

#00:00:00-1# Interviewer 1: ...recording for transcription.

Respondent: Ok.

#00:00:02-4# Interviewer 1: ...so that the writers, there is three, um, nationally recognized writers that are, that are putting the final script together.

#00:00:11-1# Respondent: Oh, wonderful.

#00:00:11-6# Interviewer 1: And they're going to use the transcription more as, um, source information.

#00:00:18-1# : Right.

#00:00:18-1# Interviewer 1: So then it's not gonna be word for word.

#00:00:19-7# Respondent: Uh huh.

#00:00:19-7# Interviewer 1: It's more just so that they can get a sense of what it was like.

#00:00:22-4# Respondent: A feel and all that.

#00:00:23-8# Interviewer 1: Because we want to celebrate the community that was there. We want to recreate what was, what happened there...

#00:00:31-4# Respondent: Right.

#00:00:31-4# Interviewer 1: ...you know, on a daily basis, or on a weekend, on a Saturday.

#00:00:35-0# Respondent: Right, uh huh.

#00:00:36-6# Interviewer 1: Great.

#00:00:35-9# Interviewer 2: Ok, so like I said, my name is Thalia. Um, I'm from Tucson, but my family comes from Agua Prieta, Mexico. And, um, I'm just gonna ask you a few questions. Um, first of all, what's your name?

#00:00:50-2# Respondent: Guadalupe Castillo, but most people know me as Lupe.

#00:00:53-9# Interviewer 2: Where are you from?

#00:00:57-4# Respondent: Uh, from Tucson.

#00:01:04-7# Interviewer 2: Um, where is your family from?

#00:01:08-3# Respondent: From Tucson as well and, um, you know, my grandparents, uh, some of them were also born here in Tucson and others in Sonora. So we're kind of a, um, border family.

#00:01:20-4# Interviewer 1: How long? How many generations in Tucson?

#00:01:23-4# Respondent: I-I would, it-it's really, uh, I would say about four? Four generations, maybe. Uh, I have a-a great grandparent who is buried here at Holy Hope, and his gravestone says he was born in 1815. I-I don't know if it was in Sonora or here in Arizona, but wherever it was, it was still under Spain at that time.

#00:01:49-2# Interviewer 1: Wow, yes.

#00:01:49-3# Respondent: You know.

#00:01:51-0# Interviewer 1: Before the Purchase.

#00:01:52-5# Respondent: Uh huh. Yeah, yeah.

#00:01:53-2# Interviewer 1: (laughing)

#00:01:54-7# Respondent: So

#00:01:56-1# Interviewer 2: Do you have pictures?

#00:01:56-4# Interviewer 1: Um, no.

#00:01:57-7# Interviewer 2: No, ok. Um, what is your connection to Barrio Viejo?

#00:02:01-4# Respondent: Well, uh, like I – we didn't used to call it "Barrio Viejo." It was just "El Barrio."

#00:02:09-0# Interviewer 2: El Barrio.

#00:02:09-9# Respondent: Right, El Barrio. And, uh, you know, I was born, uh, basically in this area. Next door, for example, is where my grandmother came when she was a, when she got married. And she moved from, um, Meyer Street, which is just a couple of blocks down, uh, and into this house next door, probably around the turn of the century.

#00:02:35-1# Interviewer 1: Ooo.

#00:02:35-1# Respondent: The 20th century. And, uh, and she used to talk about how she had moved from town into the *mezquital*, which was like, you know, kind of moving away into the wilderness. But it really wasn't a wilderness. I mean, we're just a couple of blocks from where they used to live. And, so I, you know, this area we're very closely connected to.

#00:03:07-0# Interviewer 1: And so what-what was the street called? Was it called Osbourne?

#00:03:10-7# Respondent: Yeah, it was Osbourne. Uh huh.

#00:03:12-5# Interviewer 1: It was. And, um, what, what kind of people lived here?

#00:03:18-9# Respondent: Um, all the, the, all the people who lived here in the barrio, uh, were, uh, Mexicanos, you know, um, you know, families who had been here for, for many, uh, for many generations. Uh, we had a neighbor who lived at the corner here on 18th and Osbourne, and, uh, she had lived there for 30 years, and people still refer to her as a newcomer. So people were very, uh, very deeply rooted in-in, uh, in these neighborhoods. And we're kind of like the barrio that was between, for example, if you go a little bit to, uh, like for Carrillo School is, that's El Hoyo.

#00:04:05-8# Interviewer 1: Mhm.

#00:04:05-3# Respondent: Ok, so we were off El Hoyo. And then crossing over here on 18th, uh, you had La Reforma, which was a public housing

that, I think, uh, was, um, there up until the 60s when the urban renewal came, and, uh, there were red brick buildings. And then, uh, where there is now an elderly housing was a school called Drachman, and it was one of the older schools like Davis School, Carrillo. And we went to Drachman because the street 18th, 17th street was the dividing line for those who went to Carrillo and those who went to Drachman, even though we were very close to Carrillo.

#00:04:52-9# Interviewer 1: Yes.

#00:04:53-9# Respondent: Mhm.

#00:04:55-5# Interviewer 1: Is, was Drachman an elementary school also?

#00:04:57-2# Respondent: It was an elementary school.

#00:04:59-7# Interviewer 1: And what was the high school here?

#00:05:03-5# Respondent: The high school, there was only at one, at that time there was only one high school, and that was Tucson High School. And everybody went to Tucson High School.

#00:05:11-3# Interviewer 1: Ok.

#00:05:11-3# Respondent: And then, by the time I was in high school, they began to establish other high schools like Pueblo High School, Catalina, Rincon. But up until, uh, the early, uh, late 1950s there was just Tucson High School, and Amphitheater school for kids who lived on the north part of Tucson.

#00:05:34-1# Interviewer 2: What did people do for a living here?

