

Edgar Perez, Oral History
Conducted by Becky Nicolaidis, via zoom
Transcription by Kazi Salsabil
July 11, 2022 – for All Saints Church.

BN: So, I'm just going to start out by saying, this is Becky Nicolaidis. And I'm conducting an oral history interview with Edgar Perez. And it's July 11, 2022. And we're doing this on Zoom. And I just wanted to ask you, Edgar, do you give permission to All Saints Church Pasadena, to use this oral history interview, in its report and other platforms for its initiative, "The Land: Telling the Whole Story"?

EP: Yes, you have my permission.

BN: Very good. Okay. So, we're going to go into a lot of deep history of your family. But I wanted to just start out with the basic question of when and where were you born?

EP: I was born in Los Angeles, in January of 1939.

BN: Okay, and .. what part of LA was that?

EP: That part of LA was General Hospital, in I think Boyle Heights,

BN: I definitely want to learn about your own family's history, which you've shared, you've done a lot of genealogical research on your family. And it goes quite far back. But, can you just tell me, how far back does your knowledge of your family's history go?

1:41

EP: The knowledge that I have, I acquired from two very well-known genealogists from San Gabriel Mission. They started the genealogy chart for us and, and had also written some books on our family ties. And so, on my father's side, we go back to Mission San Gabriel, before contact with the Missionaries -- the Franciscan Order of the Roman Catholic Church. And on my mother's side, I go all the way back to 1769, when there were soldiers, who were here in California, establishing California as a colony.

BN: I know that's a really rich history. What I'm curious to know is... if you're able to kind of summarize or give me a bit of a thumbnail sketch of those early years, in terms of where your ancestors lived at that time -- you said, on your father's side, they were around the San Gabriel mission. Let's talk about your family, your father's side. So, they were they living in and around the mission? ...Can you tell me a little bit about your father's line, his ancestors, and what stories you know, and where they were living and the kinds of lives they were living, basically?

3:35

EP: Yes, on my father's side. We've gone back as far as the 1700s. They were soldiers for the country of Spain. And they received – for their service as military officers and soldiers, they received land grants. And those land grants were here in Southern California. And the largest, of course of the land grants was Los Nietos. Rancho Los Nietos, on the Perez's side. And their descendants on my father's side, they were the children of the soldiers. And they inherited part of those ranches to live on. The largest ranch that I've been able to look up is Rancho Santa Gertrudis, which is today Norwalk, Santa Fe Springs, Downey. It was a large area and also another area called Las Mision Vieja, the old mission, which is Whittier Narrows, which today is Rosemead.

BN: Edgar, let me ask you. So, on your father's side, were his ancestors, members of the Tongva group or were they of Spanish descent? Or what were their roots? ...

5:30

EP: Well, on my father's side yeah, the roots. One of the main roots of course, on my father's side was --- they were recruited, they were living in an area of the mainland Mexico called Sonora. From their background -- I'm still doing some more work on their ancestors, because the records that I have, I'll have to trace to Mexico City or to Spain -- but they were recruited to come to colonize to explore California. Then after that initial exploration, they of course, founded their families along the mission area – the trail, the geographical trail of the missions, which started -- well there's two of them, there was San Diego Mission 1769 and then Capistrano. And eventually, they ended up in San Gabriel, Mission San Gabriel. So, that's basically what I've been able to find Mexico, San Diego, San Juan Capistrano, and San Gabriel. And eventually, of course, Santa Gertrudis.

BN: Okay

6:59

EP: That ranch. That's my father's side. My great grandfather is the one who married a Gabrielino woman.

BN: And what was his name?

7:13:

EP: His name was Jose Jesus Perez, or Perez, P-E-R-E-Z, lets' say Jesus. And I've got the dates and everything, but I'm trying to... Let me go on. If that's what you want to know.

BN: Yeah. If you have that.

EP: Okay, so let me go back to my, my notes, my chart here.

BN: So your great grandfather was Jose Jesus Perez...then he married...

EP: Let me see. I'll give you that right now. Jose Jesus Perez... Let me get to his profile...

BN: I can pause the Zoom recording if you want while you're looking it up. Would you like me to do that?

8:34

EP: Oh, here it is. Okay, I got it. Jose Jesus Perez was born in around October 1844 at San Gabriel. ... His marriage was to an Indian -- a Native American Indian woman from San Gabriel called Angustias. I'll spell it for you. A-N-G-U-S-T-I-A-S. ... That was her Spanish name.

BN: And did you have a year of when they were married?

9:21

EP: Yes...her date of birth was 1848, .. birth certificate at Mission San Gabriel. And their marriage date was January 1862. ...

BN: And Angustias, was that her... first name, last name?

EP: that's her entire name on the birth certificate.

BN: Okay. ... And so, when they -- I don't know if you know much about their history, but when they were married, you'd mentioned that some of your ancestors had received land grants. Do you know if, Jose Jesus was an owner of land at that point? did he own some of the ranch lands?

10:23

EP: Let me look that up. I don't believe so. Not at that point. Because if they were in 1862. Those ranches were already sold to various private soldiers, Mexican soldiers, American citizens. 1862. So his father, though, lived in Rancho Gertrudis with his family. He was living with his parents in Rancho Santa Gertrudis, according to census records. So, Pedro Perez, was part of that land grant, part of that territory. ... Gertrudis.

BN: Is your sense of things that branch of the family probably lost that land during Americanization and when a lot of the land was transferred over into American hands?

11:30

EP: Yes, it was sold initially to American investors-- not investors, but contractors. And then it maybe two or three times it changed hands before it became those other cities.

BN: And then let me ask you about on your mom's side about... Angustias. What do you know about her? Do you have any knowledge of her life? You said she had been born at Mission San Gabriel.

12:13

EP: According to my research, she lived at the Mission compound. She was a --what was called... She lived on Mission San Gabriel compounds. Her mother was a full blooded, her parents were full blooded Indians. And her mother was Saturnina, that's her last name. I mean, that was her Christian [last] name. And...they've lived in the mission compound area. And, I've got the names of their villages where she was from. I mean, her parents' names and their village.

BN: So their villages -- before they were living at the mission?

EP: No, during the time, at the time.

BN: During the time they were at the Mission.

13:26

EP: at the time of baptism – and prior to baptismal.

BN: Do you have those village names on hand?

EP: Yes, I do. ... The Saturnina, S-A- T-U-R-N-I-N-A. Her baptismal record, records of the village of Tameobit. I'll spell it for you T-A-M-E-O-B-I-T ...

BN: Do you know where that was?

