

# Contributions to Luiseño Ethnohistory Based on Mission Register Research

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## Abstract

Of all the California missions, San Luis Rey is the only one whose primary registers (baptismal, death, marriage) have been missing since the mid-nineteenth century. The only surviving mission books are two *padrones*, census registers, upon which this study has been based. Using the *padrones* and a computer database, we have been able to reconstruct systematically the Mission San Luis Rey baptismal register. From this database we can study and analyze the ethnohistory of the Luiseño communities in the Camp Pendleton area. In addition to reconstructing intervillage networks, one of our most important discoveries is that the Luiseño baptized at Mission San Luis Rey frequently were associated with their clan names. Many of these clans continued beyond the Mission Period and can be traced to specific reservations, using ethnographic records.

## Introduction

Mission San Luis Rey de España recently observed the bicentennial anniversary of its existence. The missionary president Fr. Fermín de Lasuén formally established the mission on June 13, 1798 at the locality called Tacayme within the territory of the native town of Quechinga. By the end of the year the two founding missionaries, Fr. Antonio Peyrí and Fr. José Faura, reported that they had entered the names of 210 Luiseño Indians in the baptismal register (Engelhardt 1921:8, 14, 50). Fr. Antonio Peyrí distinguished himself as the only California missionary to have founded a mission and stayed there until nearly its time of secularization. According to the Franciscan historian Fr. Zephyrin Engelhardt, Peyrí was

zealous and most practical of the missionaries...During his administration of thirty-four years, Fr. Peyri erected and successfully managed the largest and most populous Indian mission of both Americas (Engelhardt 1921:205).

Because of the healthful practices and decentralized settlement pattern instituted by Peyrí, San Luis Rey succeeded in avoiding as catastrophic a population decline as that which debilitated other missions (Osio 1996:124). At close of the mission period, a total of 1,909 Indians were affiliated with San Luis Rey, the largest population associated with any California Mission and the only one where the population at secularization was nearly at its maximum (Hornbeck 1983:47-48; Jackson 1994; Shipek 1977).

Despite the relative success of Mission San Luis Rey in maintaining its neophyte population, detailed studies of surrounding native settlements, demographic profiles, and missionization processes have been hampered because of the mid-nineteenth century loss of the three principal mission registers—baptisms, marriages, and burials—that are most useful for ethnohistorical reconstructions. Fortunately we are able to compensate for this situation because of the survival of the two *padrones*, census registers, that span the mission period from the time of its founding to secularization. The desirability of organizing the information in the *padrones* in a systematic and usable format has been recognized for a number of years but remained unresolved until now. Our primary goal was to recreate the information once included in the baptismal register by entering the names, baptismal numbers, origin, dates of baptism, and other data into a computer database. The accomplishment of this task has been made possible through a project conducted under the auspices of Science Applications International Corporation to provide ethnohistorical information to the Camp Pendleton Marine Base necessary to comply with federal laws pertaining to cultural resource management (Johnson, Crawford, and O’Neil 1998).

Following the creation of the computer database from mission record data, we conducted some preliminary analyses. Those native groups that once existed within the Camp Pendleton area were studied in the context of their geographic positions and social networks. Our research points to the usefulness of mission records to reconstruct the community histories and family lineages of Luiseño people continuing beyond the end of the mission period. Because of clan associations with original *rancherías*, the subsequent movement of social groups to post-secularization communities may be traced, some of which were destined to become the federally recognized Luiseño tribes.

### **Ethnological Background**

A number of studies have taken place that provide a baseline for beginning a comprehensive ethnohistoric investigation of native *rancherías* in the Camp Pendleton area. The works of Sparkman (1908), Kroeber (1925, 1959:287), Harrington (1933,1986), Harvey (1974), White (1963), Bean and Shipek (1978), Oxendine (1983), and O’Neil (1988) list the names of ethnographically recorded Luiseño and Juaneño settlements that formerly existed in the Camp Pendleton area. These may be matched with some of the names occurring in mission registers (Engelhardt 1921,1922; Merriam 1955,1968; Earle and O’Neil 1994; Dias 1996) as a starting point to determine which identifiable earlier groups were still remembered by the end of the nineteenth century and into the twentieth century. Because all native communities were not remembered by the turn of the century, it is necessary to examine geographic patterns in baptisms and intervillage marriages as reconstructed from mission records to locate forgotten towns.

To date, eight Mission Period Luiseño and Juaneño *rancherías* have been identified as being situated within or immediately adjacent to Camp Pendleton’s boundaries. These *ranchería*

names appear below using their common spellings found in the mission registers (more linguistically accurate spellings are presented in italics in the following list). In the vicinity of San Onofre were Pange (*Pánxe*) and Zoucche (*Showcha?*). In the vicinity of Las Pulgas Creek was Uchme (*Ushmay*), later the site of the mission station of Las Flores. Inland from Uchme were Chacape (*Chakápe*), Mocuache (*Mukwá'chi*), and Pomameye (*Pumámay*). Along the Santa Margarita River were Quigaia (*Kiháa'ay*) and Topome (*Tópomay*).

The native peoples from the Camp Pendleton area primarily were baptized at two missions: San Juan Capistrano, established in 1776, and San Luis Rey, founded in 1798. People from the northern part of Camp Pendleton generally became affiliated with San Juan Capistrano, while those from rancherías in the south primarily went to San Luis Rey. Because San Luis Rey was established twenty-one years after San Juan Capistrano, some of the people already baptized at the latter served as a seed population for the new mission establishment at San Luis Rey. A number of these individuals had come originally from that part of Camp Pendleton area that was closest to San Luis Rey.

### Mission Register Data Collection

The surviving *padrones* from Mission San Luis Rey were used to reconstruct the missing baptismal register. These original *padrones* consist of two bound books, each with sections listing families and separate sections listing widowers, widows, orphans, and single individuals. One loose, introductory page to one of the *padrones* has survived and reads, “*Padrón formado en Abril de 1811.*” Engelhardt’s belief that the first *padrón* covered the years 1798 to 1810 is apparently incorrect, because our research suggests that this introductory page belonged to *Padrón I* (Engelhardt 1921:231). Our conclusion is based on our analysis of the dates in which the *padrón* was actually in use. By checking dates of birth of children born at the mission and the dates for newly converted individuals, we found that *Padrón II* was begun about 1819 and then continued in consistent use until 1835, with three entries for 1843-1844. The MISSION REGISTER program developed by Scott Edmondson in Microsoft ACCESS was used to create the Mission San Luis Rey database.

