

Case: 6:69-cv-07941-BB

EXHIBIT

L

- 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

SAN GABRIEL DEL YUNGUE

AS SEEN BY AN ARCHAEOLOGIST

In 1598, the Spanish conquistador, Don Juan de Oñate, founded the first capital of New Mexico in an old Indian settlement on the west bank of the Rio Grande river. This colony and others prospered until, years later the Indians revolted, destroying this village which was then lost for centuries. But, in 1959, Florence Hawley Ellis, a famous pioneer anthropologist, was asked by San Juan Indian Pueblo to excavate a ruin on their reservation, an unheard of request as Pueblos usually denied permission for excavations on their lands. A badly corroded Spanish archer's helmet had been found by an elder who was digging adobe clay. They wanted to know what "they had." Her work returned San Gabriel del Yungue — the Spanish name for the first capital of New Mexico — and its five domed ovens, the first built in this land, to their rightful place on the map. This book is the story of that awakening.

ABOUT THE AUTHOR:

Florence Hawley Ellis, PhD, is famous for her extensive excavations and related research in ethnology, tree-ring dating, and pottery analysis. Her excavations include areas in Chaco Canyon, and along the Chama, Rio Grande and Jemez river valleys as well as elsewhere in the Southwest. She has published over 300 articles and monographs. Dr. Ellis was trained at the University of Arizona and University of Chicago where she received her Doctorate in Anthropology in 1934. She is Emerita of the University of Arizona and New Mexico where she taught. She has received numerous awards including an Honorary Doctorate of Letters from the University of New Mexico in 1987. She is active as Director of the Florence Hawley Ellis Museum and of the Archaeological Field School at Ghost Ranch, near Abiquiu, New Mexico.


ON THE COVER: Remains of wall structures at San Gabriel del Yungue.



The author sitting on one of the walls of San Gabriel at the time of the excavation.