#00:05:36-1# Respondent: Well, it varied. Ok, for example, my father was a copper miner, and so some people were in mining. Some people, my uncles were all in construction. There were plasterers. Some people were skill workers like they were. And then other people, uh, did hard labor. You know, my father later, um, having hurt his lungs in the mines, began to work in construction and also worked in, uh, what they call, uh, *pico y pala*. You know, just digging. You know, there were no machines at that time, so that they would do trenches, you know, really hard work. So there was an,

some people were in service work, garages. There was a great deal of economic activity in the barrio, you know. There were bakeries. Uh, the Chinese were, the Chinese merchants had grocery stores throughout here, you know. There were several grocers and, um, there was also, um, Black people who lived in the barrio, uh, on Meyer and-and Compet (sp?) as well. And then also, um, Tohono O'Odham and Yaqui. And, uh, you know, would also be that very, very, very few I think in my the whole time I was growing up, there were no white people who lived in the barrios.

#00:07:18-7# Interviewer 2: When I say, "El Barrio," what's the first memory that comes to your mind?

#00:07:22-7# Respondent: Uh, family. You know, just, uh, it was a, you know, like what we had was extended families, uh, interacting with one another; also, uh, other families that became part of your family, uh, through compadres and-and so forth. So we kind of everybody in the barrio more or less knew each other.

#00:07:53-3# Interviewer 1: What language did you hear in the barrio?

#00:07:56-3# Respondent: I grew up speaking only Spanish. When I went into school, I had to learn English, even though I had been born here in the United States, you know. But that was our primary language was Spanish. Uh, when I was growing up, you hardly heard English. And, uh, if I got into junior in the, in the barrio, right. In school you heard English. And-and as you kept going up in school, your-you kept hearing English more.

#00:08:30-4# Interviewer 1: But you're not allowed? Were you allowed to speak Spanish in school?

#00:08:34-3# Respondent: Uh, no. Uh, because it was, it was very, you know, you were immersed supposedly in the English so that you could learn the English. Sadly for the generation that I came from, uh, who had to learn English immediately, in a sense, you were kind of held back until you learned the language, right? And you were put in classes that were called 1C, which was immersion in learning English. And for many people who had a difficult time making that transition, often they were categorized as slow learners and were placed into what were called the Special Education, which was education for, uh, you know, what at that time were called "retarded." So there was a whole group of people who were, you know,

who, uh, were funneling to that special education system that should never have been there, just because of cultural and language, uh, differences. There were at that time not addressed by the education system.

#00:09:52-6# Interviewer 2: What kind of local gatherings and/or events happened?

#00:09:57-1# Respondent: Um, many. Uh, usually for – typically, uh, some of the major ones was, were for Saint Days, uh, Día de los Santos. Uh, like somebody whose name might be Francisco, Francisca, and here comes their Saint's Day, and they'll have like an event in their house. And they would say, "*recibían gente*." You know, it was like an open house thing where you went and sat around and ate the food that they would cook and, um, there would be music. And at, in the evenings, um, there were spontaneous gatherings that people just sitting outdoors, because that's where it was cooler, and watering down the yards and just sitting outdoors, uh, and people would walk by and sit around and converse. Or we would walk, uh, at that time there was no freeway, and so we would walk down to by the river where there were, uh, gardens, *jardines*. And so you could buy fresh food, you know, like calabacitas, corn, chile, uh, pick verdolagas, which were like this big, they would grow wild, and people would cook with verdolagas and bledos.

#00:11:22-2# Interviewer 1: What's verdolagas? Is it like an herb?

#00:11:25-1# Respondent: It's not an herb. What it is is, uh, I forgot what the English word is for it, uh, but it's like a, it's a, the bledos is like a spinach-like quality, and verdolagas are like little tiny, almost like clover kind of thing. And-and so we would gather that and, uh, make it, and cook it. Our parents would cook it with, um, it was a combination of a little bit of oil and-and cheese and a little bit of milk in it, and, uh, and then they would serve it with beans, freshly cooked beans. So opportunities for gatherings, weddings, uh, typically people would get at that time would get married very early in the morning, like at six in the morning.

#00:12:13-4# Interviewer 2: (laughing)

#00:12:13-5# Respondent: So I don't know why, (laughing) but as a little girl, I remember going to this very early, uh, and at that time, uh, you still had to be fasting for receiving communion. And so people would, after the

wedding, go to the bride's house typically, and they would be given, uh, you know, hot chocolate and pan de huevo and molletes and other like, uh, breakfast, you know, and waiting until the festivities started, which would be around noon time, and then, uh, either they would be there at the house of the bride or maybe a *salón*, you know, like El Casino or somewhere. And then for the afternoon they would serve, um, barbacoa, chile, beans, tortillas. And there would be dancing, you know. So there were weddings, there were, uh, you know, birthday gatherings, holiday. And then of course, people, when they died. At that time, uh, they still, uh, they would do the *velorios*, the wakes at home, you know, and so everybody would go to the, you know... they used to say "*hacer el duelo*," you know, to go and accompany the people in their sorrow. And so we would go to the, uh, and it would be all night, gatherings. And there were women who were praying women, and they would be the ones reciting the rosary all night long, you know. And, uh, there sometimes might be music. But there was always tons of food, you know. And all of these things of gathering people were associated with that.

#00:13:59-1# Interviewer 1: I have a couple of questions about that. What kind of food was it?

#00:14:03-4# Respondent: Well, uh, beans, tamales, pozole, menudo, depending on the time, you know, of the day. For the weddings, barbacoa, beans, you know. Sometimes there would be macaroni salad, potato salad, and tortillas, you know.

#00:14:24-8# Interviewer 1: The flour tortillas?

#00:14:26-2# Respondent: And, uh, yeah, flour tortillas and-and salsas, you know., salsas. But it would be, uh, sonorensense style salsa, which is like the green chile, you know, shredded with onions and tomato, and then just like that, you know. Nothing else. It's not water. It's just like a cutting of green chile and, and then just onion and tomato and salt, and that was it.

