

1 ROS: A detective for the LAPD, with the Chippers. And he told that  
2 Indian, he says, "I'm sorry. But he's on this Board. They elected  
3 him. He showed his proof. He's identical to the Board. And so  
4 they accepted him. And so he can put his number on his chest  
5 and walk around with it. I'm sorry. You're out of order." I didn't  
6 say nothing. I just kept quiet then. I just let them talk. That's  
7 what I do a lot of times. I used to wear a headband here when I  
8 was 50. A man older than me at that time, would yodel at me like  
9 an Indian and all that, and make fun of me. I just kept on going.  
10 Two years later, I met the same man going by the shopping  
11 center. Kept quiet, kept on going. He got tired. I didn't pay  
12 attention. He got tired. He stopped doing it. So everybody knows  
13 I'm Indian. They say, "Oh, how's the tribe doing and all that?"

14 DC: So how did Iron Eyes find out about you?

15 ROS: I gave him my credentials because he was on the Board to check  
16 those that were running for the Board. And he checked my  
17 credentials. He said, "He can be on the Board; he's okay." And  
18 then, well, when I was running, I was running, what? For that  
19 Board. And they had elections. The Board election. The voting  
20 we did it at the office in Pacoima there, where I had the office.  
21 People came out to vote. And I took the most. That's why this  
22 other Indian got mad. There were seven of them running here in  
23 this district. And I'm the one that topped them all off.

24 DC: So there were some pretty competitive elections in those days.

25 ROS: Yeah. And I was the one that topped them all off. But after, when  
26 I went to the paying Board, I don't show my credentials that I was  
27 really an Indian. So I showed them my documents and he says  
28 okay.

1 DC: So did you develop a relationship with Iron Eyes and stuff?  
2 ROS: Yeah. Then I met his son. He lives up here in Granada Hills, I  
3 think. He's contractor.  
4 DC: I didn't realize that he had a son actually. He was on the  
5 Commission when I started on the Commission. He was very old,  
6 in his nineties already.  
7 ROS: And Tom Sellers.  
8 DC: He was gone. But I've met him.  
9 ROS: He was there when I was there. When they gave him his farewell  
10 party, last week, I think it was.  
11 DC: So he's retired from the County then?  
12 ROS: Yeah. He sent me a card to go but I couldn't make it. That was  
13 Thanksgiving Eve.  
14 DC: Say it again.  
15 ROS: That was Thanksgiving Eve when they had the party.  
16 DC: Oh right.  
17 ROS: I couldn't make it.  
18 DC: Not a good time. Why would you do that then?  
19 ROS: That's no time to make a party like that.  
20 DC: There's too many family obligations.  
21 ROS: I couldn't make it. So I don't know how it went.  
22 DC: Did they ever recognize the Tataviam in any way at the  
23 Commission? I suppose they don't have any power to do that.  
24 ROS: No. Because at that time I wasn't strong enough. But they knew I  
25 had a tribe and it was the Mission Indians. They knew that.  
26 DC: Part of the criteria is trying to get external authorities to recognize  
27 you and identify you. So we ultimately want to look for those  
28 organizations in the twenties and thirties and up through the

1 forties and fifties up to the present. Do you know names of  
2 organizations that would have interacted with you, that actually  
3 recognized you as a community?

4 ROS: The one that did, I'm trying to think of the name of it now. She  
5 was married to (b) (6) I think it was (b) (6) Oh yeah.  
6 What was her name? He died here about five, six years ago. He  
7 was a spiritual man. He did the ceremony when they finished the  
8 freeway, what was it 65? Up towards San Bernardino. (b) (6)  
9 . I think it was (b) (6) .

10 DC: (b) (6) , yeah. Is that (b) (6) ?

11 ROS: (b) (6) , yeah, (b) (6) . Yeah, she knows me—very good.

12 DC: Is she still alive, (b) (6) ?

13 ROS: I don't know if she is or not.

14 DC: And what's her connection? She's not a Tataviam is she?

15 ROS: No.

16 DC: She was a Tongva.

17 ROS: Yeah. She was a Tongva. She said she was a chief of the  
18 Tongva tribe. I was out of the Commission then. I went to the  
19 Commission once for something. She was there. She came over.  
20 One of the other ladies came over to talk to me. She said, "You  
21 know (b) (6) ?" I says, "Yeah." She says, "She's going to say that  
22 she's the chief of the Tongva. She's no chief of the Tongva."  
23 They were having their little spats back and forth. I said, "Oh? I  
24 don't know anything about it." I didn't want to get involved in that.

25 DC: Right. Right.

26 ROS: I said, "I don't know anything about it." She said, "Yeah, she's  
27 trying to say that she's the chief of the Tongva. She's no chief of  
28 the Tongva." I said, "Ma'am, I'm sorry. I don't know anything

1 about her background." [LAUGHS] Yeah, but she recognized us.  
2 Also, there's another one that used to be the director from the  
3 Indian Center in Van Nuys. Her name was Anna. Anna what?  
4 She just sent her regards to me the other day from one of the  
5 women over there at the *Night with the Stars*. This other lady  
6 came to me and said, "Do you know Anna?" I said, "Yeah, I know  
7 Anna." "Yeah, she told me to give you her regards." "Oh, thank  
8 you. Tell her the same." She used to be the Director for the Van  
9 Nuys office when they had the satellite office.  
10 DC: Oh, that was the satellite to one of the Indian Centers?  
11 ROS: Huh?  
12 DC: The Van Nuys, that was the satellite to one of the Indian Centers  
13 in L.A.?  
14 ROS: Yeah. In L.A. The main one in L.A.  
15 DC: Do you remember which one that was?  
16 ROS: That's the one that was over there on Wilshire and Vermont.  
17 DC: So that would be the Western one.  
18 ROS: Yeah. I think that's where she....  
19 DC: Wilshire and where? Vermont? Is it Wilshire and Vermont?  
20 ROS: Yeah. That's where. I think that's where she came from.  
21 DC: That's way down there where Andrade is right now.  
22 ROS: Oh yeah?  
23 DC: What's it called? Community and Senior Services. Yeah, that's  
24 right down there on Vermont and Wilshire.  
25 ROS: I've been there twice.  
26 DC: So you had interactions with those people and stuff?  
27 ROS: Yeah. And quite a few more, but I can't remember them.  
28 DC: You wouldn't have letters or anything like that from those people?

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1 ROS: No. We never wrote to each other.

2 DC: Because this whole thing needs documentation, which is really  
3 unfortunate. Do you remember Anna's last name? Anna, what  
4 was her last name again?

5 ROS: I don't know her last name. One of her daughters passed away  
6 from cancer.

7 DC: But she's still around.

8 ROS: Yeah. She's still around. She just sent me her regards on  
9 November 1 when we had that *Night with the Stars*.

10 DC: Tell me the story of how you got it going and how you got the  
11 people together again. Tell me about the forties, before the war.  
12 And then tell me after the war. What was going on? What were  
13 people doing? Do you remember any of that stuff?

14 ROS: After the forties....

15 DC: Start before the war when you were just a kid.

16 ROS: Before the war?

17 DC: Yeah.

18 ROS: Well, before the war, I was small and I was going to school.

19 DC: But your dad died and they said that you were the captain.

20 ROS: Yeah. And then they made the chief.

21 DC: Was that a surprise to you? Did you know that you were going to  
22 be captain? You weren't really being groomed for captain.

