EXHIBIT

- Maps and photos of archaeological excavation at San Gabriel de Yungue
  - San Gabriel Del Yungue as seen by an Archaeologist
  - by Florence Hawley Ellis
  - 1989
Distribution of Metal at Yungne — Summer, 1992
EXHIBIT M

- Map of San Gabriel, Yungue-Yungue, Chamita, San Francisco
  - The Ethnogeography of the Tewa Indians
  - by John Peabody Harrington
  - 1916
THE ETHNOGEOGRAPHY OF
THE TEWA INDIANS

BY

JOHN PEABODY HARRINGTON

EXTRACT FROM THE TWENTY-NINTH ANNUAL REPORT
OF THE BUREAU OF AMERICAN ETHNOLOGY

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[13] CHAMITA SHEET

The area shown on this sheet (map 13) lies about the confluence of the Chama and Rio Grande, west of San Juan Pueblo [13:24]. Canoe Mesa [13:1] occupies the upper part of the sheet. The whole of the area shown was formerly claimed and occupied by the San Juan Indians.

The entire region west of San Juan Pueblo, west of the Rio Grande, is called 'Ot'qoynq 'on the other side' ('ot'qoynq unexplained; ng locative) by the San Juan Indians. They use also the Span. name Chamita, as do Mexicans and Americans, to indicate the territory west of the Rio Grande, west of San Juan. Chamita is more strictly the name of the Mexican settlement [13:28].
HARRINGTON  

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[13:24] San Juan Pueblo, see under [11], page 211.
[13:26] San Juan Desiwikohü'ü 'stinking coyote gap barranca arroyo' (Desiwü, see [13:18]; kohü'ü 'barranca arroyo' < ko 'barranca,' hu'ü 'large groove' 'arroyo').
[13:27] (1) San Juan Jugg'eywikoji of obscure etymology (jugg'ey means clearly enough 'down at the mocking bird place' jugg'ey 'mocking bird,' ga 'down at,' 'over at,' just as the name of the pueblo ruin P'oge [9:43] means 'down at the place of the woodpecker' and that of the pueblo ruin Tiirige [17:34] means 'down at the place of the bird'; but although the San Juan informants agree that this is unquestionably the meaning, they state that when they use the word they never think of a mocking bird or of any etymology at all; 'eywikoeji 'pueblo ruin' < 'eywi' 'pueblo,' koji 'ruin' 'postponed.' The forms quoted below from various sources are intended for Jugg'eywikoe (ga 'down at,' 'over at'): "Yuqueyunque."1 This is a poor spelling, indeed. The writer may have been influenced by Span. yunque 'anvil' < Latin incus 'anvil.' "Yuque-Yunque" are the Tewahs [Tewa], north of Santa Fe.2 "Yuque-yunque, or Chamita."3 "Yuque-yunque."4 "Yuqui is but a contraction of Yuge-uinge. Esca- lante says, in Carta al Padre Morfi [April 2, 1778], par. 2: 'Una Villa de Espafiolas, que era de San Gabriel del Yunque, primero y despues de Santa Fe.'5 Jugg'ey is not a contraction but a portion of the name Jugg'eywikoe. London would hardly be called a con- traction of London town. "Yuqueyunk."6 "Yuqui Yanqui."7 "Yunqueunky."8 "Juke-yunque."9 "Yunque."10 "Yuge-uinge."11 "Yuge-uinge."12 "Yugeinenge."13 "Yun-que."14 "Yugeinenge (Tewa: 'village of the ravine')."15 This etymology cannot be correct. It is based on yu 'to pierce.'

(2) SAN FRANCISCO DE LOS ESPAñOLES.16

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3 Bandelber, Final Report, pl. 1, p. 31, 1892.
4 Ibid., p. 61, note.
5 Ibid., p. 65, note.
8 Davis, Span. Conquest of New Mexico, pp. 187, 221, 242, 1890.
11 Bandelber, Final Report, pl. 5, pp. 48, 58, 60, 61, 1892.
12 Ibid., pl. i, p. 125, 1890.
14 K. E. Twitchell in Santa Fe New Mexico, Sept. 22, 1910.
15 Hodges in Handbook Ind., pl. 2, 1907, 1910.
(3) Span. "Sant Gabriel." 1 "San Gabriel." 2 "Sant Gabriel." 3

The pueblo was voluntarily relinquished to the Spaniards under Oñate in 1598, the inhabitants joining their kindred at San Juan. In the year named the first white settlement in the West was here made, under the name 'San Francisco de los Españoles,' and on September 8 the chapel was consecrated. In the following year the name was changed to San Gabriel, which has been retained by the Mexicans as the name of the place to this day. San Gabriel was abandoned in the spring of 1602 and Santa Fé founded as the seat of the New Mexican provincial government. 4 The older Indians of San Juan are still familiar with the name San Gabriel. 6


(2) Span. Chamita, diminutive of Chama <San Juan Tegua; see discussion under [5:7]. "The name Chamita dates from the eighteenth century, and was given in order to distinguish it from the settlements higher up on the Chama River." 7 "Chamita."