#00:14:58-7# Interviewer 2: Just mixed all together.

#00:15:00-3# Respondent: Just mixed all together. And that's what you would, uh, you know.

#00:15:06-6# Interviewer 2: Accompany.

#00:15:07-1# Respondent: Accompany your-your barbacoa and, uh, and the beans. And typically the beans were *de olla*.

#00:15:15-2# Interviewer 1: (incomprehensible)

#00:15:16-3# Respondent: Uh huh. They were not smashed, you know. So there was an, you know, and other foods, for example, in the summer when the vegetables started coming in, they would make what they call *caldos de... caldo de rancho*, which was like all vegetable. And they might make it with a broth of bones, beef bones, and... and of course tortillas. Everybody in the neighborhood, um, had outside like a, like a patio or a ramada, and they would have where they make their tortillas. And these were tortillas *sonorenses*. You didn't use the pin. You *tortillearlas*, you know. And they were huge. Big, huge, thin ones. And they, you could just see the women throwing them on the, on the griddle outside because they had to be huge, big. And, uh, so they were, there were big tortillas, you know.

#00:16:19-4# Interviewer 1: Did you smell them?

#00:16:20-7# Respondent: Oh, absolutely.

#00:16:21-8# Interviewer 1: What did it smell like?

#00:16:22-1# Respondent: In the early, early morning, that like was what you got up to, was the smell of tortillas. Like my mother would get up like all the other women, not just my mother, would get up early in the morning, before my father went to work, and she would start, uh, doing the tortillas so that she would make his burros for his lunch, with fresh tortillas every day. And so then, uh, she would cook. She would do all the tortillas for the rest of the day and pile them up and then we would kind of fold them after, you know, and put them between cloth so they would last all day long, for, for the breakfast, uh, for the, for lunch, and then for dinner. And then the next day you made. So all the neighbors you could just smell the, whatever anybody was cooking for breakfast, you know.

#00:17:14-4# Interviewer 2: So you would make meat(?) tortillas every morning?

#00:17:16-7# Respondent: Yeah, typically. And sometimes you would have



tortillas left over for next day. My grandmother liked to use those tortillas and she would dry them, like what they say. And she would just like, uh, roast them until they were nice and hard, and she liked to eat them that way, uh, the following day, or she would crumble them into scrambled eggs. Mhm, with chile and, and so forth. So, uh, you know, so there was a lot of cooking, especially in the summer, a lot of cooking outside because beans take a long time to cook, and these *casas* were made from adobe, many of them. And so it would keep the heat in, so you wanted to cook slow-cooking things outdoors so that, and tortillas and things like that. In the winter you did all the heavy cooking inside because it would keep the house warm.

#00:18:15-0# Interviewer 1: Yeah, yeah. And you mentioned music a few times. What kind of music did you hear in the barrio?

#00:18:21-1# Respondent: Uh, guitar. You know, music, boleros, you know, and rancheras, *música from la, música de la revolución*. There was just a mix of all different kinds of-of *música*. Uh, you know, for example there was a Plaza Theater which was run... films for Mexico in Spanish. And, you know, all the singers at that time that were very popular that I remember from my time, like Pedro Infante, you know, who was, you know, uh, Jorge Negrete, who made all of these kind of films of being charros and, and all this ranchero kind of music, um, which, uh, was like mariachi music. But some, you know, like the mariachi was part of it but it wasn't central. You also had the boleros and you had people singing, like Lalo Guerrero, who became later very famous from this neighborhood. I remember hearing stories of him coming, um, you know, playing in the barrio with his friends and stuff. Uh, and when I was growing up I still have memory of young men, uh, you know, walking by with their guitars to go visit their, their girlfriends, and then they would play with the family, you know, sort of like sit on in front or in the back yard and play. So you could hear music and, uh, and as people got radios and, um, they called them *vitrolas* or, you know, like to play records, you could hear other music. And I remember visiting my, uh, my... paternal grandmother, and one of my aunts, who was still young, was dancing to a mambo with maracas, you know. She was playing maracas and-and dancing a mambo by herself in the front room, and she listened to the radio, you know, and I, you know, it was a mambo or maybe a cha cha, you know. And so, so it was a variety. For as I was growing up and I was going into, uh, a junior high, my music became the-the block music that I would hear, you know, the rhythm and

blues. That became the music of our generation. The Coasters, um, you know, um... you know like, uh, the music that was at that time I guess was still called, uh, you know, started, was being called "race music," but for us it was just rhythm and blues. So we started listening to that because we would hear it in the neighborhood as well.

#00:21:17-0# Interviewer 1: Was there a place in the neighborhood that played music? You know, like a...

#00:21:21-8# Respondent: Well, I never attended, but like, uh, the uh, Black community had, like, several night clubs. And then there were night clubs, like La Selva, uh, which was a, you know, where (incomprehensible), I can't point it out where it is, because it's impossible to, but like somewhere where the community center complex is.

#00:21:45-0# Interviewer 1: The TCC?

#00:21:46-4# Respondent: Yeah, uh, where, where the, uh, it was on Congress and, uh, there was the Lyric Theater, which was a movie theater, and right next door was a, um, a barber shop, and then you kind of went under like an underground basement and it was called La Selva, and there was dancing there.

#00:22:11-9# Interviewer 1: Mm, and it was what kind of music?

#00:22:12-6# Respondent: It was, it was, uh, whatever was the music at that time, but it was a place for Mexicanos together for going out, you know.

#00:22:23-8# Interviewer 1: So was it Spanish music? Or...

#00:22:25-4# Respondent: Yeah, uh huh.

#00:22:26-5# Interviewer 1: Yeah? in Spanish.

