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HARRINGTON

**OLD INDIAN
GEOGRAPHICAL
NAMES**

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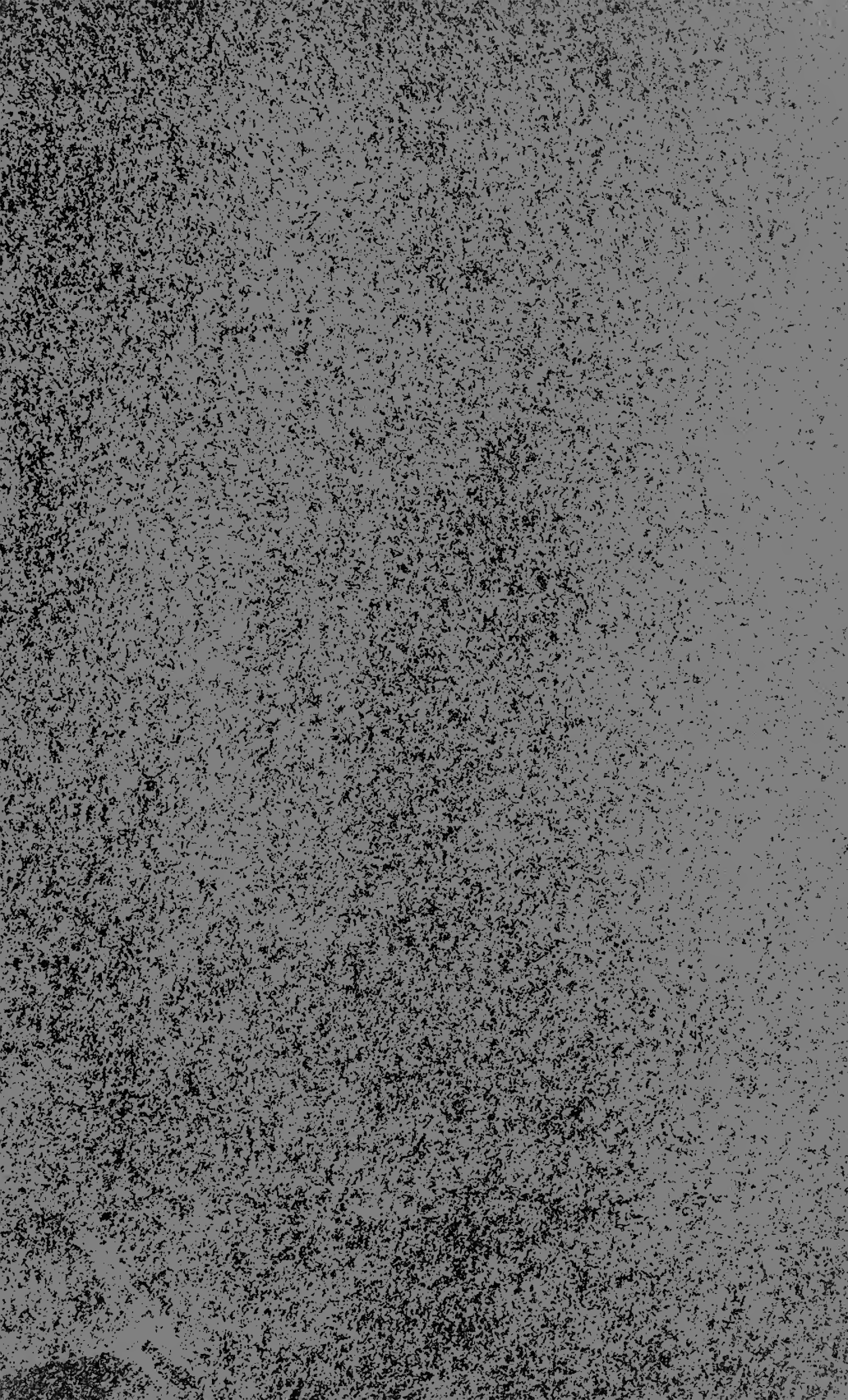
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OLD INDIAN GEOGRAPHICAL NAMES AROUND SANTA
FE, NEW MEXICO

By J. P. HARRINGTON

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OLD INDIAN GEOGRAPHICAL NAMES AROUND SANTA FE, NEW MEXICO

By J. P. HARRINGTON.