23 ROS: No. I was kind of surprised. But I had an idea they made me  
24 because there was another girl, cousin of mine actually, first  
25 cousin, that she was doing the research also. And I didn't know.

26 DC: Who was she? Is she still alive?

27 ROS: Yeah. Her name is (b) (6). I don't know her marriage name, but  
28 her maiden name is (b) (6).

1 DC: How do you spell that?

2 ROS: (b) (6). And she lives in Palmdale I understand.

3 DC: How old is she now?

4 ROS: Oh. She's almost about 79.

5 DC: Is she well? Is she something we could talk to?

6 ROS: I guess so. I don't know how much she can tell against me.

7 Because they were mad at me because I was doing the research

8 also. And I didn't know that she was doing research. And I went

9 to my aunt and talked to her about my dad. And she said, well....

10 DC: Doing research about what? She was doing what kind of

11 research? What kind of research was she doing?

12 ROS: Family research.

13 DC: Just family lineages and such.

14 ROS: Uh-huh. When I went over to my aunt and talked to her about my

15 dad and the family background, she said, "Well, (b) (6) doing it

16 too, you know that." I said, "Well, good, Aunt. Two heads are

17 better than one. We'll get them together and we get forward

18 faster." "Oh no," she said. "All you want is the glory. That's all

19 you want." I said, "What glory am I going to get? There's no glory

20 in it. There's no money in it either. I pay for everything I do." She

21 said, "No, no, no. You just want the money, you want the glory."

22 So she got mad at me and she said, "I disown you as my

23 nephew."

24 [LAUGHTER]

25 ROS: I says, "Fine. I disown you as my aunt then, too." And that was it.

26 And that's when it happened that we didn't talk to each other.

27 DC: That was actually since then.

28

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1 ROS: Yeah. So (b) (6), she don't come down here to register or  
2 nothing on account of me. But I don't hold nothing against  
3 nobody. If they don't come talk to me, they won't know.

4 DC: But she is potentially someone who could be enrolled, according  
5 to your rules now.

6 ROS: She can come and enroll any time she wants to.

7 DC: It's just up to her.

8 ROS: It's just her mind.

9 DC: Did she ever find anything interesting in her research that you  
10 know about or you heard about?

11 ROS: No. Because I think she stopped when her mother told her that I  
12 was doing it and I was a little ahead of her. That's when I told her,  
13 well, two heads are better than one. She has my information and  
14 whatever she has, if I don't have it, good. If not, well, she has it, I  
15 have it already. So she got mad and that's what happened. I  
16 never seen (b) (6) after that. Up till now I haven't seen her.

17 DC: Is there anybody else in the community who might know any of  
18 this old stuff? The old organization? This was a long time ago  
19 now, I suppose.

20 ROS: A lot of these people that I knew are already gone.

21 DC: But they knew some of that stuff though.

22 ROS: Yeah. It's hard. It's real hard. I don't think they even kept any  
23 letters or nothing. They throw everything away. Like Rudy and  
24 (b) my daughter. They cleaned up their garage because they  
25 were moving out. They think they'll never need it no more and  
26 they throw it out. Good thing I kept what I did and I took it with me  
27 when I moved out. Otherwise, they would have thrown all this  
28 stuff out too.

1 DC: That I can imagine. Rather than move it, sometimes you just try  
2 to dump all this stuff you don't think you'll need.

3 ROS: Yeah, it's too old. You'll never use it. Throw it away. Most of the  
4 people are gone already. It's a lot of my cousins here are already  
5 gone, the older ones. It's hard. It's real hard to come up with  
6 something like that. I don't know if the younger generation knows  
7 anything because the older one wouldn't have talked to them  
8 about the history and their background.

9 DC: You actually started being captain right before the war.

10 ROS: Yeah.

11 DC: Were there outstanding issues that were being discussed at that  
12 time? Do you remember?

13 ROS: No. My Board, my committee voted me as a chief. Actually a  
14 visitor that came from Santa Barbara brought it up to the Board.

15 DC: This is about 1940.

16 ROS: 1940. He came to visit. And we were having a meeting that day  
17 so he came. And we didn't want to tell the visitor to go out or  
18 nothing like that impolite. We let him come and listen. And he's a  
19 Chumash. Or he was a Chumash. He's dead already. He said,  
20 "Why don't you make him your captain?" He says, "He's the one I  
21 think is running the show now and everything. Why don't you  
22 make him captain?" "That's right," some other people said. One  
23 of my cousins said, "Why don't we take a vote on making him?"  
24 "Okay." So they voted and then they said, "Okay, we've all voted.  
25 Then we have a captain." And from there, I started running the  
26 show.

27 DC: But there was some consensus already. Before the war, you  
28 already were talking with people and meeting and such.



1 ROS: Yes. I already were talking with them and meeting with them.  
2 DC: How often did you meet in those days before the war?  
3 ROS: Before the war, I was working for the Joint Venture Project. And  
4 that was a non-profit organization. And they used to have a group  
5 in the evenings that we'd meet with. And I used to take care of  
6 that group and when they'd conduct their business, I'd just watch  
7 that nobody come in and make trouble and then lock the place up.  
8 They had their meetings. But then afterwards....  
9 DC: This was the tribe that was having its meeting?  
10 ROS: No. This was another group.  
11 DC: Oh, the Joint Venture.  
12 ROS: All the grandmothers. I used to work for the Joint Venture Project.  
13 I was a liaison, a community worker. So one of my jobs was to  
14 keep the doors open for the group that comes in to have their  
15 meetings at night.  
16 DC: And who were the grandmothers?  
17 ROS: They were ladies here in the community.  
18 DC: So they were Tataviam ladies?  
19 ROS: No, no.  
20 DC: Just ladies.  
21 ROS: They were Mexican ladies. But then I started thinking. I say,  
22 these people come here to have meetings here in the evening.  
23 Why can't my people come and have a meeting here too? So I  
24 talked to my boss and she says, "Yeah. You can let your group  
25 come down. You can open the door for them and conduct your  
26 meeting." I said, "Okay." So we started having our meeting there  
27 too.  
28 DC: Where was that location?

1 ROS: That was right here on Pico Street. The place is not there no  
2 more. They were under funded or something and they closed that  
3 Joint Venture Project.

4 DC: After your father died, they sort of looked to you. How did that  
5 transition happen? Of course, there was a funeral, so lots of  
6 people came and stuff. And then people looked to you to carry  
7 on.

8 ROS: To carry on, yeah. I told them, why me? I don't know if I know  
9 enough to teach you folks.

10 DC: You were only 18 then or something like that.

11 ROS: Yeah, I was 18 already, I was 18. I said, who knows? Maybe I'll  
12 go in the service in about six or seven months from now because  
13 they were taking the young ones now. And sure enough. But  
14 after they voted that I be the captain, I says, "But one of you  
15 people can be the captain." They said, "No, no, no. We don't  
16 know what you know. You did all the footwork for all our people  
17 background and any stories that you might know about our people  
18 in the back, you know all that. We don't."

19 DC: So it's probably because you had cultural knowledge that people  
20 were looking to.

21 ROS: Yeah, that's what they counted on, that I'll have more knowledge  
22 than they did because I did most of that work.

23 DC: And that was sort of like your grandfather too. He had lots of  
24 cultural knowledge.

25 ROS: He had a lot of knowledge, but he never gave it up to us at all. I  
26 think that's maybe because they were afraid that we'd get  
27 punished when we talked their language and all. Because then  
28 the government they wanted no languages but English.