#00:22:27-5# Respondent: *Música*, whatever it was at that time. It was for dancing. And there were a number of orchestras. And El Casino was one place where you would go for dancing, uh, and for weddings, for graduations, for everything, you know, family events, anniversaries. And there's always a lot of dancing. There were orchestras. There were also

groups that played trios, you know, that people would bring in for their parties or events or whatever. So you had a lot of music around.

#00:23:04-0# Interviewer 1: It sounds like people stayed in the neighborhood for their shopping and that sort of thing. Is that? What was like a typical day like here for you?

#00:23:14-9# Respondent: Well, for-for us, growing up basically was staying here and visiting family. Uh, the Sundays were always for visiting family. Like we would go visit our grandparents and our grandmothers, and, uh, we'd visit uncles and aunts. Or they would come to visit us. And so there was like a constant interconnecting with different family members.

#00:23:40-9# Interviewer 1: Within the neighborhood?

#00:23:42-9# Respondent: Within the neighborhood, but outside. Like, for example, we'd go over to Barrio Hollywood. We would go over to El Río. Uh, we would go over on the south side where we also had cousins. We would go now where Green Valley is a, was a mining camp called Twin Buttes. We would go visit cousins over there. Uh, so we-we moved outside of the neighborhood, but it was always the neighborhood community.

#00:24:11-1# Interviewer 1: Yes. And I guess I'm asking about the merchants and...

#00:24:14-5# Respondent: Oh, the merchants? Ok.

#00:24:15-7# Interviewer 1: ... that were, yes.

#00:24:16-9# Respondent: That, that's where, uh, when Lidia was writing her book on, on, uh, on *la calle*. When we were going to, to downtown, we would say, "*vamos a la calle*." And-and that's, that would be other merchants that were outside of the merchants within the-the barrio. Like here within the barrio you had, you know, bakeries, uh, you had, um, restaurants, a lot of restaurants like El Minuto (?) and others. There were Chinese restaurants, Mexican restaurants, and so forth. So there were, uh, bakeries, uh, restaurants, shoe, uh, places where you would get your shoes repaired, you know, uh, and then the groceries, and this were like Chinese. And then there were bars and pool halls and, so there was a lot of kind of economic activities, especially like on Meyer and Tompent (sp?).

Most of these other streets were residential, although many of them contain grocery stores or bakeries. Or, um, people also like had businesses within their house. Like here, down here in the corner of, um, 18th and Osbourne, la familia León sold menudo every Saturday. And we would all get our little containers and go over there and buy 50 cents of menudo, you know. Or, and so they, uh, so you had a lot of that kind of, um, people who were seamstress. I had a tía who was a seamstress. So she would make dresses, so people would come to her house and she would sew for them and, uh, and so forth. So there were also people cutting hair, you know. It was kind of, uh, very a lot of economic activity within the community, of kind of exchanges, having the, the little truck farms as well

#00:26:23-1# Interviewer 2: Did you ever have like a job? Or like did you help here and there?

#00:26:27-2# Respondent: Well, yeah. we all had our tasks, you know. Myself, when I started, um, when I first worked, I worked at the cathedral, uh, as like helping the secretary there.

#00:26:43-5# Interviewer 1: Is that San Agustín?

#00:26:43-5# Respondent: In San Agustín, mhm. So I mean people worked at different things, you know. They might, uh, you know, women would iron. There was a lot of like, um, people coming to, uh, you know, women who professionally ironed in their own houses, right? And washed as well. Or they might go out and cleaning houses or working in some women worked as, uh, clerks in some of the stores, you know. So women did work. I saw women working as well.

#00:27:26-6# Interviewer 1: Did you hang out in the placita area? Um..

#00:27:32-7# Respondent: No, basically, uh, the placita area was not of, you know, right there around the placita area where a number of things that were there. For example, the Greyhound bus depot and then facing Congress, which was kind of like the placita was south of Congress. And then to one side there was a bakery and then across on Broadway where all these restaurants, el Charro. Uh, there were other restaurants that, that kind of were there. Uh, so people were kind of hanging around there and, and, crisscrossing the placita, but it wasn't like a focal place to be, you know. Basically it was like you went to the Greyhound bus depot to wait for

people, or you went, uh, there were hot dog places and other activities that you kind of, uh. When I was in high school we would walk from here to Tucson High. And so we would go, uh, up Congress and we would go all the way up to Tucson High and sort of like meander down through all of these places that were downtown. Like we might stop somewhere and buy a soda or something. And when we're in elementary school, there would be these, the Chinese grocery stores which sold saladitos and sold lemons, and we would stop and buy, you know, penny candy or whatever. Um, yeah, so hangouts, uh, basically were those places and, and then within your own little area where you were.

#00:29:15-0# Interviewer 1: Some people mention certain favorite stores in that area. Did you have a favorite store? Or a place that you...

#00:29:21-4# Respondent: Well, my mother, my mother patronized the White House, which was, uh, I think, I forgot what family owned that. And, uh... let's see, what other stores did they go to? Hm... I guess different stores. I remember, uh, Sears, JC Penney's was downtown. The White House. Those were kind of the places that Mexicanos went to.

#00:29:57-4# Interviewer 2: What did they sell at the White House?

#00:29:59-2# Respondent: I'm sorry?

#00:30:01-2# Interviewer 2: What did they sell at the White House? What would you...

#00:30:03-1# Respondent: Oh, everything. They sold, uh, clothing, shoes, um, you know, and uh, it was an old store because they, I still remember, uh, vividly that they had these canisters where they would put the money and zoom it up to the upstairs and then they would zoom down the, the receipts. (laughing)

#00:30:25-6# Interviewer 1: (laughing)

#00:30:25-6# Interviewer 2: (laughing)

#00:30:25-6# Interviewer 1: Yes, yes. And some people mention there, um, certain characters that were around near those stores. Do you remember any, any characters?

