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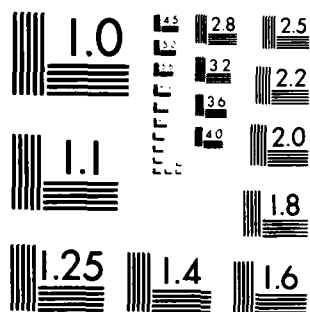
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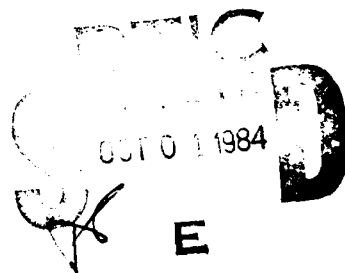
San Luis Rey River Basin:
Overview of Cultural Resources

Prepared by:

Sue Ann Cupples
and
Ken Hedges

Submitted by:

Dr. Larry L. Leach
Professor of Anthropology



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December 1977

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NOTE: Two appendices containing records search data have been prepared to supplement this report, and are available at the Los Angeles District Office, US Army Corps of Engineers, 300 N. Los Angeles Street, Los Angeles, California.

INTRODUCTION

In June of 1976, Dr. Larry L. Leach, acting on behalf of the San Diego State University Foundation, was contracted by the US Army Corps of Engineers, Los Angeles District, for a background study of the archeological and historic resources of the San Luis Rey River drainage. This report contains the results of that background study.

The project area consists of the entire drainage basin of the San Luis Rey River in northern San Diego County, California. The drainage area is approximately 52 miles in length, with a total area of approximately 558 square miles (US Army Corps of Engineers 1974:1). Portions of the drainage area were occupied in late prehistoric and historic times by three Indian cultures whose descendants still live in the area, and there is evidence of cultures in the general region extending back in time at least 10,000 years. Since the arrival of the Spanish in southern California in 1769, the San Luis Rey drainage has been the scene of numerous events significant in the history of California. Because of this cultural activity, the San Luis Rey drainage is a region of major cultural significance. This report summarizes the archeological, ethnographic, and historic resources of the San Luis Rey River, and is concluded with an assessment of cultural significance, including a discussion of existing and potential sites for the National Register of Historic Places.

ARCHEOLOGICAL BACKGROUND

Cultural History

The prehistory of the San Diego County region, including the project area, is generally divided into three major traditions: San Dieguito, La Jolla, and Late Prehistoric. Recent dates of 48,000 years b.p. (before present) on a skull from Del Mar (Bada, Schroeder and Carter 1974), and 21,500 years b.p. on a burial from the Yuha Desert in western Imperial County (Childers 1974) suggest that man may have been in the southern California region far earlier than previously believed, but such evidence is controversial and remains to be substantiated.

In the San Luis Rey basin, both San Dieguito and La Jolla are virtually unrepresented in the archeological record. A localized prehistoric culture, the Pauma Complex, figures importantly in the archeology of the San Luis Rey, and was probably contemporaneous with La Jolla culture as defined for the coastal portion of San Diego County.

San Dieguito. The earliest well-defined and generally accepted archeological culture in San Diego County is the San Dieguito Tradition (Rogers 1929, 1939; Rogers et al. 1966), characterized by percussion-flaked scrapers and planes, knives and projectile points, chipped stone crescentics, and hammerstones; milling stones are generally absent (Warren 1968:1). The San Dieguito Tradition is known to have begun sometime prior to 9030 years b.p., persisting until its replacement, along the coast, by the La Jolla Tradition sometime prior to 7530 b.p. (Warren 1968:2). The San Dieguito Tradition is subdivided into three phases, with San Dieguito I occurring in the desert regions, and San Dieguito II and III found on both sides of the Peninsular Range.

There is very little recorded evidence of the San Dieguito Tradition in the San Luis Rey drainage, a point which will be further discussed below.

La Jolla. The La Jolla culture is defined by the presence of the metate and mano for processing plant foods, inhumation as a burial practice and coarsely flaked stone tools. The primary ecological adaptation seems to have been shellfish and plant resource exploitation in areas close to the Pacific Coast, particularly around bays and lagoons. Some coastal sites occupied prior to 2,000 years ago are believed to have been inundated by rising sea level (Hudson 1976:iv).

In the San Diego area, the La Jolla culture was first described by M. J. Rogers (1945) and subdivided by him into two phases, La Jolla I and II. The La Jolla culture and related archeological cultures along the Pacific Coast were grouped together by Wallace (1955) as components of an Early Milling Horizon, and more recently by Warren (1968) under the name Encinitas Tradition. The Encinitas Tradition is represented in San Diego County at least as early as 7530 b.p. until sometime after A.D. 1 (Warren 1968:2).

Pauma. Working in the San Luis Rey River drainage, True (1958) has defined the Pauma Complex, which includes characteristics of both La Jolla and San Dieguito cultures. The Pauma Complex, in spite of its San Dieguito traits, is thought to be more closely affiliated with the Early Milling Horizon or Encinitas Tradition, possibly representing an inland phase of a culture which appears as "La Jolla" on the coast (Warren, True and Eudey 1969).

San Luis Rey. The Late Prehistoric traditions in southern California begin sometime after A.D. 1, and are generally considered to be well represented by A.D. 1000. Many of the basic artifact types of the preceding period—such as manos and metates for milling and the basic flaked tool types—persist until historic times, but the Late Prehistoric period is marked by the addition of new traits, including small finely flaked projectile points, ceramics, cremation of the dead, use of bedrock and portable mortars for processing acorns, and rock paintings (Warren 1968:5). In the San Luis Rey River drainage, Meighan (1954) has defined the Late Prehistoric period as the San Luis Rey Complex, subdivided into two phases, the earliest of which, San Luis Rey I, lacks ceramics, cremations, and rock paintings. The San Luis Rey Complex, well defined with the publication of the type site, Molpa (True, Meighan and Crew 1954), can be equated with historically-known Shoshonean groups, particularly the Luiseno.

Rock Art

The San Luis Rey River drainage provides a unique archeological laboratory for the study of a significant part of the Late Prehistoric archeological record. The San Luis Rey basin contains the largest concentration of rock paintings in the distinctive Luiseno style. In 1954 D. L. True published a summary of his survey of 15 rock painting sites in the central San Luis Rey drainage. As the result of his survey, it was possible to provide a general description of the rock art style, and to comment on the associations with Luiseno camp and village sites. The report, however, is a summary, and provides no detailed site description, data on specific site locations and associations, or analysis of design elements. As a preliminary statement, True's 1954 report serves as a good starting point for rock art studies in the San Luis Rey drainage, but a thorough analysis remains to be done.

Prior to True's report, both Stewart (1929:303) and Fenenga (1949:2) defined the geometric rock painting style of southern California as being characterized by the presence of vertical sets of rectilinear elements, particularly diamond chains and zigzags. True's description amplifies this basic stylistic definition with the addition of a fuller description of the geometric elements involved, and a brief discussion of representational elements which sometimes occur (1954:71-72).

Steward (1929) and later investigators of southern California rock art have assumed that this pictograph style is the characteristic style for the entire southwestern portion of California, but recent work (Hedges 1970, 1973b) has shown that the style is essentially confined to Luiseno territory, and that other distinctive styles occur farther south in Diegueno territory.

Ethnographic accounts of Luiseno culture identify rock paintings as an integral part of the girls' puberty ceremony, at the end of which the girls ran a ceremonial race to a specified rock, upon which the red designs were painted (Kroeber 1908:175-176; DuBois 1908:92; Strong 1929:299). The majority of sites noted by True seem to fit this pattern, and are located at short distances from habitation sites. However, some Luiseno rock art sites, both in the San Luis Rey drainage and elsewhere, appear to have been produced for other purposes (Hedges 1973b:8).

This rock painting style extends beyond the boundaries of Luiseno territory to some degree, but neither the Luiseno art nor the surrounding examples have been studied in sufficient detail to allow serious discussion of ultimate stylistic boundaries and relationships to surrounding areas.

The ethnographic data on Luiseno rock paintings have been assembled by Minor (1973), and various investigators are working on aspects of Luiseno rock art, but the original sample of paintings discussed by True in 1954 awaits the full and detailed study which is necessary for a full understanding of the art.

The distribution of a second rock art style crosses the San Luis Rey drainage in the Moosa Canyon area. In Northern Diegueno territory, near Rancho Bernardo south of Escondido, a distinctive rock painting style consisting of large maze-like patterns and other geometric designs in red occurs on the exposed faces of large granite boulders. This style appears to be related to similar painted sites in Riverside County, and probably to petroglyph mazes found in several southern California locations (Hedges 1973b). Two sites with paintings in this style, one of them overlain by later Luiseno style paintings, occur in the Moosa Canyon drainage system, a southern tributary to the San Luis Rey River.

The pit-and-groove petroglyph style also occurs in the San Luis Rey drainage. In southern California this style consists primarily of small pits, placed usually at random on boulder surfaces. This style recently has been summarized by Minor (1975) for the southern California region, and one of the best known examples of the style is located at Molpa in the San Luis Rey drainage (True, Meighan and Crew 1974:46-47). Record search results show other examples on the top of Palomar Mountain and in the river bed below Bonsall. The function of this form of rock art is unknown, but elsewhere in California similar pits played a part in weather and fertility rituals, and there is some indication that pits may have been made in connection with boys' puberty rites among the Luiseno (Minor 1975).

There is one other petroglyph site recorded for the San Luis Rey drainage: an exposure of bedrock on the top of Pala Mountain which bears a number of designs in Great Basin Abstract style (Hedges 1973b:15). The presence of this style so far west is unexplained, and there is no associated site which would enable any conclusions to be drawn regarding cultural affiliation.

Previous Archeological Work

Although ethnographers were beginning studies of the aboriginal cultures of the San Luis Rey drainage by the turn of the 20th century, it was not until the late 1940's that archeologists began to take interest in the archeological data contained within the river system. One of the earliest investigators of San Luis Rey archeology was D. L. True, who conducted field surveys in the area of his residence at Pauma Valley. The first published result of these field surveys was True's study of Luiseno rock paintings in the San Luis Rey drainage (1954). This survey was the first, and remains the most complete, study of Luiseno rock art.

In the same year, C. W. Meighan published the description of the San Luis Rey Complex. The first phase, San Luis Rey I, was defined on the basis of excavations conducted at a site in the San Luis Rey drainage. At that time, the later, pottery-bearing phase, San Luis Rey II, was defined only on the basis of surface data and limited information from excavation. In 1954 it was felt that San Luis Rey II represented the Late Prehistoric phase of all of San Diego County, including Diegueno territory (Meighan 1954). This viewpoint was to be modified with further work in the San Luis Rey drainage and work in the Cuyamaca Mountains.

Fired clay figurines from San Diego County were described by True in a 1957 paper, which discussed examples from the San Luis Rey basin, including Rincon and Valley Center. The figurines of this area appear related to types found farther north in California, and are quite distinct from specimens later reported from southeastern San Diego County (Hedges 1973a).

The Pauma Complex, an early milling complex with a number of San Dieguito-like traits, was defined by True in 1958 on the basis of survey data from the Pauma Valley region of the San Luis Rey drainage. Like the La Jolla materials from the San Diego County coast and other early milling assemblages from southern California, the Pauma Complex is marked by a predominance of grinding implements—manos and metates—over chipped stone artifacts. The chipped implements, however, exhibit similarities to the San Dieguito Complex, including the presence of the enigmatic crescentic artifacts which are characteristic of San Dieguito. While some relationship to San Dieguito is thus indicated, comparative studies show that the Pauma Complex shares significant elements with other milling stone complexes of southern California, and that these elements are the dominant ones (True 1958:260-263).

In 1961 the results of an archeological survey designed to specifically examine early gathering complexes of western San Diego County were published. One of the areas included in this survey was the Valley Center Plateau, where sites of the Pauma Complex were located, some of them having been included by True in his 1958 paper on the Pauma Complex. Sites in the Escondido-San Marcos area, south of the San Luis Rey drainage, also appeared to be related to the Pauma Complex, while sites in survey areas farther south showed greater similarities to the La Jolla Complex of the coastal areas. The nature of Pauma-La Jolla relationships lends itself to two primary interpretations: the Pauma Complex may represent an inland seasonal aspect of the La Jolla Complex, or it may represent a temporal difference with the La Jolla peoples moving inland to exploit a more varied resource zone following the silting up of coastal lagoons about 3,000 years ago (Warren, True and Eudey 1961).

