Senate. This roll follows the newly established Tribal Relations criterion which amended Sections 2-202 through 2-215 of Tribal Code Title 2, Chapter 2, Citizenship and Enrollment. The Tribal Relations criterion requires applicants to provide proof of their social connection with the FTB prior to 1968. An open enrollment period from 2018 to 2020 brought an increase in adult applicants since the Office of Tribal Citizenship had sufficient budget to provide training and clerical assistance to FTB families. The roll was closed to conduct review of the database files and update contact information.[10]

4. Explanation of historical lists of members of historical Indian tribe and how current members descend from members of the historical Indian tribe

Petitioner recorded and tracked the historical Fernandeño Indian tribe prior to 1900 through SFR baptism, marriage, and death records, US Census records, and land grants. Petitioner also compiled lists of progenitors at the SFR, initially using the Early California Peoples Project database and, later, by obtaining the original SFR records and comparing the records for accuracy. Petitioner also recorded every Fernandeño Indian on the U.S. Censuses of 1850 to 1900 in Los Angeles County. This is not an all-encompassing list of the FTB because some FTB members may not have been recorded by census takers and others moved before returning to Los Angeles County. The FTB obtained this information from electronic copies of the U.S. Federal Census dated 1850, 1860, 1870, 1880, and 1900. See Attachments 05 and 12.

a. Identify specific members of the historical Indian tribe who are ancestral to the petitioning group's members

FTB identified 17 of its lineal progenitors of the historical Indian tribe from 1835 – 1849 (see Attachment 05):

[8] See Doc. 2010-07-13 Official Roll
[9] See Doc. 2015-08-16 Official Roll
[10] See Doc. 2020-01-09 Official Roll

SFR 898	Maria Ig.	Garcia
SFR 2908	Jose Juan	Garcia
SFR 295	Bernardina	Garcia
SFR 765	Cornelio	Garcia
SFR 1712	Ramon	Garcia
SFR 2987	Leandra	Garcia
SFR 803	Efren	Garcia
SFR 2298	Eugenia	Garcia
SFR 717	Maria Antonia	Garcia
SFR 342	Teresa	Ortega
SFR 2742	Rita	Ortega
SFR 320	Leocadia	Ortega
SFR 849	Tiburcio	Ortega
SFR 1617	Francisco de Assis	Ortega
SFR 2071	Maria Paula Cayo	Ortega
SFR 2140	Jose Miguel	Ortiz
LA 1022	Rosaria (Maria del Rosario)	Ortiz

See Attachment 05 (tab 2)

As discussed above, the historical Indian tribe of the San Fernando Mission Indians is documented at the SFR and may be documented through United States census counts, beginning in 1850 and every ten years thereafter, except for 1890 as those records were destroyed by a fire. Petitioner generated a census analysis from these records (see Attachment 12). Each individual included in the census analysis can be located in the SFR baptism records or has a lineal progenitor with an SFR baptism record which confirms the individual's identity as a member of the San Fernando Mission Indian community, the historical tribe. Land patents issued to Fernandeños also reveal individual and family names.[11] Petitioner has relied on these records to document the historical Indian tribe and produce individual history charts for every progenitor and current member.

1850 Census

The 1850 census for the San Fernando township records approximately 118 San Fernando Mission Indians. The following descend from FTB Progenitors:

1) Teresa [Theresa] (b. 1800) – Ortega lineage
2) Maria Ig. [Maria Ygnacia Nerea] (1805) – Garcia lineage
3) "Rita" [Maria Rita Alipaz] (b.1830) – Ortega lineage
4) "Jose Juan" [Jose Juan Leyva] (b. 1837) – Garcia lineage
5) "Jose Miguel" [Jose Miguel Triunfo] (b.1814) – Ortiz lineage

[11] John R. Johnson and David D. Earle "Tataviam Geography and Ethnohistory," *Journal of California and Great Basin Anthropology* 12, No. 2 (1990):191-214 (Doc. Johnson and Earle 1990)

6) "Rosaria (Maria del Rosario)" [Rosaria Arriola] (b.1840) – Ortiz lineage[12]

1860 Census

The 1860 census for the San Fernando township records approximately 105 Indians. The following are FTB Progenitors:

1) "Rita" [Maria Rita Alipaz] (b. 1830) – Ortega lineage
2) "Antonio" [Antonio Maria Ortega] [Jose Rosario] (b. 1857) – Ortega lineage[13]
3) "Leandra" [Culeta] (b.1840) – Garcia Lineage
4) "Jose Juan" [Jose Juan Leyva] (b. 1837) – Garcia lineage

1870 Census

The 1870 census for the San Fernando township records approximately 31 Indians. The following descend from FTB Progenitors:

1) "Antonio Ortega" [Antonio Maria Ortega] [Jose Rosario] (b. 1857) – Ortega lineage
2) "Josefa" [Josephine Leyva] (b. 1865) – Garcia lineage[14]

1880 Census

The 1880 census for the San Fernando township records approximately 17 Indians. The following descend from FTB Progenitors:

1) "Luis Ortega" (b. 1862) – Ortega lineage

1890 Census

There is no census count available for 1890. To account for the year 1899, the FTB submits the 1900 census: The 1900 census for the San Fernando township records approximately 23 Indians. The following descend from FTB Progenitors *(New individuals are not listed in Attachment 05 due to the census date being after 1899*):

1) "Antonio Maria Ortega" (b.1857) - Ortega Lineage
2) "Christina Ortega" (b.1881) - Ortega Lineage
3) "Refugio E. Ortega" [Erolinda] (b.1883) - Ortega Lineage
4) "James Ortega" [Estanislao Santiago Ortega] (b.1885) - Ortega Lineage
5) "Eloieio Ortega" [Eulogio Ortega] (b.1887) - Ortega Lineage
6) "Louis Ortega" (b.1890) - Ortega Lineage
7) "Isabel Ortega" (b.1893) - Ortega Lineage
8) "Kate Ortega" [Katherine] (b.1896) - Ortega Lineage
9) "Elviria Ortega" [Vera Ortega] (b.1898) - Ortega Lineage
10) "Asoladia Ortega" [Sally Gratra Ortega] (b.1900) - Ortega Lineage
11) "Joseph Ortiz" (b.1859) - Ortiz Lineage

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[12] See *Report_Rosaria Arriola*
[13] See *Report_Antonio Maria Ortega*
[14] See Report_*Josefa Leyva*

12) "Frank Ortiz" (b.1896) - Ortiz Lineage
13) "Fortina Ortiz" [Fortino Ortiz] (b.1899) - Ortiz Lineage
14) "Rosaria Peralta" [Rosaria Arriola] (b.1840) - Ortiz Lineage
15) "Francis Garcia" [Frances Cooke] (b.1884) - Garcia Lineage
16) "Josephine Gardner" [Josephine Leyvas] (b.18) - Garcia Lineage
17) "James Gardner" [Jim Garcia] (b.1888) - Garcia Lineage
18) "Hattie Gardner" (b.1894) - Garcia Lineage
19) "Frances Gardner" (b.1896) - Garcia Lineage

b. Provide a breakdown of current members by their claimed ancestors in the historical Indian tribe

FTB tabulated every member on the Roll of July 9, 2021 in a single spreadsheet and categorized each individual by progenitor in each tab. Each individual enrolled in the FTB is linked to a Member of the Historical Indian Tribe in *II. Claim of historical Indian tribe*. The total number of living descendants of Maria Rita Alipaz is 609 (72%), Josephine Leyvas is 197 (23%), and Jose Miguel Triunfo is 44 (5% of FTB). See Attachment 32.

5. Summary

FTB membership data shows that the FTB consists only of the descendants of the historical Fernandeño Indian tribe described in *II. Claim of historical Indian tribe*. The FTB has provided lists of members of the historical Indian tribe of Fernandeños between 1835 to 1899. FTB identified 17 lineal progenitors between 1835 - 1849, and 29 between 1835 – 1899.

FTB established a procedural process to oversee the enrollment of its citizens. FTB verified each applicant by tracing the individual's records to a member of the historical Indian tribe of Fernandeños. As of 2023, the FTB citizenry descends from the following three (3) lineal progenitors originally in the historical Indian tribe of Fernandeños of 1835 - 1849:

a. "Rita" [Maria Rita Alipaz] (b. 1830, SFR #2742) – Ortega lineage
b. "Josefa" [Josephine Leyva][15] (b. 1865, see footnote 12) – Garcia lineage
c. "Jose Miguel" [Jose Miguel Triunfo] (b. 1814, SFR#2140)- Ortiz lineage

[15] Josefa's parents, Jose Juan SFR#2908 and Leandra SFR#2987, are listed in the historical Indian tribe of Fernandeños from 1835 - 1849. Rather than list the two individuals, her parents, FTB elects to use their daughter, Josefa, as the Garcia's main lineal progenitor.