1 DC: Right.

2 ROS: And now look what happened. Now the government gives them  
3 money to teach them their heritage. What heritage? Because the  
4 people already lost everything they knew before.

5 DC: I know.

6 ROS: That's really money wasted right here.

7 DC: And time and culture, yeah.

8 ROS: And they say they don't have the money. Yet they give the money  
9 for the culture and we don't have the culture.

10 DC: Right. That's a common problem for Indian country everywhere.  
11 The twenties and thirties are really bad for that because there's  
12 just a lot.

13 ROS: Oh yeah.

14 DC: So tell me about your first meeting then. Do you remember it?

15 ROS: The first meeting we had.

16 DC: That you had as captain.

17 ROS: The first meeting we had was after I came out of the war.

18 DC: I'm sorry what? No. Tell me about the first meeting before the  
19 war.

20 ROS: Before the war?

21 DC: Yeah.

22 ROS: Before the war, when they made me the leader of the  
23 organization, well, we actually didn't have enough to say that we  
24 were Mission Indians yet. I was still working on the genealogy  
25 part.

26 DC: Right. So who was this group then? Who was this group that you  
27 were meeting with?

28 ROS: It was my people.

1 DC: And that was what?  
2 ROS: I was feeding them what I had already.  
3 DC: So these were people that always went to the festivals and always  
4 went to the events?  
5 ROS: Yeah.  
6 DC: How many were there about that time that actually showed up?  
7 ROS: That actually showed up there were about 20, 22. Something like  
8 that would show up.  
9 DC: And these were sort of like leaders in their families and stuff?  
10 ROS: Yeah. And if you want to learn more about your culture, because  
11 they said their families never knew anything about who they were  
12 or nothing. So being that I was doing all the work that I had the  
13 knowledge to give them if they wanted. I says fine. So we started  
14 meeting in the halls. And then....  
15 DC: How often were you meeting in those days?  
16 ROS: We were meeting twice a month then.  
17 DC: That was before the war.  
18 ROS: Yeah. That was before the war.  
19 DC: And at first you didn't meet at the place where you were working,  
20 but you were meeting at people's houses, at your house?  
21 ROS: Not till after the war when I got back.  
22 DC: But before the war, you were meeting where?  
23 ROS: No. We were meeting at the house. At my house we were  
24 meeting. Until after the war when they drafted me and I went in  
25 the service. Then we started meeting at the house.  
26 DC: And then there was this Joint Venture Project you said?  
27 ROS: That was an organization that I worked for.  
28 DC: But you met there too?

1 ROS: Yeah. In the community. We used to meet at the house once a  
2 meeting and the other meeting we'd meet at the hall there.  
3 DC: So twice a month, one in each place.  
4 ROS: Yeah.  
5 DC: How long did that go on?  
6 ROS: We went on like that for about a year a half, until I got drafted.  
7 DC: So that was like about 1940 to about the middle of 1941.  
8 ROS: 1940 it was. Yeah. I got drafted in 1941.  
9 [KNOCK AND CONVERSATION ABOUT LUNCH]  
10 DC: So that seemed like a pretty active group then.  
11 ROS: Yeah, it was. They were very active. And I was proud because  
12 they never let me in peace. They always called me and they  
13 wanted something, they wanted to learn something, they wanted  
14 to know something. Did I found anything else on their family or  
15 their brothers or sisters or whatever?  
16 DC: So this was a lot about the community, about the families, that  
17 people wanted to know.  
18 ROS: Right.  
19 DC: Was that the main business?  
20 ROS: That was the main thing at that time, because we were just  
21 starting and I was trying to get the group all situated on their  
22 background, on their families.  
23 DC: Did you ever pay much attention to what your father was doing  
24 with this at one time?  
25 ROS: No. Because actually he would go out by himself. He'll go to  
26 work and then come back and then he had supper and he'd leave.  
27 DC: So he'd go out to some of these meetings maybe.  
28 ROS: Yeah.

1 DC: But he never took you with him?  
2 ROS: But he never took me with him.  
3 DC: So he never talked to you about any issues. Never ever.  
4 ROS: He never talked to me. Because I was still small and he never  
5 said nothing.  
6 DC: Even when you were 17 and 18, he still thought you were too  
7 young.  
8 ROS: No. Well, he never told me I was Indian, more or less to tell me  
9 about what he was doing.  
10 DC: But he was still engaged in stuff. He went to all the festivals and  
11 stuff like that. And he was the captain. But he never told you.  
12 ROS: He never told me.  
13 DC: Well, there was a lot of pressure in those days not to identify as  
14 Indian.  
15 ROS: Well, you know, in the old days.... In fact, still, some of the people  
16 has the old method that they would not tell their family where they  
17 went to by the meeting, what happened, what went on at the  
18 meeting, and what came out of the meeting. I notice that a lot  
19 with a lot people.  
20 DC: Yeah. There's that in other cultures too.  
21 ROS: So my father told us. He never told me I was Indian, until my  
22 mother's the one that told me. And that's because I got mad at  
23 the school teacher.  
24 DC: But your father was engaged in the stuff.  
25 ROS: Yeah.  
26 DC: He just didn't talk about it. And the same with your grandfather.  
27 He just never talked to you much.  
28

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1 ROS: They were engaged but they never talked about it. They were  
2 afraid. I don't know. Probably they were afraid they would lock us  
3 up or something. You know how they were in those days. Very  
4 strict. So they were afraid of that.

5 DC: So they felt that they were almost like underground then and stuff.  
6 They were just secretly meeting.

7 ROS: Yeah. Something like that.

8 DC: It didn't feel like it was easy to go in the open.

9 ROS: Yeah, I was born in San Fernando. Right there on (b) (6) and  
10 (b) (6). And my grandmother lived half a block from there  
11 on the opposite corner.

12 DC: So did anybody ever say anything about, oh, last year we did this  
13 when you started taking over before the war?

14 ROS: No.

15 DC: We did it this way.

16 ROS: I never had a recall of anything like that. Never.

17 DC: So when you took over, they just thought, well, that was you.

18 ROS: When I started, I said let's have this. They went ahead with it, and  
19 boom, boom, boom, it was done.

20 DC: So you didn't have the Senate before the war. Or you just had a  
21 Board or a small group.

22 ROS: Just had a reunion of all of them. They decided what to do.

23 DC: So it was by consensus, by discussion.

24 ROS: Yeah. It was almost like, say, a free-for-all. You say your piece.  
25 You say your piece. And we've got to agree on whatever.

26 DC: You never voted on anything?

27 ROS: No.

28 DC: You just talked it out.

1 ROS: We all agreed on whatever it was. Whoever thought it was the  
2 right thing to agree on. And that was the easy part. Now you  
3 have to have a Senate Board. You have to have a Collision  
4 Board. You have to have a Fire Board.  
5 DC: And as far as you can guess, that was the way they had been  
6 doing it forever before then?  
7 ROS: Yeah. Well, you know, the tribes never had anything like that.  
8 The chief is the one that had the people there in front of him. And  
9 he said what he had to say and they went ahead and do it. No  
10 voting. No nothing.  
11 DC: But the people said things.  
12 ROS: Yeah.  
13 DC: They would have a discussion and they would agree on it.  
14 ROS: Yeah.  
15 DC: Did you have a name for yourself at that time? An official name.  
16 Did you ever tell anybody what that name was?  
17 ROS: No.  
18 DC: Did you call yourself anything? Or you didn't even do that?  
19 ROS: No. I just called myself Rudy.  
20 DC: I mean the community. Like now, you could say Tataviam-  
21 Fernandeno Mission Indians.  
22 ROS: No. We never called ourselves any Mission Indians or nothing  
23 until later in time when we find out where we exactly were from.  
24 Then we started saying it. They'd say, "What tribe are you from?"  
25 "Oh, we're Mission Indians of San Fernando." And that's how.  
26 DC: But at that time people were sort of a little not clear about that.  
27 ROS: Yeah. They weren't sure where they were from. They lived in  
28 San Fernando but they weren't particularly sure whether they



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were from here or from over there. Until after when I started doing everything and started giving them the information. It says here, your father, and your grandfather, they were all from here at the Mission.