Although excavations were begun in 1955 and carried out until 1957 at the historically-documented village site of Molpa, it was not until 1974 that the data were published. The Molpa report describes the type site of the San Luis Rey II complex, and provides the typological definition of San Luis Rey II. San Luis Rey II is the late prehistoric-early historic complex in the river drainage, culminating in the historic Luiseno culture encountered by the Spanish when they explored the San Luis Rey country beginning in 1795. One specific task of the Molpa excavations was to test the assumption that the San Luis Rey Complex stood for the Late Prehistoric period in all of San Diego County. In 1966, True compared data from survey and excavation work in Cuyamaca Rancho State Park with similar data from the San Luis Rey drainage and concluded that the ancestors of the Diegueno, termed by him the Cuyamaca Complex, were distinguishable in the archeological record from the ancestors of the Luiseno as represented by the San Luis Rey Complex. As a result of the work at Molpa (True, Meighan and Crew 1974) and Cuyamaca (True 1970), it has been possible to better define the San Luis Rey Complex, especially phase II, and to refine its geographical distribution. The site of Molpa was occupied by the Luiseno in historic times. Similarly, sites in Cuyamaca were occupied by the historic Kumeyaay (Diegueno) well into the late 1800's (Hayes 1934). The Molpa report concludes that the boundaries of San Luis Rey I correspond in general to the boundaries of ethnographically defined Luiseno territory, and that San Luis Rey II has a more restricted distribution within these boundaries, centered on the San Luis Rey drainage. It also specifically notes that the sites in Diegueno territory originally assigned to San Luis Rey II by Meighan in 1954 are more properly included in the Cuyamaca Complex defined by True in 1970 (True, Meighan and Crew 1974:73-75).

In conjunction with the Molpa work, archeological surveys were conducted on Palomar Mountain. Fieldwork on Palomar resulted in the recording of 31 sites related to the major San Luis Rey village complexes in the river valley below. Most of these were located in Palomar Mountain State Park, where survey activities were concentrated, and it is estimated that these 31 sites represent no more than approximately 25 per cent of the sites on Palomar Mountain (True, Meighan and Crew 1974:121-145).

In recent years, archeological survey work and limited excavation have been carried on in the San Luis Rey River drainage in connection with environmental impact assessments and, in one case, as a salvage operation to obtain data from a site severely damaged by pothunting.

In 1972, an archeological survey was conducted in the Warner's Ranch valley for the Vista Irrigation District. A total of 24 sites was reported, including Kupa, the chief village of the Cupeno, located at Warner's Hot Springs; Mataguay, a Diegueno village now occupied by a Boy Scout camp; and the village of San Jose, at Monkey Hill in the Lake Henshaw basin. Test excavations at San Jose led to the conclusion that it was a Diegueno village, as indicated in early historic records and ethnographic accounts (Banks 1972).

In 1973 and 1974, the San Diego County Archeological Society conducted salvage excavations at a site on the north side of the San Luis Rey River just upstream from Bonsall. This site was a Luiseno occupation site with associated rock paintings on a nearby bedrock outcrop (Walker 1976:personal communication).

In 1974, an archeological survey of Guajome Regional Park between Mission San Luis Rey and Bonsall revealed five archeological sites, one of them containing rock paintings, and all of them assignable to the Luiseno occupation of the region. Four additional sites three of which appear to be Luiseno and a fourth probably assignable to a La Jolla or Pauma Complex, were located adjacent to the park outside its boundaries (Fink 1974).

In general, archeological work in the San Luis Rey River basin has resulted in the definition of a regionally distinct early milling culture, the Pauma Complex, and a major Late Prehistoric culture, the San Luis Rey Complex, ancestral to the historic Luiseno of the area. It seems evident that San Dieguito culture, as represented in its classic form in the San Dieguito River drainage to the south, did not extend into the San Luis Rey drainage. The La Jolla culture similarly is poorly represented, if at all, but in this respect it should be noted that neither published work nor recorded site data cover the coastal area, now occupied by the City of Oceanside. This region has not been surveyed, and it is likely that development of the coastal city has resulted in the near total destruction of any archeological resources which may have been associated with the mouth of the San Luis Rey River.

Record Search Results

For the present report, archeological site file record searches were requested from the San Diego Museum of Man, and from San Diego State University. The results of the record searches provide corroboration of the conclusions derived from an overview of the published archeology of the San Luis Rey basin.

The San Diego Museum of Man reported a total of 66 recorded sites for the project area. Of these, the great majority are of the Late Prehistoric period. Only two sites were considered to have San Dieguito material (W-238 and W-266), but it should be remembered that sites of the Pauma Complex have San Dieguito characteristics. In general, San Dieguito is virtually unrepresented, as compared to river drainages farther south, such as the San Dieguito and San Diego Rivers, where San Dieguito Complex materials are found in abundance. Likewise, the Museum of Man records identify no sites as La Jollan, although no surveys were ever conducted in the immediate coastal area. Concentrations of recorded sites occur in Guajome Park, on Palomar Mountain, in Warner's Valley, and in the Ranchita area; these, however, reflect recent survey activity, rather than any cultural reality. The results of the Museum of Man record search are contained in Appendix I (see note, p. iii).

San Diego State University reported a total of 312 sites for the project area. Included in this total is a massive concentration of sites in the central drainage, from Bonsall to Henshaw Dam--this concentration reflects the intensive survey activities of D. L. True, C. W. Meighan, and others of the University of California at Los Angeles, whose records are filed at San Diego State University. The vast majority of recorded sites reported by San Diego State are variously listed as protohistoric, historic, late prehistoric, San Luis Rey Complex, Luiseno, or "unknown." Examination of the descriptions of sites of "unknown" culture shows that most of these are clearly of the Late Prehistoric period. The survey records thus show that most of the recorded sites reported by San Diego State University can be assigned to the San Luis Rey Complex or contemporaneous cultures upstream, although an exact tabulation is impossible because of the large number of "unknown" culture sites. San Dieguito sites are not mentioned at all, and the La Jolla Complex appears only twice for

sites identified as "Pauma Complex or La Jolla." It should be noted here that several of the recorded sites are identified with the Luiseno Indian community of La Jolla; these site summaries should not be confused with the La Jolla Complex, which is not indicated in these site reports. The record search data from San Diego State University are included here as Appendix II (see note, p. iii).

Archeological sites reported in the record searches are plotted on the map presented herein as Map 1. Details of site numbers and site summary data provided by the Museum of Man and by San Diego State University are contained in Appendices I and II (see note, p. iii). The plotted archeological sites shown on Map 1 can be best considered a scatter diagram giving a general idea of recorded site density in the San Luis Rey drainage. The data are skewed in favor of the central drainage, where the most intensive survey work has been carried out; the general lack of recorded sites in certain areas reflects a lack of archeological survey activity rather than an absence of sites. Data on site content and location are insufficient for a reliable analysis of archeological resources in the drainage, especially in the records on file at San Diego State University, which frequently contain only the barest minimum of information. For any project proposed for the San Luis Rey drainage, detailed record searches should be conducted in order to provide for the assessment of the current status of recorded archeological sites. Except for the central drainage, portions of the Valley Center Plateau, and the Lake Henshaw basin, it is likely that unrecorded sites will be encountered as archeological surveys are conducted for future projects.

In general terms, most of the recorded sites in the San Luis Rey drainage are of the Late Prehistoric period. San Luis Rey Complex and early historic Luiseno village and camp sites make up the bulk of the recorded sites downstream from Lake Henshaw, with a smaller but significant number of Pauma Complex sites. Sites above Henshaw Dam are in the culturally important area of Warner's Valley, where three cultural groups came together; this topic will be further discussed in a later section of this report.

Intensity of Archeological Investigation

Because of the sketchy nature of archeological data for the San Luis Rey River drainage, it is difficult to assess the intensity of previous archeological investigation in any but the most general terms. The most meaningful representation of survey results for the area is a simple map of recorded site locations (Map 1), but the limited nature of the data contained on site report forms precludes even the identification of site types and sizes. In a number of instances, the results of work conducted after the initial site record—at Molpa, for example—do not appear in the files at San Diego State University, which is the San Diego County repository for University of California site data. It should be noted here that the type site for the definition of San Luis Rey I (Meighan 1954) apparently does not appear on the record search from San Diego State University. This is difficult to confirm, however, since the number SDi-132 cited in the Molpa report is an apparent error; a check with San Diego State University revealed that SDi-132 properly refers to a site elsewhere in San Diego County.

In the absence of detailed survey data, the information contained herein can be used only as a general guide to site density. The majority of the archeological work in the San Luis Rey drainage has consisted of surface survey only. There are only five reported excavations for the drainage, none of them a major effort. These are briefly summarized below, followed by a general characterization of the intensity of survey work in the various subregions of the drainage.

Excavations. The first reported excavation in the San Luis Rey drainage is Meighan's 1954 definition of San Luis Rey I. This was a limited excavation at a single site, but it did serve to define a major concept in southern California archeology.

As noted above, excavation work was begun at Molpa in 1955 as a student-training project, but the results were not published until 1974. Molpa has been presented as the type site for the definition of San Luis Rey II (True, Meighan and Crew 1974). The excavated sample at this site was estimated by the authors at 3 to 5 per cent of the total volume of the midden (True, Meighan and Crew 1974:20), but computations from the minimum depth and area figures given in the report indicate that less than one per cent was excavated. This is a very small sample for an archeological site, especially when it is used as the basis for the definition of an archeological complex. Nevertheless, Molpa is the most intensively investigated archeological site in the San Luis Rey drainage, and the report contains a wealth of important data on the archeology and ethnohistory of the Luiseno heartland.

In conjunction with the investigations at Molpa, surveys and a test excavation were conducted on Mount Palomar (Karst 1974). One site, SDi-593, was tested in 1961, when 7 pits were excavated by a field class from the University of California, Los Angeles, under the direction of Claude Warren. The results of this small sample are summarized in an appendix to the Molpa report (Karst 1974:146-157).

In 1972 test excavations were conducted at site W-426 in the Lake Henshaw area. The results of this limited excavation are contained only in an unpublished report (Banks 1972).

The 1973-1974 excavations of a Luiseno site near Bonsall, which had been seriously vandalized by pothunters, have not been published. The excavations were conducted by the San Diego County Archeological Society and a report is now in progress (Walker 1976:personal communication).

In addition to these excavations, a map in the Molpa report indicates that one additional site in the drainage has been excavated, but that report does not identify the site or provide any details on the archeological work completed there (True, Meighan and Crew 1974:map 6).

Survey Data. Record searches from the San Diego Museum of Man and San Diego State University show that over 300 archeological sites are on record for the San Luis Rey drainage; these record searches are included in Appendices I and II (see note, p. iii). Because of the sketchy nature of recorded site data and the uncertainty of map locations in archeological site files, no attempt has been made here to correlate the two file records. Aside from the limited area covered by the Molpa report, no published record gives any indication of the intensity of archeological survey in any given area of the drainage. Because of this situation, nothing more detailed than a general assessment of coverage for various subregions of the drainage is attempted here.

Oceanside to Mission San Luis Rey: As noted above, this area has not been surveyed, and most of the modern development in the San Luis Rey drainage has made it impossible to determine what sites may remain in the developed area until some field investigations are conducted. One such investigation in the area of the immediate coastline at Oceanside revealed no remaining archeological sites (Cupples 1976).

Mission San Luis Rey to Pala: This region, including the tributary canyons to the south, has been moderately surveyed. A number of archeological sites are known, but the region can in no way be considered completely surveyed, and the discovery of additional sites is likely. One environmental impact survey downstream from Pala resulted in a report on a major rock painting site which had been noted by True many years earlier (Bull 1976).

Pala to Henshaw Dam: The central San Luis Rey drainage, including the major rancheria territories of Pala, Pauma, Cuca, and La Jolla, is one of the most intensively surveyed areas in southern California. Sites have been recorded in great numbers in this area, but in many instances the data recorded in the site files are inadequate to any assessment of the archeological resources. Although numerous sites have been located, reassessment of most of them would be necessary in any project which may affect archeological resources. Because of the intensity of aboriginal occupation in this area, the nature of the terrain which is often difficult to survey because of topography and ground cover, and the demonstrated density of site occurrence, it is likely that additional sites will be discovered in this region. However, the recorded sites in all probability provide an accurate indication of site density in the central drainage. Within this region, archeologists have examined the archeological record in conjunction with published ethnographic data and informant interviews to gain a detailed picture of village relationships, including locations of winter and summer villages, associated camp sites, and connecting trails (Map 2). Detailed investigations of this nature have been conducted only in extremely limited areas, but they illustrate the success of this approach in reconstructing the lifeways of the Luiseno (True, Meighan and Crew 1974: Map 4). The archeological and ethnohistoric potential of this region has been only slightly realized.

Palomar Mountain: The Molpa report includes appendices which detail the results of archeological surveys and testing on Palomar Mountain. It is reported that 31 sites were located on Palomar. Site survey was conducted primarily within Palomar Mountain State Park, and the authors estimate that this sample represents no more than 25 per cent of the total sites on the mountain (True, Meighan and Crew 1974:125).

The Valley Center Plateau: Like the central drainage, this area, at least in part, has been surveyed in detail, but there is no clear indication of how much territory has been included in the published surveys (Warren, True and Eudey 1961). As a whole, the region must be considered only moderately covered; however, in the regions of intensive survey as indicated on record search reports (Appendix II, see note, p. iii), it is doubtful that further work will result in any significant change in the general picture. Like survey work in the central drainage, many of the Valley Center site reports lack archeological detail.

Lake Henshaw Basin: This region was surveyed by Banks in 1972, and it is unlikely that new survey work will turn up any significant number of new sites.