14:02

EP: No. There was no, of course the Franciscans didn't map anything. They would just say the village of... but historical records indicate that the recruiters -- the missionaries would recruit locally, you know, they would either walk to a village site... They would travel up by a wagon you know called a carreta. So, it's in the vicinity of the new site of San Gabriel Mission. Remember I mentioned there was an old site of the Mission, La Mision Vieja, the old mission in Whittier Narrows area. But because of the river there, the San Gabriel River going plain, they moved it to its present location at San Gabriel. So, these villages, there were people, some of the native people being recruited, were actually within walking distance... So, there's an approximate location, a map I can copy for you and send it to you later. ... of all the villages, Gabrielino villages.

BN: That would be great....And then... Do you know what village he had come from? Angustias' father.

15:43

EP: Angustias father, Juaquin was his name-J-U-A-Q-U-I-N, Juaquin. Yeah, it's unstated in the baptismal record. The baptismal records of course from the mission record itself. The missionaries kept good notes. But in omen they didn't -- they didn't record, a lot of things are missing. And in his case, in his case, that doesn't indicate his village site, or his native name.

BN: So, let me ask you, do you know anything about Angustias' stories, have you heard anything about her life?

EP: No... that's my present goal...investigating those who are in my life, in my record here, who affected my life, who produced me. I'm trying to get as much information as I can. And Angustias is the main one that I'm trying to look at in terms of what strategy did she, did that family use to survive.

17:17

EP: And so Angustias. That's what I'm doing. I'm a reader at the Huntington Library I had been a reader there for many years. Some of those records are there. And I'm planning a visit to the mission records at Santa Barbara, where a lot of records from the San Gabriel Mission are kept.

BN: Let me ask you...did this genealogical research turn up anything indicating where they lived during their lives, Angustias and her husband Jose Jesus?

EP: Mission San Gabriel. ... Which wasn't a course of a ranch.

18:08

BN: So, did they live their whole lives out there?

EP: Yes, they did.

BN: And do you know, were they working there? Or, I don't know if the record showed any of that.

18:22

EP: No, that's what I'm trying to find out, what they did. ... if they were Neophytes, as they were called -- he was probably did some kind of craft work. I'm just presuming. And she, of course, was either a servant or worked in one of the shops where they make clothes and shoes and candles and so forth. That was basically what women did, when working at the mission.

BN: And is your sense, Edgar, that by that point, they didn't really own the land?

EP: No, no....

19:03

EP: No. This was during the Mexican -- she was born during the Mexican American War. And so, she was still living in the Mission compound, and which, -- I'm sorry. Let me backtrack a little bit to your question. The mission of course, were dissolved. They weren't, they lost control of the missions. And..1820s, Mexico declared war against Spain. And because of that, the missions and their holdings in California, the missionaries lost control of most of their lands and the authority over the native people. And ... so... in 1820s so, from then on, California, Southern

California was a Mexican Republic. That means that after the missions were no longer the authority, Native people were free to go because they were wards of the mission. Once they became baptized, they were compelled in many cases to stay there and work. And so Angustias -- and if her parents were still living -- had to conform to being on the mission grounds. However, since the Mexican Republic came in, they were actually freed, they were now... exonerated from being workers at San Gabriel Mission. And so, they either had to go back to the village where they lived, where they came from, because it was no longer compounds anymore. So that's the part that's a gray area right now in terms of where I'm going to continue my research because right now, as far as it goes, once the missions were dissolved of their authority, those who were living there either went back to their villages, headed for the hills or the mountains, or went to work at the various agricultural and vineyards and the Pueblo of Los Angeles.

21:52

[break in recording - Recording 2 starts here]

BN: I had asked you about if you had any knowledge as to if they owned land at that point. When Angustias -- So, she was born in 1848. And then in 1862, they married. And then you said they lived their lives out at the mission at that point. Do you know if they owned land?

EP: That I don't know, but I would say to you that they did not own land. Because at that point, they either lived on Rancho Santa Gertrudis or the old mission, which was part of their inheritance of the Perez. Because once the Mexican War was over -- it was two years 1846-1848 -- California was ceded in 1850. And so, after that, the ranchos had to prove to the federal government that they had a legitimate claim to those territories. So, they were going under a lot of litigation at the time, lot of ranchos, to prove to the land commission that they own those lands -- from 1850, a lot of litigation. It lasted years, it just didn't happen overnight. And many ranchos, of course, were validated as being legal [?] owners. And so, in the interim, Angustias and her husband were either living in the mission grounds in their village or back to their village or they went back to the rancho. But I have his father -- ... the ancestors, Pedro Perez and his wife, living in Rancho Santa Gertrudis. Okay, so according to census records, and I would say no, they did not own land.

BN: But it sounds like the point of dispossession was probably during the period of Americanization when the Americans took over. And that was typical, right, where a lot of the Mexican rancheros -- a lot of folks we're losing land through that process, the legal process that you mentioned. And I wonder if maybe in your research, you might have come across any court records or something like that, that might ...make that clear. I don't know if those kinds of records exist. Maybe they do at the Huntington or -- but I guess I'm trying to just get at, whatever your understanding is of that process of land dispossession, when that likely happened. Do you think it was around after 1850, after the Americans took over? Sounds like from what you said. Did I hear that correctly?

EP: Yes, the rancho of the family, Gertrudis. Rancho Gertrudis, on my father's side... that proved to be legitimate. But because of the court costs, because of attorney's fees, and debts on the ranch, they had to forfeit their land to other buyers. And that's what I've learned in terms of going back that far. So it wasn't a takeover so much of Gertrudis. It was that they couldn't afford to live there anymore.

BN: That Rancho the Gertrudis that, you said that in the Norwalk area.

EP: Norwalk, Santa Fe Springs.

BN: So, sort of Southeast LA area.

EP: Right on.... 20,000 acres. That's covers quite a bit in territories, cities now.... Maybe, Norwalk. Whittier was of course another ranch on the Perez side. But, that's not with the Native side.

BN: And then, just kind of getting down now to the next generation which would have been your grandparents. So, Angustias and Jose Jesus -- do you know how many children they had?

EP: Yes, I do...my records show ... my great grandfather, Jose Jesus -- my dad's father -- there were three children. And I believe there were two daughters, three sons, two daughters. And in many cases, a lot of those, if they had more children, I can't find them. Because if they did have more children, their records either were lost or not recorded, because many people at that time they had family plots, burial plots on their land. And so I'd have to really dig deep into the public record to see if there were children that are not recorded in the public record. But my dad's father, I have never met.

6:49

BN: Okay.

EP: So, he was my dad's father, was a son of Jose Jesus.

BN: Okay, so that was your dad's father. And he was one of five kids possibly...

EP: Right, possibly one of five children. Eusebio, that was my grandfather. My paternal grandfather... His name was Jose Eusebio. Jose, middle name. E -U.-S- E- B-I- O-, Eusebio.

BN: And you said you never met him?

EP: No, he died in 1931. My [grand]mother, his wife I met.

BN: What was her name?

EP: Isabel Valenzuela.

BN: Okay. And do you know, did she have any, Native American lineage or -- what was her background?