SEVERAL years ago the writer undertook, at the suggestion of Dr. Hewett, to collect the old Indian place names of the region about Santa Fe, New Mexico. Several hundred names of places were obtained by interviewing Indian and Spanish-speaking inhabitants and many of the localities were actually visited in company with one or more of the informants.¹ The present paper discusses in concise form the most important of these place names. Besides being of great local interest to the people of New Mexico, the place names throw certain light on the archaeology of the region and also on the subject of primitive geographical nomenclature in general.

ABIQUIU [3:36].

The original Tewa designation of this quaint Mexican town, which lies on the west bank of the Chama river eighteen miles above its confluence with the Rio Grande, is Phešu'u, literally "timber point" (phe, stick of wood, timber; šu'u, point of land, projecting point of hill or mesa, horizontally projecting end or point of any long object). What the name means is perfectly clear, yet why it was originally applied no Tewa knows. Either a former point of land with timber on it or a single projecting stick of timber was doubtless the originating landmark. The early Mexican colonists promptly corrupted Phešu'u into Abiquiu, the pronunciation of which does not differ as widely from the Tewa form as Spanish orthography might suggest. The present town stands almost on the site of the ancient pueblo, the Indian population of which gradually became Mexicanized and blended with the Mexican

¹ The results are published in the writer's paper entitled "The Ethnogeography of the Tewa Indians," *Twenty-ninth Annual Report of the Bureau of American Ethnology*, Washington, 1916, to which the reference numbers in brackets, given in the present paper, refer.

settlers and with a considerable number of Indian captives, mostly of the Hopi tribe, who were settled there by the Mexicans. Because of these captives, Abiquiu has long been known also by a second name among the Tewa, namely Khoso'oⁿη-'oⁿηwiⁿ, Hopi town (Khoso'oⁿη, Hopi Indian, literature a nickname, 'big leggings'; 'oⁿηwiⁿ, pueblo).

Tewa traditions still tell of the time when great Indian fiestas were held at Abiquiu, attended by people from far and near. It was only a generation ago that the paⁿηšare, baile de los cautivos (paⁿη, captive; šare, dance) was discontinued there. This dance was given out of doors in the night time and Tewa, Mexican, and Hopi inhabitants participated. The Abiquiu of today, however, is merely a quaint old Mexican town which has lost both its Indian customs and Indian speech.

It follows from the descriptive nature of the nomenclature of places that two or more will frequently be found having the same name. It was by mere chance that the writer's San Ildefonso informants told of a second Phešu'u, a locality in the wild mesa lands south of San Ildefonso. This southern Phešu'u is a barren mesa top, seldom visited and known to few persons—a mute inglorious Hampton as compared with its famous namesake.

Abiquiu has been christened in Span. Santo Tomas de Abiquiu.

ABIQUIU MOUNTAIN [2:10]

This is the pointed peak twelve miles southwest of Abiquiu, 11,240 feet high according to Wheeler's measurements. A. F. Bandelier refers to it as "the pyramid of the extinct volcano of Abiquiu."¹ The Tewa name is Suⁿp'iⁿη, cicada mountain (šuⁿ, cicada; p'iⁿη, mountain).

ACOMA [29:118]

The universal Keres name for the pueblo is Ak'o, of obscure etymology, first recorded by Father Marcos de Niza in 1539 as "Acus."² The form Acoma is from Keresan Ak'omæ, Acoma people (mæ, people).

¹ A. F. Bandelier, *Final Report*, pt. II, p. 32, 1892.

² Niça (1539) in Hakluyt, *Voy.*, vol. III, p. 440, 1600.

ANCHO CANYON [17:62]

Ancho canyon is the next large canyon north of Frijoles canyon, and it, and not Frijoles canyon, is the bean canyon of the Tewa, the native form being Tunavahu'u (tu, bean; nava, field; hu'u, canyon). For the Tewa name of Frijoles canyon see below.

The latter part of this name happens to consist of the combination of nouns, navahu'u, field canyon, which probably gave rise to the tribal name Navajo.¹ Nava means a cultivated field, Span. siembra, and navahu'u, is applied to any arroyo or canyon where the people raise crops. There are many such arroyos in the rugged Navajo country, and it is likely that Navajo is a corruption of this descriptive Tewa term. The Tewa, however, have a distinct name for the Navajo, namely Waⁿsave, Jemez Apache (Waⁿη, Jemez Indian; Save, Apache). The association of the Jemez and Navajo is well known.