Eastern Peripheral Areas: Record search reports (Appendices I and II, see note, p. iii) reveal that portions of the eastern periphery of the drainage have been moderately surveyed. Concentrations of recorded sites occur in the area of the San Luis Rey headwaters, Los Coyotes Indian Reservation, and the Ranchita region; elsewhere in this eastern periphery site records are virtually absent. Additional recorded sites are to be expected with further work in the easternmost portion of the San Luis Rey drainage.

In general, there is no area of the San Luis Rey drainage where archeological survey can be considered an accomplished fact. Even in the intensively surveyed areas, where any newly recorded sites are not likely to change the general picture, the recorded data for the sites are so sketchy that reexamination of the sites would be necessary for any proper assessment of the archeological resources. Discoveries of new sites would appear most likely in the drainage below Pala, in the tributary drainages entering the San Luis Rey from the south, on Palomar Mountain, and along the eastern periphery of the river basin.

Summary

The review of published archeological literature and data on recorded archeological sites reveal the San Luis Rey River drainage as a vast storehouse of archeological resources. Allowing for duplication in the two files of recorded sites, it is certain that well over 300 archeological sites have been reported from the San Luis Rey basin. Each one of these sites has potential for adding significantly to our knowledge of the prehistory of northern San Diego County. When one considers that only two sites have been excavated for the definition of the San Luis Rey Complex (and neither of these is completely studied), that the Pauma Complex is defined largely on the basis of surface evidence, that the extensive rock paintings of the San Luis Rey have received only summary treatment, that archeological work consists primarily of sporadic test excavation, and that vast blocks of territory have not been explored for archeological resources, the archeological potential of the San Luis Rey River basin is seen to be extremely important for future research on the aboriginal cultures of southern California.

ETHNOGRAPHIC BACKGROUND

The San Luis Rey River basin was home to people of three aboriginal cultures of southern California: Luiseno, Diegueno, and Cupeno. In addition, the Cahuilla impinged on the northeastern portion of the drainage, and while they played a crucial role in the cultural development of the Cupeno, they were afterwards only a peripheral element in the story of the San Luis Rey River (see Map 3).

Luiseno

The central basin of the San Luis Rey River, from Bonsall upstream to Lake Henshaw, was the heartland of Luiseno culture. The ethnographic literature on the Luiseno is extensive and readily available (DuBois 1908, Sparkman 1908, Gifford 1918, Kroeber 1925, Strong 1929, White 1963) and no attempt will be made here to provide a detailed summary of Luiseno ethnography.

The local geographical and population unit of the Luiseno was the rancheria, each including one or more village locations. Favorable environmental factors in the river valley allowed the establishment of semipermanent villages, each with its surrounding territory and a corresponding territory on Palomar Mountain. Village locations were determined by a combination of factors, including availability of food supply, reliable water sources, sheltered village locations, and the presence of bedrock outcrops for grinding acorns. Acorns were the primary food supply, providing up to 50 per cent of the diet. Acorns of the Coast Live Oak (*Quercus agrifolia*) were obtainable throughout the river valley, while acorns of the

Black Oak (*Quercus kelloggii*) were gathered in the mountain territory. Rancherias were characterized by vertical geographical arrangements, running up the side of Palomar Mountain. In the fall of the year, families would move to the mountain territory to gather acorns, which were stored for use throughout the year (White 1963:120-121).

The Luiseno are classed as hunters and gatherers, with primary dependence on the acorn crop, but it should be pointed out that the term "hunter-gatherer" does not imply a lifestyle of random wandering in search of food. Rather, the Luiseno, like all other Indian cultures, followed a planned program of resource utilization. The land and its resources were intimately known, and the gathering of foods and other materials for daily life was highly organized and well planned. The Luiseno had a highly complex social system with various classes of religious and secular leaders, and the successful utilization of the environment called for a concerted effort by all members of the rancheria (White 1963:121).

The ethnographic record is vital for an understanding of the history of the San Luis Rey basin, and for the interpretation of the archeological record. White (1963:Figure 1, reproduced in this report as Map 4) has mapped the major Luiseno rancherias. In order upstream from Mission San Luis Rey they include Keish at San Luis Rey, Wiasamai, Pamua, Pamame, Tomka, Pala, Pauma, Kuka (Cuca), Huyulkum at La Jolla, and Puerta Cruz in Warner's Valley. Recent work (White 1963; True, Meighan and Crew 1974) has demonstrated that contemporary Luiseno informants can identify many of these village locations and their corresponding rancheria territories. In addition, the considerable, though repetitive, body of ethnographic data on Luiseno rock paintings and their role in girls' puberty ceremonies (Minor 1975) is of vital importance in interpretation of the rock art.

Of the rancherias mapped by White (1963:Figure 1, reproduced in this report as Map 4), there are sufficient data for Pala, Pauma, Cuca, and Huyulkum (La Jolla) to allow some degree of confidence in rancheria boundaries. Of these, Cuca and Huyulkum are the best known through ethnographic data obtained from Luiseno living on modern reservations in these rancheria territories. By combining ethnographic data with archeological information, it was possible to present detailed information on portions of these two rancheria territories (True, Meighan and Crew 1974: Map 4, reproduced in this report as Map 2), including locations of summer and winter villages, temporary camps, and the routes of trails connecting these locations. Although rancheria territories have been mapped to some degree in the central drainage, and precise maps exist for a very small portion of Luiseno territory, there are no available maps of individual villages. No complete excavation of a village site has been undertaken, and the ethnographic data are not sufficiently precise to allow mapping on such a small scale.

After 1876 the Luiseno were concentrated on federal Indian reservations. Many of these reservations are located in the vicinity of ancient rancheria territories, but are much more restricted in total extent. Luiseno reservations in the San Luis Rey drainage include Pauma and Yuima, both native names; La Jolla, a Spanish corruption of the native name Huyulkum; Rincon, probably named after the "rincon" (corner, angle) at the bend of the river in that location; and the Mission Indian Reserve, consisting of lands held in trust but not occupied. Pala Reservation was also Luiseno prior to the relocation there of the Cupeno and some Diegueno from Warner's Valley in 1903; this will be discussed further below.

In addition to identifiable sites such as village locations, there are places of cultural and sacred significance which are not evident from their outward appearance. One such location is the spot where the Luiseno were saved from a flood which covered the earth in former times. As the flood came, the people gathered on a small hill near Bonsall which remained free of water, even though higher mountains on all sides were submerged. This hill was identified by a Luiseno informant as the small, pointed hill just east of Highway 395 (Interstate 15) in the San Luis Rey River Valley (Chace 1976, personal communication) although other sources place the location at Morro Hill northeast of Bonsall (Stein 1975:83). Other locations of sacred character are discussed by DuBois (1908), but there is no way to identify them in the absence of direct information from native informants.

The Luiseno and Cupeno people are very much in evidence in the river valley today. They, like all inhabitants of the valley, are dependent on water from the San Luis Rey River, and water rights are a continuing legal problem on the reservations.

Diegueno

The territory of the Northern Diegueno Indians enters the San Luis Rey drainage only in its upper end, in the vicinity of Lake Henshaw and Mataguay. Mataguay itself was a Diegueno village, and the village of San Jose, located at the knoll now known as Monkey Hill, was the home of the Diegueno clan, Xesil (Gifford 1918:173).

Like the Luiseno, the Diegueno were hunters and gatherers, with acorns as the primary food resource. Village locations had the same determinants of food supply, water, bedrock outcrops, and favorable living sites as were noted above for the Luiseno.

The area of Warner's Valley was a boundary region where three cultures came together. When the Spanish arrived in the valley in 1795, Warner's Hot Springs, Mataguay, San Jose, and probably other locations in the valley were occupied by the Diegueno (Hill 1927:1). To the north and east were the Cahuilla, who still live on the Los Coyotes Reservation. To the west, in the vicinity of present-day Henshaw Dam, were the first Luiseno villages. Although the record is not entirely clear, the amalgamation of these cultures apparently produced the group we know today as Cupeno, a subject to be discussed in more detail below.

Cupeno

As we have noted above, the Spaniards found the Diegueno living at Warner's Hot Springs in 1795. By the time anthropologists were studying the cultures of southern California, both the hot springs and the nearby village of San Isidro were occupied by a group known as Cupeno, after the name of their principal village, Kupa, at the springs.

The history of the Cupeno is not clear. Bean and Lawton (1967:5) are of the opinion that the Cupeno are a Cahuilla lineage, the Kupakiktum, around whom other groups, both Luiseno and Diegueno, allied themselves in historic times. This would explain the absence of Cupeno in the early historic accounts. However, at the end of the 19th century the Cupeno were very much a separate group, with a distinct dialect closely related to Cahuilla, and were living at the village of Kupa, where they remained until their eviction in 1903.

A Cupeno, Antonio Garra, was the leader of a movement to organize the Indians of southern California for an uprising against the Americans in 1851. Although he did not directly participate, Garra's movement was responsible for an attack of Warner's Ranch led by Chapuli, chief of the Los Coyotes Cahuilla, and Garra's son, also named Antonio. The Indians attacked Warner's Ranch on November 21, 1851. Young Garra's party went to Kupa, where they killed four Americans living there. Chapuli's party continued on to Warner's ranch house. Warner, having been warned of the impending attack, had sent his family to San Diego and remained at the ranch with a young Indian servant and a young boy, intending to follow his family to San Diego. Warner was awakened by the attack at dawn and managed to shoot two of the attackers as he ran to his barn to saddle a horse to replace those which had been cut loose by the Indians. Warner then sent the Indian servant to talk with Chapuli's party, but when he did not return, Warner and the boy made a daring escape. Garra did not succeed in organizing the Indians of southern California against the Americans, but the incipient uprising and the attack on Warner's Ranch had repercussions throughout the area (Phillips 1975:76-79).

The Cupeno were the focus of a distasteful episode in Indian-White relations in southern California. By 1880 title to the entire Warner's Ranch had passed to John G. Downey, who wanted to remove the Indians from Warner's Hot Springs. He took his case to the courts, where the Indians, claiming title by possession, lost their rights to the land in a California Supreme Court decision in 1900. Losing an appeal before the United States Supreme Court in 1901, the Indians were forced to leave Warner's Valley, although Downey allowed them to remain until a new home could be found for them (Hill 1927:153-154).

With a Congressional appropriation of \$100,000 for purchase of land and the costs of moving the Indians, the Department of the Interior in 1902 recommended the purchase of a portion of the Rancho Monserate, in the San Luis Rey River valley between Bonsall and Pala, as a reservation for the Cupeno. The Sequoya League, an organization formed in Los Angeles for the purpose of assisting the southern California Indians in legal and political matters, protested the decision as entirely unsuitable--the Monserate was too dry and too ill-suited for agriculture to allow settlement of a sizeable Indian population there. In 1902 a new commission under Charles Lummis was appointed to examine various parcels of land and determine their suitability as reservation sites. After consideration of various tracts of land, the commission recommended the purchase of 3,348 acres at Pala for a reservation. Beginning in 1903, 154 Indians from Warner's Hot Springs, 29 from other portions of Warner's Ranch, and 118 Diegueno from Mataguay, San Felipe, and San Jose were moved to Pala (Hill 1927:155-165; Lummis 1902). The Cupeno had a village of adobe buildings, a chapel, and a cemetery at the hot springs, which were developed as a resort after the eviction. Some of the Indian adobes were remodeled into guest cottages and at least one is still standing. The chapel and cemetery are still in existence. With the eviction of 1903, the Indians left Warner's Valley completely, and Pala became the center of Cupeno existence.

HISTORICAL BACKGROUND

The history of the San Luis Rey River basin is centered primarily on two separate locations at opposite ends of the drainage: Mission San Luis Rey de Francia, and Valle de San Jose, better known as Warner's Ranch. The histories of both of these locations have been presented in detail in Engelhardt's *San Luis Rey Mission* (1921) and Hill's *The History of Warner's Ranch and its Environs* (1927). Both histories are summarized in this section, and briefer summaries of the local histories of communities and places of particular interest in the river basin are presented below. Sources for the information contained in this section are newspaper accounts, local historical publications, references on historic place names of San Diego County, and the resources of the California Room of the San Diego Public Library. Some place names of the San Luis Rey drainage are not mentioned in these sources, and for others the record is incomplete. A report of this nature can never provide a complete history of an area as varied and as large as the San Luis Rey basin, but the local histories summarized herein can provide indications of the nature of historical resources along the river. Any specific project at some future time should take the local history into account, and combine the published record with fieldwork including historical site surveys and interviews with local residents. Locations of historically significant places discussed in this report are presented on Map 5.

San Luis Rey

The history of Mission San Luis Rey begins in 1769 when, in July of that year, Fr. Juan Crespi, travelling with the Portola expedition, visited the spot and noted it as a good location for a mission. He named the place San Juan Capistrano. When Mission San Juan Capistrano was founded in 1776, the location on the San Luis Rey River was christened San Juan Capistrano el Viejo to distinguish it from the new mission. In 1795 San Juan Capistrano el Viejo was explored by Juan Pablo Grijalva and Fr. Juan Mariner, who reported that timber was lacking, the soil was sandy and unsuitable, and water was scarce; they recommended a place 6 leagues upstream, called Pale by the Indians, for the mission site. In October of 1796, Fr. Presidente Lasuen selected San Juan Capistrano el Viejo as the location for a new mission, rejecting Pale because it was 10 leagues from El Camino Real. The new mission was formally established on June 13, 1798, with the name San Luis Rey de Francia (Engelhardt 1921:6-12). By the end of 1799, all the necessary buildings for the operation of the mission had been completed. In 1811, the foundations for the present church had been laid. This church was completed in 1815 and dedicated on October 4 of that year (Engelhardt 1921:14, 23, 35).