If we compare the last baptismal number in our database, recorded for 1835, with the total number of entries in our database, we find that there are 811 individuals unaccounted for in a total count of 4,804 neophytes. There are exactly 500 missing entries for people baptized from the time the mission was established through April 1811, meaning that almost two-thirds of those who are missing were undocumented because of the absence of records for the first thirteen years of the mission’s existence. Omissions in our reconstructed database may be attributed to several factors: (1) deaths that occurred before *Padrón I* was composed, (2) infants who died soon after baptism who never were recorded in the *padrones*, (3) individuals who immediately transferred to other missions, so did not remain as part of San Luis Rey’s population, (4) children of the Spanish-Mexican soldiers and rancheros, the so-called *gente de*

*razón*, who lived in the mission vicinity but were not listed in the *padrones*, and (5) mistakes in numbering by the missionaries.

In each *padrón*, families were listed together in alphabetical sections by the husband/father's given Spanish name (Fig. 1). The husband/father was listed first, followed by the wife/mother and their children, if any. Each individual was listed by his or her given Spanish name, native name if known or recorded, place of origin, date of baptism, age at the time of baptism, and his or her baptismal number. Transfers from other missions usually were associated with their names and villages of origin but otherwise lacked additional personal data, except for the missions where they were baptized. When a person died a cross was placed next to his or her name and that person's entry was lined out. When a spouse or parent died, the rest of the family also was lined out and moved to the section in the *padrón* listing widowers, widows and their children. The section of the *padrones* listing widowed and single people sometimes added very valuable information about other relatives. With such entries we learned of grandparents, brothers and sisters, cousins, aunts and uncles. These additional kinship connections were noted in a comment field in the database.

Periodically, the database was printed out in baptismal numerical order to find errors and make corrections. The first step was to look for inconsistencies in the baptismal numbers. Occasionally two people would have the same number. Many of these ended up being multiple entries for the same person, so we consolidated these data into one entry. The next step was to look for dates of baptism that were out of order. We assumed that if the baptismal numbers were in order, the date of baptism should be in calendar order by year, month and day (with a few exceptions due to transcription errors by the padres). If a date was out of place in terms of baptismal numerical order, some detective work was necessary. Often by going back and checking the original entries in the *padrones* and comparing these with where the date would fit best within the database, many of these transcription errors were resolved, and these problematic entries could be placed in the correct order. Despite such methods to resolve problematic cases, there remained a residue of individuals that had the same baptismal numbers as other people. These apparently were the result of numbering errors by the missionaries and so have been assigned "A" or "B" after the baptismal number to distinguish these individuals from one another. Any time corrections were made in the database the same error was corrected in any other relevant entries, such as references to an individual's baptismal number in the entries of parents, spouses, or children.

Inevitably there were individuals found who could not be associated with baptismal numbers. Twenty-five individuals either possessed baptismal numbers that were illegible or lacked a baptismal number and key information that would help to place them in numerical order. These twenty-five individuals had enough other associated data that they were deemed important enough to be included in the database. We placed these unnumbered entries at the beginning of the database with a "0" in the "Baptismal Number" field. An additional 100 people were listed in the *padrones* with only their names and little if any associated data. Not enough



information was provided to determine whether such incomplete entries were for transfers from other missions or were for people who had been already listed in the database. To avoid double-counting individuals, these unidentified individuals have not been added to the database and have been recorded on note cards for future reference.

A total of 4,833 Luiseños are represented in our database, including the 25 individuals whose baptismal numbers were undetermined. The database includes 2,461 females and 2,372 males. Only fifteen individuals possess no given place of origin or have a problematic place of origin. Children born at the mission comprise 1,923 individuals, and 2,895 were converted from Luiseño villages. The first baptisms took place on June 13, 1798, and entries continue with only a few minor breaks to March 26, 1835, corresponding with the secularization of Mission San Luis Rey. By 1835 the baptismal numbers had reached the 5600s. After this time, six entries were recorded for 1843-44 with baptismal numbers in the 7000s, leaving a gap of approximately 1,400 entries which are unaccounted for in the *padrones* and in our database.

### **Village Names and Locations**

As mentioned above, eight native town names have been previously identified as existing in the Camp Pendleton vicinity. The mission registers provide clues as to where such villages were located by equating a ranchería's native name with a Spanish place name that remains in use today. For example, Uchme was also called Las Flores, both Mocuache and Chacape were associated with the locality of Las Pulgas, Pange was known as San Mateo, and Topome was at Santa Margarita.

More than 125 village names appear in the two Mission San Luis Rey *padrones*. Some of these could be name variants for the same native town, so the number of village names may be consolidated through further research. Approximately a quarter of these villages have been located, at least approximately, using ethnographic and ethnohistoric source materials (e.g., Harrington 1986; Kroeber 1925; Oxendine 1983; True and Waugh 1987). The other 75 percent have unknown locations, however nearly all of these are represented by less than five baptisms and are mostly from rancherías outside the Luiseño region. Of the thirty villages that have been located, only four listed in the two San Luis Rey registers are known with some degree of certainty to have been situated on Camp Pendleton: Topome, Chacape, Uchme (Las Flores), and Pomameye. All of the remaining villages with known locations are situated to the northeast, east and south of Mission San Luis Rey. Well-known ranchería names that show up with great frequency in the *padrones* include Quechinga, Ojauminga, Bataquitos, Temecula, Pala, Paumega, and Cuqui (Figs. 2 and 3).

### **Baptismal Patterns**

Figure 4 presents the baptisms per year from four Camp Pendleton area villages listed at San Luis Rey. The San Luis Rey database includes 347 individuals from Topome, 16 from