#00:30:38-7# Respondent: No, you know, but I remember there were always a lot of people that were kind of, uh, that stood out. You know the neighborhoods, didn't matter where you were, you know, people who, uh, there might be people who were just kind of hanging out, you know. But it was just part of the, the culture in the sense that you were walking all the time, you know. You were just walking or taking the bus.

#00:31:03-3# Interviewer 2: You guys didn't have cars?

#00:31:05-3# Respondent: Well, you know. We might have cars but it was just still just walking. You know, like we used to walk to Tucson high. Eventually my parents bought a car and, and they taught, my mother didn't drive, so they taught me to drive so I could drive her to the store and back. But we were basically just walking, you know, you know, to school, walking to wherever we were going. And to special places, like if we were going over to Barrio Hollywood, sometimes people went on the bus or they might have a car and they would go on the car or a truck. My father had a little truck. And so we would go in the, the truck and, um, you know. And it, that, that's what kind of like hanging out, you know, walking with friends to go visit somebody, uh, you know, walking to go buy, or to the movies. The movies was a big thing, you know, whether you went to American films or to the you know, we went to both, you know, to la Plaza, the Lyric, the Fox Theater.

#00:32:13-2# Interviewer 2: And when you went to the movies, would you go with your family? Or friends? Or...

#00:32:16-0# Respondent: Uh, we went with friends and, uh, and certainly also family. I mean we would go to see, uh, you know, if my parents wanted to see something at La Plaza, and my mother liked film, so we used to go the the Lyric, the Fox, you know. So sometimes we went too. But to do family events was basically based around family events, you know. Sunday getting together with your family, you know, visiting relatives, you know. Uh, it was not a, it was just kind of part of what you did. And, uh, and you were like entertaining yourself with your cousins.

#00:33:02-1# Interviewer 1: (laughing)

#00:33:03-2# Respondent: You know.

#00:33:06-6# Interviewer 1: Yes. I... I was gonna ask you about, um, the... I lost it. Um, it was about the, well, what was a typical Saturday night for you? What, how old were you when you lived here?

#00:33:27-5# Respondent: I was, I lived here in this house from the time I was a little girl.

#00:33:32-9# Interviewer 1: So you grew up.

#00:33:33-8# Respondent: Uh huh.

#00:33:34-4# Interviewer 1: And so when you were a teenager or maybe a little bit older, what was a typical Saturday night for you?

#00:33:39-7# Respondent: Well, typical was just, you know, sitting out in the front, you know, with friends. They would come over or I would go over to their houses and, and just walking around, talking with people, you know. Um, if there was some party going on, going to that party. Or sometimes there were organized, uh, events by the school, or there was a convent here of nuns who had activities. We might go there, you know. But typically was just kind of a hanging out with your friends.

#00:34:19-2# Interviewer 1: And did you at that point speak Spanish or English?

#00:34:22-6# Respondent: We would speak, by then it was like both, you know. But mostly Spanish.

#00:34:26-5# Interviewer 1: Oh.

#00:34:28-4# Respondent: You know, mostly Spanish. You know, um, it isn't really until, uh, high school that we begin to speak more English. But just speaking English as, was... became later, you know. But most of the time we were, we would speak in Spanish.

#00:34:46-7# Interviewer 2: Did you have brothers and sisters?

#00:34:50-4# Respondent: Yes, I did.

#00:34:50-4# Interviewer 2: Yeah. How many brothers and how many sisters?

#00:34:52-8# Respondent: I have, uh, let's see, 3 brothers and 1 sister.

#00:34:56-6# Interviewer 2: And would do you guys go out, like when you went out with your friends those Saturday nights, would they go join you or would they go with their friends?

#00:35:05-6# Respondent: Uh, they would go with their friends, you know. It was a very patriarchal kind of situation.

#00:35:12-8# Interviewer 1: (laughing)

#00:35:12-8# Respondent: And so you know, typically, uh, also it was in a time where, uh, you didn't date. You know, it wasn't permitted. It wasn't socially acceptable to be dating. The only time you dated was if you were serious in planning to get married, you know. And even then I grew up in a time when they were still chaperoning people.

#00:35:38-6# Interviewer 1: So if you did go on a date, you still had to be chaperoned?

#00:35:42-3# Respondent: Mhm. Yes.

#00:35:41-2# Interviewer 1: And can you, can you explain what you mean by, "it was pretty pa-, it was a patriarchal"?

#00:35:46-6# Respondent: Well, it was you know, this is what men did and this is what women did. You know. Even though women had a great deal of voice and, and power within the household, nevertheless to, uh, to the outside world, it was, uh, you know, the, the, the men. Like for example let me, uh, socially let's say we're at a party. Uh, the first people to be served were the men. Even within your own family. And then, uh, the children, you know. And then the women. And the women would, you know, had their role, which was they did all the cooking, all the cleaning, all the childcare. Uh, you know, they had, you know, if they work it was kind of a double day for them. And for men instead their outside work was their work. They came home and that was it. And so that's what I mean by patriarchal.



#00:36:46-6# Interviewer 1: Yes. Yes.

#00:36:48-4# Interviewer 2: And when they told you that, how old were you when they told you that this area had to be cleared out?

#00:36:55-5# Respondent: Uh, I was already, uh, I was already in high school. But we had been hearing it for many years. The City is going to re-, change this area. And so it had been going on for a while. There were meetings. I would hear that the, that everybody was going to the school to listen to about clearing out, uh, you know. And some people begin to move just because that was kind of over everything. And, and some people moved to, um, the south side. And Mission Manor was a popular place. And, uh, people begin to move out. Uh, and, uh, and then it came, you know. It's really hard to explain, but the next thing we know is people are being, um, you know, forced to sell. Right? And, and they begin to sell. I mean we thought we were part of that. My parents prepared by buying us a property on, on 23rd, in case we were next. But the urban renewal never went beyond, uh, this street here, I guess Simpson and, and, uh, South. So we kind of like were left, uh, and, and, and then, then, you know, there were, you know, beginning to, um, tear down all, everything, I mean. And so at the end all that was left was this like empty, uh, it's almost like if something had been bombed and then everything, the rubble is all cleared out. And, uh, like by then I was already, uh, working. Like I was out of college and I would walk to where I was working downtown. And I mean I would walk through a landscape that was empty, whereas as a young person, uh, growing up, that had been a populated area, you know. But now it was like a moonscape, you know. And, and before they tore down everything, you could see all these houses, empty houses. They were just empty. Some people would go in and salvage, you know, um, people would try and save some like doors, something, you know. But it was like, uh, so there was several levels of it that had kind of the warning that it was coming. And then people started to move out. And then the next thing you know is there are all these empty houses, and you're going through a ghost town, and then after that you're going through a moonscape, you know, so.