EP: My grandmother Isabel Valenzuela is also Gabrielino. According to our BIA records.

BN: What do you, can you tell me about what you know about her? About Isabel.

EP: Yes, I do. They were born and raised in the San Gabriel area. And then eventually they died [there] ... they didn't live in any other place. Eusebio and my grandmother Isabel Venezuela. They purchased a -- what's called a homestead in San Gabriel. And that's where I lived. That's where my father moved us. I lived with her for a few years on that compound and at the homestead.

BN: It was a, tell me about that homestead. Was that kind of agricultural?

EP: Yeah, that was homestead agricultural -- there was something in the 1920s or before the depression where people could own land and if they worked on it, cultivated it -- and of course, that's what my father did. And so they purchased that homestead. And ... so my grandparents lived there. And...my father lived there in one house. A daughter of hers -- my dad's sister -- lived there. And my dad's youngest brother also lived -- they had like homes on that property. So, there were three homes.... in the city of San Gabriel.

BN: All right, gotcha. And there were three homes on the property. Do you know how big the property was?

EP: No. well, it went from one block to another one. It would be north and south. So, the north side was one street, the south side was another street. So, I forgot -- I don't know what the square footage of that but it was pretty big property. Because in the back of the property, they would --still subsistence... They grew their own food -- corn, squash, they had fruit trees. So, it was quite a large property.

BN: So, they were growing their own food on some level.

11:07

EP: They were growing their own food. And I guess they learned that from the Depression days. So, they just kept it up. This was in the late 1940s, 1950s, when I grew up there.

BN: And you said they bought it in 1920s?

EP: I would say that they moved in --... because my grandparents... My dad's parents, they were already there in the 1800s.

BN: On that property?

EP: On that property.

BN: Oh, wow. Okay, so that went back to the late 1800s.

EP: Late 1800s, correct.

BN: Okay... Interesting. What else do you know about their lives there -- on that homestead, any stories, you heard of, memories? Or like you said, you did remember your grandmother, Isabella, your grandmother ... did you live on that homestead, too, you said?

EP: Yes, I did live there for a few years Then I moved to Los Angeles. So, I lived in San Gabriel, lived on homestead for a while, then we moved to another street in San Gabriel. So, I moved out of the homestead and out of my grandparent's home and then moved to a nearby street. Not too far, walking distance. And then from, I moved to Los Angeles.

BN: Just to back up. Edgar, do you remember what years you lived at the homestead?

EP: Yes, I do. I would say mid-1940s...to 1956.

BN: Okay. And then you said you moved to...

EP: to Los Angeles.

13:23

BN: Oh, after that...

EP: Oh yeah. I joined the California National Guard.

BN: Oh okay, and that was in 1956.

EP: I joined the National Guard and then after I was discharged from the National Guard, I moved to Los Angeles.

BN: Just to back up to that time at the homestead, which seems like that was an important time for your family. It sounds like your extended family were also living on that property there. What else can you tell me about those times, if any, -- if you heard stories or memories of what life was like for them? What kind of work was your extended family doing?

EP: Well, my father was a landscaper. He was an original Teamster. He would plow fields, he would use horses and mules, and work that before he went into a mechanized tractor. But he was

a Teamster before, so that was his profession. And my mother was a housewife and sometimes she cleaned at restaurants. My grandmother, Isabel Venezuela when I knew her, she was blind, and she was amputated. I remember that because she had diabetes. And of course, it went pretty bad for her. But my mother tells me that she knew, of course, Isabel when she was younger and before she became ill. And that there were, they cooked, they were good cooks, and they would sell -- they would either cook for a family or cook for a local restaurant. My aunt, her daughter who lived in one of the homes, was also a very good cook. And she also cooked at a local restaurant -- it's no longer there anymore. But at the time, Mission San Gabriel, the district itself had maybe two or three restaurants, for tourism and so forth. And my aunt would work there.

BN: Do you know what kind of food they would cook?

EP: Yes, it was basically Mexican food.

16:13

EP: Tamales, enchiladas, and stuff and rice, beans, tortillas, hand-made tortillas. A lot of that food came from the yard... they grew their vegetables squash, corn.

BN: And were they growing food, all the way up to the 1950s and beyond? Well, let me ask another related question. Do you know how long they had that homestead, that they owned that property?

EP: My ... grandmother died in 1956. And then one of her daughters moved in. And...so my aunt, my dad's sister who lived in the back at one of the homes there -- she died in the early 1960s. So, that's the end of that. My grandmother died in 1956....

Right, and my parents stayed at the homestead until like 1962, something like that 1962. And his youngest brother who lived in the back, Andrew, he was in the US Navy in World War II, and he died in 1966. So, he was out, also out of the compound... I would say the early 1960s that was the end of the families living there. And then the principal home, the two homes, and of course in the back were demolished. They sold half of the property where the vegetables, the back part of the property, the south part where all the vegetables were grown, they...subdivided and sold that for other homes and built a wall of course, a fence. So, the front part, the north part of that homestead, my dad's other sister lived there -- she had that property for a while until she died. Now, the property actually was just recently sold -- that particular homestead that property itself was sold just recently.

BN: You mean like by the subsequent owners or was it still in your family?

EP: It was sold to a new owner. It stayed in the family for all those years, up until three years ago, two years ago,

BN: So, it did stay in your family, for decades?

EP: For decades. Correct.

19:20

BN: Gotcha... I'm curious about the vegetables, fruit, whatever growing was happening. Do you remember what kinds of things the family was growing?..

EP: Well, the vegetables, they had corn, squash. And fruits, they had apricots, pomegranates, and figs. That's what I remember.

BN: Any animals?

EP: Oh, and cactus. ... Cactus... And that was a staple for us. Cactus. There was fruit in the cactus, called tunas. And then of course with cactus... was also made for salads and breakfast soups, and so on and so forth. Let's see not soups, but you fry it with egg and serve it either with chili, red chili, green chili, pork, or beef. That's what I remember in terms of the fruits and vegetables.

BN: And did they raise any animals on the property?

EP: Not a lot, just chickens for eggs, and maybe a turkey for the holidays. But that's about it, in terms of animals, you know, for subsistence.

BN: Right... I'm just kind of curious about the Tongva culture in your family history. Was that carried on through Isabella, or, any of your other descendants, by that point in the early 20th century or up to even your own childhood? Did you feel a sense of that culture when you were a kid?