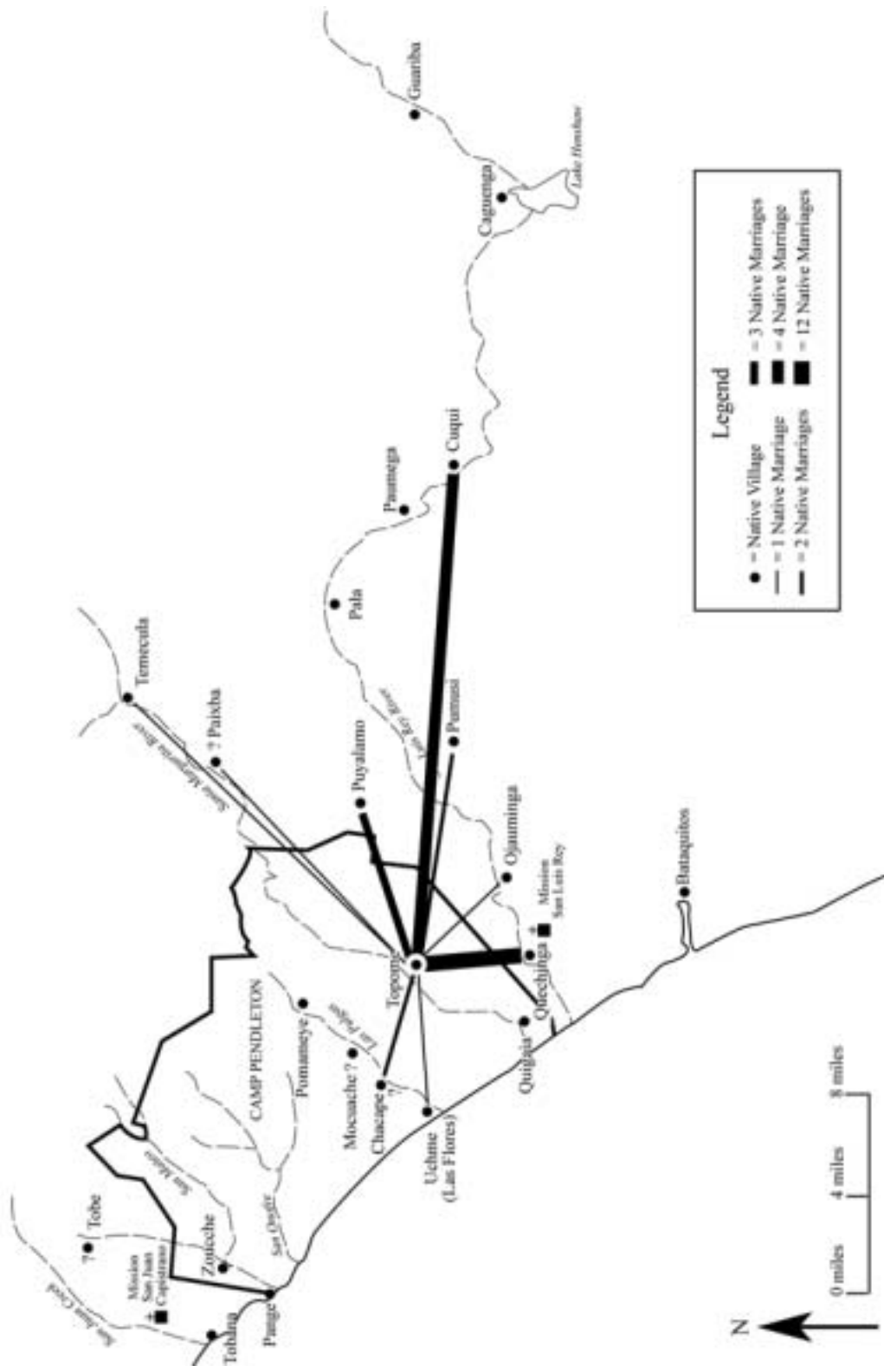


Fig. 2. Native Marriages from Mission San Luis Rey Registers between Topome and other Luiseño communities.

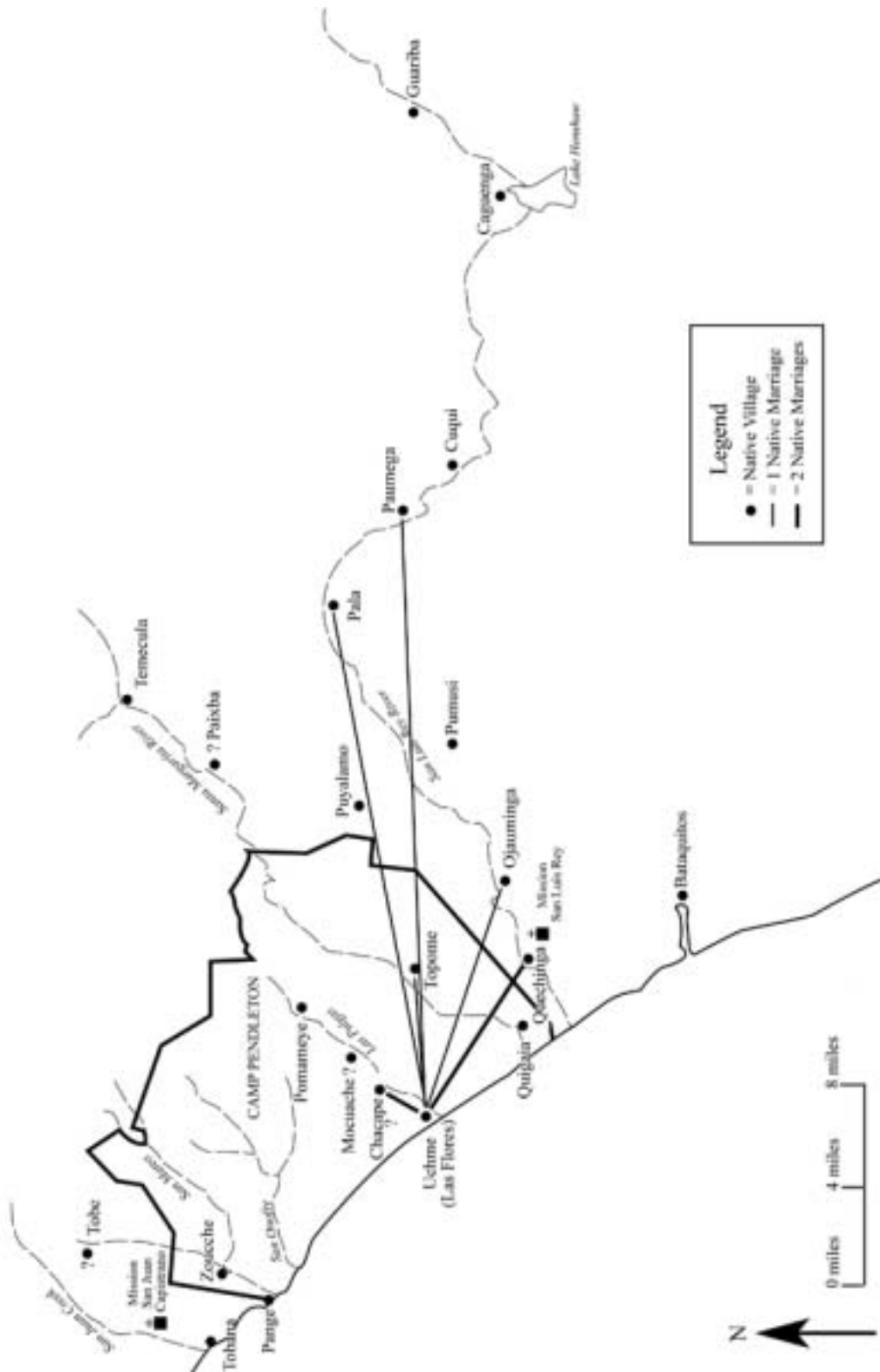


Fig. 3. Native Marriages from Mission San Luis Rey Registers between Uchme (Las Flores) and other Luiseño communities.