The mission continued to prosper into the period of Mexican control after the revolt against Spain in 1810, even though, after 1812, neither goods for the missions nor salaries for the soldiers were supplied by the Mexican government. The mission thus had to support the military in addition to its own operations (Engelhardt 1921:46). Nevertheless, growth continued until, by 1831, Mission San Luis Rey had baptized 5298 Indians, married 1391 couples, and given Christian burial to 2586 deceased; in 1831, 1891 Indians lived under the direct control of the missionary and the mission had 26,000 head of cattle, 25,500 sheep, 1200 goats, 300 pigs, 2150 horses, and 250 mules (Engelhardt 1921:80).

In 1826 the Mexican government emancipated from mission control all Indians who qualified to become Mexican citizens, the first step toward secularization of the mission system. The missions suffered both spiritually and temporally as the Indians left. In 1829 the government expelled all men of Spanish birth. As an exception to this ruling, Mexican Governor Echeandia asked Father Peyri, the missionary at San Luis Rey, to remain, but Peyri applied for a passport to leave California because of the intolerable conditions at the mission brought about by the policies of the Mexican government (Engelhardt 1921:73-78).

In 1834 the mission was put under the control of a military administrator, Capt. Pablo de la Portilla, and in 1835 the mission lands were formally confiscated by the Mexican government (Engelhardt 1921:14-96). Pio Pico took charge of the mission in 1835. Pico had vowed to put an end to the mission system, and he refused the Indians their liberty under the emancipation decrees, retaining them as forced laborers. In 1845 Pico, under direct orders from the Mexican government to the contrary, sold San Luis Rey to Jose A. Cot and Jose A. Pico. When the United States took possession of California in 1846, Pio Pico fled to Mexico and the new owners of San Luis Rey had to surrender the land to the government of California (Engelhardt 1921:102-103, 133,136).

The mission buildings were not maintained during the early American period, although Indian agents were appointed and, beginning in 1875, Indian reservations were established in southern California (Engelhardt 1921:173). In the 1860's the United States government restored all church property to the Catholic Church, and on March 18, 1865, President Abraham Lincoln signed his name to the title deeds which returned Mission San Luis Rey de Francia to the church (Engelhardt 1921:233).

The modern history of the mission began in 1892, when Rev. J. G. Alva and Rev. D. Rangel, Franciscans from Mexico, resolved to restore the church. The old church was repaired sufficiently to hold services and was rededicated on May 12, 1893. A day school for children of the area and a boarding school for girls were begun in 1913 and the church and schools have continued to serve the area since that time (Engelhardt 1921:242-248).

During the last quarter of the 19th century, the townsite around San Luis Rey was called Locksville, after the senior partner of Lock and Wallace, storekeepers who ran large herds of sheep in the district. Locksville was considered a big place, with the Lock and Wallace store, Doc Dickerman's saloon, and a hotel plus stage stables and a few shanties. The hotel was later moved to Oceanside, where it was named the Tremont. For many years one of the principal landmarks at San Luis Rey was Goldbaum's store, "near the pepper trees." The pepper tree at Mission San Luis Rey is the oldest in the state, and others nearby are "also numbered among the patriarch peppers on the coast" (Davidson 1934-1937:No. 24).

San Luis Rey today is part of the eastward urban sprawl of Oceanside, with housing tracts, mobile home parks, car dealerships, and a drive-in theater. At the east end of all this is Mission San Luis Rey, and beyond are citrus groves, agricultural lands, and the planned suburban developments of the San Luis Rey valley.

Warner's Ranch

The valley later to become known as Warner's Ranch was first seen by the Spanish exploration party of Juan Pablo Grijalva and Fr. Juan Mariner in 1795. Leaving Mission San Diego to explore for a site for another mission, the party followed a route up the San Diego River, Sycamore Canyon, Santa Maria Valley, Pamo Valley, and thence into the upper basin of the San Luis Rey River. On August 19, 1795, they entered a large valley which they named El Valle de San Jose. Within the valley were good springs, including the hot springs which were to become so important in the history of the valley, and large areas of open land which could be used for grazing. During the mission period, Valle de San Jose was used for grazing by both Mission San Diego and Mission San Luis Rey, and there is some indication that San Luis Rey erected buildings near the hot springs sometime between 1827 and 1833 (Hill 1927:28-29, 39).

The history of Valle de San Jose during the Mexican period consists of the interwoven tales of three land grants, all relating to the same territory. On March 20, 1834, Silvestre Portilla petitioned the governor of California for a land grant encompassing the Valle de San Jose. The grant was delayed until after secularization of the missions because it was in active use as cattle grazing land by the missions San Diego and San Luis Rey. Finally, on June 11, 1836, Portilla was awarded the grant of the entire valley. Four years later the picture became confused when Jose Antonio Pico, brother of Pio Pico, applied for a grant to be named Agua Caliente. This grant encompassed the northern half of the grant made to Portilla in 1836, yet it was approved on June 4, 1840, apparently because Mission San Luis Rey had retained a portion of the Portilla grant, and this portion was released by the mission to Pico upon his promise to pay the mission for the granary, planted fields, and orchard on the property. Four years later, Juan Jose Warner filed a petition for the entire valley, and this grant, too, was approved on the grounds that it belonged to Mission San Diego, but the mission had no means of cultivating it and the land was abandoned. Warner's petition was granted on May 21, 1845, and he made good his claim by building a house and living there with his family from 1845 to 1855. The following year, Warner applied for a second grant covering canyon and mountain lands on both sides of the San Luis Rey River adjacent to Valle de San Jose on the west; this grant was approved on August 6, 1846 (Hill 1927:101-111).

Warner's Ranch was on one of the major routes from Yuma on the Colorado River to Los Angeles, and Warner's ranch house became an important way station for travelers through this part of California. Warner himself came to California as a fur trapper, merchant, and sea otter hunter before becoming a naturalized citizen of Mexico and marrying an American woman, Anita Gale, who had been brought up in the family of Pio Pico's mother. Born Jonathan Trumbull Warner, he changed his name to Juan Jose Warner in order to better fit into the way of life in Mexican California. After establishing his ranch in Valle de San Jose, Warner was host to a wide variety of travelers on the Yuma-Los Angeles road during the last years of the Mexican period and the first years of the American period in California. Among the travelers who passed through Warner's Ranch during the early American period were various divisions of the Army of the West under General Stephen W. Kearny in 1846, the Mormon Battalion in 1847, a great influx of gold seekers in 1849, and the survey parties for the Pacific railroad in 1853 (Hill 1927:103-104; 113-114; Rush 1965:61). The route of the Butterfield Stage passed through Valle de San Jose from

1858 until 1861, when the route was closed because of the Civil War, and Warner's ranch house became a stop on the Butterfield line. For many years there was a strong local opinion that the buildings of the Kimball-Wilson store, about 1.5 miles southeast of Warner's ranch house, were the Butterfield stage station. This historical record shows, however, that the Kimball-Wilson store was built sometime after the Butterfield route was shifted north in 1861, and there is no doubt that Warner's ranch house served as the stage station (Wright 1961).

When California came under American control in 1846, it became necessary for the United States Government to settle the land grant claims in California. A Land Commission was created by Congress in 1851 for this purpose, and its decisions were confirmed or rejected by the United States District Courts. Silvestre de la Portilla's claim for Valle de San Jose was rejected on the grounds that he had abandoned it in 1836, leaving his brother Pablo in charge of the rancho; Pablo in turn sold it to Joaquin Ortega without a bill of sale. Ortega lived there until 1843, when he traded the land to Mission San Diego in exchange for land in Pamo Valley. Jose Pico abandoned his rancho in 1842 because of Indian hostilities, and Mission San Diego reported in 1844 that the valley had been abandoned for two years. This was Warner's justification for his claim to the valley, but to be on the safe side, he obtained rights to Pico's grant as well, and was able to present both grant claims to the Land Commission in 1852. Warner's claim was approved in 1854, and the approval was ratified in the courts in 1856. At the same time, Portilla pressed for his claim on the basis of his 1836 grant, but the claim was rejected by the Land Commission as being too indefinite to define the land in question, whereupon Portilla took the claim to the District Court. Basing its decision on the fact that the grant had been legally made in 1836, and ignoring claims of abandonment, the District Court reversed the Land Commission's decision and a portion of its own decision in the Warner claim and granted Portilla's claim to the southern half of Valle de San Jose, leaving the northern half to Warner. In an effort to distinguish the two, the northern portion of the valley, patented to Warner, was called Rancho San Jose del Valle, while the southern (Portilla) portion became Rancho Valle de San Jose. Warner's 1846 grant to lands adjacent to Valle de San Jose on the west was disallowed because it had been signed by the Mexican governor nearly a month after the American flag was raised at Monterey and the Mexican governor's authority in California had ended (Hill 1927:143-150).

By 1861 Warner had lost his holdings in the valley as the result of financial losses, when portions of the ranch were sold to various claimants to satisfy judgements against the Warner family. It was not until 1880 that the ranch was reassembled under one owner. By 1875 the various parcels had been acquired by John G. Downey in partnership with Louis Phillips, and in 1880 Downey acquired sole ownership. It was Downey who won a judgement against the Cupeno Indians in 1990, and forced their eviction from Warner's Ranch in 1903 (Hill 1927:150-154).

In 1902 the Pacific Light and Power Company acquired the water rights to Warner's Ranch with an eye toward constructing an impoundment named Warner's Dam for the purpose of generating power for an electric railway from Los Angeles to San Diego. This plan was not realized and, in 1911, William Griffith Henshaw acquired Warner's Ranch and all the rights of the Pacific Light and Power Company. Henshaw envisioned a water project to provide irrigation and water supplies to a large portion of San Diego County, and in 1922 he organized the San Diego County Water Company and constructed the dam which now

bears his name at the head of the river canyon leading westward out of Valle de San Jose. The Vista Irrigation District was organized in 1923 and contracted to purchase water from the Henshaw system. In 1946 the Vista Irrigation District purchased Warner's Ranch, including all water rights, from the San Diego County Water Company, except for a portion around the hot springs retained by a Henshaw company, the Warner Resort Company. In 1958, the Boy Scouts of America acquired the Mataguay portion of the valley. Today and throughout the 20th century, Warner's Ranch has been leased for cattle grazing, perpetuating the function it has served since mission times (Hill 1927:167-180; Rush 1965:63; Moyer 1969:15).

The Mexican Ranchos

Warner's Ranch is the most famous of the Mexican period ranchos in the San Luis Rey River drainage, but four other ranchos are important to the history of the river. In order upstream from San Luis Rey to Warner's they are: Guajome, Monserate, Pauma, and Cuca.

Guajome. Guajome Rancho was granted in 1845 to Indians who had been neophytes at Mission San Luis Rey, and shortly thereafter the rancho was sold to Abel Stearns, a wealthy Los Angeles businessman who had married into the prominent Bandini family. In 1851 Stearns presented Guajome to Cave Johnson Coutts and his new bride, Ysidora Bandini, as a wedding gift. Coutts soon built an imposing hacienda which still stands. After Coutts' death, the rancho passed into the hands of his widow, and then to Cave Coutts, Jr. Upon the death of Cave Coutts, Jr., the rancho was passed to a lifelong servant of the family, Ida Richardson. Earl Richardson, her son, maintained Guajome as a working ranch until 1973, when he sold it to the County of San Diego for use as a regional park and historic museum. A recent archeological survey of the proposed park revealed the presence of five Luiseno archeological sites which will be made a part of the interpretive programs of the park, along with the historic Coutts adobe (Rush 1965:18-20; Fink 1974).

Monserate. Rancho Monserate was granted to Ysidro Maria Alvarado by governor Pio Pico in 1846. When Alvarado died in the smallpox epidemic of 1863, his son Tomas took over ownership of the rancho with his wife, Maria Ignacio Moreno. Tomas and Maria built an adobe home on the south side of the river. During the early 1900's the rancho was virtually deserted, and it passed through the hands of various owners. One of the recent owners of Monserate land was Donald Shearer, who purchased the parcel of land on which the Alvarado adobe stands and restored the old house. Today the Rancho Monserate is used for many purposes, including agricultural land and groves, dairy farming, and horse raising. Portions of the old rancho are now occupied by modern housing developments (Rush 1965:86-88).

Pauma. The Pauma Rancho was granted in 1844 to Jose Antonio de Jesus Serrano. The Serrano adobe at Pauma was the scene of an incident following the San Pasqual battle of 1846, when eleven Spanish and Mexican men who had participated in the battle were abducted from the Serrano house by Indians and taken to Warner's Hot Springs, where they were killed. The exact reason for the killings is not known, but the men may have been victims of a general unrest over Mexican policies regarding the Indians. Over the years the rancho lands were gradually broken up. Among the early settlers of the present century were Philip Stedman Sparkman, an Englishman who studied Luiseno language and culture, and D. P. Kellogg, who bought the land around the Serrano adobe and established a store in

Pauma Valley. Sparkman was murdered in the store he operated at Rincon Springs, presumably by Indians, in 1907, and the reason he was killed has never been learned. The old Serrano adobe, now exhibiting some modern improvements, has been kept in good repair and is still occupied (Rush 1965:68-71).