21:40

EP: No. There was no talk about that kind of discussion in terms of Tongva, Gabrielino. Not that I remember anyway. But...in the beginning of high school, then things started opening up a little bit more because the government was taking applications. For -- what I didn't know -- it was a class action lawsuit by many California Indians about the land. And then it really got going in terms of my knowledge of Gabrielino, Tongva -- apparently the grandparents...were part of a class action litigation, to get compensated for land. For the Gabrielino land, but...the government turned it into a much larger format, larger picture, so to speak, and then use it as a California land, not just specific tribes. And so, each one of us had to, they had to apply to enroll in this class action and show evidence that there was affiliation [to a tribe], to the government. And that was during the litigation part of -- what I started to get understanding of Tongva. And that's what interested me in doing a little bit more history and asking questions like yourself, back in high school. I didn't know much about research at the time. But I did get -- I talked to people, I talked to my aunts and everybody, and just got a general information as to what was going on. And then afterward, once in the enrollment got going, then there were meetings in Downtown Los Angeles, at the federal building, at one of the federal buildings anyway, to discuss this with the

attorneys. So, I became more interested in college. And that's when I started doing a little bit more research on what was happening with that particular class action.

BN: .. And let me just ask you a couple of questions about that. Do you know what year that litigation was launched?

EP: Yes. The litigation was started in 1928. ... The BIA had the rolls. They had to finish their rolls. And I think there was actually three or four rolls, the initial one was 1928.

BN: And was there a specific case or name of a case -- I don't know if it was being identified in that way, or if it was, in some other form, legal form or something,

EP: You know, I have that name for you... I'll get that for you. I will get you the entire enrollment process and the docket number. But it basically just was enrollment of California Indians for the land case, that we had the civil case, and I'll get that name for you...

25:43

BN: Okay. Yeah, no problem. Then you mentioned that your -- was it your grandparents, or some of your family were involved in launching that action or --

EP: All the Gabrielinos, everybody that was in our family, Gabrielinos family, knew about that. So, they had to apply my brothers, my sister, our relatives on my dad's side, and their kids.

BN: But so, Edgar, your memories as a kid, you said a pretty emphatic no, when I asked you if you had memories of like, any Tongva cultural traditions, or anything like that growing up -- it sounds like that just wasn't really part of your life as a child --

EP: No, I never went to any ceremonies as a child. There were never any ceremonies. I didn't know about any meetings regarding the, regarding the civil case, the civil litigation, and class action, until I was like for 14 or 15. But up to that time, we never, I never went to -- there were barbecues and birthdays and celebrations. But there were never like what I would consider a native ceremony. Now there was -- ... my father did not, you know, we lost track of that language many years ago. Decades ago.

BN: Even like food or any food dishes or anything like that? You didn't really feel like that was there for your family, when you were younger?

EP: No, not Indian, per se, Indian food. For example, -- I didn't know about acorns. We had oak trees. And... I saw what an acorn looked like. But we never prepared it for food and what was called Indian bread. Well, today, that's Mexican tostadas, you know, you just deep fry corn or you deep fry flour tortillas and put cinnamon over it. That's sweet. That's kind of like a sweet thing. And then, of course, we had squash. And we had fruits. But I didn't know that they were indigenous foods until later -- that what was indigenous food. But they never told us they, you're

eating Indian food. And of course, Indian food is also cactus. And the fruit from that cactus. So that was indigenous. Beans were of course -- but there was onions, beans weren't really part of the Gabrielino's diet until later. Because when the Franciscans came, then they brought their seeds, and they brought their foods and they did start to teach the native people about that kind of agriculture, which, washed out hunt and gathering. A lot of the fruits, berries, that were natural to this area, were being eaten up by the animals that the missionaries brought goats and cattle in the pasture. So, they started destroying that part of the hunting-gathering.

29:36

EP: So, we started losing that type of culture a long time ago.

BN: Yeah. It sounds like it. So let me ask you about -- so you gave me some great information about your paternal side. On your maternal side, -- I think I'm gonna have to ask you to repeat it -- on your maternal side, did you have Tongva Gabrielino roots, on your maternal side?

EP: Not that I found so far. And I have been doing research pretty much...Perez married an Indian woman Angustias. There was another marriage there that wasn't recorded. I had her name. I just don't have, I'd have to get back off of our screen, go back into my records. But in terms of my maternal side, yes. The soldier that came here in the 1700s for exploration and for colonization, his name was Antonio Yorba, Y-O-R-B-A. He married a Native woman but that was up in North in Monterey. One of his first marriage was to a Native person in Monterey. California. And she was from the missionary called Carmel mission. But then she died, and he married who I consider my present ancestors, not the Indian women. They had children but have that record of who their children were attached to the Native person. So that's y'all need in terms of the family. The Yorba family married into Native people. The rest were Mexican colonists.

BN: So, when he remarried, he remarried a Mexican woman...

EP: Yes.

BN: Okay...And then you think after that there wasn't really any Native lineage on your mom's side.

EP: Not that it's recorded because -- this territory was isolated, as you know, it was far from being a big metropolis or an urban area. There was just soldiers and Indians and colonists. That's why there was a lot of intermarriages. In other words, on my mother's side, they're relate to various famous families and one of them is Duarte. So, the Duarte line on my mother's side, she is my grandmother, Duarte. On her side, they married course soldiers, Mexican soldiers, and then colonists. And one of the colonists is or was my sixth-generation grandmother by the name Eulalia Perez Guillen. And she came to live in Mission San Gabriel as a cook and then as an administrator. And because of that, she was granted Rancho San Pascual in Pasadena.

BN: Say her name again.

33:48

EP: Eulalia, E-U-L-A-L-I-A Perez. Guillen, G-U-I- L-L-E-N.

BN: Oh, so she was part of the family line...Okay, so she was part of your ...

EP: My grandmother, on my mother's side.

BN: On your mom's side. I know she shows up in the history books on the area. That name is familiar to me.

EP: She married a Mexican soldier, but she was not from here. She was from Loreto, which was the capital of [Baja] California at that time.

BN: She was Mexican? Or...

EP: Well, she was born there but her parents are from Spain.

BN: Okay, so she wasn't an indigenous [person].

EP: No.

BN: Okay. Interesting. And then, so, I wanted to shift gears a little and ask you about your parents again. You talked about them a little bit, but I wanted to get a just little more details about them. Can you tell me, your dad, what was his name again?

EP: Jose, his name was Joseph R. Perez.

BN: Okay, and do you know when and where he was born?

35:29

EP: He was born in Saint Gabriel, 1903...

BN: Okay and then how about your mother?

EP: My mother...

BN: Her name?

EP: Her name, her maiden name was Esmeralda Bilderrain, ...

BN: Okay, got it. And when and where was she born?

E. P: She was born in San Gabriel, also 1909.

BN: Okay, so...they were kind of close in year and geography from birth, it sounds like.

EP: Yes.

BN: And then your dad, can you tell me just a little about his life, his you know education, what work he ... you mentioned his work before, maybe you can just repeat that.