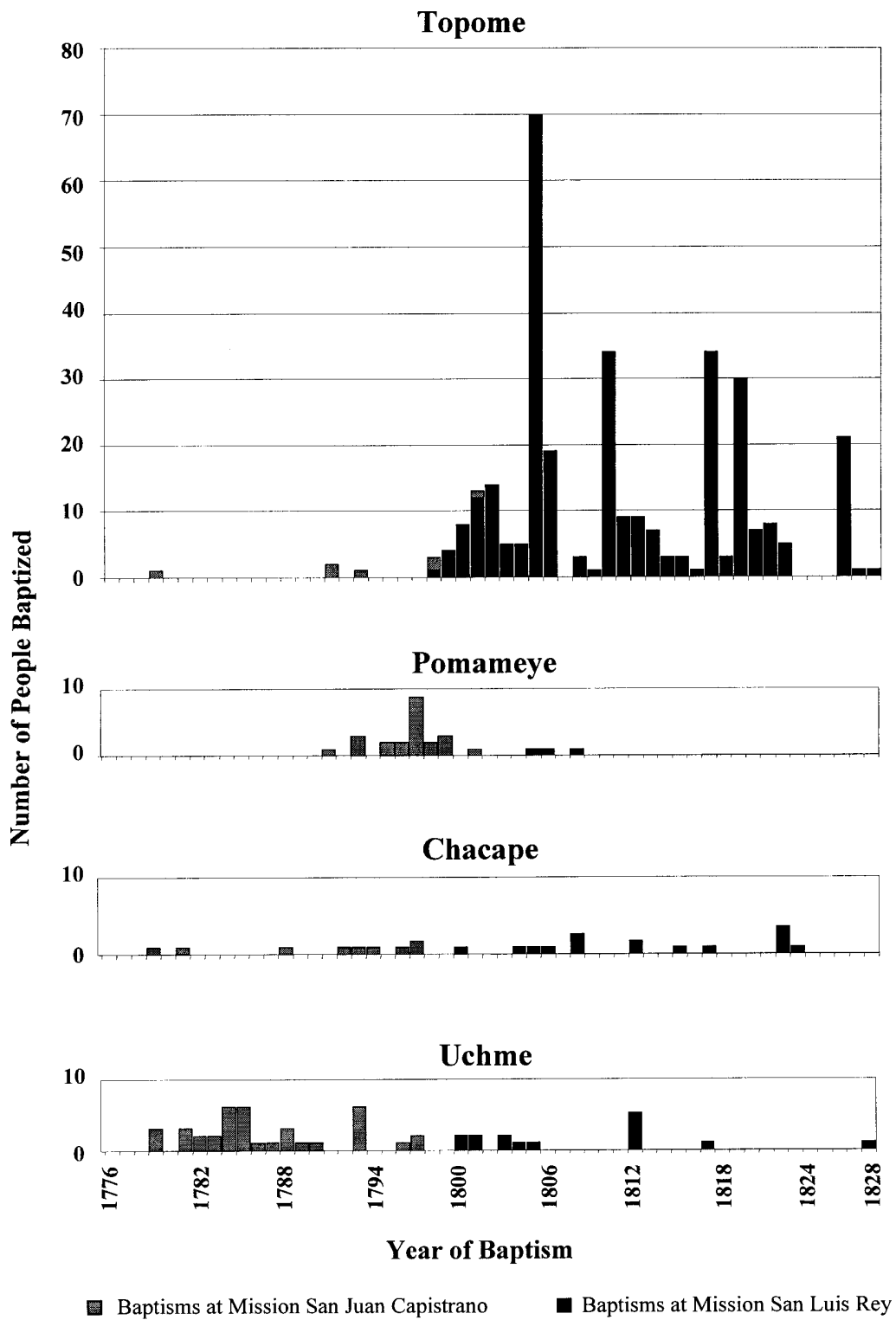


Fig. 4. Baptisms at Mission San Juan Capistrano and Mission San Luis Rey from Camp Pendleton area communities.

Chacape, 15 from Uchme (Las Flores), and 3 from Pomameye. Comparison of baptismal patterns for these four communities to those villages in the Camp Pendleton vicinity whose inhabitants mostly went to San Juan Capistrano, yields some interesting observations. For Pange, Zoucche, and Mocuache, no further baptisms took place after 1794, suggesting that conversion of the populations of these rancherías was complete by that date. When Mission San Luis Rey was established, these four northern communities seem to have been abandoned already, as had been Quigaia in the south. For the five southernmost communities, including Quigaia, baptisms at San Juan Capistrano virtually ceased after San Luis Rey was founded (Fig. 4). Only Topome, the largest Camp Pendleton area town, and Chacape had more baptisms recorded at San Luis Rey than they did at San Juan Capistrano.

In contrast to baptismal patterns documented at missions in much of the rest of California, Mission San Luis Rey appears to have coexisted with nearby native communities for a much longer period of time without fully absorbing their populations (cf., Cook and Borah 1979; Johnson 1988; McLendon and Johnson 1999). This is especially obvious in the baptismal patterns for Topome, Chacape, and Uchme as documented in Figure 4. This may be the result of a conscious decision by the head missionary at Mission San Luis Rey, Fr. Antonio Peyrí, to permit a certain number of baptized Luiseños to remain living apart from the mission with their unconverted relatives at their rancherías. The native communities in this way gradually became converted into mission ranchos at Las Flores, Santa Margarita, Pala, Temecula, and elsewhere.

Figure 5 summarizes all of the people baptized by year at Mission San Luis Rey from native rancherías. By analyzing where these people originated, some insights are gained regarding the geographic foci of missionary endeavors. Prior to 1806 the vast majority of converts came from the southern Camp Pendleton area, from the large rancherías of Quechinga and Ojauminga (Guajome) on the lower San Luis Rey River, and from Bataquitos on the coast south of the mission. After 1806 increasing numbers came from interior Luiseño communities, e.g., Pala, Paumega (Pauma), Cuqui, and Temecula. These geographical patterns provide clues regarding the locations of rancherías that have hitherto been unidentified.