ARROYO HONDO [8:65]

The Arroyo Hondo near Taos is known to the Tewa as Koⁿ-buts'i'i, barranco dell canyon (koⁿ, barranco; bu'u, dell; ts'i'i, canyon). The Taos have for it a less patently descriptive name: P'ats'iyuhæluna, water cicada arroyo (p'a, water; ts'iyu, cicada; hæaluna, arroyo).

BLACK MESA [18:19]

The great mesa of black basalt which stands a couple of miles north of San Ildefonso and which is believed by the Indians to have been anciently the house of a cannibal giant, is called in Tewa Thuⁿηyo, very spotted (thuⁿη, spotted; yo, augmentative). The name is old and the Indians are not sure why it was given, but informants have suggested that it was probably applied because of the great green blotches on the northern precipices of the mesa, above the giant's cave. It is by this cave that the giant used to enter the interior chambers of the mesa which were his dwelling place.

BUCKMAN MESA [20:5]

Just as Thuⁿηyo stands north of San Ildefonso, another gigantic black basalt mesa rears itself to the south of the village and almost

¹ See E. L. Hewett, *American Anthropologist*, N. S., vol. VIII, p. 193, 1906.

equally distant. This southern rival of Thuⁿηyo is called Šuma, a very old name the meaning of which has become forgotten. It is because of its situation between Thuⁿηyo and Šuma that the Navajo have dubbed San Ildefonso picturesquely Tsě Tū Kīnně, houses between the rocks.¹

CALLAMONGUE [21:24]

Callamongue is a Mexican hamlet on the east bank of Tesuque creek between Pojoaque and Tesuque. The old Tewa village ruin of K'uyemuge, from which the hamlet takes its name, lies half a mile west, across the creek. The ruin is on a mesa top and its name, which means 'where they hurled down stones' (k'u, stone; yemu, to throw pl.; ge, loc.), gives a glimpse of some defense in the long forgotten past.

CANGILON CREEK [1:31]

This eastern tributary of the Chama has a Tewa name equivalent in meaning to the Spanish: pæⁿseⁿηhu'u, deer horn creek (pæⁿ, deer; seⁿη, horn; hu'u, arroyo). In this and numerous similar instances, in which Indian and Spanish names are exact equivalents in meaning we have no means of determining whether the name was started by Spanish or Indian speakers.

CANOA MESA [13:1]

San Juan also has its great black basalt mesa, larger and higher than Thuⁿηyo, though less imposing. This great block of basalt lies on the west side of the Rio Grande, north of the confluence with the Chama, and has its lower end opposite San Juan pueblo. To Mexican fancy it is shaped like a gigantic canoe and is known as the Mesa de la Canoa. The Tewa have for it however a very matter-of-fact name as compared with the old and mystical names Thuⁿηyo and Šuma, namely: Tsiⁿkwaye, basalt mesa (tsiⁿ, basalt; kwaye, height).

CAPULIN (p. 116)

Capulin, meaning in Spanish 'chokecherry,' has its Tewa counterpart: 'Ave'iwe, chokecherry place ('ave, chokecherry; 'iwe, loc.). Here again, we cannot determine which was the original.

¹ Curtis, *American Indian*, vol. 1, p. 138, 1907.

CERRO DE LOS BURROS [3:11]

The great mountain northwest of Abiquiu and across the Chama river from it, is called in Spanish Cerro de los Burros, for wild burros were formerly abundant there. The Tewa name on the other hand tells of the good piñones which were there gathered: T'omayop-'iⁿη, good piñon mountain (t'o, piñon; mayo, excellent; p'iⁿη, mountain).

CHAMA [5:7]

The writer was guided by San Juan Indians to the old pueblo ruin of Tsaⁿmaⁿ, which has given the name to both the Chama river and to Chamita hamlet. Tsaⁿmaⁿ ruin occupies a low mesa on the eastern bank of the Chama river, a mile and a half southeast of the mouth of El Rito creek and fully ten miles northwest of its linguistic offspring Chamita. The name is said to mean 'where they wrestled' (tsaⁿmaⁿ, to have wrestled). Tsaⁿmaⁿ must once have been an important pueblo, but had been forgotten until it was known to no whites and to but few Tewa, although its name lived on, its origin quite unknown, generalized to cover the whole Chama river, and again in specialized Spanish diminutive form as Chamita. Father Zárate-Salmeron writes Zama,¹ the other early records all show Chama. Apparently at the time of these records the name had already become extended in Spanish to apply to the whole Chama region and river.