SAN GABRIEL DEL YUNGUE

\$10.95

 Sunstone Press
Santa Fe, New Mexico

ISBN: 0-86534-129-X

32

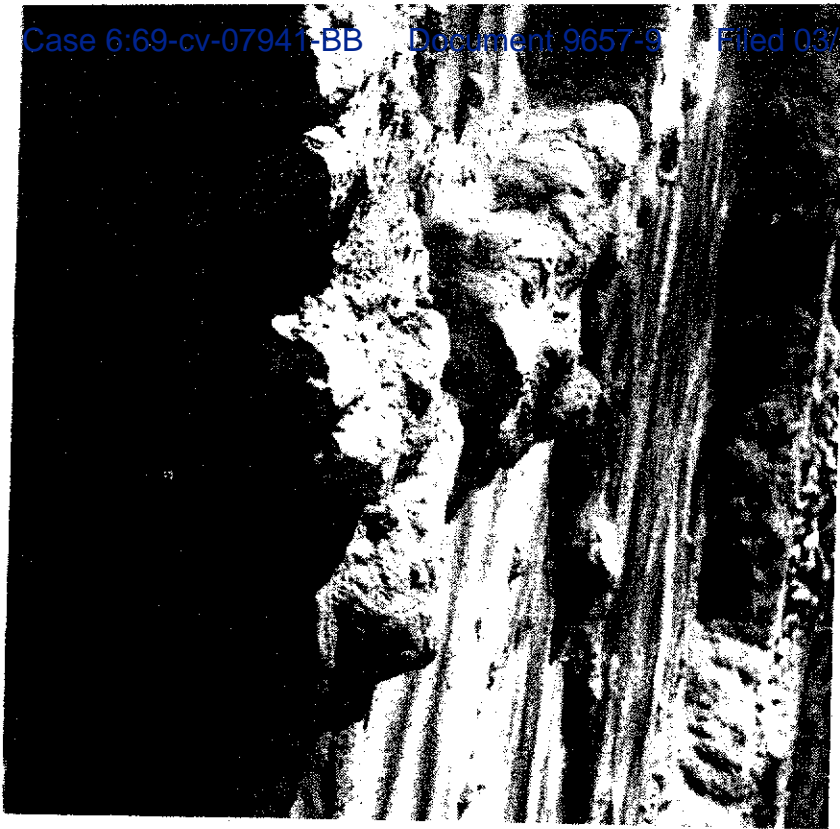


33

Aerial view of entire Yungue site



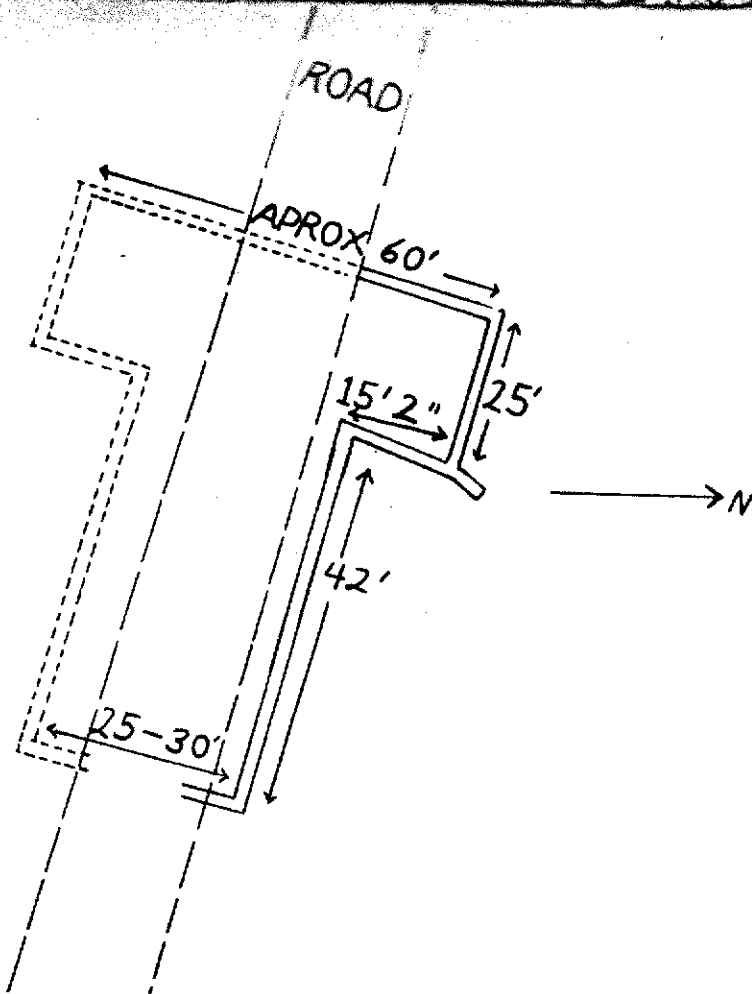
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Corner of Church foundation