In particular, two native towns, Pumusi (159 baptisms) and Puyalamo (91 baptisms), had the majority of their populations baptized prior to 1806, suggesting they were relatively close to San Luis Rey. McCawley (1995:43) very tentatively suggested that Pumusi might be the same as Pumameye (*Pumámay*), but the two names are different enough that we are certain that they are separate communities. Before conducting research in ethnographic records, our working hypothesis was that Pumusi and/or Puyalamo were situated either on the Santa Margarita River between Topome and Temecula or on the San Luis Rey River between Ojauminga and Pala. Our analysis of native marriages (see below) documented two marriages between Topome and Pumusi and two between Topome and Puyalamo. These intervillage relationships suggest that these communities were closer to Topome than either Pala or Temecula, which would be consistent with either mid-Santa Margarita River or mid-San Luis

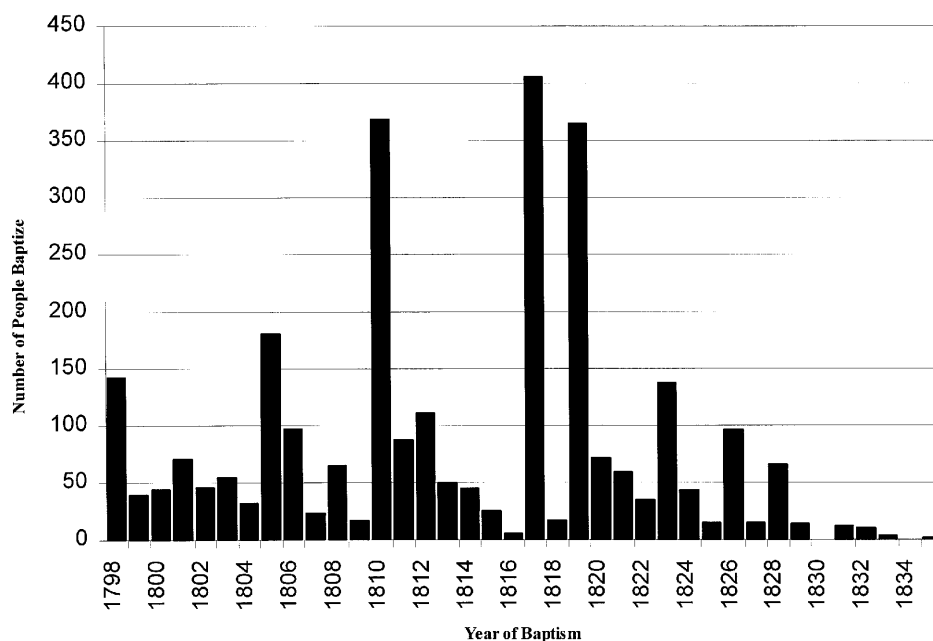


Fig. 5. Mission San Luis Rey baptisms showing people from native villages.

Rey River locations. After undertaking further research with Harrington's notes on Luiseño place names, we have confirmed our expectation regarding the locations of these rancherías. Pumusi (*Pumushi*) was situated on a tributary of the San Luis Rey River called Moosa Creek, and Puyalamo (*Puya'law*) was apparently located along a trail between the Monserrate Ranch (near the mouth of Moosa Canyon) and Fallbrook on the upper Santa Margarita River (Harrington 1986: Rl. 119; Oxendine 1983:117,119).

### Marriage Patterns

Using the original populations of Topome, Las Flores and Chacape we were able to reconstruct the native marriage patterns for these villages. Usually the marriage register entries will specify whether a couple was united in native society prior to their baptism. For this analysis we wanted to exclude any marriages that took place after a couple met each other at the mission community following baptism. As a result, our counts differ somewhat from those previously tabulated by other ethnohistorians (Drover, Cerreto, and O'Neil 1990; McCawley 1995, 1996). Because the Mission San Luis Rey marriage registers are missing, we were able to reconstruct "native" marriages by following some simple rules and guidelines. Within the database it is possible to search for a couple's children. If a couple is listed in the *padrones* from native Luiseño communities and their children are also listed as from a native village, then it is inferred that these individuals were united prior to their baptisms; whereas if a couple only has children listed as being born at the mission, we cannot clearly infer that these

individuals were united in pre-mission times. Husbands and wives were often baptized in large groups with all of the husbands' baptismal entries listed together, followed by the wives' entries further down the page. The priests often gave a husband and wife the same Spanish name, such as Juan and Juana, Agapito and Agapita, etc. In these instances, if the married pair are mature adults, 35+ years old, they were more than likely united prior to their baptisms. Evaluating a couple's ages at the time of baptism assisted in determining native marriages. For example, if a husband and wife were under 12 years of age at the time they were baptized, they would have been married at a later date in the mission church, so such marriages were excluded from our reconstruction.

Using these guidelines, intervillage native marriages were identified for the three *rancherías* listed in the San Luis Rey *padrones* from the Camp Pendleton area, excluding Pomameye, and mapped (Figs. 2 & 3). Las Flores and Chacape have relatively small numbers of people listed in the Mission San Luis Rey *padrones*, hampering interpretation of intervillage marriage patterns. For Chacape (Las Pulgas), the database shows two marriages between Chacape and Topome, two between Las Pulgas and Las Flores and no definite cases of endogamous native marriage. Uchme (Las Flores) had a single marriage that appeared to be village endogamous and eight native marriages to other *rancherías*: 2 to Las Pulgas, 2 to Quechinga, 1 to Topome, 1 to Ojauminga, 1 to Pala, and 1 to Paumega. Topome with a much larger population (347 people listed in the *padrones*) provided a good-sized sample of native marriages that is more likely to reflect aboriginal practice. A total of 38 couples had both spouses from Topome. Twenty-seven additional marriages were to people from other *rancherías*: 12 to Quechinga, 4 to Cuqui, 3 to Puyalamo, 2 to Chacape, 2 to Pumusi, 1 to Ojauminga, 1 to Uchme, 1 to Temecula, and 1 to Paixba. The village name Paixba only appears a few times in the *padrones* and may have been located towards Temecula.

### **Post-secularization Luiseño Communities**

Mission San Luis Rey is unique in that it established a more decentralized settlement pattern of Mission Indian communities than existed elsewhere in California. Because of this policy, San Luis Rey appears to have escaped some of the devastating consequences of introduced diseases that ravaged more concentrated mission settlements. We noted by using our mission register database, that roughly half of the neophytes baptized at Mission San Luis Rey lived at *rancherías* away from the mission itself. Two different fields in the database were designated to indicate families and individuals living at Pala and at other *rancherías*, a total of 2,034 people who did not reside at the mission.