Cuca. Governor Pio Pico granted Cuca Rancho to Maria Juana de los Angeles in 1845. Maria moved to the rancho, married a man named Sovenish, and spent her life there, willing the property to her daughter Margarita, who married Gregorio Trujillo. Their daughter, Maria, married Jose Trujillo, and for years the rancho was known as the Trujillo Ranch. Several descendants of Maria de los Angeles Sovenish still live in the area, but the old adobe ranch house disappeared many years ago; it was located near the present junction of the Palomar and Lake Henshaw roads (Rush 1965:72-73).

Oceanside

The town of Oceanside received its name naturally when residents of the San Luis Rey district would say they were going "to the oceanside" for picnics. Oceanside was laid out in 1883 during the southern California boom period, with the California Southern Railroad Company depot as the focus of the town. By 1884 contemporary newspapers report that Oceanside had a store, saloon, stable, and blacksmith shop. In 1886 the area began to be promoted for its fine climate and other resort values, and development began in earnest. By 1887 the town was reported as one of the most progressive and rapidly growing in the state. Oceanside is primarily a bathing resort town, with the beach as one of its main attractions and roadside signs in the area proclaiming, "Tan your hide in Oceanside" (Davidson 1939b, 1939c; Cupples 1976:6).

Gopher Canyon

Gopher Canyon was settled by Mr. and Mrs. S. H. Shannon, and upon Mr. Shannon's death his widow sold her homestead and moved into an adobe house she built in the upper end of the canyon. In the early 1900's Mr. and Mrs. Hatfield, their daughter Phoebe, and their sons Steve and Charlie moved into Gopher Canyon, where Charlie's chemical experiments caused explosions which could be heard in nearby Bonsall. A few years later Charlie became famous as Hatfield the Rainmaker, who was blamed for the 1916 floods in San Diego County as the result of his weather making experiments and agreement with the City of San Diego to bring rain just prior to the storms of that year (Davidson 1956).

Bonsall

Bonsall was first called Mt. Fairview, and is first mentioned in a San Diego newspaper in 1875, when "Jones' store at Mt. Fairview" is noted. Later, local residents dubbed the place Osgood, in honor of the chief engineer of the California Southern Railroad, in the hope of encouraging the construction of the railroad through the San Luis Rey River valley. In the fall of 1889 Fred Hanson circulated a petition for a post office which, with 70 signatures, was forwarded to Washington, D.C., with the names Reed, Favorite, and Bonsall as suggested names for the town. The post office department chose Bonsall, and it was officially applied on February 24, 1890. The town was named after Rev. James Bonsall, a retired Methodist minister who moved to the area in 1879 and by 1889 developed a fruit tree nursery. Henry S. Ehrman owned a small store at the mouth of Gopher Canyon where

the first post office was located. He sold to J. D. Godfrey, who built a larger building and moved the post office into it. Godfrey later moved the store and post office to the place where it was located in the 1930's. Bonsall was also the site of McKellar's stage station, where travelers on the stage from San Luis Rey could obtain lodging, food, and liquors (Davidson 1934-1937:No. 20; Stein 1975:14-15).

Moosa Canyon

Moosa originally was Pamoosa, an Indian word probably meaning "long beard" in reference to a feathery waterfall at the head of the canyon. When the post office was designated, the United States Postal Service shortened the name to Moosa to avoid possible confusion with Pomona, California. The first settler in Moosa Canyon was Captain John Brown, who came there in the 1850's. The notorious California bandit Joaquin Murietta was also said to have a hideout in Moosa Canyon. In 1868 a settler named Kincaid was known for his stucco house covered with sticks in wickiup style. Later, Pat O'Neill started a store at Pamoosa, at that time the only store between Temecula and Bernardo. The writer Washington Irving and a man named Durand bought O'Neill out about 1870, and Irving became the first postmaster of the Moosa Canyon post office (Davidson 1934-1937:No. 9).

An early pioneer of Moosa Canyon was W. D. Frazee, a preacher who had a strong interest in education and began one of the first schools in the area. In 1884 it was reported that W. D. Frazee had posted notice that religious services would be held in the Moosa schoolhouse. It is thought that nearby Mt. Ararat received its biblical name from W. D. Frazee (Davidson 1939d). One of the best known landmarks of the Moosa Canyon district is Frazee's Castle, built by Isaac J. Frazee, son of W. D. Frazee, about 1893. Isaac found the rustic locale ideal for his pursuit of art and poetry, and he entertained many literary visitors in his castle. He was also the Moosa postmaster in the 1890's; at that time there were 21 families living in the canyon. Frazee's medieval style building was dubbed the "Castle" by his neighbors and the name stuck. Frazee himself called it Warland Tower, and even though it is recorded as having been built in 1893, the Lummis report of 1902 notes that "the balance of the castle is not yet built." Frazee's Moosa Canyon property was one of the parcels considered by the Lummis Commission as a new home for the Cupeno from Warner's Hot Springs. At that time, Frazee, in his proffer, stated that the tower "would make an ideal home for the chief" (Freeman 1963. Lummis 1902:172).

Moosa Canyon was the site of the celebrated Goings tragedy in 1888. In 1887 Levi Stone left his homestead to sell honey from his apiary, established as part of his land claim 10 years before. He returned to find squatters, the Goings family, in his house. Stone went to the justice of the peace at Bear Valley for a writ of ejectment, then enlisted the aid of Constable "Doc" Breedlove and Deputy Constable Arch Freeman to serve the writ. Stone hired Stockman Reed to drive his wagon, Freeman deputized George Morris to assist, and Stone's brother James M. Stone also went along. On January 18, 1888, they served the writ, but the Goings refused to leave. Peg Leg McConahay, one of the sons of old Mrs. Goings, shot Stockman Reed, and in the ensuing battle Percy Goings, Peg Leg, and Mrs. Burnham (a married daughter of Mrs. Goings) were killed. A jury charged Peg Leg with Reed's death, and held that the others died from shots inflicted by parties unknown, due to the confusion of the battle. Because of the public outcry in San Diego, especially over the death of a woman, Mrs. Burnham, the entire posse was charged with murder. All charges were

dismissed except those against Freeman, who was acquitted, but a civil suit was filed by the Goings family and a judgement of \$60,000 was awarded to Mrs. Burnham's husband, James. The judgement was never paid, rightfully so according to Moosa Canyon people who were angered at the unfairness of the judgement rendered by the city folk in San Diego. The foundations of the Levi Stone house were still visible in 1935 (Wright 1935).

Fallbrook

Fallbrook was named after Fallbrook, New York, from which early settlers of the California Fallbrook had moved. The post office was established June 28, 1878, and the first postmaster was Charles V. Reche, who came to the area about 1858. The town was originally called Fall Brook, although the New York town was spelled as one word. Local history relates that the original Fall Brook was established near Reche's Grove (now Live Oak Park). After completion of the Southern California Railroad in the early 1880's, the present town was started and named North Fallbrook, while the original town was called West Fallbrook. After the railroad washed out in the floods of 1884, the tracks were reconstructed as far as Fallbrook Station, located one mile north of town on the Santa Margarita River, but later the station was abandoned. Fallbrook originally was a center of hay and grain production, but it is now devoted to orchards, especially avocados (Davidson 1934-1937:No. 38).

Pala

Pala first appears in the historical record as Pale, the Indian village noted by the first Spanish explorers as a good locality for a mission. Mission San Antonio de Padua de Pala was established as an asistencia of Mission San Luis Rey in 1816, when the chapel and bell tower were constructed. Pala suffered the common fate of the missions after the secularization decree of 1826, and little activity occurred at the chapel until the beginning of the 20th century. In 1901 the Landmarks Club of Los Angeles, under the presidency of Charles F. Lummis, undertook the restoration of the Pala chapel and bell tower, completing the task in 1903. The church and surrounding lands had been usurped by a local president, a Mr. Veal, but in 1903 the Landmarks Club secured the deed from him and transferred the property back to the Catholic Church. In the 1916 flood, the bell tower collapsed, but reconstruction was accomplished almost immediately through the generosity of numerous donors. The restored bell tower, now on a concrete base, has the appearance of the original (James 1916).

The Lummis Commission in 1902 recommended purchase of land at Pala as a reservation for the Cupeno Indians from Warner's Ranch. This recommendation was approved, and in 1903 the Cupeno were moved from Warner's to Pala, where they live today. In his report, Lummis describes 15 tracts of land with a total of 30 houses and barns, an irrigation ditch built by Fr. Peyri soon after the founding of the Pala asistencia which had been put back into use in the early 1900's and a grist mill in the valley, along with detailed information on the condition of the land, its resources, and the water supplies in the valley. Many of these buildings or their sites should still exist at Pala, and the Lummis report would be a major reference to aid in relocation of these historic sites (Lummis 1902:38-56; James 1916:55).

Pala is also one of the country's richest gemstone locales, particularly famous for its tourmaline, and several important gemstone mines are in the area (Pala Chief Gem Mines 1915).

Agua Tibia

An early settler at Agua Tibia was Major Lee H. Utt, who came to the San Luis Rey country in 1867. Utt and Herbert Crough were partners in a sheep business at Agua Tibia, and Utt became sole owner of the ranch in 1873. Agua Tibia was the home of Manuelito Cota, a prominent Luiseno leader who was instrumental in the killing of eleven Californios at Pauma in 1847. From 1851 to 1858, Cota was the official government-appointed chief of all the Luiseno, and he continued as an important factor in Indian-White politics for years after his resignation. Cota built an imposing rancho at Agua Tibia and, although local stories tell of jails and torture chambers at his rancho, this does not seem to be borne out by the formal historical record (Davidson 1934-1937:No. 48; Rush 1965:68-70; Phillips 1975).

Agua Tibia was noted for its warm springs, which were developed to some degree for washing and baths, but there was never a resort development like that at Warner's Hot Springs. In 1884 a post office was established with Edward Case as postmaster, but the office closed four years later due to lack of business. A townsite had also been laid out in the late 1880's, but the town failed to materialize as the southern California land boom ended before Agua Tibia had time to develop (Rush 1965:70).

Rincon

One early account (Davidson 1937a) states that the name Rincon probably was derived from El Rancho Rincon del Diablo, which occupied the area where the city of Escondido now stands. However, this seems unlikely since Rincon is not within the Rincon del Diablo grant. It is more likely that the name is simply descriptive of the location, as described by Helen Hunt Jackson in 1886: "*The Rincon is at the head of the valley, snuggled up against the mountains, as its name signifies, in a 'corner'*" (Stein 1975:108). Philip Stedman Sparkman, a pioneer student of the Luiseno Indians, had a store at Rincon Springs; he was found murdered there in 1907, and the reason for his death was never known (Rush 1965:69).

Valley Center

Valley Center was named for its geographical location by the earliest settlers in the 1870's. Among early settlers were John H. Breedlove, who started a ranch there in 1876; George F. Jacoby, who came as a boy and later found success with grain raising, dairy farming, and chickens; and Philip Stedman Sparkman, who lived in Valley Center and operated stores at Pauma and Rincon Springs for many years prior to his murder at Rincon in 1907 (Davidson 1939a).

Monkey Hill

Monkey Hill is a small butte in the southwestern portion of Warner's Valley which becomes an island when Lake Henshaw is full. The Diegueno village of San Jose was located here, but only a few Indians were living in the village when they were removed to Pala with the Warner's Ranch people in 1903. The origin of the name Monkey Hill is obscure. According to local history, the early padres included this place on their regular visits to the Indians, and it was customary for them to go to the top of the hill to pray. From this

practice, local settlers began calling the hill "The Monk's Hill," later corrupted to "Monkey Hill." Another version relates an Indian legend of a hairy monster who used to carry off little children. The Indians are said to have killed the monster at this spot, hence the name Monkey Hill (Davidson 1934-1937:No. 124).

Deadman Hole

There are several versions of the story of how Deadman Hole, a spot on the old Butterfield Stage route between Warner's Ranch and Oak Grove, received its name. It is said that a driver on the stage found a man dead there in 1858 and named the place Deadman Hole. In 1888, a second dead man was found there; in neither case was there evidence of foul play. The story of Deadman Hole takes a rather bizarre turn at about this latter date. Newspaper accounts of 1888 relate the stories of two deaths: one of a man named William Blair, followed shortly by the death of an Indian girl named Belita. Soon after, two hunters, Edward Dean and Charles Cox, explored the canyon and reported to the San Diego Union that they had killed a large, hairy animal resembling a gorilla. Locating its lair, they said they found human bones and five skulls inside. This was reported as the solution to the mystery of the murders, and the newspaper account stated that the animal was to be brought to San Diego for exhibition. Later newspapers make no mention of the monster of Deadman Hole ever having made his appearance in San Diego (San Diego Union 1888: Davidson 1934-1937:No. 51).