44

Panorama of Yungue site



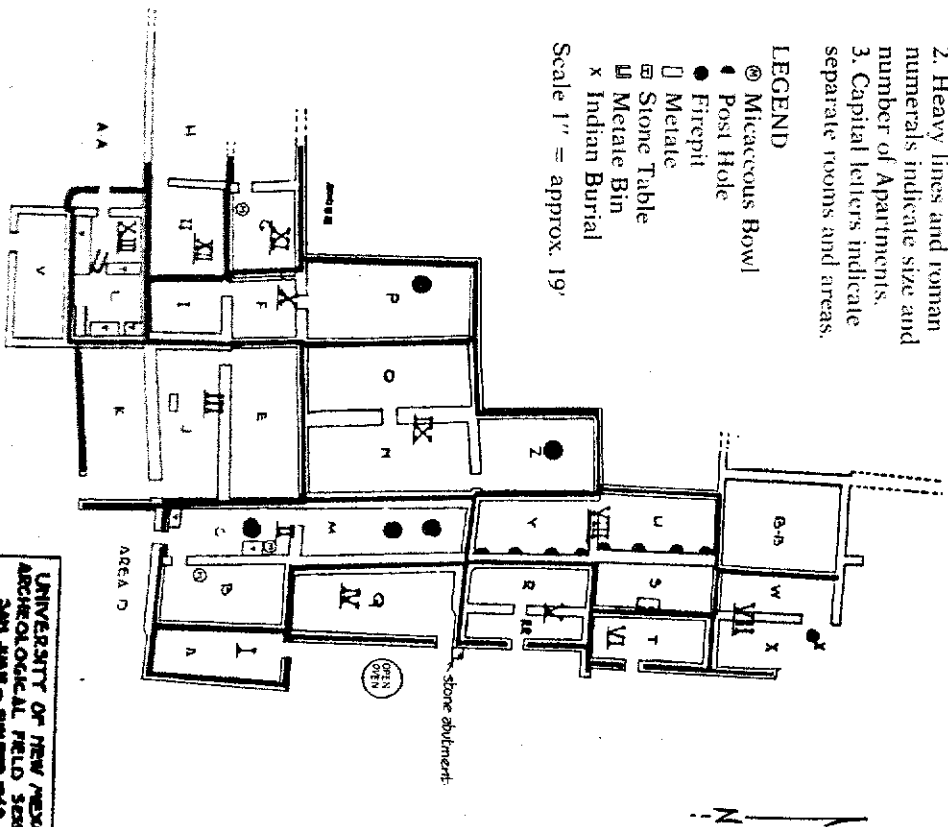
The San Miguel Church at San Gabriel del Yungue

45

- NOTE:**
1. All Walls are of stone based construction except where noted.
 2. Heavy lines and roman numerals indicate size and number of Apartments.
 3. Capital letters indicate separate rooms and areas.

LEGEND

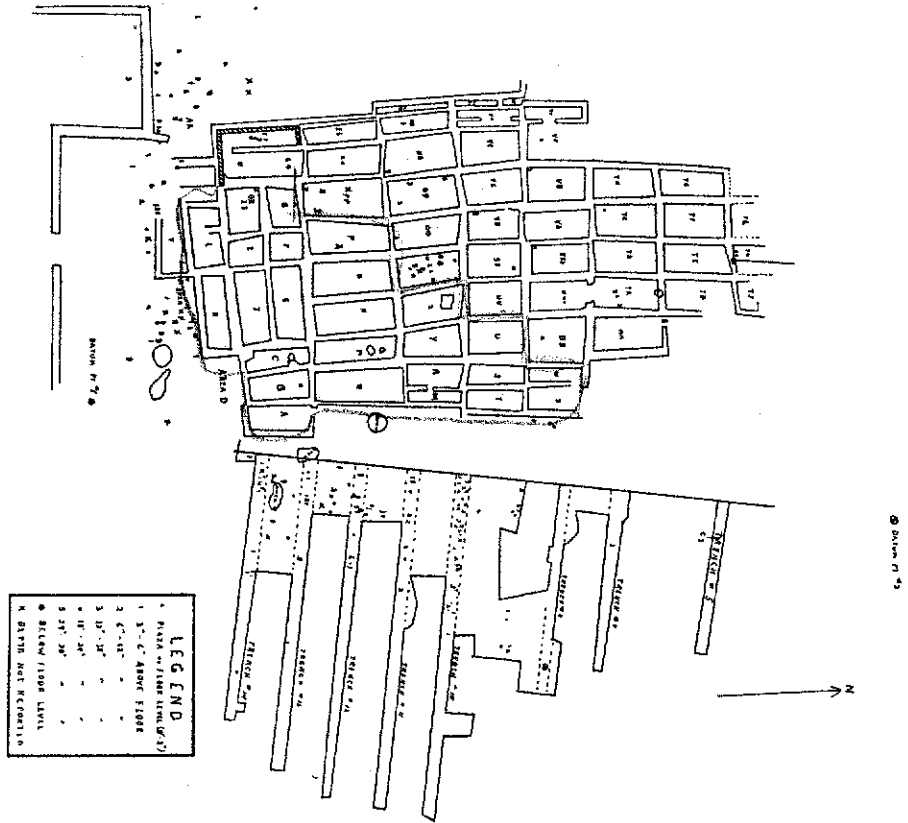
- ⊙ Mucous Bowl
 - Post Hole
 - Firepit
 - Metale
 - ▣ Stone Table
 - ▤ Metale Bin
 - x Indian Burial
- Scale 1" = approx. 19'