DC: Because one of our problems is that we need to get these external sort of groups that can identify you, especially in this period from probably 1900 up until you start. And so having this sort of underground secret kind of stuff makes it really hard to document. So that's the sort of the problem we're going to have.

ROS: Yeah. Well, you know, the Indians always had that. They never mentioned it to none of their families. Nothing.

DC: Yeah. And I could understand that.

ROS: That's why when you do genealogy work, that's why you have problems trying to locate the information where they're from. Because you were born in San Fernando, but then you were baptized in Los Angeles. They think they're from Los Angeles. But you actually came from San Fernando. So you're a Mission Indian. You're not a Los Angeles Indian over there. So that's hard. Then you have to backtrack to find out where their father was. He was from San Fernando. Or he was baptized in San Fernando and then he was maybe born in Piru. And so where is he from? Piru or San Fernando? It is hard. It is hard to pinpoint. Say, if I'm a father, like I am, and I don't tell Rudy where I was born, and later on life they want to ask him where's his father from. I don't know, but I think he was baptized in Burbank, in Glendale. Well, maybe he's from there. I don't know. Maybe. Maybe not. I don't know. But you've got to tell him. I'm from San Fernando, son. I was born at a house in San Fernando, at (b)

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1 (b) (6) San Fernando. Then they ask him. Where was  
2 your dad born? Oh, he was born in San Fernando. He was born  
3 at a home. Then he'd know. Then he's got the accurate  
4 information from his background. But in the old days, parents  
5 never said where they were from. That's why you have a hard  
6 time trying to pinpoint.

7 DC: That's why we have problems with recognition stuff, because  
8 you've got to evidence what these guys want. The church. How  
9 active was the community with the church? I mean they went to  
10 some of the church festivals. And they were sometimes members  
11 of the church. But some people weren't going to the church any  
12 more.

13 ROS: Yeah. They were from other churches, from other religions.

14 DC: Oh, some people started taking on other stuff? Weren't all  
15 Catholics?

16 ROS: Yeah. They weren't all Catholics; they were from different  
17 religions. They were just like us. When we started going very  
18 strong and started getting a lot of toys, now in the seventies and  
19 eighties, I started working with the Marines and getting toys from  
20 them. We used to get two, three thousand dollars of toys a year.  
21 We give toys out and we still had toys left. So I got a warehouse  
22 here in San Fernando. We stuck the toys in there for the next  
23 year in case we didn't get none since we had toys for the children  
24 for that year.

25 DC: This was a community event.

26 ROS: Uh-huh. It was a community event. We didn't leave one child  
27 unserved from one toy. From whatever race they were from, we  
28 gave toys to all children.

1 DC: And what was the rationale behind that? Just to give to poor  
2 kids?  
3 ROS: Just to give to poor kids. Yeah.  
4 DC: But that was a community fundraiser. That was one of the  
5 community things you did as a Tataviam.  
6 ROS: As a Tataviam.  
7 DC: That and the scholarship. Those were some of the main activities.  
8 Yeah, so those are two main activities that you always did—the  
9 fundraising for the Christmas and then the fundraising for the  
10 scholarship.  
11 ROS: Right.  
12 DC: Do you have a list of people who got the scholarship over the  
13 years? Is that something you could find?  
14 ROS: I think Rudy has the list.  
15 DC: Dating way back into the forties, if possible?  
16 ROS: There should be a list somewhere.  
17 DC: If you guys could ever find it, that's good. That would be great.  
18 Because that gives you sort of some evidence of the community  
19 activity you're doing.  
20 ROS: We should have it. I know there's some pictures of the treasurer,  
21 which was a Fernandefio-Tataviam, Johnny de la Cruz. He  
22 passed on. I have a photo of him with two of the girls that we  
23 gave the scholarships to, showing the check. It's in that box.  
24 DC: What year was that?  
25 ROS: Ooh.  
26 DC: Approximately?  
27 ROS: I think it was in the eighties and the nineties, I believe. Or maybe  
28 a little further back.

1 DC: It would be very useful to establish the continuity of that. Do you  
2 have any idea? Were you doing that in 1940 when you first  
3 started? Were you still doing...?

4 ROS: No. We didn't do that in 1940. Because we had just started, we  
5 didn't know which way to go. I was new. And I was fresh and  
6 young.

7 DC: So you started that up later.

8 ROS: All I thought was getting my people together and see what we can  
9 do.

10 DC: And what kinds of things did people talk about that they wanted to  
11 do? Did they want to reclaim culture and their history?

12 ROS: They wanted to learn about their culture. They wanted to know  
13 where they came from. Their identity. And they wanted to know  
14 how they could help the rest of their people to come forward. So  
15 that was a lot of work. It was hard to do things like that with me  
16 alone and nobody else to help me. You ask for help and they  
17 were shy. Here's an instance. If we were going to have a  
18 meeting at the park, Mission Park and Brand, and I say, "Okay,  
19 we're going to have a meeting down there. So I need some  
20 volunteers to help bring some food in. Who wants to volunteer? I  
21 want to see some hands." I won't see no hands. So then I say,  
22 "Okay, you Mary, you bring a turkey. You Helen, you bring a ham.  
23 And you sir, you can bring some sodas. Now, don't worry about  
24 all the food. The organization is going to pay for that. We'll get  
25 the stuff, we'll bring it here, and you people just come pick up the  
26 food to cook it and arrange it." That's how I used to do it. I used  
27 to buy the food. I used to send two women with a check to the  
28 store, before we had a Safeway here in San Fernando. And

1 they'd go buy the food, the turkeys. A lot of times, I'd go myself to  
2 the stores, the markets, and ask for a donation of a turkey or two  
3 and they'd give them to me. I'd say because we're having a big  
4 meeting in the Mission here in San Fernando. We're Native  
5 Americans. This is my club. They said, okay, we'll give you two  
6 turkeys. And I'd go to another store and ask for something else, a  
7 ham or whatever. They used to give it to me.

8 DC: Did you identify yourself as a Native American or as specifically  
9 the Tataviam?

10 ROS: I said Native American. By then, we had cards like these out of  
11 cardboard and it said San Fernando Mission Indian.

12 DC: Okay. So that was the name you guys were using in those days.

13 ROS: Yeah. San Fernando Mission Indian. I used to send letters out  
14 for toys. Mattel, Toys for Tots. Some of these markets that we  
15 had before, they're out of business now. They would donate us  
16 some toys. We just had to go with a pickup and pick them up in  
17 L.A., in Gardena, or anywhere that the main office was, the  
18 warehouse. We'd pick up toys. Little wagons, bikes. We had  
19 four tricycles and four bikes, with the helmets, donated from one  
20 of the markets also. I used to be a go-getter. I was very shy  
21 when I was in school. But when I started getting the organization  
22 together, I wasn't shy. I'd walk a mall in San Fernando from one  
23 end to the other, across and back. I used to pick up shoes for  
24 little children, for babies, clothing, you name it, for the Christmas  
25 party. And I said, we've got newborn babies. What can you give  
26 us? They'd give us a blanket, diapers, a bottle, and some  
27 clothing.