Montezuma Valley and Ranchita

An early name for Montezuma Valley was Canada de la Varruga (Valley of the Wart), origin unexplained. Later the valley was called "Wid Helm's" after William Johnson Helm, an early settler who came in the 1880's. Helm eventually sold out to Ralph Jasper, a cattleman. Later, homesteaders took up most of the valley. The present name for the valley is derived from the Montezuma Mine, established there at an unrecorded date. A schoolhouse and post office were also established, but eventually poor land and a lack of water drove the homesteaders out, leaving the remains of their houses here and there on the hills (Davidson 1937b). Otto Fabian, a later settler in the area, applied for a post office station under the name "Ranchito" in 1935. An error in Washington resulted in the name Ranchita, by which the little community in Montezuma Valley is known today (Stein 1975:105).

Palomar Mountain

The name Palomar means "pigeon roose," and was applied to Palomar Mountain when the Spaniards noted the large numbers of band-tailed pigeons which roosted there (Wood 1937:13). The name first appears in the historical record when "Sierra del Palomar" was noted as a land grant boundary in 1840 (Wood 1937:34). Prior to 1901, the mountain was known locally as Smith Mountain, after Joseph Smith, a San Diego citizen who, with E. W. Morse, established a cattle and sheep ranch on the mountain in 1859. Smith built a four-room adobe house on his Palomar ranch, erected a barn, and raised sheep, hogs, and cattle. In 1868, Smith was murdered by an Englishman, supposedly a deserter from a British ship, whom he had brought to the ranch as a foreman for the Indian laborers. The name Smith Mountain remained until 1901, when local citizens petitioned the Office of Geographical Names in Washington, D. C., for a return to the original name, Palomar (Wood 1937:47-51). The history of Palomar Mountain has been detailed by Catherine Wood (1937), and only a selection of the historic locations on the mountain will be summarized here.

Negro Canyon. Negro Canyon and Nathaniel Harrison Grade on the maps both refer to a former slave who, as one of the first non-Indian residents, liked to refer to himself as "the first white man on the mountain." Harrison came to California with his master from Kentucky, who ended up in the gold fields near Merced. After his master died, Nathaniel Harrison made his way to southern California, where he eventually took up a claim on Palomar Mountain. He built a cabin on the west side, past which the west grade to Boucher Hill was built. It was Harrison's custom to bring buckets of water for the horses when he heard a team coming up the grade. There are numerous local stories about Harrison, and he was well liked by the local people. After being moved to the County Hospital when his health began to fail, Nathaniel Harrison died in San Diego in 1920. After his death, a monument in his honor was erected beside the grade where he used to bring water for the horses. During his lifetime, Harrison was known as Nigger Nate, and the road up the west side of Palomar was known as Nigger Grade or Nigger Nate Grade. In recent years, ethnic sensitivities have brought about a change in the historical record, and we now have Negro Canyon and Nathaniel Harrison Grade on the west side of Palomar (Wood 1937:39-42).

Dyche Valley. George Dyche bought the Joseph Smith ranch after Smith's murder, and raised heifers on the land. He married an Indian woman and had four children, two of them sons who also took claims in the valley. Dyche Valley is named after this family, and with the return to the old name, Palomar, in 1901, Joseph Smith is not commemorated by any place name on Palomar Mountain (Wood 1937:55).

Doane Valley. George Doane was one of the earliest settlers on Palomar, and he owned the area now known as Upper and Lower Doane Valley, in the State Park. Doane was a distinctive man with a long flowing beard, and it is said that he was once voted the handsomest man in San Diego. When George Doane settled on Palomar, his mother moved onto an adjacent claim. Doane was supposed to have proposed to every unmarried woman who visited the mountain, without success. Eventually, he advertised for a wife and selected two prospects, a mother and daughter who were both available for marriage in Louisiana. After journeying there to make his selection, he chose the daughter and returned to Palomar. The Doanes sold their property and moved away from Palomar in 1905 (Wood 1937:57-60).

French Valley. The period from the dry season of 1863-1864, when cattle raising in southern California suffered badly from lack of water, until the 1880's is the little-remembered era of sheep raising on Palomar. French Valley is named after some Frenchmen who came to the area to raise sheep. Kenneth and William Beech eventually acquired 320 acres in upper French Valley, and they sold their property to the California Institute of Technology in 1934 for the site of the new telescope (Wood 1937:65-66).

Bailey's Palomar Lodge. Although other resorts were in operation for a time on Palomar, the resort started by Theodore O. Bailey in the 1880's was the most successful. In addition to the lodge, Bailey was instrumental in starting the Palomar Public School and the first church and Sunday school on Palomar (Wood 1937:69). The Palomar Public School, begun in 1891, was the second school on the mountain, following by some 14 years a school established in 1877 near Dyche Valley (Wood 1937:79).

Mendenhall Valley Originally called Malava Valley, this location was settled by Enos T. Mendenhall and his three sons shortly after the death of Joseph Smith. Gradually buying up parcels of land on the mountain, the Mendenhalls formed the Mendenhall Cattle Company, which eventually owned the major part of the mountain and a large ranch in the valley below (Wood 1937:61-63).

Lumbering on Palomar. In the 1890's Sam Striplin and a Mr. Wilhite moved a saw mill from Julian to Palomar Mountain, locating in Pedley Valley. It is said that the lumber from Palomar was good, but the expense of operation was too high for success, and the industry came to an end. Some of the old equipment still remained in Pedley Valley in the late 1930's (Wood 1937:83).

Boucher Hill. This place name is a misspelling of Bougher, named after an early family whose house and orchard were located below the point which now has the fire lookout (Wood 1937:98).

Palomar Mountain State Park. The state park was established in 1933, and includes several major Luiseno village sites, Upper and Lower Doane Valley, a number of historical sites including the site of a resort hotel at Silver Crest, and a 1920's subdivision which was surveyed but never developed. The park is a popular southern California recreational area and preserves for public education and enjoyment a significant portion of the archeological and historical resources of Palomar Mountain (Wood 1937:96-98).

The Palomar Observatory. Palomar Mountain was selected in 1934 as the site for the world's largest telescope. The site was selected for its high altitude, clear air, and remoteness from city lights, although atmospheric pollution and the spread of city lighting in recent years have threatened the usefulness of the observatory. Established by the California Institute of Technology in cooperation with the Carnegie Institute of Washington, Palomar Observatory houses the 200-inch Hale telescope. Smaller telescopes, a museum, and associated laboratories are housed in nearby buildings (Wood 1937:100-104).

This survey of historic locations in the San Luis Rey River drainage reveals a wealth of cultural heritage resources. The San Luis Rey River valley itself was a major center of Indian population, home of one of the most prosperous of the California Missions, and the location of numerous significant developments in the history of San Diego County. The routes of early Spanish explorations, military expeditions, the famous Butterfield Stage, and an important route of travel to the California gold fields passed through the east portion of the river basin. The historical record, combined with the archeological and ethnographic data summarized in earlier sections of this report, confirms the importance of the San Luis Rey River basin as a region of major cultural significance.

ASSESSMENT OF SIGNIFICANCE

The drainage of the San Luis Rey River is an area of prime cultural resource potential. The importance of the drainage as the heartland of Luiseno and Cupeno culture is manifest in the numerous archeological sites located in the basin, and in the close cultural ties to the land held by the Luiseno and Cupeno living along the San Luis Rey today. Any project which might affect the cultural resource potential of the San Luis Rey drainage should be preceded by an examination of the possible consequences of alterations in the river basin.

Archeological Resources

Archeological sites are obvious significant resources in the drainage because they represent tangible manifestations of past cultural activity. All of the archeological record, including the smallest of sites, is potentially valuable in the interpretation of past lifeways in the San Luis Rey drainage. While smaller sites may be amenable to mitigation procedures which have been utilized in the past, such as mapping and collection or salvage excavation, it is becoming increasingly apparent in California archeology that the only effective mitigation of any site with even moderate significance is preservation of that site for future archeological work done in accordance with a viable research design. This is especially important for major village sites, rock art locations, and similar sites of obvious significance, but numerous factors may make a site more significant than a cursory examination might indicate. It is important that any site affected by a project in the drainage basin be closely examined with regard to potential archeological significance, and that preservation of archeological resources be given primary consideration in decisions regarding mitigation measures.

Ethnographic Resources

Indian reservations in the San Luis Rey drainage are occupied by the direct descendants of the peoples who produced the archeological resources which we so frequently treat as a heritage left to us by "dead" or "past" cultures. The Luiseno, Cupeno, and Diegueno are very much alive, and they should be actively considered and consulted when the cultural resources of their people are liable to be affected. The Indians of the San Luis Rey have a history of generous cooperation with ethnographers and archeologists seeking to elucidate their former lifeways, and it is important that we return the favor by considering their sensibilities in our examinations of the cultural resources of the area. In addition to the archeological sites and presently occupied areas of the basin, there are other regions which may have great cultural significance without exhibiting any tangible manifestations of cultural activity. Places of sacred, ritual, and mythological importance fall into this category, as do areas such as specifically owned territories where important gathering or hunting activities were carried out. For example, acorn gathering territories, each owned by a particular clan, have been recorded for the Cupeno (Strong 1929:248). While individual occupation or food processing sites within these territories may show up in the archeological record, it is important to remember that the territories themselves have cultural significance, and often are still held in high regard by the people in this area. Assessment of such significance is difficult, if not impossible, to achieve, but it is important to consider this factor, especially in a region in which the aboriginal cultures still form a significant and active part of the population.

Historic Resources

A number of structures of major historic significance have been identified in the San Luis Rey drainage, including Mission San Luis Rey, the mission asistencia at Pala, the ranch houses at Guajome, Monserate, and Pauma ranchos, Warner's ranch house, and the chapel and buildings at Warner's Hot Springs. Not all of these buildings have been recognized by inclusion on state and national registries of historic sites. In addition to such obvious historic places, detailed historic surveys within the drainage will doubtless reveal a number of sites and structures of local, state, and possibly national historic significance. Such local surveys should be undertaken in any future project areas.

National Register of Historic Places

Three historic sites in the San Luis Rey River drainage are presently on the National Register of Historic Places: Mission San Luis Rey, Guajome Rancho and Warner's Ranch. The other historic sites enumerated above--the mission asistencia at Pala, Monserate and Pauma ranchos, and Warner's Hot Springs--are of obvious historic significance, and should certainly qualify for listing on the National Register. In addition, the route of the Butterfield Stage passes through the eastern portion of the drainage, and might qualify for listing in its own right; two of its major stops--Warner's Ranch and the Oak Grove station just outside of the drainage--are already on the National Register.

At the present time, no archeological sites in the San Luis Rey drainage are on the National Register of Historic Places. The village site of Molpa is an obvious first choice for listing--a small excavation sample there has already provided a disproportionate amount of information, and there is enormous potential for future work combining ethnohistorical data and archeological research. Major rock painting sites, summer villages on Palomar Mountain, and other important village sites in the valley would also qualify for National Register listing. More appropriately, nomination is suggested for one or more archeological districts, encompassing entire complexes of archeological sites both in the valley and on Palomar Mountain. Farther inland, the entire Warner's Ranch region should qualify as a district for National Register listing on both archeological and historical grounds. Warner's Ranch is already listed, and Warner's Hot Springs is of major significance as the primary village of the Cupeno in addition to its later historic importance. Both of these locations are part of a complex of aboriginal and Hispanic-American locations in Warner's Valley which are best studied together rather than as separate entities.

Of the National Register sites noted above, Mission San Luis Rey and Guajome Rancho are National Historic Landmarks. The mission asistencia at Pala is a California Historic Landmark, and the adobe at Pauma Rancho is identified as a California Point of Historic Interest. In addition to these formal listings, the California Inventory of Historic Resources includes Palomar Observatory in its general listing of historic places in the state. As the nation's largest telescope, the Palomar Observatory should also qualify as a National Register site.

Information on the present status of historic sites in the San Luis Rey River drainage is derived from the California Inventory of Historic Resources, published by the California Department of Parks and Recreation in March, 1976.

Conclusion

The drainage system of the San Luis Rey River is a region of major cultural and historic significance. Over 300 archeological sites and a number of recognized historic locations have been identified in the drainage. Any proposed project in the San Luis Rey basin should be closely examined for possible impact on cultural and historic resources. Although only three sites are presently listed on the National Register of Historic Places, numerous additional sites and districts would appear to qualify for listing and nomination of these sites is encouraged. The archeological, ethnographic, and historic potential of the river system is enormous, and all possible steps should be taken to preserve the cultural and historic resources of the San Luis Rey River.