#00:39:48-4# Interviewer 1: How did that feel? #00:39:51-0#

Respondent: It, it, it was emotionally very devastating... you know. And, and I think for, for some people it was even, uh, you know, we, we were not moved out. Our, our family was kind of remained intact here. But then

pretty soon everybody started moving out and just a few people stayed here. I mean what you see now is, is the gentrification that came, uh, much later in the, in the 80s and 90s. For a long time it was like, uh, nobody lived here. You know, you could just see some of the families that just were so deeply rooted, like the Alvarez family, the Perez, ourselves, a few others, you know, uh, the Santa Cruz across the street, uh, that stayed. But everywhere else, it was empty. It was like a ghost town. And then down the street was, uh, they had also, um, cleared out the old reforma and installed a new placed called Connie Chambers. So many of the people displaced were placed into Connie Chambers.

#00:41:03-9# Interviewer 1: Oh, is that, is that an old, old, senior center, home? Or...

#00:41:08-3# Respondent: No. It was a, for, it was public housing, but it was unlike the reforma. The reforma used to be, um, what, like a court, you know. It was like houses where, uh, like, like this, and then inside was a, a, like a common...

#00:41:28-7# Interviewer 1: Like a placita?

#00:41:30-5# Respondent: Like a placita, inside for everyone. So there would be like these apartments. There were like this and so you face to the street but you also face to the, where there was like a common yard that people could share...

#00:41:44-5# Interviewer 1: Is that...

#00:41:46-9# Respondent: And these, uh, and these houses were made of brick. They looked pretty nice and they were you know well kept. All of that came down and then they built like just a generic public housing with, I think it was two stories, maybe even 3. Like it was at least 2, you know. Now that doesn't exist. Now they built something else, you know. It's just mixed housing.

#00:42:10-6# Interviewer 1: Yeah.

#00:42:12-5# Respondent: Uh huh. So, so all those transformations occurred here. Uh, you know, from, uh, the old stores also that had been downtown and some of the old restaurants, all disappeared.

#00:42:26-4# Interviewer 1: And why do you think that is, that they disappeared, all those businesses? Because they got bought out too?

#00:42:33-9# Respondent: They, they got bought out and some people could, like for example, um, when they cleared one, you know, they would pay for the business to go somewhere else. Ok. And, uh, you know, so some of the, some of the businesses went elsewhere, but they kind of just went into, kind of disappeared into the larger community. Like, uh, you know, the, uh, the Chinese grocers, for example, all kind of disappeared.

#00:43:14-8# Interviewer 1: So they didn't, they weren't able to establish business anywhere else?

#00:43:18-3# Respondent: Some did, but, you know, others, you know, I mean, uh, like here in the barrio there was like a corner grocery almost every corner. I mean, you could just like, there were, you know. And part of it was, uh, that the, the Chinese merchants would give you credit, you know. Everybody had these little booklets that you carried around with you, where they would mark for you what you owed them. And you could go, like my mother was, "ok, go buy this." And, uh, and they would, they would give it to you on credit, right. And then when, uh, you got paid, you went and paid them. And then, so they kept like a little ledger that you carried around and they had, you know. So, uh, you know that was a help, particularly for periods when there were strikes or something was going on economically. And, and some of those Chinese families became very, um, uh, very close to the Mexicano families that they patronized, because every family had a specific place they went, you know, to a specific grocer.

#00:44:30-3# Interviewer 1: Loyalty to that.

#00:44:31-8# Respondent: Loyalty to that, to that store. And, and then there was a Mexican grocery store, which was the Elysian Market. And that was run by the Trujillo family. And they were famous because of their chorizo. They used to make this wonderful chorizo so that people going to the chapel, that you could still see San Cosme on West Simpson, uh, everybody in this neighborhood would go to that, to that church on Sunday. And everybody would go to the church and then, on their way back, would stop at Trujillo's to buy chorizo or whatever they were making for that day.

#00:45:14-3# Interviewer 1: And did the Chinese grocers have Mexican products?

#00:45:20-9# Respondent: Oh, yeah. Mhm

#00:45:21-3# Interviewer 1: Kind of like Mexican.

#00:45:22-1# Respondent: They, they sold, you know, to make your menudo, to whatever. You know, they, they had, they, you know, were part of like, you know, having on hand those things that you know that Mexicano families, uh, bought.

#00:45:39-9# Interviewer 2: Since your primary language was Spanish, what language did these Chinese, um...?

#00:45:46-1# Respondent: They, many of them spoke Spanish really well. Yeah...

#00:45:53-7# Interviewer 1: Interesting.

#00:45:54-8# Respondent: And some of them did not, but nevertheless made themselves understood.

#00:46:02-4# Interviewer 2: And do you still have contact with those families that had to move from el barrio? \

#00:46:09-6# Respondent: Uh, yeah. You know, I mean, uh, I know where some of them live. Like, for example, um, uh, you know, some of the families who had, who moved out, you know, once in a while we run into each other. For example, somebody from the barrio dies and everybody from the old barrio goes. And, and you run into people you haven't seen for a while. Yeah, so that's, that's how we kind of stay connected.