Many of San Luis Rey's post-secularization communities were located at or near original Luiseño villages and grew in population as they started being used as satellite mission communities. The original village of Uchme, located along the southern coast of Camp Pendleton, became the community of Las Flores. Only a single entry in the San Luis Rey *padrones* lists Uchme as a place of origin and fourteen entries list "Las Flores." This is one example of the

priests beginning to use Spanish names exclusively to replace the original Luiseño place names. Other satellite communities included Topome (Santa Margarita), Chacape (Las Pulgas), San Antonio de Pala, and Temecula. The first *padrón* devotes 46 pages of entries to neophytes who are living away from the mission at their respective *rancherías*. The last third of the second *padrón* is devoted to families affiliated with San Antonio de Pala who were living in interior *rancherías*. Additional references appear on the last page of the second *padrón* to those Indians living away from the mission. This last page is a summary sheet of the *padrón* for the years 1823 and 1824 (Fig. 6). It breaks down the converts into married persons, widowers, widows, single men, single women, boys and girls. The population of these separate groups are tallied for those living at the Mission, San Antonio de Pala, Las

The image shows a handwritten document with a summary of population data. The text is written in cursive and includes several lines of numbers and some descriptive text. A prominent line reads "Total 1824 - 2,767". Other numbers include 300, 205, 357, 325, 324, 272, 112, 225, 145, 110, 105, 100, 95, 90, 85, 80, 75, 70, 65, 60, 55, 50, 45, 40, 35, 30, 25, 20, 15, 10, 5, 0. The document is aged and shows some wear and tear.

Fig. 6. Last page of Mission San Luis Rey's second *padrón*, a summary of the number of people living at the mission and its satellite communities in 1823 and 1824.

Flores ("Floreños"), and "del Valle" (mostly Luiseños and Cupeños who lived in the San José Valley area).

After secularization many Luiseños continued to live at satellite communities (Fig. 7), some of which were destined to become federally recognized tribes late in the nineteenth century after California became part of the United States (Carrico 1987; Harvey 1965; Shipek 1977, 1987; Sutton 1965). Las Flores briefly became an Indian pueblo established under the secular-

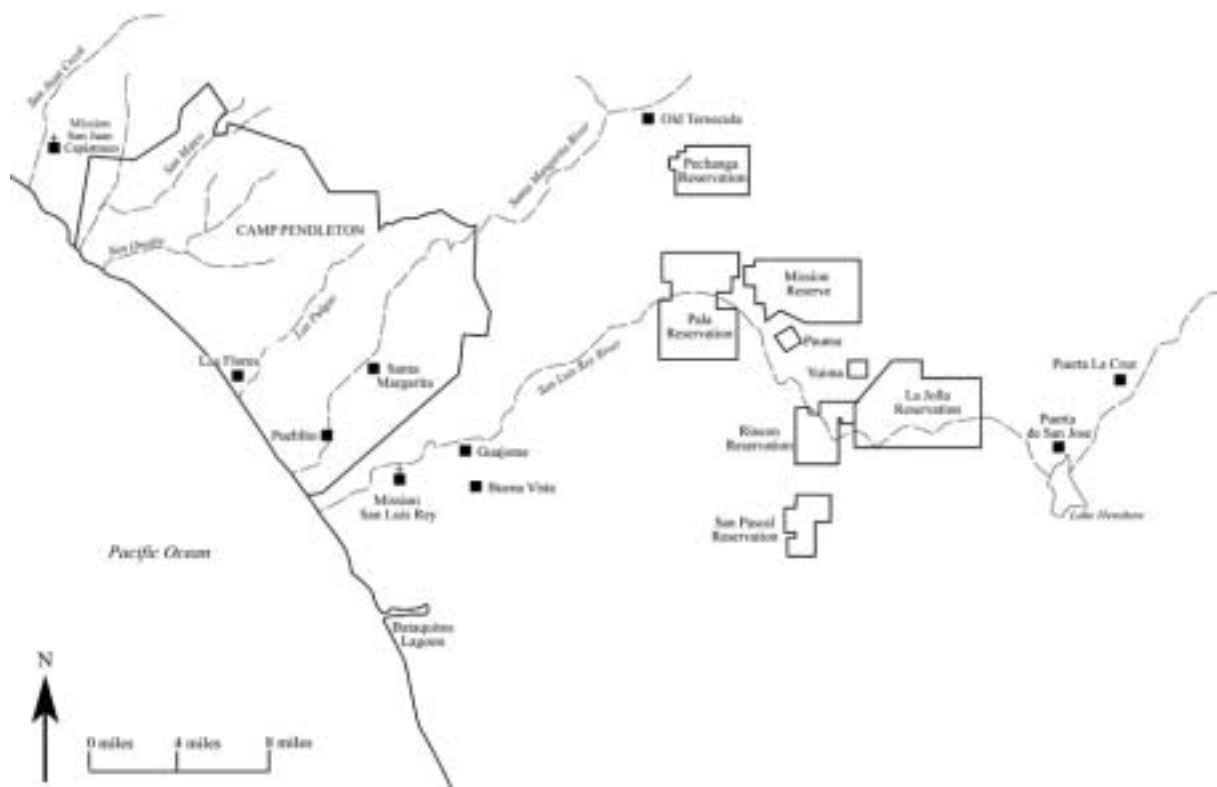


Fig. 7. Post-secularization Luiseño communities and reservations.

ization laws passed by the Mexican government of California, but its lands were eventually confiscated by Pío Pico and his brother Andrés Pico, grantees of Rancho Santa Margarita y Las Flores. Various census documents record the names of Indian families who were living at Santa Margarita and Las Flores beyond the Mission Period. By identifying people so listed using the mission register database, it will be possible to determine the extent to which later inhabitants of Santa Margarita and Las Flores were descendants of the original native villages in the Camp Pendleton area.

As an example of how names found in nineteenth century historical documents may be matched successfully with names listed in the San Luis Rey database, we turned to one of the eighteen unratified treaties signed by Luiseño leaders in the mid-nineteenth century (Heizer 1972:60; Sutton 1985:390-392; Watson 1994:49-51). In the Treaty of Temecula signed on January 5, 1852, fifteen representatives are listed as signing the treaty on behalf of the San Luis Rey Indians. These men's Spanish names as well as native names and resident communities are listed. Thirteen of these leaders have been identified in the San Luis Rey database. One of these, who represented the community of Las Flores, was "Cisto Go-no-nish." He may

be identified clearly in our database as a man named Sixto Guanonix (SLR Bap. No. 1310). He was originally from Chacape and was baptized when he was four years old in 1808. It is probably significant that an individual from a Camp Pendleton area village later on was the leader for a post-secularization Luiseño community near his original homeland. This example illustrates how evidence of community continuity can be determined through ethnohistoric documents.