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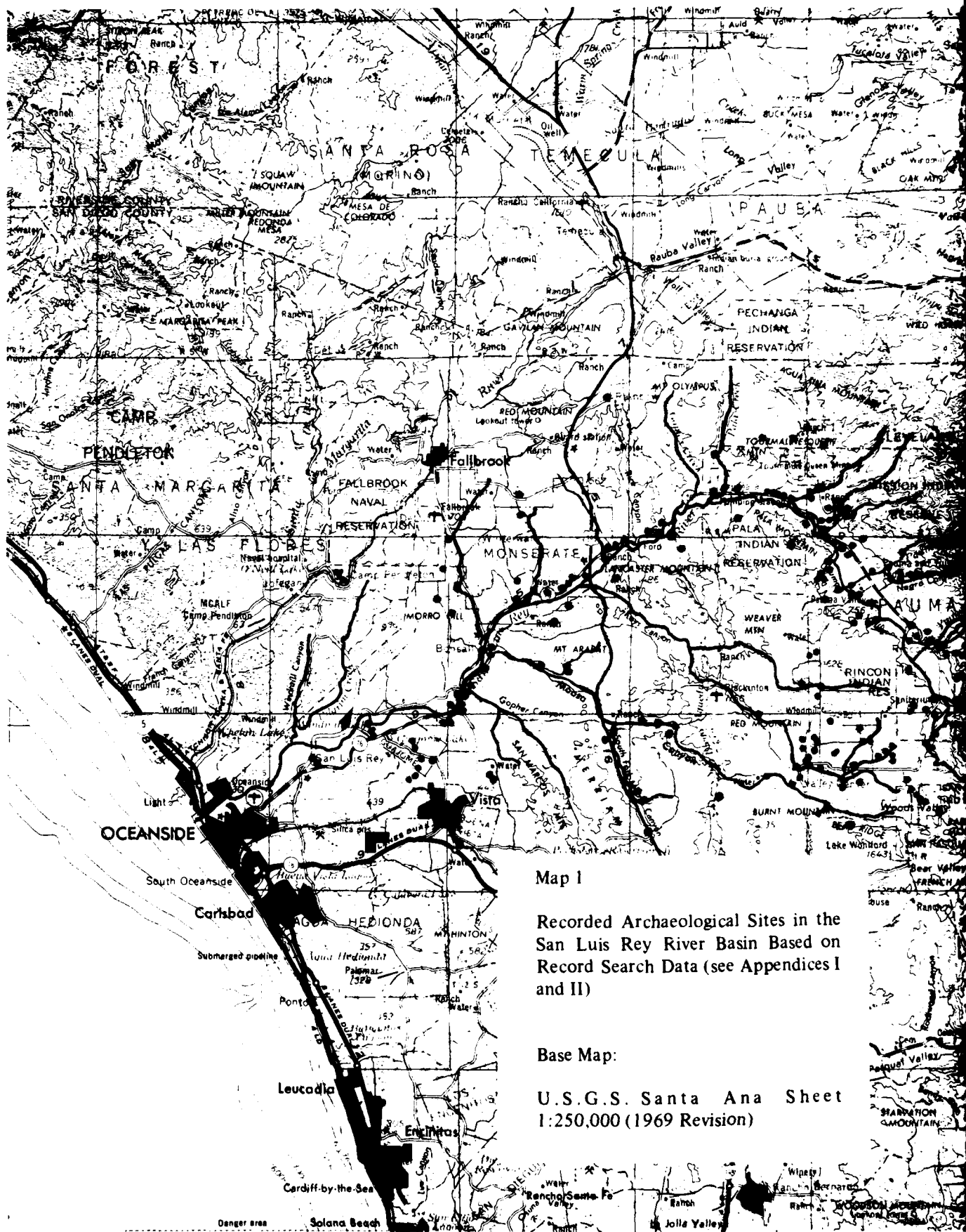
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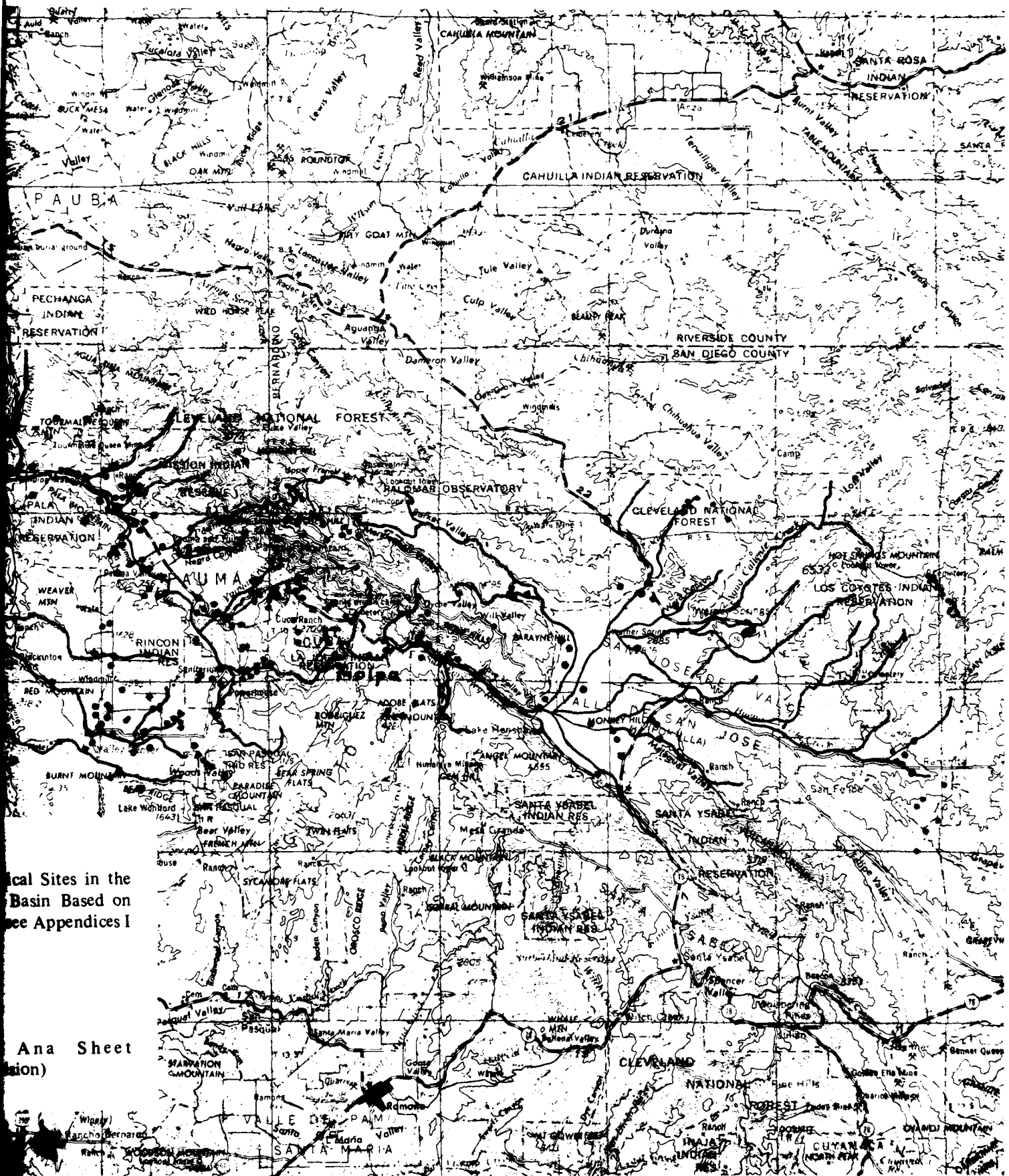
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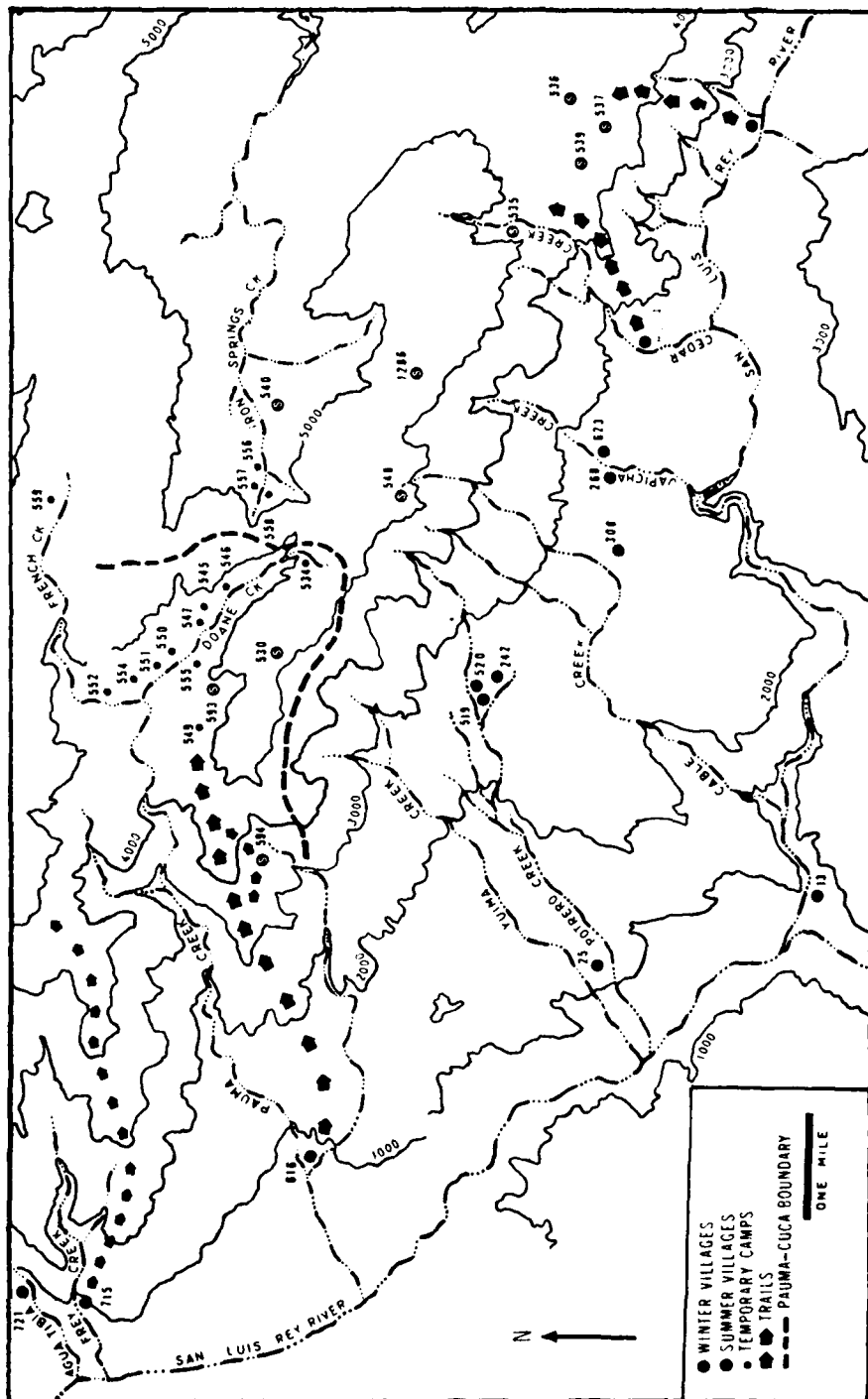
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see Appendices I

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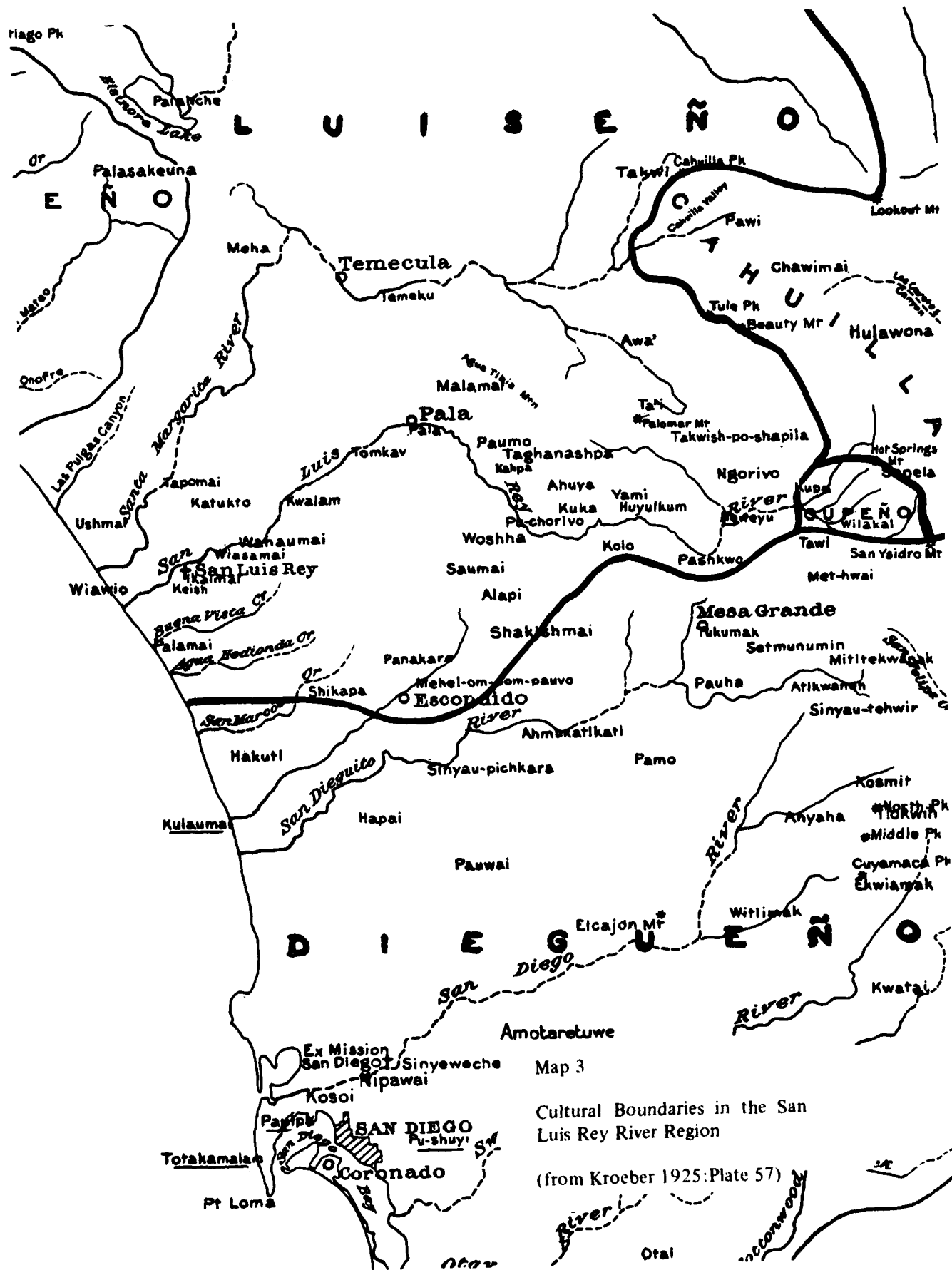