36:41

EP: Okay, I think he may have dropped out of school and didn't go to school at all, I mean third grade or something like that for school there. There was an Indian school in Riverside, I don't think he went there. Because I looked at -- he never mentioned it, that he went to that Indian school because that's where a lot of the Gabrielinos had to go to that school in Riverside... the Sherman Indian school. But I don't think he may have attended there. So, he began to work in the fields. I think his father showed him about horses, how to saddle them, and how to work them as dominated animals and that was his interest. And so, he began to landscape, to plow fields for planting of food products. And he used horses and mules for that. I have a picture of him when he was about 17 years old in back of a team of horses and mules plowing fields. So that's how he got interested in the agricultural part of San Gabriel, plowing fields. Then he became also interested in flowers, so he worked for a nursery. Because that nursery wanted to plant all of their seeds. So, he would plow these territories for them and so when he was doing plowing, they would hire him to care for and to deliver plants and plant them at various homes, private homes in the area -- San Marino and the surrounding areas here in Saint Gabriel. And so, he became interested in flowers. And he worked for a very famous nursery here in San Gabriel. It's still there.

BN: What's the name of it?

EP: It's called San Gabriel Nursery and it's still owned by the same family. The Yoshimura family.

BN: Oh wow. So, it sounds like he was there quite a while.

EP: Yeah, so he was there before I was born because I have a picture of the lady there, who is still there. I believe she is still living, and she is still kind of the manager there. She showed me a picture of the whole employee group of the San Gabriel Nursery in 1937. I have that picture. It's part of... it's in the library of that collection in Pasadena Historical Society. And then of course --when the motorized tractors came in, he started to operate a tractor to landscape properties, instead of using horses and mules. He started operating a tractor and I remember going with him on a couple of jobs. Where I would see him, just too bad I didn't have a camera, so I could have taken a picture of him on the tractor. But... that's his job, that's what he did. That was it.

BN: It must have been big properties to have needed a tractor.

40:11

EP: Well, the tractors were used for private homes, mainly for clearing and leveling the land so they could put the foundation. So, if they were empty fields and somebody bought real estate, he would go there to level and make the land level enough for foundations and for the excavation of utilities.

BN: So he must've been working with developer, builders, or getting hired by them to do some of that work.

EP: He worked for a company here in San Gabriel, many years, that was hired to prepare real estate for building of houses, tract homes in San Marino, Alhambra, Rosemead.

BN: So, that was the area he was...

EP: That was the local area he worked at.

BN: And did he do that most of his –

EP: All his life.

BN: And when did he pass away?

EP: 1962.

BN: Okay. And then tell me about your mother Esmeralda.

41:40

EP: Esmeralda, she grew up in and lived in San Gabriel most of her life. And... got to know a lot of the families here that were... descendants of those who founded the missions, I mean who founded the -- the colonist who came here, Dominguez and all the other people Valenzuela, Sepulveda, all those names that are part of California's history. And she became involved in the activities of the Mission, the fiestas. She learned how to Spanish dance. She was a dancer at some of the fiestas and she was very familiar with the descendants of these families. And she was active in being a member of Pioneer, what they called Pioneer groups, here in San Gabriel.

BN: Like which groups?

EP: Los Pobladores or the, -- Pobladores, the Pueblo people, the townspeople, the Pobladores.

BN: So, did she identify as Mexican or what...with Spanish roots? How would you say she was identifying? ...

EP: I think she identified more with the Spanish part of her life.

BN: Identified as Spanish.

EP: I am still trying to figure out Bilderrain. Bilderrain of course was -- I went so far as Mexico City, the 1800s. Bilderrain. So, from then on like I am saying, I'd have to go to Mexico City and dig some more in those libraries.

BN: But she had a sense of Spanish [identity]?

EP: Right. She had more of a sense of Spanish part of her life.

BN: And ... can you tell me about her education?

EP: At that time, she went to high school, and I don't think she did anything other than high school. She was just very popular in San Gabriel, with all the other families, pioneer families. Non-Indian.

44:15

EP: ... Non-Indian families...1927 she was on a float, San Gabriel Missions float at the Rose Parade. So, I am still trying to look that up -- I had a couple of chances to go to the Tournament of Roses Archives and I am looking for that particular photograph. I still have to get back and finish that up. I'd like to see her, see where she was. So, she was more interested in the Spanish and the Mission San Gabriel part of our life.

BN: Yeah. It's very interesting. I mean your family really has all the threads of California history within your family.

EP: And then she was basically at home because of, to take care of us. There was -- I had two brothers and one sister. So, there were four of us in the family.

BN: So, she was a homemaker?

EP: Yes, correct.

BN: And then, did you mention before that -- did she work outside of the house at all?

EP: She may have worked a couple of -- at a restaurant. She didn't say too much about that.

BN: And did you guys speak Spanish at home or English?

EP: Yes, we spoke both English and Spanish.

BN: Would you say you grew up kind of feeling -- what was your sense of your own identity? I mean you did mention that when you were 14 or 15, that litigation, that was kind of a turning point for you. So, let's say before then as a child -- I don't know if you've thought about that -- did you feel kind of American or -- what was your own sense of identity as a kid?

46:27

EP: I didn't have one. There was nothing told to us -- if we were either Mexican or Spanish at that time and you know in terms of our childhood. My sister listened to Artie Shaw, Tommy Dorsey, radio music. My dad liked that other -- what was coming on television, some of the shows. And so, I never really thought about my background. And of course, nothing was ever told. My grandmother Isabel, whom I was living with at the time, never said that she was Native, that she was a Gabrielino nor her father. Nothing was ever said about that.

BN: So, never --.

EP: Not to me. I don't remember any conversation until the litigation part came in. They were working on that but never talked about it.

BN: Did you have any sense of why?

EP: I don't know. I don't know if there was any... in a sense of why, it came in later in high school that... it was difficult to say, for my parents of course and for their peers, to say you were Mexican because you weren't. He was born here. His baptism record shows Mexican. But my dad is Native American. So, when I looked at the Baptism record, I said, why is there such a discrepancy. Because I have a certificate... he is Native American, he is Gabrielino. The baptism record, the death certificate says -- baptism says Mexican. So of course, that was something I was interested in terms of as inspiration to do research on the family.

BN: Do you know where he was baptized?

EP: San Gabriel Mission. ... All of us were. That was tradition. Just go to the Mission, get baptized.

BN: You were all baptized there?

48:59

EP: Yeah... against my will. Without my permission. ... They didn't ask me to be baptized. I was wondering why. I told my mom, why couldn't you ask me, mom? You should have asked me whether I want to be Catholic or not. But anyways, I would just tease her about that.

BN: When you were growing up and you grew up in the San Gabriel area, right?

EP: Yes, I went to school there.

BN: Can you tell me which schools you went to?

EP: Yeah, the school, the local school there was Lincoln School.

BN: That was the elementary?

EP: The elementary school, uh-huh. Lincoln School.... Then there was, they call it middle school now. But junior high was Jefferson Middle School, that was in San Gabriel.

BN: Okay. Jefferson was junior high at the time. And how about your high school?