### Luiseño Clan Names

Another means of determining cultural affiliation was discovered during the course of our project. While entering the *padrones* into the database, it became apparent that anywhere from two to thirty people would be listed with the same exact native name. Compared to our previous experience with California mission registers, this was unusual and deserved further investigation. We soon recognized that a majority of these names were clan names, although a few may have been examples of surname inheritance modeled on European practice, i.e., a father's personal name was passed down to his children as a surname. Previous research by Edward W. Gifford and William Duncan Strong provided us with a list of 90 Luiseño clan names (Gifford 1918; Strong 1929). Pending further linguistic study, our preliminary analysis suggested that perhaps fifty-four of these patrilineal clans can be correlated with native names listed in the San Luis Rey records (Johnson, Crawford, and O'Neil 1998: Table 5). We further note that most clans appear to have been affiliated primarily with specific *rancherías* and that most of these *rancherías* appear to have been multi-clan communities.

Ten of the Luiseño patrilineal clans identified by Gifford and Strong had members who were associated with Camp Pendleton-area villages (Table 1). Chacape and Uchme were each associated with a single clan later recorded by Gifford and Strong, while people from a number of different clans resided at Topome. Among the clans listed in Table 1, six had their greatest numbers affiliated with Topome. Using their mission register spellings, these were Chacol, Chevis, Hulix, Saume, Subix, and Tobac. By linking clan names specific to Camp Pendleton area villages to Gifford's and Strong's information regarding where clans were located by the late nineteenth century (Table 1), descendants and descendant communities can be traced. For example, Subix at Topome is identifiable as Gifford's *Cuvic* and Strong's *Suvic*. Both researchers agree that members of the Subix clan were eventually affiliated with La Jolla Reservation by the turn of the century. Using Gifford's and Strong's data on clan locations, we have identified the late nineteenth century reservations and communities where people from certain Camp Pendleton area villages resided. The Chacol clan from Topome and Chacape was associated with Pechanga reservation, the Pannohua clan from Uchme was at Mission San Luis Rey, and Topome's predominant clans could be found at Pechanga, Mission San Luis Rey, Rincon, and La Jolla (Fig. 8).

Table 1. Identified Luiseño Clan Names from Camp Pendleton Area at Mission San Luis Rey.

Clan Name in Mission Records	Principal Ranchería Affiliations Documented in Mission Records	Number of Occurrences at Topome	Correlation with Clan Name Recorded by Gifford (1918)	Correlation with Clan Name Presented by Strong(1929)	Late Nineteenth Century Affiliations Documented by Gifford and Strong
<i>Ayot</i>	<i>Cuqui</i>	1	<i>Oyot</i>	<i>Oyot</i>	Pechanga
<i>Chacol, Chohol</i>	<i>Topome, Chacape</i>	8	<i>Tcukul</i>	<i>Tcukul</i>	Pechanga
<i>Chevis, Chebis</i>	<i>Topome</i>	4	<i>Tcevic</i>	<i>Tcevic</i>	Rincon
<i>Hulix</i>	<i>Topome</i>	13	<i>Wilix[?]</i>	<i>Wilix[?]</i>	Pechanga
<i>Nesecat</i>	<i>Cuqui, Caguenga</i>	5	<i>Nesikat</i>	<i>Ñ asikut</i>	Rincon, Potrero
<i>Palequis</i>	<i>Caguenga</i>	1	<i>Paliwac</i>	<i>Palawhitcem</i>	La Jolla
<i>Pannahua</i>	<i>Uchme (Las Flores)</i>	0	<i>Panowa</i>	<i>Panowa</i>	San Luis Rey
<i>Saume</i>	<i>Topome</i>	5	<i>Saume</i>	<i>Saume</i>	San Luis Rey
<i>Subix</i>	<i>Topome</i>	35	<i>Cuvic</i>	<i>Suvic</i>	La Jolla
<i>Thobac, Tobac</i>	<i>Topome</i>	20	<i>Tovak</i>	<i>Tovac</i>	La Jolla

### Tracing Lineal Descent

One important use of mission records research is to identify historically prominent individuals and reconstruct their family stories (Johnson 1997; McLendon and Johnson 1999). An important historical figure associated with San Luis Rey is Pablo Tac, the only California Indian who lived during the Mission Period to have written a primary account of his own people's history (Tac 1958). His name may be found in the second *padrón* of Mission San Luis Rey, where he is listed as a child with his parents. Pablo was baptized on January 15, 1822 (SLR Bap. No. 3896). His father was Pedro Alcantara Tac from the village of Quechinga, and his



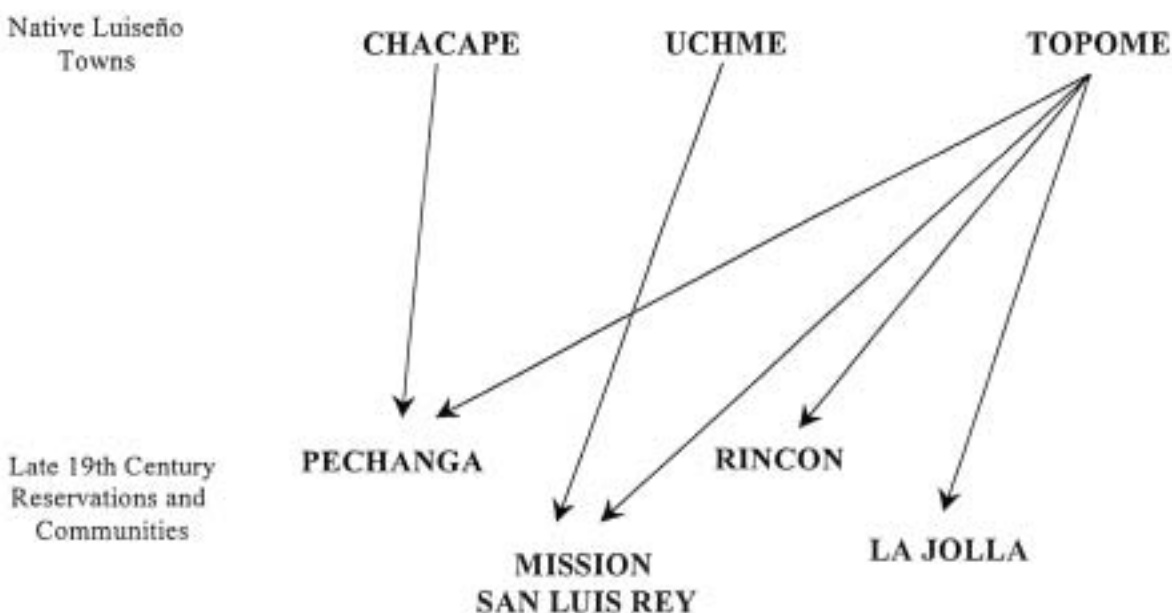


Fig. 8. Camp Pendleton area contributions from Mission San Luis Rey to descendant Luiseño communities (known as clan affiliations based on previous ethnographic research).