28 DC: So the Christmas party became an annual event? A community.

1 ROS: Yeah.

2 DC: And it was mainly for the Tataviam?

3 ROS: Uh-huh. And the women loved it because they'd just sit back and  
4 bring their children at Christmas-time and pick up their toys. But  
5 the one that really had to work hard was me. I walked up and  
6 down. I went to the jewelry stores. I used to get jewelry. Eight  
7 hundred dollar jewelries, they'd give it to me because they'd write  
8 it off as a tax write-off. And they give me the jewelry in the box  
9 already.

10 DC: So when did you start doing those Christmas parties?

11 ROS: I started that. That was in 1985. Actually, it was 1973, but it went  
12 through 1985, and I stopped in 1990.

13 DC: Let's back up a little bit.

14 ROS: And that jewelry that we picked up, we used to raffle it.

15 DC: Oh, I see.

16 ROS: We used to sell tickets at the Christmas party for the jewelry. And  
17 the money we would get, we would put into the bank for a little  
18 more scholarship. So we had use for all the money. We had a  
19 couple of woman handling the money part. And we had a  
20 treasurer.

21 DC: So that was after you had accepted the bylaws and stuff like that,  
22 you had those titles?

23 ROS: Yeah.

24 DC: Before that, people just did it informal. You just asked them for it.

25 ROS: Yeah. That's when I had the bylaws after that.

26 DC: Let's go back to the festivals a little bit. There were some festivals  
27 that the community organized and then there were some the  
28 church organized.

1 ROS: Right.

2 DC: In the community ones, they were sort of like these other events  
3 you organized, but they didn't always do them on Christmas? Or  
4 did they do any Christmas like you did?

5 ROS: No. They had their own Christmas party, individual families you  
6 know.

7 DC: Okay. So they didn't do a communal one?

8 ROS: No.

9 DC: So what did they organize the events around then? What was the  
10 purpose of the festivals? What was the occasion of the festivals?

11 ROS: Well, it was different occasions. They had baptisms. They had  
12 a fundraiser for something or other that came up.

13 DC: So they were fundraising in the thirties and stuff, even when you  
14 were a kid?

15 ROS: Oh yeah.

16 DC: So that was one of the traditions of the group.

17 ROS: That was one of the traditions. And then also they had car wash  
18 for some family that was hard up for a burial, one of the families.  
19 So they had car wash. And a lot of our people used to get  
20 together and go do the car wash.

21 DC: Okay. That was to raise money for families, for community  
22 members, sort of like a mutual aid society.

23 ROS: Uh-huh. And they still do it. In Lancaster, my son did it for his  
24 wife two years ago.

25 DC: What did they do?

26 ROS: They did car wash up in Lancaster, some of the members up  
27 there. They live up there in Lancaster and Palmdale.

28 DC: And that was to benefit her for?

1 ROS: They got together to go wash cars.  
2 DC: So they washed cars because she needed some money?  
3 ROS: They needed the money to bury her.  
4 DC: To bury her. Oh, okay. So that's a big event for the community  
5 when anyone dies.  
6 ROS: Right.  
7 DC: So everyone contributes.  
8 ROS: Oh yes. When they don't have the money, they don't have  
9 insurance, they do that. They did it here in San Fernando. A year  
10 ago or two years ago, they did two car washes for a death of one  
11 of the Tataviam people.  
12 DC: And they were doing that way back then too?  
13 ROS: Yeah. Way back there.  
14 DC: So critical events are still community events, like weddings,  
15 burials, baptisms?  
16 ROS: Yeah, they're still community events.  
17 DC: And even your relatives that don't talk to you show up for those?  
18 ROS: Yeah. We see them.  
19 DC: Were there any specific ceremonies that were with these?  
20 Anything that we might consider a tradition?  
21 ROS: No. You know, one thing we did. I was surprised. The church.  
22 That was in 1986 or '87, I believe, the Catholic Church here in  
23 San Fernando located me and wanted to know if I could be in the  
24 parade. Sunday evening at six o'clock they were having a  
25 parade. It would run nine blocks up toward San Fernando Road  
26 and around the other block and come down back to the church.  
27 There was a feast of the Virgin Mary and they wanted some of my  
28



1 kids to dance in that parade, dressed as a Native American,  
2 dressed in their regalia.  
3 DC: And that was really to commemorate the Mission?  
4 ROS: I guess.  
5 DC: So I said yeah. And not only that, because we had a banner that  
6 said San Fernando Mission Indians. And two of my children  
7 carried that banner, and it read San Fernando Mission Indians on  
8 it.  
9 DC: Actually, that's a good lead. And this was organized by the  
10 church.  
11 ROS: That was organized by the church.  
12 DC: So the church had certain events. Like the Feast of the Virgin  
13 Mary. They had that every year then.  
14 ROS: Yeah.  
15 DC: That's an annual. So you guys actually showed up annually.  
16 When you were a kid, did they do that too? Do you remember  
17 that they had the feast?  
18 ROS: No.  
19 DC: No parades then.  
20 ROS: Only when I was already in my thirties, I guess, when this  
21 happened.  
22 DC: When they started going that again?  
23 ROS: Yeah. When they invited me to perform in the parade.  
24 DC: So there doesn't seem to be too many ceremonies with the  
25 Indians associated with the church any more?  
26 ROS: No.  
27 DC: Back when you were a kid, the church seemed to be way in the  
28 background then?

1 ROS: Yeah. Oh yeah. And now, we have parades in Sylmar. We had  
2 a convertible car that we had and banners on the side of the car  
3 that said the San Fernando Mission Indian Elders. They ride in  
4 the car. And we showed the elders that had of the tribe. And then  
5 we had the children dancing in front of the car. So, in other  
6 words, we had a lot of publicity as Mission Indians of San  
7 Fernando. And that's when we went to Oceanside, also. We took  
8 the banner and went out there to do a parade.

9 DC: Do you have any contact at all, an understanding of this San  
10 Fernando Mission? There's has been a church here, San  
11 Fernando Mission Church, since whatever, 1770 or something like  
12 that. And after 1834, the Indians really didn't really have much of  
13 an association necessarily. They lived in this area. They should  
14 have gotten land. But they never did.

15 ROS: Yeah.

16 DC: And so I guess we're looking for places that have records that  
17 would have had continuous contact with the community. I'm just  
18 wondering if the Mission would have still, even if they were not  
19 forced to live in the Mission any more, some people still would  
20 have been Catholics. They would have been going to church.  
21 And there would have been organizations. They would have  
22 participated in the church festivals and other events.

23 ROS: Well, we did a couple right there at the Mission church. And also  
24 when the City of Los Angeles Recreation went down to the  
25 Mission, at Brand Park, they had the trailer and they sent me a  
26 letter. They wanted to invite me to go down there and talk and  
27 have my children dance on the stage there for the community  
28 people there too. Yeah. We did that a couple of times. And then

1 also on the courtyard, they had a teepee put up and they had a  
2 couple of Native Americans—but not Tataviam, another tribe. But  
3 they had me invited me over there and I talked with them. And  
4 they took pictures. I think I have a couple of pictures there too of  
5 the Mission when we were there.