EP: High school at first was San Gabriel High School. And incidentally Jefferson, the grounds today, the campus of Jefferson at that time, now is Gabrielino High School. They moved the campus and they moved the school north...Jefferson. Then they instituted Gabrielino High. Because a lot of us were going to Alhambra High School at first. So, I had to go to Alhambra because San Gabriel didn't have a high school.

50:57

BN: Oh, Okay. So, you went to Alhambra High?

EP: Alhambra High School, 9th grade.

BN: Is that where you graduated from?

EP: No, not from Alhambra. Then I graduated when I moved to Los Angeles, I graduated from John Marshall High School, Los Feliz area.

BN: ... Is that where your family had moved at that point -- to the Los Feliz area?

EP: Yes, then they moved over there. Well, my father died, so my mother moved in with me.

BN: And ...can you tell me more about the litigation? And just your own personal memory of it -- sounded like that was ... a turning point for you, or an eye-opening thing. You said when you were fourteen or fifteen... that came into your realization. Can you just tell me about what happened and what was that like for you?

52:15

EP: The litigation of course I was aware of it. And then there was meetings held, where I lived, on the compound at my grandma's house in the backyard. People would bring food and be just an informal meeting and to discuss. The attorneys would show up and give us a status update and what we needed to do next, and so forth, and bring papers and sign here and sign there. I

remember those meetings. Then I went to some meetings at one of the federal buildings for court session. And of course,... the essence of that case was that land, that was appropriated, Native land -- not Ranchos -- but Native land. So of course, in the 1920s my grandparents and their people and their peers brought that class action suit. And now...litigation, so in the 1920, 1928 there was a first roll, R-O-L-L. The first roll and then there was as subsequent roll in the 1960s and then another one in 1972. And each one of those rolls -- you'd have to confirm to be eligible for monetary compensation for land. Which was so ridiculous, Becky, it was so stupid. Six cents an acre, they placed six cents an acre on the land. And so, I don't know where they got the figure and where they got the land, or surveyed it... But I remember we got a check for \$150 each -- my brother and my sister. And all the other families also got \$150 each. So, there were three checks -- the 1928 litigation, the 1960s litigation, and the 1970s [litigation]. I think I got maybe \$200, a check from the federal government. So, what they did was -- the federal government put together an umbrella situation and called it "California Indians versus the United States." So, all of the Native people who didn't have federal recognition, not recognized, no reservations like Gabrielino Tongva and others and many other tribes in California were not recognized and are not in reservations. They settled at so much -- I've got the figure somewhere -- but they settled for so many millions, then divided those who are eligible enrollees into that figure. So that's how it came out to, I think 150 bucks each.

BN: So, they came up with a total dollar amount first thing, and then they did the division.

EP: Right. They did the division of those who enrolled. Those eligible, who enrolled and were still living,

BN: What was your reaction and your family's reaction to that?

EP: Well, I think it was a sense of satisfaction, because they won specifically. But on the other hand, there was frustration because of the acreage -- of the dollar amount they placed on the value of the land. And so that was a big talking point there. About six cents and per acre, and we should have got more, we should have got a reservation, but we gave it up. So, in other words, we traded the value of land for a check.

BN: ...1972, was that the last settlement?

EP: Yeah, that was it. There was the third one.

BN: Let me ask you. And then so you said you graduated from John Marshall High School. And what year was that?

EP: 1958

BN: 1958, okay. And then, you went to college?

EP: Yes. I went to Los Angeles City College.

57:18

BN: Okay. And what were you studying there?

EP: I was just studying general education because I wanted to transfer to university.

BN: So, doing your like general requirement?

EP: Yeah, just general ed, you know, the basic stuff.

BN: And then did you transfer?

EP: Yes, I transferred to California State University, Los Angeles.

BN: Okay. Cal State.. And then how about when you were there -- did you major? What was your major?

EP: My major was sociology.

BN: Okay. And were you kind of beginning more to explore this whole, your own roots? --, it sounds like you were having more awareness of the Tongva story and your own heritage. Was that happening when you were in college?

EP: That's correct. I started doing that at Cal State, Los Angeles.

BN: Did you study the Tongva or local indigenous people? Or do any research on that or something like that, while you were at Cal State, LA.

EP: At that time, there were no classes -- There were no classes on Native Americans. There was US history but not California history. There was cultural anthropology, but nothing about Gabriellino Tongva.

BN: So. how were you exploring that?

58:48

EP: So, I would just go to working with a non-native genealogist, a very good friend of the family by name of Thomas Workman Temple. So, the Temple family was very famous here in San Gabriel. And one of them was Thomas Workman Temple II, who became very interested in California history and mission history. He lived here in San Gabriel. He knew my mother. He knew a lot of families, and he started doing the research. So, in 1952, he did research for the family on my mother's side, and he provided genealogy charts for us. And that's when I became really interested about that, because he went back on my dad's side, it said "Mission Indian," no

name. Just said "Mission Indian," not which mission. So, we assumed it was San Gabriel, because he was doing work on San Gabriel. But it just said, "Mission Indian." That I was interested in really pursuing. Who was that "Mission Indian," where was that person from? The other part on my mother's side, he did a pretty good record too, there was pretty much record baptism, deaths. And on some of the vital records were quite open, public knowledge and public records. And that was interesting too, because I didn't know too much about that family other than my grandmother. That is my mom's mother. I didn't know too much about my mom's father Reid Bilderrain other than they lived at Bunker Hill, Downtown Los Angeles. So that's how I started to get more involved in doing the research, and by using Temple's genealogy charts, and then I would go to the Los Angeles Library downtown on Wilshire and look up records, lawsuits... history about the people based on the charts that I was given by Temple. And I also went to the law library to see the origin of the ranchos in the family. And of course, on my mother's side, my grandmother has her family, her parents, at Rancho Azusa Duarte, which is today the city of Duarte. It's named after my mom's family, that city. So that's how I got to know that, and I became involved with the Historical Society, the San Gabriel Historical Society.... And then I started to go to the Library at Huntington, I was allowed to be a reader there in the 1970s. I've been there since then. Off and on, not constantly. I've just been going there periodically, but at least yearly.

BN: Were you able to integrate this interest into your sociology studies at all? You said they weren't really teaching that.

EP: No, I was able to do that. So, I could be able to speak at community organizations, Kiwanis Club, for example, and the Rotary Club.

BN: So, were you already doing that while you were still in college?

EP: No, I was doing community work. That was community...doing a lot of community-based grassroots work.

1:02:36

BN: So, did you feel like, at that point, you were really connecting to the Tongva community? or what was happening with that?

EP: I was connecting to both of my heritage on my mother's side and my father's side, I was using both, because that's what it came down to, for many of us -- Mexican soldiers, Spanish soldiers marrying immigrants from Mexico and native people. So that's where I was coming from, too. And so, I didn't favor one or the other. So, the Tongva became more interesting because of the land situation, the land commission, and the lawsuit, and also what really happened at the Missions. I mean, was it really romantic? How were native people treated? What did they do? So that's when I really got into doing the research on Gabrielino Tongva -- at Cal State Los Angeles, during the early 1970s. Then after I got out of school, at Cal State, I got

more interested in doing more heavier research, not only at the Huntington but at the Bancroft Library in Berkeley.