UNIVERSITY OF NEW MEXICO
 ARCHAEOLOGICAL FIELD STATION
 SAN JUAN - BARBER ROAD
SPANISH AREA
 DATE July 29, 1960
 DRAWN BY [Signature]

Plan of Yunque Spanish Area

Distribution of Metal at Yungue — Summer, 1962



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EXHIBIT

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- 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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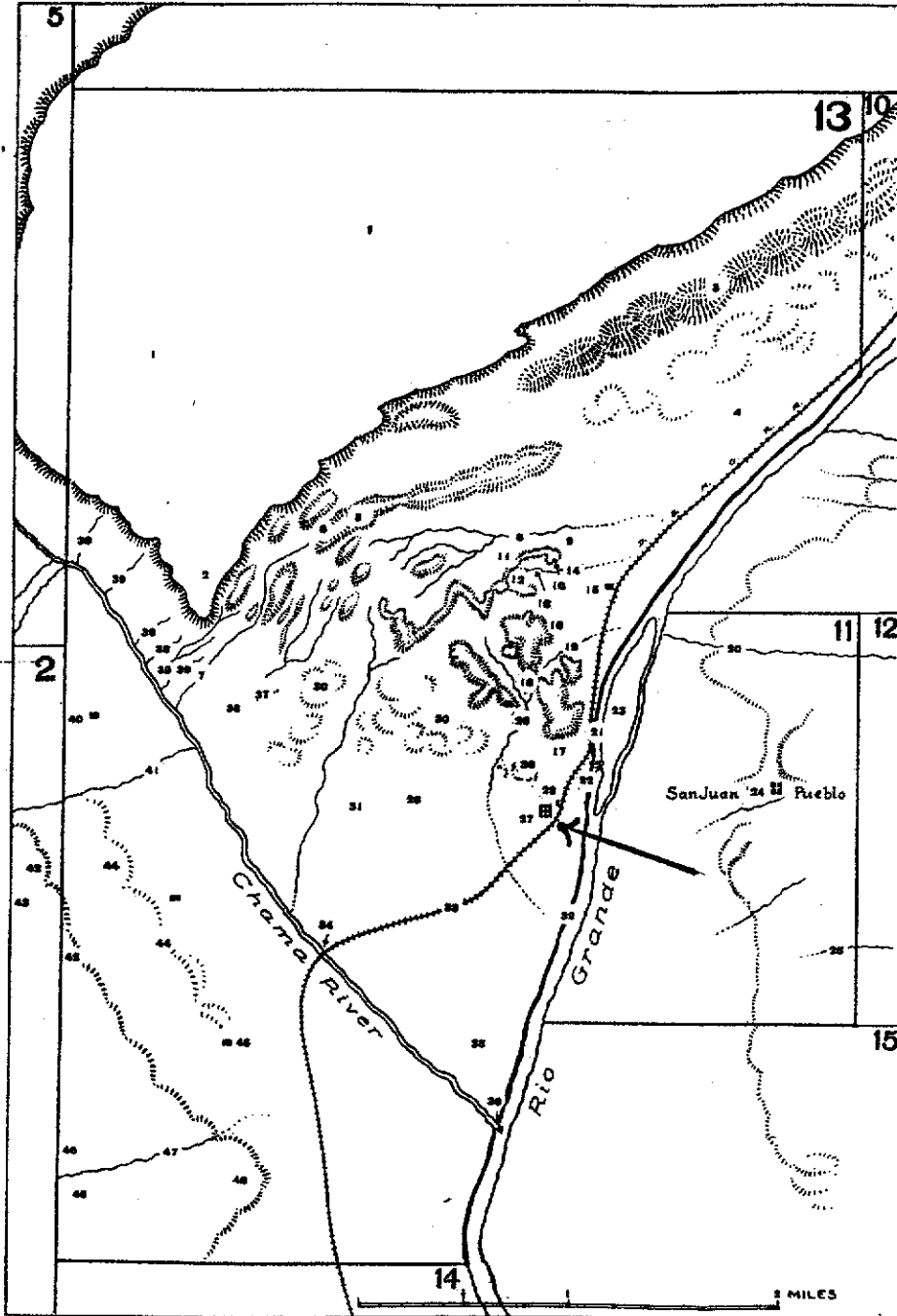
[13] CHAMITA SHEET