6 DC: I'm just wondering if the Mission, that the priests would have kept  
7 records.

8 ROS: I don't think so. I don't know.

9 DC: Because we talked a little bit about that at the last meeting.  
10 Because we really need them. Like one of the things that Rudy  
11 Junior talked a little bit about was that some of the Monsignors  
12 kept diaries. They often sometimes write up what happened that  
13 day. And they say, "Oh, well, you know, the Tataviam came and  
14 we had a festival, whatever."

15 ROS: I don't know if they did any of that. And with him, with (b) (6)  
16 (b) (6), he's not too likable on me. I didn't say nothing, I just  
17 kept quiet in that meeting that they had with (b) (6) and  
18 (b) (6) Ila, the councilman and the senator, when they were  
19 there at the meeting. When they were planning for the 200 year  
20 celebration, that's when he got mad.

21 DC: That was 200 years for the Mission.

22 ROS: Yeah. That's when they were going to invite the King of Spain.  
23 So that's when we stayed on the Brand Park side across the  
24 street. And then when he got mad and then when we did the  
25 celebration, he sent somebody down to the park there across the  
26 street to our dancers that he wanted them to go down there and  
27 take a picture with him. And the dancers already knew what had  
28 happened and they said, no, we're not going over there.

1 DC: But when you were a kid, your parents never talked about the  
2 church.  
3 ROS: No they never talked about it.  
4 DC: But you did attend some of the festivals that they held.  
5 ROS: Yeah. I think there's still one of them alive. There was one at the  
6 Mission and he goes to the Knights of Columbus on Maclay where  
7 my brother goes. His name is.... I can't think of his name. I've  
8 got to talk to my brother.  
9 DC: So I'm just trying to search for where we could find records of  
10 community events.  
11 ROS: He has a book of the school, of pictures from the school. But I  
12 don't know nothing in it.  
13 DC: I don't think our problems are going to be so much since you've  
14 been chief. But it's probably going to be in the 1900 or 1920  
15 period or even earlier, trying to get some documentation of that.  
16 ROS: That's going to be hard, 1920 to 1930s. Because I was born in  
17 1926.  
18 DC: You're about the same age as my father.  
19 ROS: Oh really?  
20 DC: Yeah. I think he was born in '26 too.  
21 ROS: I was born December 12.  
22 DC: You're a little bit younger than him then. I think he was born on  
23 October 30. I think it's '26 or '24. How old are you now?  
24 ROS: That's a month and half.  
25 DC: Yeah. He's living up in (Tremont?) now.  
26 ROS: He gets around pretty good?  
27  
28

Exemption 6

1 DC: Not too bad. My youngest son is living with him and trying to  
2 discourage him from going out, especially in the winter, because  
3 it's cold and it's icy.

4 ROS: Oh, you know, you can't get us old men to do what the sons wants  
5 us to do.

6 [LAUGHTER]

7 DC: I know.

8 ROS: We're still our own bosses. And it's hard to try to get the old men.  
9 Like Rudy and my daughter (b) they says, "Mom, don't let my  
10 dad drive no more." "No. You let him drive. He likes to drive.  
11 That's his only pride and joy. Let him drive. He'll let you know  
12 when he can't drive no more. And you'll have to go after him."  
13 They said, "Oh, okay, mom." They do that, then I really go down  
14 fast.

15 DC: No. You've got to stay active.

16 ROS: That's my pride and joy. So why take that away from me? Like  
17 my mother said about my dad. He died of a heart attack. His  
18 heart was hanging from a shoestring and he had a gangrene on  
19 his toe. And the doctor said we cannot cut his toe off because his  
20 heart won't hold on to him. So he just has to stay and see what  
21 happens. So he had my two girls, oldest girls on his lap, and  
22 when he died that night, he just fell back. That was it. My mother  
23 said, "You know what? Your dad wanted so much to eat some  
24 beans. And I didn't let him because the doctor said not to let him  
25 eat beans, they were bad for him. If I knew that this was going to  
26 happen to him, I would have let him eat beans anyway. Because  
27 he was going to go anyway. So I was going to give him his dish.  
28 But I didn't. And I feel bad about that." "Well," I said, "don't feel

Exemption 6

1 bad. He just went according to the doctor." Supposedly, the  
2 doctor's supposed to know good. But he don't sometimes. I told  
3 my doctor. I said, "Doctor, you're not a doctor." "Why?"  
4 "Because I tell you what ails me and you say, oh yeah, okay, let  
5 me give you a prescription for the medication. You go over there  
6 and you look at your big book you got on the top of your desk. All  
7 the medications is what it's for. You go through it and you see the  
8 medication. Oh, this is what I'm going to give him. This is for him.  
9 He said that's what's wrong with him." I said, "You're not the  
10 doctor. If you were a doctor, you'd write it up right there and then;  
11 you'd use your head." I tell him. I tell him like it is. They don't tell  
12 me nothing. This doctor over here wanted to give me a new  
13 doctor like that after the other one left. He wanted to give me a  
14 thorough physical. I says, "Why doctor? You have the old  
15 records there from the other doctor. It's not that old either. It's  
16 only a year and a half ago. (b) (6)  
17 (b) No way, you're not going to do that. I refuse that." "Okay,  
18 okay." The nurse knows that I used to work in nursing for the V.A.  
19 hospital in San Fernando. I used to work there. So I know all  
20 those its and coms they have. They go and they have a book. At  
21 the hospital when I went and they took me in by ambulance, I  
22 stood in the emergency room two days before they sent me up to  
23 the second floor. I didn't see no doctor when I went in as an  
24 emergency till I went to the second floor. Three days later they  
25 discharged me. That's the day the doctor came in, two of them—  
26 one for the diabetic and one for the heart. I said, "I'm getting  
27 discharged now." "No, no, you wait. You've got to be examined  
28 before you leave." I said, "Well, you should have been here three

1 days ago. Too late now. I'm leaving." And I left. And he had  
2 them check me out. A hospital is good at certain times. And I  
3 want to be transferred here. Rudy wanted to get me over here to  
4 Holy Cross and they wouldn't release me. And then I talked to the  
5 sheriffs after I got out and I told them what happened. He said,  
6 you could have signed yourself out. You could have left. I said  
7 now I know next time. But I ain't going to go there no more.  
8 That's a lousy hospital. I should have gone here to Holy Cross.  
9 I'm too smart for them. All that time for my people, I learned a lot.  
10 [LAUGHS] And now here, I'm on the Board of Directors here for  
11 Holy Cross. And you know why they got me in there? And I told  
12 them too. Because they sent letters to the casinos, to Pala and all  
13 them, Pechanga, and San Manuel. And they had me sign my  
14 name on it so they could send donations for that extra building.

15 DC: I see.

16 ROS: They know how to catch on somebody. That's what it is. No, the  
17 1900s or the '20s it's hard.

18 DC: That why we need to find some documentation.

19 ROS: That's what you'll probably have to do, go the library or some  
20 place where they have something that the Native Americans did  
21 from 1900 to the '20s.

22 DC: Well, there are some local newspapers, I assume. I think we  
23 ought to look at the one that lady got an award at the *Night with*  
24 *the Stars*.