BN: So, when did you graduate from Cal State LA?

EP: 1976

BN: 1976. Okay. So... you took some time in between because you said you had gone to LA City College and were you working or like doing other things like during that time in the 60s or?

EP: Yes, I was busy working and going to school at night.

BN: What were you doing for your job?

EP: Well, at first after high school, I got a job at the Los Angeles Municipal Court. Traffic division. ... that was full-time in downtown Los Angeles.

BN: And then you were going to school at night you said.

1:05:03

EP: I was going to school at night. Correct.

BN: And then did you have other jobs during that time when you were doing your college coursework?

EP: Yes, after I transferred, I started to do work at community-based work. I left traffic court and began community service work.

BN: Do you know around when that was?

EP: Yes. 1965 to 1972. I did a lot of community-based work 1965 to 1972. Then in 1972, I worked in student services, Rio Hondo Community College.... That was 1972 to 1986 and still going to night school.

BN: Got it. And then you said you graduated in 1976. Okay. So just to back up a little. How important were – you came of age in some ways during the 1960s with ...-- all of the social justice movements, the movements for justice for black Americans, women, and Native Americans too. Was that influential to you during that time?

EP: Yes, it was very influential because, of course, I was studying sociology. So, it kind of fit in, in terms of what my objectives were. And I went to a lot of meetings and participated in several demonstrations. And I was part of that movement, not so much anti-Vietnam, although I was aware of those marches, but I was more into equity, in terms of education, in terms of getting

grants, in terms of getting more Native people and what we call Chicanos or Mexican Americans -- into college. That was part of the movement there. That's why I was involved in community-based work,

1:07:49

BN: Right. And then did you start to pivot more toward like the Tongva community at all? Or was it also encompassing the Mexican American community and Chicanos?

EP: I was still involved in both. I never gave up one. Alternatively, one takes a little bit more time and then that kind of slows down in the other part of my mom's family takes over. I'm still involved in that because like I said, I'd like to know where the Bilderrain -- My grandfather, I traced it back to Mexico City, and quite a bit of cool history. One of the Bilderrain was a policeman... during the 1870s. And he was part of that riot in Downtown Los Angeles where Chinese Americans were hung, they called it the Chinese massacre. And he's in a history book. His name was Jesus Bilderrain. And so, he was a policeman, a mounted policeman for LA at that time. And he lived in LA, he was originally from Baja,,Malaga, in Baja, California, not from San Gabriel, or from Spain. He was from Mexico. Then his parents, I trace it back to Mexico City. So, one of my cousins thinks he is German, but I don't know I'd have to go back to those records to see when the Bilderrains came to Mexico,

BN: Right. That is an interesting story...

EP: Because I don't know that Bilderrain, is not a typical Spanish surname... So, I'm still involved in that, per se.... I'd like to continue with that. But right now, the emphasis on the Tongva, because we're petitioning to be federally recognized...I'm doing the research for that.

BN: Yeah. And can you tell me like when did you first get involved in Tongva, like tribal leadership?

1:10:25

EP: I was going to meetings in the 1970s. And then I became involved...really into it in 2001. No, I'm sorry, 1995. In 1995 I got more into being part of the Tongva community. Because there were some laws, a federal and state laws that said, that if there's if there is a burial site that is disturbed, that excavation in that particular area has to stop, and an archaeologist and a Native American monitor had to be present to exhume and to record that particular burial site and exhume it and remove those remains to another location, so that particular project can move ahead. So, I became a Native American monitor in 1995 for the tribe, the Tongva tribe. I'm still doing that today. My first job was at a cemetery. It was a terrible thing. I didn't know how to handle it.

BN: Oh, can you tell me about it?

EP: Yes. My cousin, at the time, Ernest Salas was what was described beforehand in the California Heritage Commission Agency, as a most likely descendant -- they have a list, about four or five -- those descendants are most likely descendants are called upon, like in a rotation, if there is a burial site or discovered, they have to call in commission and appoint an MLD (a most likely descended) to mitigate what's going to happen to those remains, and how are they going to be treated. He was one of them. He asked me in 1995 to help him monitor a burial site in Downtown Los Angeles, across the street from the, ... adjacent to the train depot. They were building the new water and power building, which is there now. Metropolitan Water District Headquarters. And there was a cemetery that was there -- there was one particular, it just turned into a cemetery. And he had to be there to mitigate that. And he asked me to work with the archaeologist team that was there to make sure that those remains and those artifacts were collected professionally. With respect. And then to do a report. That was my first job.

BN: I mean you said it was really difficult. What happened?

1:13:44

EP: I didn't know there was such a --- That was the first time I ever -- You just read about Native Americans in books, and other, you know, other primary sources. But I never thought I'd hit it [?] directly, that there was a village, a burial site, and there was a village there before Los Angeles; when Los Angeles began as a Pueblo, that there was a village there. Yeah, we knew about that... I knew that there was a cemetery for the people who lived there, which is, of course, still there, I mean they are still no longer there. But there was a cemetery there at the Placita across from Olvera Street, but across the street, where the original Chinatown was, there was also before Chinatown, there was a Native American burial site. That's what really affected me because then everything became more real to me. And it was hard emotionally to rest at night, because you had to be there every day. And it was painstaking and heartbreaking because there were children there and their possessions that were in those sites. But I learned a lot and I became interested in how archaeology works with Native American culture. So, I've been a monitor ever since, I'm still doing monitoring. Currently... I monitored several locations. I've monitored another cemetery, there was a project called the Alameda Corridor Project in which they were building a railroad system from the ports of Downtown, I mean... San Pedro to...railroad yards in downtown Los Angeles to make it easier on traffic on Alameda Street. It's called the Alameda Corridor Project. I worked on that. And we found that we disturbed the burial site in the city of Lynwood. And so, I had a monitor that -- I had more experience then. And I knew a little bit better on how to handle workers, attitudes by superintendents, and learn how to mitigate those particular sites. Then I worked at smaller job sites monitoring where there were no artifacts, and no burials disturbed. Currently, I'm doing work at Cal State University Long Beach. That's where they did find a burial site. I wasn't involved in that. That was quite some time ago. But because of knowing the importance of that site of Long Beach State, and Rancho Los Cerritos, I think we have to monitor that whenever they do any digging, whether it's planning a palm tree, or digging to put hot water or infrastructure, rebuilding a foundation or building a new student housing. I've been there for, let's say, four or five years.

BN: What were some of your biggest challenges in doing that work, the monitoring work?