Criterion 83.ll (f)
Membership

1. Introduction

On November 25th, 2002, the Petitioner's membership approved the constitutional requirement as follows:

> *"The citizenship of the Tribe shall consist of the persons who are not enrolled citizens of any other tribe.* (Constitution Chapter 3, Article 6, Section 1)
>
> *Any applicant for citizenship bears the burden of proof to establish eligibility for enrollment and not enrolled with any other tribe/band, as set out in Section 1a through 1b above."* (Constitution Chapter 3, Article 6, Section 2)

The Constitution section referenced above is operationalized through Tribal Code (TC) Title 2, Administration of Tribal Affairs and Government.[1] Constitution Chapter 2 Article A Citizenship and Enrollment includes a provision that allows applicants to apply for enrollment with the Petitioner even if the applicant has been enrolled in a different tribe previously.[2] To apply for FTB membership, the applicant "…shall relinquish, in writing, such citizenship or membership in the other Indian tribe or tribes and file such writing with the Office of Tribal Citizenship" (TC Title 2 § 2-205). TC Title 2 Section 2-205 is stricter than criterion 83.11(f) in that it prohibits enrollment in another Indian tribe or tribe, including tribes that are not federally recognized.

2. Written Statement

The FTB meets Criterion 83.11(f) by instituting policies to ensure its members are not enrolled in any federally recognized Indian tribe and enforcing these policies through its enrollment process and auditing membership rolls.

3. Summary

The FTB meets Criterion 83.11(f) by implementing a vigorous process to verify the current FTB membership is comprised of persons not members of any federally recognized Indian tribe or other tribal group. To achieve this end, the FTB created provisions in both the FTB Constitution and Tribal Code, as stipulated above. Additionally, the FTB engaged in efforts to ensure compliance with governing documents by *auditing all tribal citizen records*. Those FTB who were out of compliance and refused to relinquish membership with another Indian tribe, were disenrolled.

In the case where a FTB community member enrolled in a federally recognized tribe, the FTB would seek to mitigate the issue. The FTB would contact the family for clarification and explain the FTB policies of single tribe enrollment. If the family was enrolled in a federally recognized Indian tribe and refused to relinquish said membership, the FTB would proceed to disenroll the members in question to be in compliance with FTB government policies. In fact, the FTB has

[1] See Attachment 28.
[2] See Attachment 25

enforced this rule with FTB community members. A hearing was held to determine the status of the dual citizenship member within the FTB following TC Title 2 § 2-214.C Loss of Citizenship. After the hearing, the family chose to remove themselves from the roster of the FTB, rather than being removed by the Tribal Senate. This is the only known case where tribal code was enacted due to a dual citizenship scenario.

Beyond policies found within FTB governing documents, the tribal government undertook a multi-year process to confirm membership compliance. Applications for the FTB 2008, 2010, and 2015 rolls clarify that the member is not enrolled in any other group. However, applications for FTB citizenship filed prior to the 2008 roll did not confirm whether an individual was enrolled in any other group. Of those pre-2008 members, a total of 179 FTB members did not clarify their enrollment in any other group in another additional document or updated membership application. Of the 179 members, two are deceased.

To affirm that the 177 members enrolled with FTB prior to 2008 were not enrolled with any other group, the FTB provided a Citizen Affirmation Form to its members to complete by 2017.[3] Of the 177 members, 148 successfully completed the Citizen Affirmation Form, 23 were unreachable by way of telephone or mail, and 6 were identified as being enrolled in another tribe. The 6 members and their 4 descendants who were dually enrolled with the FTB and the Choctaw Nation of Oklahoma have since been disenrolled from the FTB.[4] In 2021, the FTB attempted to reach the 23 members that had not provided a response. FTB was unable to reach approximately 23 people who are considered houseless, homeless, and/or unreachable. FTB submits copies of the individual letters confirming single tribe enrollment for each enrolled member.

4. Provide applicable supporting evidence such as members' signed statements asserting their affiliation or non-affiliation with other groups, petitioning groups, or federally recognized Indian tribes *(see* E.6.c.).

The FTB established documentation to ensure compliance with single tribe enrollment, thereby complying with Criterion 83.11(f). The FTB Office of Tribal Citizenship issues a citizen relinquishment form for members to sign verifying they are not enrolled in any other Indian tribe(s), tribal group, or Petition group. Each FTB member file includes a version of a document affirming enrollment in FTB only. Prior to 2018, the FTB member file has a form listed as Citizenship Affirmation form. Since 2018, the FTB member file in bundled and required in the official FTB membership application, therefore, the form is no longer separated.[5]

The members' signed statements asserting their affiliation:

1. FTB Evidence Roster
2. FTB Citizenship Affirmation (folder)
    a. A to M
    b. N to R
    c. S to Z
3. FTB Relinquishments

[3] See Doc. Sample Citizen Affirmation ROJ
[4] See Doc. Relinquishments 2016.
[5] See Attachment 26.

Criterion 83.11(g)

Congressional Termination

FTB follows criterion 83.11 (g) as this tribal community has never been subject to congressional legislation terminating federal recognition. The FTB governing body issued a letter for Criterion 83.11 (g) Congressional Termination dated July 10, 2022 affirming the FTB has not been terminated through Congressional act.