#00:46:40-8# Interviewer 1: Somebody in an interview, sorry, mentioned that, um, it was the barrio, you didn't see very many police, police officers. What was? Did you feel safe? Was it, what was the environment like?

#00:46:54-7# Respondent: I, you know, I, I never felt. We walked around and did a lot of things and stuff. And I did see police but I, you know, because the police station, not station, but where they would gas, would be

back here. And so we would see police but it was never, um, an enormous presence. And, and part of it I think was, uh, I don't know, you know. But, uh, some of the kids here in the neighborhood like were on probation, uh, for being caught drinking beer, you know, and, uh, you know... that was kind of the extent. That there were like, uh, the, not the beginnings, but you could kind of see the use of drugs as well. Serious drugs. And so you saw some of that, and issues with alcoholism. That was part of the poverty, because there was an enormous poverty as well.

#00:47:54-8# Interviewer 1: In the barrio? #00:47:55-8#

Respondent: In the barrio. Mhm.

#00:47:57-8# Interviewer 1: Can you describe what that's like?

#00:47:59-6# Respondent: Well, I mean there were people who were, you know, who had to be on welfare, maybe single mothers, you know, but there was a, you know, what people got paid for and, and so forth. So there was poverty, you know, and, uh, we didn't see it as poverty at the time, you know. Bu there was poverty. There were those of us, one time I was talking to a friend of mine who, um, who lived in, in the reforma, and, uh, he, he lived in a family with a single mother who was disabled, and he said, "yeah, we used to think you guys were rich."

#00:48:40-7# Interviewer 1: (laughing)

#00:48:41-5# Respondent: "You know, because you had a house, you know." Uh, and, uh, so there was poverty, but then there was poverty. You know what I mean? So it was like, but, uh, also within the community there was a helping community as well. It wasn't... I don't... I don't mean to, you know, to kind of make it be like, oh, everybody help everybody else. I mean there were mean people, and there were dangers to be like any other community, you know, uh, dangers of all kinds. Fights, domestic violence, and, you know. So I, I, you know, so there were all of these other because it was a community with all kinds of people in the community. And there were families that were very dysfunctional, you know. And often I remember, uh, like kids walking to school and, uh, there were a family and, and they would come and wait for us to go to school. And my mother would always give them tortillas or something because she knew that, you know, they were, they probably had no breakfast. And so you, you were aware,

you know, of, of that enormous poverty. The, the family across the street, uh, their sons were, um, drove produce trucks, and often they had like left over produce and they would come and, and leave it here. And then her, their grandmother would spread the word and then people could go get lettuce. Some of it was, you know, starting to rot, but you just cleared it and you come to the core and there was food, you know, where people. So they would put all of these things and people would come and get, "oh, today they have this." And then we would all rush over there and, and, and get whatever they might have, you know.

#00:50:43-7# Interviewer 1: And when you talked about the gardens by the, by the river, were those owned by someone?

#00:50:50-4# Respondent: Oh yeah. They were owned by people who lived in those areas, in the Krueger Lane area. And, uh, like where, um, like right there on the corner of 22nd and the freeway, uh, was a family by the name of Bucanegra that had extensive cornfields. So they would sell in the summer the corn fuel and corn and, uh, would the elote and the chile to make, uh, the summer tamales of green corn.

#00:51:23-4# Interviewer 1: And so they would harvest it and you would just go get it?

#00:51:25-4# Respondent: Yeah, right, and, and we just go buy it.

#00:51:26-8# Interviewer 1: Mhm. Do you remember it being as hot as it is now back then? The summer?

#00:51:35-6# Respondent: No. I, you know, we talk about about that. It just, um, didn't seem that. And, and particularly that we didn't have air, air conditioners and we didn't have coolers, you know. We had maybe fans at the most. And so everybody would sleep outside, you know, and uh, they would burn, uh, eucalyptus leaves and other leaves to kind of ward off the, uh, flies and the nets and all that. So people slept outdoors. Uh, people also set out there and watered down their yards and kind of, uh, kind of knew how to do things. You know, you cooked early in the morning, right. And then you kind of let things cool down. And then in the summer, uh, I remember growing up, my grandmother insisting everybody, from this hour to this hour, everybody has to take a siesta.

#00:52:34-5# Interviewer 1: (laughing)

#00:52:36-5# Respondent: You know, whether you wanted to or not, you know.

#00:52:38-4# Interviewer 1: Do you remember what hours that was?

#00:52:40-5# Respondent: Well, it would probably be like after lunch, like, uh, like from 1 to 3, let's say, everybody done, you know. And you could see, everybody, nobody was really hot outside so everybody was inside. And then once, uh, the men started coming in from work and, and you were, you had eaten your dinner early, then you went outside once the sun went down and you kind of watered your front yard so that it would, and then you would sit out doors until it was time to go to bed. So there was like a pattern of life to live in the summer. Like I notice everybody carries their bottles, water. If we traveled anywhere we would always carry, uh, on the car, water. There were these, uh, like gunny sack, um, water bottles. I forgot what they were called, but they used to sell them at the hardware stores. And you filled them up with water, like wine.

#00:53:47-3# Interviewer 1: Mm, mhm.

#00:53:50-2# Respondent: Wine things, you know. I forgot what they're called. But, and then you would just fill it with water and carry it. If your car needed water, you need water, whatever. So water was very much part of our consciousness.

#00:54:06-1# Interviewer 1: Do you have any stories, um, that you remember that you'd like to share with us?

#00:54:12-3# Respondent: Not offhand. Not like right now. (laughing)

#00:54:18-2# Interviewer 1: Any about the celebrations that happened? Um, you know, like you said, think there were things that happened at la placita celebrating?