"La ville mexicaine de Chamita." 8 The Tewa use the Mexican name only.

The name Chamita is applied definitely to the settlement [13:28]; also vaguely to the whole region about this settlement. See [5:7], [13:27], [13:31].

[13:29] Chamita warehouse or station.

[13:30] (1) San Juan Juq'equ'okwe 'little hills of [13:27]' (Juqge, see [13:27]; 'okw ‘hill’; 'e diminutive). This is the old name.

(2) San Juan Tjomit'okwe 'little hills of [13:28]' (Tjomita, Span. Chamita, see [13:28]; 'okw 'hill'; 'e diminutive).

These hills are mentioned under the name first given, in a San Juan myth.

[13:31] San Juan Tat'qeykawi 'grass shooting up height' (ta 'grass'; 'qey, 'to shoot upward,' said to refer here to the slope of the land itself; kawi 'height').

At the grassy rise known by this name Mr. Romelo de Herrera has a store. The Mexicans at the place said that they include this under the name Chamita. The arroyo indicated on the map, west of the circle indicating this place, is presumably named Tat'qeykawinu or Tat'qeyhuu (Au 'large groove' 'arroyo').

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1 Oñate (1698) in Doc. Indí., xvi, p. 116, 1271.
2 ibid., Cath. Misc., p. 75, 1870.
5 For a ground plan of the ruin see Bandelier, Final Report, pt. ii, pl. 1. fig. 10, 1892. For a description see the same work, pp. 55-68, and Hewett, Antiquities, No. 38, 1906. See also San Juan Pueblo under [II].
7 ibid., p. 99.
8 Hewett, Communiques, p. 50, 1906.
[13:32] The San Juan have a special name for this locality, but the information is not available.

[13:33] San Juan Kwékgympo ‘the railroad’ (kwékgym ‘iron’ ‘metal’ unexplained; po ‘trail’ ‘road’).

[13:34] San Juan Kwékgymposop’e ‘the railroad bridge’ (Kwékgympo, see [13:33]; sop’e ‘bridge’ ‘boat’ < ko ‘to bathe’, p ‘stick’ ‘log’).

[13:35] San Juan Aguje ‘down at the alkali point’ (q ‘alkali’; fu ‘horizontally projecting point’; ge ‘down at’ ‘over at’).

The V-shaped alkaline meadow at the confluence of the Chama and Rio Grande rivers is called by this name. It is here that Án nekwije, the Old Salt Woman, used to dwell and give of her body to the people, according to San Juan mythology. See [29:110]. The San Juan do not gather salt from this place at the present time. The place is, indeed, very scantily supplied with alkali or salt, a fact may explain the origin of the myth, which relates that Old Salt Woman forsook the place. See [29:110].

Salt, under MINERALS; cf. [13:36], [18:15].

[13:36] San Juan Pojaje ‘down where the waters meet’ (po ‘water’; je ‘to meet’; ge ‘down at’ ‘over at’).

This name applies to the confluence and the adjacent locality.

As used at San Juan Pueblo it often refers especially to the fields of San Juan Indians bordering on the Rio Grande, just east of the confluence.

[13:37] San Juan Qwoblajegenugesi, sometimes abbreviated to Qwoblajegen ‘height of kick down together low place’ (Qwoblajegenugesi, see [13:38]; gen ‘height’).

The wagon road leading up the Chama Valley on the north side of the river passes over this height before plunging into [13:38].

[13:38] San Juan Qwoblajegen ‘kick down together low place’ (qwelba ‘to kick an object’ as in the kicking-race game; je ‘to meet’, said to refer here to the objects kicked; ge ‘down at’ ‘over at’; mu ‘below’). The name probably refers to the kicking of objects in a direction toward each other and downward at this place, in connection with the playing of some game, it is said. Cf. [13:37].

[13:39] San Juan Téjko ‘basalt arroyos’ (tej ‘basalt’; ko ‘barranca’ ‘arroyo with barranca’).

These short and broken gulches extend from the mesa-cliff to the river. The place is strewn with blocks and masses of basalt. Cf. [13:1], [13:2].


(2) Span. Duende ‘dwarf’. = Eng. (1). Why the name ‘dwarf’ was given is not known.