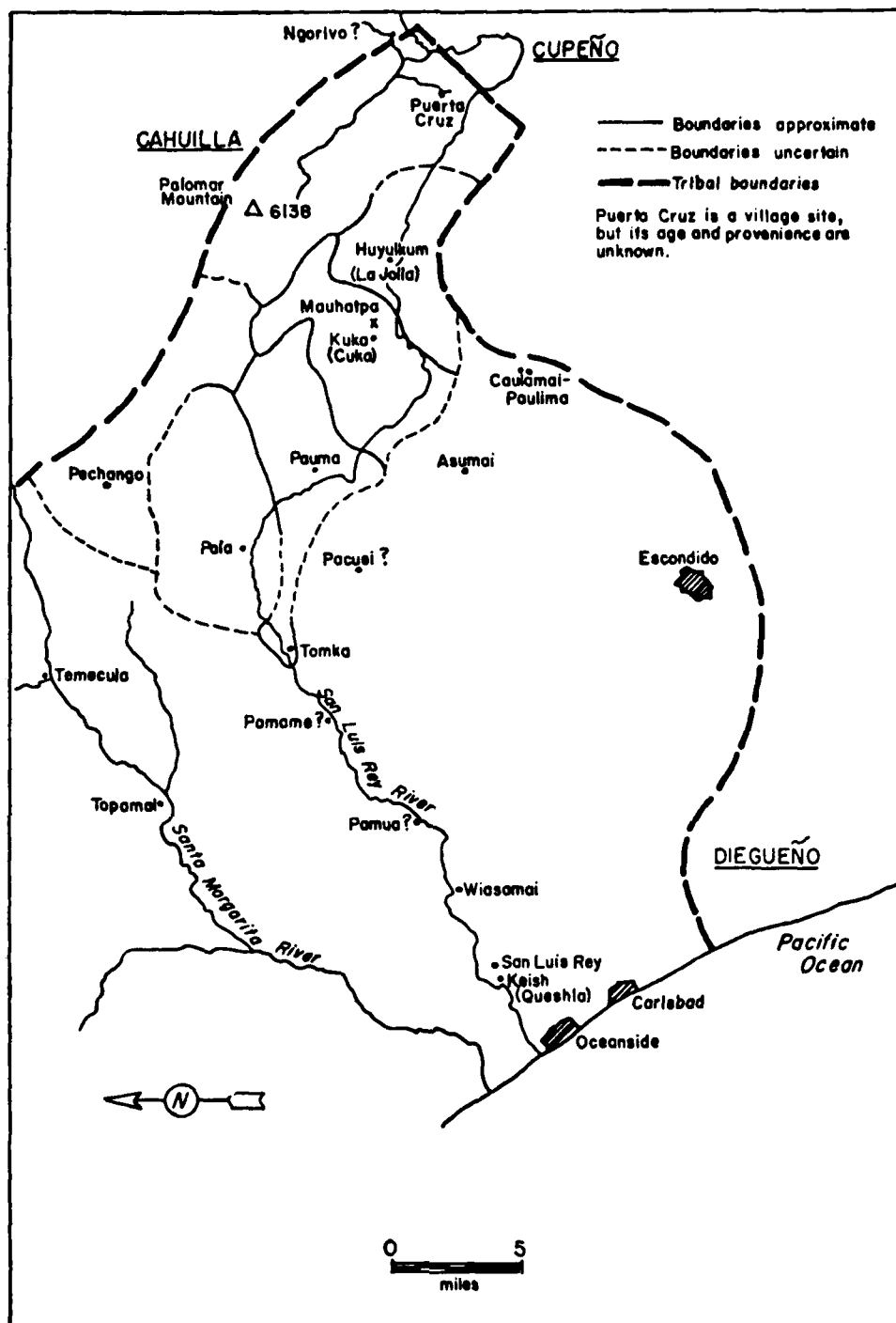
Map 2

Locations of Major Sites in the Middle San Luis Rey River Drainage, Including Both Summer and Winter Villages and the Trails Connecting Them Where These Are Known

(from True, Meighan and Crew 1974:Map 4)

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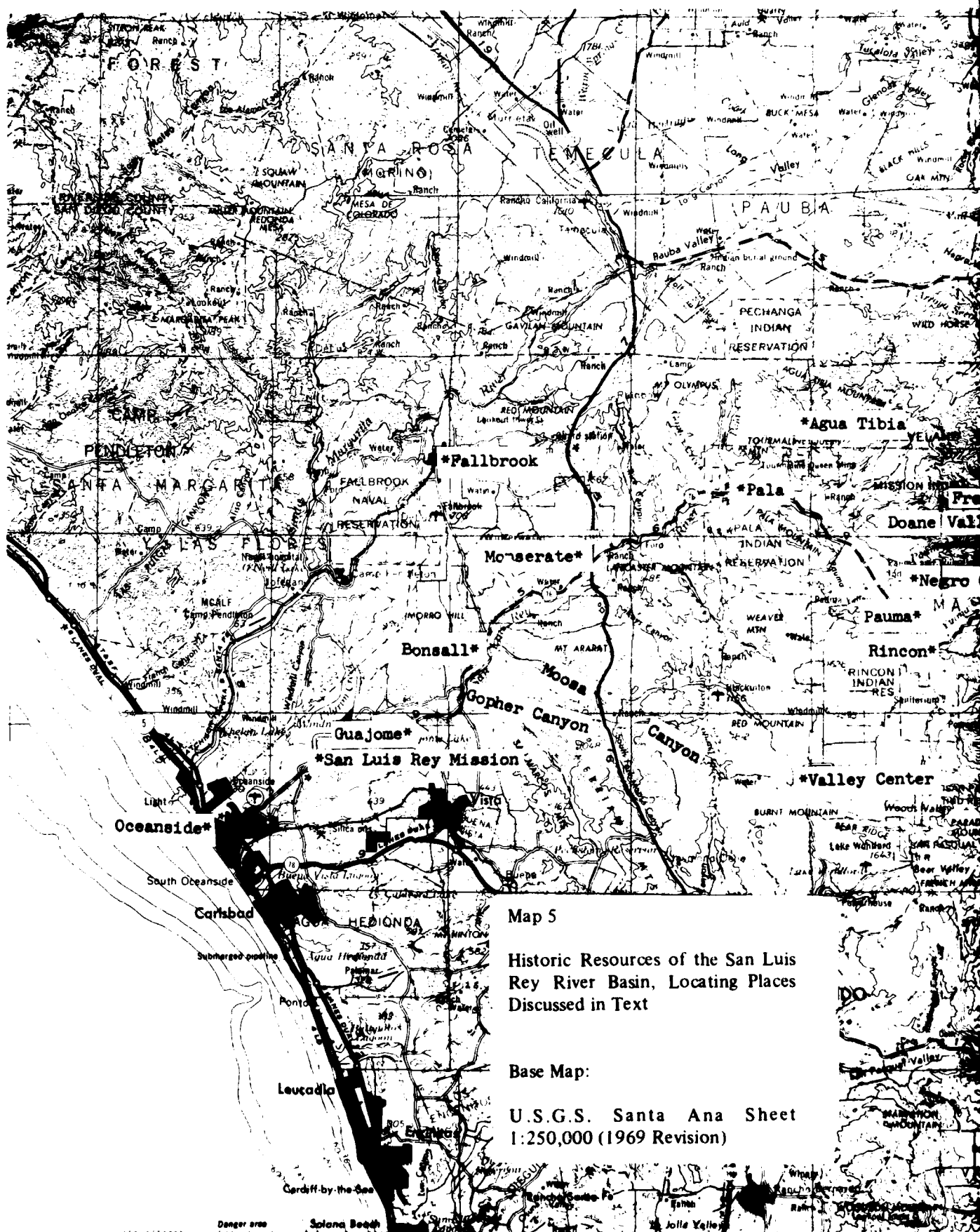


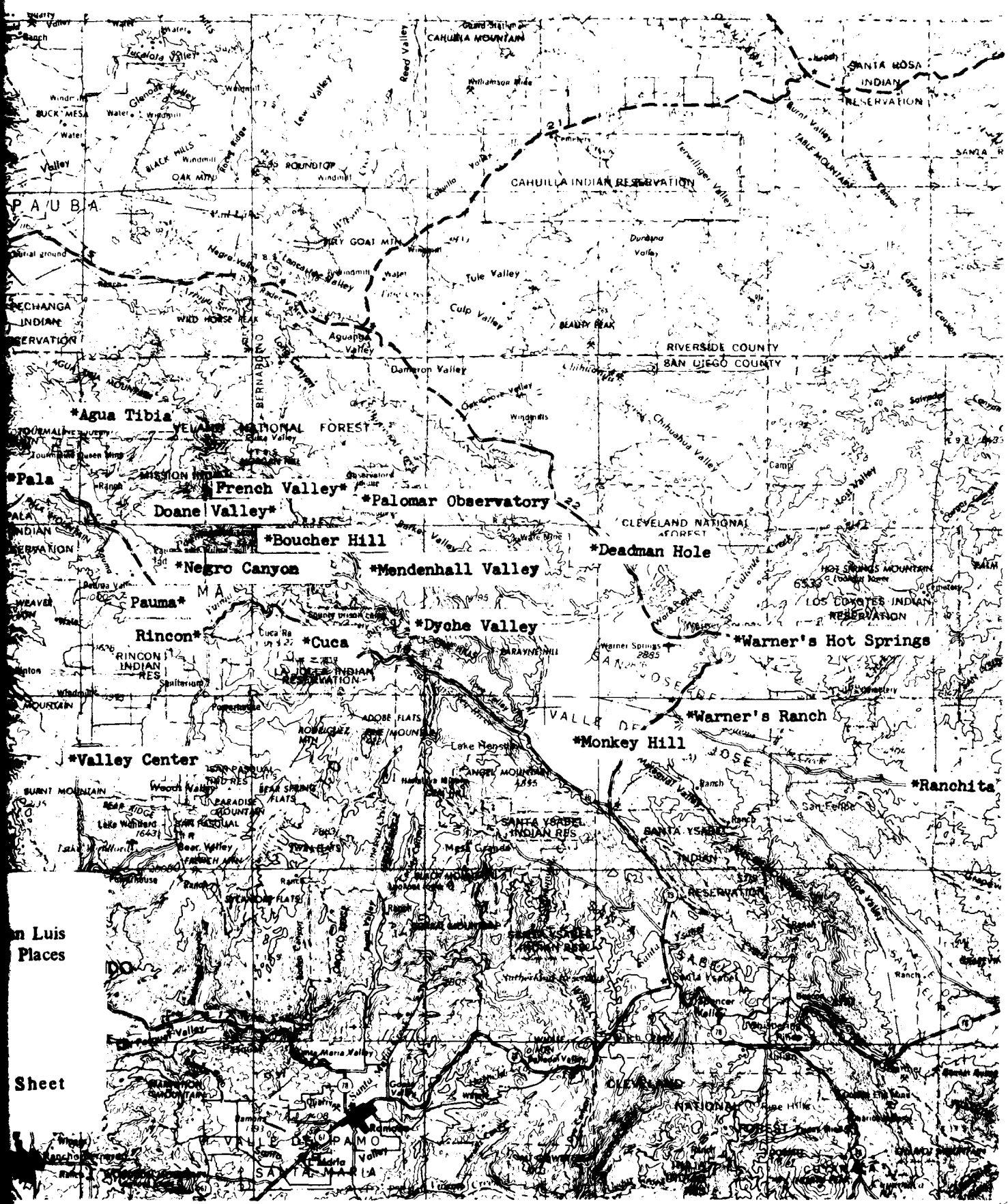


Map 4

Village Locations and Mapped Rancheria Territories
in the San Luis Rey Basin

(from White 1963:Figure 1)





San Luis
Places

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