#00:54:26-1# Respondent: Oh yeah. There were. There were organizations that, uh, would have, uh, like, um, maybe Mexican holidays and so forth, where people would go, uh, to the placita and, uh, there would be vendors

selling things and so forth. But they were, those were less spontaneous, you know. The spontaneous activities, uh, the culture were within the different barrios. Not just this barrio, but all of the barrios, you know. The Barrio Anita, you know, uh, and then, you know, Barrio Hollywood, you know, El Río. South, South Tucson, you know, the Yaqui communities, you know, and then, uh, further south.

#00:55:18-4# Interviewer 1: Mhm. And, and is it one of those things where different barrios had their own thing that they can...?

#00:55:24-4# Respondent: That, their own dynamic, their own dynamic because they were different families, you know.

#00:55:30-1# Interviewer 2: Did you guys celebrate for example Christmas, New Years?

#00:55:35-0# Respondent: Oh, yeah.

#00:55:35-6# Interviewer 2: Birthdays?

#00:55:36-6# Respondent: Mhm. Yeah, they, there were very, very intense, uh, holidays where all the family were together and, uh, you know, it was just part of, uh, you know, Christmas, Easter. There was special days.

#00:55:55-8# Interviewer 1: For New Year's Eve, did people go out on the streets? Um, did they celebrate outside or was it more inside the house?

#00:56:03-0# Respondent: Uh, it was more inside but there were, but you could hear, uh, people firing, you know, weapons at that time. (laughing)

#00:56:10-6# Interviewer 1: (laughing)

#00:56:10-6# Respondent: Or whatever, you know. Uh, but it was more, more like in, in the family kind of thing.

#00:56:18-8# Interviewer 2: For Christmas did you guys open presents like we do now?

#00:56:22-7# Respondent: Oh yeah, mhm. But there were not as, as



much, you know. It was more, um, like focus on food, focus on making the tamales for, for the, going to mass, to the midnight mass. And, and so it was more centered in, in the family. And so the gifts were something, like for us the happiest thing was they would give us a little stocking full of like oranges and apples and, and candy, right. And, and then there might be a, a special gift for each child. And so the next day everybody's out there with their whatever it is that they got, whether it was a bicycle or, or something, a scooter, or a little wagon, or a doll.

#00:57:13-4# Interviewer 2: Is there something in specific you remember getting?

#00:57:16-2# Respondent: A desk.

#00:57:17-6# Interviewer 2: A desk.

#00:57:18-6# Respondent: A desk that rolled, uh, like this. Just a little desk. That stayed in my mind. And we used it for years.

#00:57:30-5# Interviewer 1: What was your favorite thing to do in the barrio?

#00:57:37-8# Respondent: Uh, I think that for me it was just, uh, the visiting, you know. Being with my grandmother as a child and listening to, uh, their stories. And you just kind of like, um, it was just being part of the barrio, you know, I think. There wasn't anything that really stands out for me. But I think it was the rhythm of our lives that, that was very compelling to me. And, and being with my friends, you know. I had lots of friends here in the, in the neighborhood and, uh, joining in a number of activities that, you know, whatever they might, they, you know, they were.

#00:58:26-6# Interviewer 1: How about your favorite thing to do in *la calle*? Downtown?

#00:58:33-1# Respondent: Ah, I loved going to the movies.

#00:58:34-5# Interviewer 1: (laughing)

#00:58:35-8# Respondent: You know, that was my favorite. Going to the movies, going to the library, uh, you know, kind of just hanging out at, um,

you know, talking with friends, in, in *la calle*. I wasn't much of a shopping. As a child I liked to go to the calle. Also our parents would take us to go see the christmas decorations in the different stores. The fancy stores like Jacome's, Steinfelds, uh, you know. They were very fancy stores. And, and so we would go and look at the, the displays that they had. And so part of the *la calle* was just simply walking around and running into people that you knew. Uh, it was much more visiting and talking... rather than doing.

#00:59:36-1# Interviewer 1: Yes, that sounds like people knew each other.

#00:59:41-5# Respondent: Right, uh huh.

#00:59:41-1# Interviewer 1: And were in each other's lives.

#00:59:42-0# Respondent: Yeah, uh huh. And, and we sometimes, when we're old friends kind of remembering, is that we knew that we couldn't do anything, you know, because everybody knew everybody, right? And by the time you got home, your mother already knew what you had been doing that you were not supposed to do.

#01:00:02-8# Interviewer 1: (laughing)

#01:00:02-8# Interviewer 2: (laughing)

#01:00:03-8# Interviewer 1: What were some of the things you were not supposed to do?

#01:00:07-3# Respondent: Well, like uh, you know, if they told you, "ok, you have to, you're going here," but you, ok, I'm gonna go somewhere else, you know. Uh, so, and so it was seen somewhere where they should not have gone. Ok, so your parents knew by the time you got home.

#01:00:25-7# Interviewer 1: Yes, I've, somebody said that they couldn't walk down this long street because there were a lot of bars and pool halls, so they were, she was not allowed to walk on that side.

#01:00:36-1# Respondent: Yeah, right, uh huh. On that side of the street, yeah. Mhm. Or there was another inner street that was called Sabino Alley, which was kind of a red light district, you know. So, you know, is that they went, "oh no, you're not supposed to go through there." Ok, so you, you're

a kid, you're gonna go because you're told not to go through there.

#01:00:57-6# Interviewer 1: Yes. (laughing) Yes. Well, I think we covered a lot.

#01:01:04-7# Interviewer 2: Yeah.

#01:01:04-6# Interviewer 1: I think that was very helpful.

#01:01:06-3# Respondent: Ok, good.

#01:01:07-0# Interviewer 1: Thank you very much

#01:01:07-8# Respondent: Uh huh. Yes, absolutely.

#01:01:09-8# Interviewer 1: Yes. I mean unless there is anything else that you'd like to...?

#01:01:11-6# Respondent: No, that's about it for me.

#01:01:13-3# Interviewer 1: Yeah. That's really interesting that Spanish was the, um, the language, you know?

#01:01:20-0# Respondent: Yeah, it was.