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'qnnæ 'on the other side' ('ot'qnnæ unexplained; næ 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].

BUREAU OF AMERICAN ETHNOLOGY

TWENTY-NINTH ANNUAL REPORT MAP 18



CHAMITA REGION

- [13:23] San Juan *Pojasi*, see [11:9].
- [13:24] San Juan Pueblo, see under [11], page 211.
- [13:25] San Juan *Pute'iykq*, see [12:20].
- [13:26] San Juan *Desiwikqhu'u* 'stinking coyote gap barranca arroyo' (*Desiw'i*, see [13:18]; *kqhu'u* 'barranca arroyo' < *kq* 'barranca,' *hu'u* 'large groove' 'arroyo').
- [13:27] (1) San Juan *Junge'oywikeji* of obscure etymology (*junge* means clearly enough 'down at the mocking bird place' < *juŋ* 'mocking bird', *ge* 'down at,' 'over at,' just as the name of the pueblo ruin *P'ioqe* [9:43] means 'down at the place of the woodpecker' and that of the pueblo ruin *Tsireqe* [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; 'oywikeji' 'pueblo ruin' < 'oywi' 'pueblo,' *keji* 'ruin' postpound). The forms quoted below from various sources are intended for *Junge'oywige* (*ge* '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.' "² Yuque-Yunque' are the *Tehuas* [Tewa], north of Santa Fé."³ "Yuque-yunque, or Chamita."⁴ "Yuque-yunque."⁴ "Yunque is but a contraction of Yuge-uingge. Escalante says, in *Carta al Padre Morfi* [April 2, 1778], par. 2: 'Una Villa de Españoles, que era de San Gabriel del Yunque, primero y despues de Santa Fé.'⁵ *Junge* is not a contraction but a portion of the name *Junge'oywige*. London would hardly be called a contraction of London town. "Yuqueyunk."⁶ "Yuqui Yanqui."⁷ "Yunqueyunque."⁸ "Juke-yunque."⁹ "Yunque."¹⁰ "Yuge-uingge."¹¹ "Yuge-uing-ge."¹² "Yugeuinge."¹³ "Yun-que."¹⁴ "Yugeuingge (Tewa: 'village of the ravine')."¹⁵ This etymology cannot be correct. It is based on *ju* 'to pierce.'
- (2) Span. "Sant Francisco de los Españoles."¹⁶

¹ Castañeda (1596) in *Fourteenth Ann. Rep. Bur. Amer. Ethn.*, p. 525, 1896.

² Bandelier (quoting Castañeda), *Historical Introduction*, pp. 23-24, 1881.

³ Bandelier, *Final Report*, pt. II, p. 31, 1892.

⁴ *Ibid.*, p. 61, note.

⁵ *Ibid.*, p. 60, note.

⁶ Gallatin in *Trans. Amer. Ethn. Soc.*, III p. 1xxi, 1848.