25 ROS: Oh, this one up here?

26 DC: Yeah. But she said their records weren't complete. But we're  
27 going to look at those.

28 ROS: My grandfather here, that article Rudy was showing you?

1 DC: Uh-huh.

2 ROS: That article. He asked me, "What paper was it? You don't paste  
3 none on there." It was *The San Fernando Sun*. But it was one of  
4 the old papers *San Fernando Sun*, not like the only they have  
5 now. So I don't know if there's a record of it yet or not. That was  
6 way back in 1943 when he died, '42, '43 when he died.

7 DC: When who died?

8 ROS: My grandfather.

9 DC: Your grandfather.

10 ROS: Yeah. So it came out in *The San Fernando Sun*. But that was the  
11 old *San Fernando Sun*. That's when they used to sell it. This one  
12 they give it away, but this is not the same as the old one we had.

13 DC: Hopefully, we can find those records, if they're in the library or  
14 something like that. Whichever one. Sometimes they died and  
15 somebody takes them over or picks up the name. That's one  
16 place to look, the local newspapers. Events, issues, things like  
17 that might pop up. Nobody remembers them any more. We're  
18 looking at *The L.A. Times* and those things like that. But I think  
19 that the local newspapers are probably a better bet.

20 ROS: Yeah.

21 DC: You were keeping a lot of records in your garage. So a lot of that  
22 stuff is probably all gone now and stuff.

23 ROS: Yeah.

24 DC: And no one else has probably got anything.

25 ROS: I'll sue him for it.

26 [LAUGHTER]

27 DC: Yeah, well it's hard. Who knows what's going to happen in 30  
28 years and why you want that stuff.



1 ROS: But I'll look in my house and see what I find, if I have any old ones  
2 that I brought with me up there.

3 DC: Yeah, if you've got a few boxes that you might have saved. It  
4 could be just records of festivals, even names of people who went  
5 to meetings. If you have a sign-in list and stuff like that. It's not  
6 so much since probably you became chief. It's the period behind  
7 that.

8 ROS: I know I seen one of the lists but I don't know if I shredded it at the  
9 house or not. I don't think so. I think I saved a list of the  
10 members that went to the meetings when I was coming back then  
11 the first time.

12 DC: Okay. That would be great actually.

13 ROS: I'll see when I get back from vacation. I'll look at it. I might look at  
14 it anyway today and see if I can find anything tomorrow.

15 DC: And you've already asked people for their records and things like  
16 that.

17 ROS: Huh?

18 DC: You've already asked people in the community about if they've got  
19 letters or records from the meetings or anything like that or flyers  
20 of events and stuff like that. Not too much, huh?

21 ROS: No. I had flyers, but those flyers I threw them away. I mean,  
22 flyers are flyers.

23 DC: Yeah, most people do.

24 ROS: But if I see letters or newspaper clippings, I cut them and put them  
25 in that box. You might find something there. And there's pictures  
26 you might find there too.

27 DC: Any chance that anybody else was doing that too? Because  
28 some people like scrapbooks and things like that.

1 ROS: Not that I know.

2 DC: They used to do that more than they do now. But that's one way  
3 to keep stuff.

4 ROS: I don't know if anybody else has been doing anything like that.

5 DC: Had done anything like that.

6 ROS: When I get back, I'll check the San Fernando Library to see what I  
7 can find.

8 DC: You could also, when you have some of the community meetings,  
9 at least talk about that and just see if people got scrapbooks and  
10 pictures and old newspaper articles. Stuff like that we could scan  
11 in and it wouldn't hurt their stuff. Because the more that we can  
12 find of that, the easier it will be.

13 ROS: You should talk to Rudy. Our next newsletter he sends out,  
14 maybe he could put on there, if you have any old snapshots, way  
15 back in the 1900s to the '20s, if you could bring them to the office.  
16 We'd like to scan one and give your original photo right back. Just  
17 because we'd like to have it. Or any letters or clippings. Tell  
18 Rudy to put it in the newsletter.

19 DC: Yeah. I think so.

20 ROS: And maybe they can come up with it. They have come up and  
21 sent pictures here.

22 DC: It would be sort of neat to mobilize the community and find out just  
23 what resources and memories they have and stuff. And if they  
24 start thinking about it, maybe they'll find a few things. Half the  
25 time it's up there in their closet or something and they're never  
26 looking for it. You know it's in there somewhere but you don't  
27 even remember what's in it any more. So if you could get that to  
28 happen. Were there any other local newspapers that were up and

1 about in those days that died and have disappeared? There was  
2 *The Sun*.

3 ROS: *The Sun*. And we had *The Herald Examiner*. But I don't know if  
4 anything came out on that or not.

5 DC: *Herald Examiner* was a local newspaper?

6 ROS: Yeah. It was an L.A. paper, yeah.

7 DC: An L.A. paper?

8 ROS: Yeah, just like *The L.A. Times*.

9 DC: Yeah, I'm not so sure about that.

10 ROS: I don't think *The Herald Examiner* had anything. You never know.

11 DC: Any other local newspapers? Any other newspapers in San  
12 Fernando? Because sometimes papers are up and they die and  
13 they disappear.

14 ROS: I can't think of any.

15 DC: We'll look in the library because that's the hardest part, your step  
16 documentation. It's just scarce stuff that nobody keeps. Because  
17 they want records of meetings and minutes of meetings. The  
18 ones more recently are not so bad, but the ones way back, you're  
19 talking now a hundred years, past 1900 and past. And people  
20 don't keep that stuff. So it just puts us at a disadvantage. How  
21 about people? Are there anybody else in the community who  
22 might be useful to talk to about that period? The current period as  
23 well, the last little time that you've been around. But anybody else  
24 who might comment from earlier? But most of those people are  
25 gone you're saying.

26 ROS: I can't think of anybody else that's old enough to remember  
27 anything back then. They're all gone mostly.

28 DC: So we'll have to rely on the record then.

1 ROS: What we have now is the new generation doesn't know nothing.  
2 DC: I know.  
3 ROS: And it's dying out. All the information is dying out. And it should  
4 go on.  
5 DC: Well, one of the advantages of doing this research is we do find  
6 some good stuff in the newspaper about meetings and people that  
7 were at meetings. That stuff we can give to you as a record and  
8 probably even write it up so that people can actually read it. In a  
9 certain sense, we could write a history of your community, which  
10 would be useful for the young people to understand better.  
11 ROS: You should check those clippings first before going the libraries so  
12 you know if you have anything there that you're looking for.  
13 DC: I think that we came up and scanned those clippings in already.  
14 ROS: You did?  
15 DC: Yeah. I haven't looked at them yet, but I have to organize that  
16 stuff.  
17 ROS: Because I know I had some there about meetings or something.  
18 DC: Very early? Well, we need documentation all the time, or at least  
19 more or less all the time since you've been around. Because they  
20 want continuous stuff. So the fact that you've been around since  
21 1940 gives us a continuous record from 1940. And we just need  
22 to execute the documentation and get enough documents to make  
23 that convincing. Our real problem then is between 1900 and  
24 1940, trying to establish that. We also need these external  
25 sources, other agencies that recognize you as a community,  
26 especially even if your father was not talking to you very much or  
27 not talking to anybody very much about what they're doing, then it  
28 becomes not very visible. They gave the Juaneños a hard time

Exemption 6

1 and they'll give us a hard time on that too. So that's why the  
2 newspapers, and we've got to find some other documentation. I  
3 understand you want to go home? Let's just talk about a couple  
4 more things. There was this long case, long lawsuit about the  
5 land. (b) (6) was telling me that it lasted up until maybe the  
6 1920s or something like that. I can't remember which piece of  
7 land that was. It was one of the paths that was taken up by some  
8 woman, I think, who actually chased the case. You're not familiar  
9 with that?