mother was Ladislaya Molmolix from the village of Pumusi. The surname *Tac* was passed down from Pedro to his son Pablo. Together with another Luiseño boy, Agapito Amamix (SLR Bap. No.3649), whose parents were also from Quechinga and Pumusi, Pablo Tac accompanied Fr. Antonio Peyrí in 1832 to Italy where he was enrolled as a student in Rome (Engelhardt 1921:86-87). He penned his famous document at an unknown date prior to his death in 1841 (Hewes and Hewes 1958).

At the bottom of the same page listing Pablo Tac's family there appears the name of another well-known historical figure, Pablo Apis (*Hapish*), later a chief of the Luiseño settlement of Temecula (Bibb 1991; Harrington 1986:Rl. 119, Fr. 387). Actually there were two individuals named Pablo Apis, father and son, and it is not always clear from ethnohistoric sources which individual is referenced. Pablo Apis (Jr.) was born in 1810 (SLR Bap. No.1390). His father, Pablo Apis (Sr.), came from Ojauminga (SLO Bap. No. 67), and his mother, Casilda Anó, was from Topome (SLO Bap. No. 925). Following mission secularization, the elder Pablo Apis had risen to the position of *alcalde*, an elected leader among the Luiseños and served as a principal spokesman for the Indian community (Brigandi 1998:21; Engelhardt 1921:105).

Apis attempted to apply for a grant at his native village of Ojauminga (Guajome), but two other Indians had already settled there and had also petitioned for Rancho Guajome. Apis agreed to put aside his own claim for Guajome in return for a small rancho at Temecula, which he received from Governor Pío Pico in 1845 (Brigandi 1998:31). Both Pablo Apis, Sr. and Jr. were quite prominent in roles as Luiseño leaders during the turbulent years after the conquest of California by the United States (Phillips 1975). The elder Pablo Apis apparently died about 1851 (Brigandi, personal communication, 1998). The younger “Pablico” Apis was tabulated in the 1852 California State Census living with his family at Temecula and serving as “chief over all San Luis Mision [sic] Indians.” He died shortly thereafter, about the time his claim for Rancho Temecula was rejected by the Board of Land Commissioners in 1853. The Apis heirs were later successful in having their title restored after an appeal of the case (Bibb 1991). It is known that the younger Pablo Apis’s daughter and his niece both bore the illegitimate children of Isaac Williams, grantee of Rancho Chino, and that these were provided for in his will and later married (Black 1975). Descendants of José Apis and Gabriela Apis, two children of the elder Pablo Apis and Casilda Anó, are members of Rincon and Pechanga reservations today (Calac 1995:9; M. Magee, personal communication, 2000).

Our last example of how lineal descent may be traced involves another family with ancestry from Topome. Estevan Huscapix of Aguanga (SLR Bap. No. 1465) and Saturnina Heno of Topome (SLR Bap. No. 1300) are listed with their children in the second *padrón* of San Luis Rey. Their case illustrates how lineal descent determination may differ from cultural affiliation, because the modern descendants of this couple no longer consider themselves to be Luiseño and are in fact members of the Santa Ynez Band of Chumash Indians in Santa Barbara County. María Guadalupe Uashana (SLR Bap. No. 5016), the daughter of Estevan Huscapix and Saturnina, married Juan José Piña from Tucson, Arizona on July 12, 1864 at Mission Santa Inés. Two of their sons, Desiderio Piña and Adolfo Piña, later married women of the Ineseño Chumash community at Zanja de Cota. Both of these men and their mother, María Guadalupe, were enrolled as members of the Santa Ynez Band of Mission Indians when the reservation was established formally at Zanja de Cota in 1901. Most members of the Santa Ynez Reservation today, although culturally identified as “Chumash,” also possess lineal descent from their Piña ancestors to the Luiseño village of Topome.

### Conclusion

By using mission records, the earliest recorded information regarding native Luiseño life can be studied and compared to post-mission ethnohistoric and ethnographic research, serving as a means to link the past to the present. This study’s principal accomplishment has been to reconstruct systematically information that has hitherto been lacking for Mission San Luis Rey because of the loss of its primary registers of baptisms, marriages, and deaths. This mission celebrated its bicentennial as our study was concluded, so it is very appropriate that at this time, this project has retrieved from anonymity information so important for the history of those native peoples who became associated with that mission. A preliminary analysis of the

data from communities known to have been located in the Camp Pendleton area has helped to reconstruct their chronological sequence of incorporation into mission communities, relative locations, and social networks.

The creation of the Mission San Luis Rey database has made it possible to conduct a study that can establish cultural affiliation of today's federally recognized Luiseño tribes with original political groups that once controlled areas now within Camp Pendleton's boundaries. Perhaps the most significant finding of our pilot study is to demonstrate that many Luiseños in the San Luis Rey *padrones* were listed with their associated clan name. A number of these patrilineal clans appear to have been village-specific, although sometimes larger towns, like Topome, were multi-clan communities. Most of the clan names listed by Gifford and Strong in their ethnographic studies may be matched with Spanish spellings of these names in the mission registers. Gifford and Strong both listed on which early twentieth century reservations particular clans were found. This provides substantive information based on ethnohistoric evidence pertaining to the shared group identity of twentieth-century communities with identifiable earlier groups that existed in the Camp Pendleton area.

Independent of the question of cultural affiliation of federally recognized tribes is the identification of lineal descendants who can trace ancestry to Luiseño villages. Some of the descendants of the Luiseño leader Pablo Apis and his wife Casilda Anó became part of federally recognized tribes while others did not. The case of María Guadalupe Uashana and her descendants provides an example of a family with lineal descent from Topome that eventually intermarried and became part of a non-Luiseño tribe. It is anticipated that further research based on the San Luis Rey records will reveal equally fascinating histories of individual Luiseño family groups.

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