⁷ Kern in Schoolcraft, *Ind. Tribes*, IV, map, pp. 33-39, 1854.

⁸ Davis, *Span. Conquest of New Mexico*, pp. 185, 221, 225, 1869.

⁹ Loew (1875) in *Wheeler Surv. Rep.*, VII, p. 344, 1879.

¹⁰ Bandelier in *Ritch, N. Mex.*, p. 210, 1835.

¹¹ Bandelier, *Final Report*, pt. II, pp. 43, 58, 60, 61, 1892.

¹² *Ibid.*, pt. I, p. 123, 1890.

¹³ Hewett: *Antiquities*, p. 38, 1906; *Communautés*, p. 30, 1908.

¹⁴ R. E. Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.

¹⁵ Hodge in *Handbook Inds.*, pt. 2, 1907, 1910.

¹⁶ Oñate (1598) in *Doc. Ind.*, XVI, p. 116, 1871.

(3) Span. "Sant Gabriel."¹ "San Gabriel."² "Sant Gabriele."³ #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 1605 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.⁵

[13:28] (1) Eng. Chamita settlement. (<Span.). =Span. (2).

(2) Span. Chamita, diminutive of Chama <San Juan *Tsámá*; 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."⁶ "Chamita."⁷ "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 *Jyng'e'oku'e* 'little hills of [13:27]' (*Jyng'e*, see [13:27]; 'oku 'hill'; 'e diminutive). This is the old name.

(2) San Juan *Tfamitá'oku'e* 'little hills of [13:28]' (*Tfamitá*, Span. Chamita, see [13:28]; 'oku 'hill'; 'e diminutive).

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

[13:31] San Juan *Tat'qykesi* 'grass shooting up height' (*ta* 'grass'; *t'qy* 'to shoot upward,' said to refer here to the slope of the land itself; *kési* 'height').

At the grassy rise known by this name Mr. Romelo de Herrera has a store. 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'qykesih'u* or *Tat'qyhu'u* (*hu'u* 'large groove' 'arroyo').

¹ Oñate (1598) in *Doc. Ind.*, xvi, p. 116, 1871.

² Shea, *Cath. Miss.*, p. 78, 1870.

³ Bandelier in *Papers Arch. Inst.*, 1, p. 19, 1888.

⁴ Hodge in *Handbook Inds.*, pt. 2, p. 1007, 1910.

⁵ For a ground plan of the ruin see Bandelier, *Final Report*, pt. II, pl. I, fig. 10, 1892. For a description see the same work, pp. 58-63, and Hewett, *Antiquities*, No. 88, 1906. See also San Juan Pueblo under [11].

⁶ Bandelier, *Final Report*, pt. II, p. 62, note, 1892.

⁷ *Ibid.*, p. 59 et passim.

⁸ Hewett, *Communautés*, p. 80, 1906.

- [13:32] The San Juan have a special name for this locality, but the information is not available.
- [13:33] San Juan *Kwækympo* 'the railroad' (*kwækymp* 'iron' 'metal' unexplained; *po* 'trail' 'road').
- [13:34] San Juan *Kwækympokop'e* 'the railroad bridge' (*Kwækympo*, see [13:33]; *kop'e* 'bridge' 'boat' < *ko* 'to bathe', *p'e* 'stick' 'log').
- [13:35] San Juan *Afuge* 'down at the alkali point' (*q̄* 'alkali'; *fu'u* '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 *Anpekwiyo*, 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 *Pojege* '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 *Qwebèjegenugekasi*, sometimes abbreviated to *Qwebèjegenuge* 'height of kick down together low place' (*Qwebèjegenuge*, see [13:38]; *kasi* '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 *Qwebèjegenuge* 'kick down together low place' (*qwebè* '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'; *nu'u* 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 *Tsikq* 'basalt arroyos' (*tsi* 'basalt'; *kq* 'barranca' 'arroyo with barrancas').

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].

- [13:40] (1) Eng. Duende settlement. (< Span.). = Span. (2).

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