10 ROS: No.

11 DC: I can't remember if he said it went to the Supreme Court or not.

12 ROS: Where was this land at?

13 DC: I'm not sure which piece. We were talking earlier with Rudy  
14 Junior about there was this land in Encino. I'm not sure if it was  
15 that or it was the Escorpion piece or the land that was right here  
16 near the Mission that got taken up by that guy. He was saying it  
17 was an exchange where he took the land there and gave you the  
18 Encino land.

19 ROS: The Encino land, yeah.

20 DC: (b) (6) sent me the documents. I haven't read it. But he said  
21 that he's got some lawyers who are dealing with the Gabrieleño  
22 case. But they have patents too. According to (b) (6), there is this  
23 Commission, about 1851 or 1852, that says to all the people in  
24 California, because after the war with Mexico, they had the treaty  
25 of Guadalupe. They say that if you want to assure your right to  
26 land, that you have to file a verification with them. A lot of Indians  
27 were still waiting around to get treaties and so a lot of them never  
28 got very far. According to (b) (6), he says that both the members of

1 the Fernandño and the Tongva filed for patents. And, according  
2 to him, they were approved. And this was like early 1853. And  
3 so, I think I was talking to Rudy that this Encino land was actually  
4 patented by three of the captains, which he is arguing was for the  
5 whole group. That's what you need. He says you need groups.  
6 That's a very important piece of information that could be helpful  
7 to us because the problem with the Juaneño is that they have no  
8 land. They were one of those tribes that never got any Mission  
9 land. And the problem with that is it's very hard to build a  
10 community when there's no land. Because all of these  
11 homesteaders and non-Indians came in and they started taking all  
12 the land. And that's essentially what happened, they sort of  
13 dispossessed people off the land with counter-claims and  
14 mortgages and taxes and stuff like that.

15 ROS: Yeah.

16 DC: And so people lost the land eventually. But there's an argument  
17 that Andrade wants to make, which is kind of interesting, but I'm  
18 not sure it'll hold. His logic is that when the tribes, Gabrieleño and  
19 Fernandño members, affirmed the patents of the land that they  
20 thought they owned or believed they owned, that that land  
21 potentially should have been put into trust by the United States, or  
22 could have been protected by the United States. They never,  
23 ever did that. And so it's an argument saying that there were  
24 Indian groups that had land that was recognized by this California  
25 Commission. It should have been recognized by the Federal  
26 government. I don't think they ever did that, because I've been  
27 hearing the legal argument that that's the case. What's interesting  
28 about law cases, especially if they drag on for years and years, is

1 that there's a whole bunch of story behind them. The lawyers  
2 have to go to collect evidence. They have to write this stuff up  
3 and tell the story in a sense. So there's a lot of interesting  
4 historical information about people and things and events and  
5 things like that. But you're not aware of this case?  
6 ROS: No, I'm not. Not on this case.  
7 DC: I think that case was finally settled in the early 1900s. And so for  
8 most people it was probably dead and gone years ago.  
9 ROS: No. I wasn't aware of that case.  
10 DC: If that case is true, I'm going to look at the studies ahead of time.  
11 It's actually very unusual for any of the California tribes to have  
12 actually gotten these patents.  
13 ROS: Well, there should be something somewhere on that.  
14 DC: Actually, Ron and company have done some research on it  
15 already. And they have already written up a brief, about 40 pages  
16 of stuff. It might be focusing on the Tongva, but he says that  
17 there's a similar kind of argument for the Fernandefios.  
18 ROS: Uh-huh.  
19 DC: And so after I read it, if not, I'll share that with you guys. I'm not  
20 sure if it's directly relevant, but he's arguing you've got the same  
21 kind of thing. He told me about the Fernandefio situation. That's  
22 what I was talking to you about earlier, did Ron tell you about  
23 that? They're trying to pursue an argument with the Bureau that  
24 the Tongvas, and by analogy the Fernandefios, should be  
25 recognized because they have these land rights and that the  
26 government should have protected their land rights and organized  
27 them. And that's the tricky part. It's whether they organized the  
28 land according to as a tribal land, rather than individual land. If it's

1 individual patent, then they consider that private property and it's  
2 no evidence for a tribal community. But if the land is really the  
3 tribal community, then you have a real argument for a tribal  
4 structure at that time and a group of people who were collectively  
5 trying to control land, as well as the community that's behind it.  
6 And that they should have been recognized. Anyway, if that's not  
7 an argument that holds up, essentially there should be a lot of  
8 history associated with the case that we might be able to draw on.  
9 But if I see anything really significant, I'll send it over to Rudy  
10 Junior and he can print it out for you. I think he was saying that  
11 Rudy Junior was over at a meeting where they discussed this  
12 already. He's got some lawyer on it and stuff like that. It's an  
13 interesting angle and we'll pursue it. In a certain sense, we're sort  
14 of just struggling for documentation. And law cases often  
15 document things good. And so that's sort of where we're at, trying  
16 to find it. In the Juaneño case, they look like they wanted  
17 documentation from 1834, because that's when the tribe was  
18 formed, in a certain sense, at the Mission. So it's from 1834 all  
19 the way up to the present, which is a very long time actually.

20 ROS: From us, then it would be from the '40s to the present.

21 DC: What happened then in 1840?

22 ROS: That's when we started the tribe.

23 DC: 1940 or 1840?

24 ROS: 1940.

25 DC: Okay. But they want evidence that you were a tribe from the  
26 1830s.

27 ROS: 1830s. Okay.

28



1 DC: Right. So you have to show that you were continuous up through  
2 that period. That's why we're so interested in the twenties and the  
3 tens and stuff because they want you to document that you were  
4 a community during that whole period. That's what makes it even  
5 more difficult, because that's certainly an obscure period. And  
6 that's why we're so interested in the church, because the church  
7 is a player in the environment and they may have made  
8 observations or interacted with you, did festivals with you. And so  
9 those are events that you can sometimes get recorded. So we're  
10 looking for any written record of existence of the community, as  
11 well as it operating as a political group. What you described when  
12 you first started about people, just families coming and people  
13 talking it all out, was probably the way they did everything since  
14 then. Probably even in traditional times probably. But if you didn't  
15 form a physical entity, they give you a hard time. That's exactly  
16 what happened to the Juaneños. They may have been a  
17 community, but they didn't form themselves into a physical entity  
18 that anybody else noticed. Especially if you're sort of  
19 underground and stuff, it becomes.

20 ROS: I'll put a stop to that. I tell them, do you remember about your  
21 family back in the 1820s?

22 DC: For sure.

23 ROS: They'll probably tell me, but we're not in the hot seat like you are.

24 [LAUGHTER]

25 DC: Right.

26 ROS: I'll answer for myself on that too.

27 DC: Well, that's a good debating point, but it's probably not going to  
28 get us anywhere.

1 [LAUGHTER]

2 DC: Definitely the criteria for trying to prove all this stuff is really  
3 outrageous. But they sort of tell you what you have to do.

4 ROS: Yeah.

5 DC: I think our first bet is to try to find as much evidence as we  
6 possibly can and then see where we're at then.

7 ROS: Yeah.

8 DC: Any other thoughts you might have on this stuff?

9 ROS: No. I can't think of anything. If I do, I'll give you a jingle.

10 DC: Okay.

11 [END TAPE 2]

12 [END INTERVIEW]

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