EP: Where were the burial sites -- where were the burial remains going to end up? We're taking them away from their natural resting place -- where are they going to go now? And that's what was difficult working with -- You have to work with the superintendent, you have to work with the developer, you have to work with the Native American Heritage Commission. That was really difficult to determine, it took a lot of energy and of course, there's no class that teaches you that. You just got to work it out. Who pays for the new cemetery? Who's going to pay for the tractors, the diggers? And who's going to provide the real estate? Where are those burials, the remains going to eventually end up? Those were the main challenges that I had. And once those were mitigated and resolved, then I felt a lot better.

BN: Have the answers to those questions varied? Or has there evolved a more routine process for this? Or is there a lot of variation in how that's handled?

EP: There's some variation how that's handled. But because of federal law, it's already a set of procedures that we all had to follow them. It was just selecting a new location that had to be resolved. And that was done. And usually, the owners, the prime contractors donated an area. And we were able to ... of course, away from the original site, but at least there was a place for reburial because we don't have land. There's no reservation for us where we could have a cemetery for Native people.

1:19:52

BN: Do you think that's a goal for the Tongva community? is this issue, would you say...

EP: It's ongoing. Recently -- there's a project, I'm not involved in, physically. But there's a project at the 405 freeway, over there by Huntington Beach, we found already two burials there recently, this year. And right now, they're going to go through negotiations as to where are those going to go on? And I'll be able to update you that. But, so Cal Trans, and the railroad people, will have to deal with that. Where are they going to replace it? Because, whatever they're putting there -- drainage or stone drain or whatever -- that seems to be a [popular] burial site. So, it's not just one or two burials. Because of the proximity, we feel that...there's going to be more burial sites as that project goes on.

BN: What can you tell me -- what has this work meant to you on a personal level?

EP: On a personal level, it's been very satisfying to me. And it's also given me more inspiration to continue my research in terms of how the Tongva people survived after the missions were no longer in charge. And so, the term for that, as you should know, it's right here in my head because of the conversation. There's a term for that, what happened to the Missions? What happened when the Mexican Republic took over, governing California?

BN: Secularization?

EP: Secularization. Correct. Thank you. So, I'm trying to figure out, I'm trying to do the research, what happened to my ancestors? How did they survive? I mean, what strategies were used to escape that particular -- the diseases, the stress of working, and where they worked. Like you were asking me. Now I am asking the same questions. And so, how did my ancestors, how did Angustias and her family survive? And so, I'm getting a little bit more and more every time I go. So, I'm scheduled, Becky, with the very -- ...well-known person in Santa Barbara, his name is John Johnson. He teaches in UC Santa Barbara. Well, he's retired now. And he's going to finish his books on anthropology and archaeology and so forth. And he was a curator for many years. And he knows well the archives... of the Mission Santa Barbara archives, where a lot of our records are kept, Tongva records. And I'm going to verify a lot of -- There's one textbook that, not a textbook, but it should be a textbook. It provides a lot of information on the Tongva, ... what strategies were used to get out of here, but I specifically want a get to my family.

BN: Right. I just want to; I know we're coming to endpoint.

EP: Already. I'm just getting into it with you. We can go longer if you want to.

BN: I do want to ask you -- because it's kind of specific to what we're trying to do at All Saints. I just wanted to ask you; this is kind of a crazy big question. But if you can share any insights or stories or anything that you know about -- we're really especially interested in the Pasadena area and what's happened to the Tongva community. You know, kind of specifically in that area I know it's kind of hard to pinpoint it specifically but if you have anything you'd be willing to share knowledge or sources or anything on that, we'd be really interested I think,

1:24:30

EP: Absolutely. There's a [Culture Center](#) in Altadena called Harahmokngna It will get you information about that. Unless you know about that already. I'm trying to see if I have it here for you. I know... I kind of thought you might ask about that.

BN: So is that a physical place?

EP: Yes, you can go up there and there's, they have, we have ceremonies up there. And it was kind of a meeting place for several Native people from those who lived in the mountain area. Serranos, they were called Serranos. Native people from the San Fernando mission, called Tataviam. And then the Gabrielino. There will be places up there, certain ceremonies are held. It's still there. And I'll get you that information. I thought I had it for you here, but I must have kept it in another location.

BN: And I heard... maybe you're probably aware of this. There was a land return in Altadena recently. Do you know anything about that? I'm probably using the wrong language on that. There was like a return of land to, I think the Gabrielino or Tongva in the Altadena area.

EP: I'll find out for you -- I haven't heard anything about that.

BN: Okay. I think it was pretty recent. I have a friend Susan Phillips, she's at Pitzer College, and she had mentioned that.

EP: Oh, okay.

1:26:42

BN: But anyways, no worries on that. I think, as I mentioned in the previous zoom that we had with our committee, your personal story has gone a long way toward this, but I think we're just really trying to get as full of a picture as we can, about what happened to the Tongva people all the way through [to now]. It continues, and we just wanted to try to flesh that out as much as we could. And even in that immediate area... I think it's a story of people moving out and moving away, and moving to many different areas. Although some remain, as you mentioned, but I think that that movement is definitely part of the story, too. So, but your story -- I really so appreciate you sharing this with me. I think this will be a really big help for us and for our narrative of the church land, the land that All Saints sits upon. So, did you want to add anything else before we finish up, or any other things you wanted to share?

EP: Well, in terms of Pasadena, the [Rancho] San Pascual -- my records indicate that Eulalia, my grandma Eulalia never really lived there. And it was just too much work for her -- she stayed, she lived with her children and her daughter, her daughter also married another famous Scotsman. And adobe -- the historical monument on the campus of San Marino High School. It's called the [Michael White Adobe](#). And she went there to live several times with her daughter. And she lived here by the mission. She had her own little place here by the San Gabriel Mission. And the only reason she got the land was because at that time women were not allowed to own, or be granted, so the priest wanted to pay her back for her service to the Mission and kind of fixed up an arrangement with her second marriage to a Mariné person. That's why you see that name, Perez Mariné, Juan Mariné. So, he qualified for the Rancho San Pascual. I've monitored in Pasadena a couple of places -- the Arroyo Seco, there was a part there where they had a burial site and we had to rebury that. On the park side, nobody really knows about -- hopefully, they don't re-develop that and he's going to redo it again. But the Arroyo Seco of course was a popular place for Native people to live because of the vegetation, the water, and the resources. There's a hiking trail, San Gabriel hiking trail, Altadena trail. So, there is of course a lot of evidence that Native people lived in the Pasadena area. And what I'll do is I'll get you that information on that native that Culture Center called Harahmokngna I'll give you copies of it and give you the people that you need to contact because then from there, the church can also find out more information about what they do, and when their ceremonies will take place.

BN: That would be terrific. Well, I think I'm going to stop the recording here. So, thank you so much, Edgar, I really appreciate it.

1:30:59

EP: You're welcome. Becky, thank you so much for inviting me.