CHAMA RIVER (Large Features :2)

But among the Tewa Tsaⁿmaⁿ is applied only to the locality of the pueblo ruin. The Chama river is in Tewa P'op'iⁿη, red river (p'o, water, river; p'iⁿη for p'i'iⁿη: p'i, red; 'iⁿη, gender postfix). The Rio Grande is frequently red for miles below the confluence because of the water discharged by the Chama. Bandelier learned that the Chama in turn gets its red water from Coyote creek [1:29]: "The branches of which the Chama is formed are the Coyote [1:29] in the west, the Gallinas [1:24] north of west, and the Nutrias [1:14] north. It is said that the waters of the first are red, those of the Gallinas white, and those of the Nutrias limpid. According as one

¹ Quoted by Bandelier, *Final Report*, pt. II, p. 60, 1892.

or the other of these tributaries rises, the waters of the Chama assume a different hue.¹

The Keres language is especially fond of naming places from cardinal directions. Among the Cochiteños, the Chama is T^yete-potšina, northwest river (t^yete, north; po, west; tšina, river).

CHILÍ [5:46]

Chilí, a tiny Mexican settlement on the west side of the Chama just below the mouth of Ojo Caliente creek, has Tewa and Span. names equally obscure. The Tewa name, Tsip'apu, appears to contain tsi'i, flint, and pu, buttocks. Neither Mexicans nor Tewa know the source of the name Chilí.

CHIMAYÓ [22:18]

The famous Chimayó blankets have caused the name Chimayó to be circulated more widely than perhaps any other of Tewa origin. They are woven by Mexicans at Chimayó hamlet in the Cañada de Santa Cruz. The Tewa form is Tsimayó, good obsidian (tsi'i, obsidian; mayo, excellent). The church at the hamlet, which is, by the way, famous as a shrine, stands on the site of the long vanished pueblo of Tsimayó.

CHIPIWÍ [14:39]

Chipiwí, a ruined pueblo southwest of Puyé, is in Tewa Tsipi-wi'i, gap where the obsidian comes out (of the ground) (tsi'i, obsidian; pi, to come out; wi'i, gap).

COCHITI [28:77]

The native Keres name is K'ot'yiti, obscure in meaning. This the Tewa have borrowed and folk-etymologized into K'ute'e, stone kiva (k'u, stone; te'e, kiva), although of course there is no stone kiva at Cochiti; the Jemez into K^yatäge, mountain-sheep pueblo (k^ya, mountain-sheep; täge, pueblo).

CORRAL DE PIEDRA [14:15]

For this hamlet, north of Española, the Tewa and Spanish names mean the same: Tewa K'utepa'iwe, stone wall place (k'u, stone; tepa, wall; 'iwe, loc.).

¹ Bandelier, *Final Report*, pt. II, p. 55, 1892.

CUNDAYÓ [25:8]

The Tewa pueblo ruin Kudiyo (obscure: yo apparently augmentative) lies on the mesa southwest of Cundayó hamlet. The locality is several miles northeast of Nambé.

EL RITO [4:4]

The El Rito region is called in Tewa P'i'aⁿnuge, pink below place (p'i'aⁿ, pink, from p'i, red, and 'aⁿ, brown; nu'u, below; ge, loc.), referring to the El Rito mountains, p'i'aⁿp'iⁿη, pink mountains (p'iⁿη, mountain).

EMBUDO [8:73]

Embudo town and canyon, above San Juan, are named by the Tewa Pore'iwe, fishweir place (pore, fishweir; 'iwe, place). Span. Embudo, funnel, is a descriptive name applied to the canyon.

ESPAÑOLA [14:16]

Española, literally, 'Spanish town,' is called by the Tewa Butsaⁿbi'i, new town (bu'u, plaza, town; tsaⁿbi'i, new inan.).

ESTACA [10:4]

Estaca settlement is on the west side of the Rio Grande, at the foot of Canoa Mesa, north of San Juan. The Tewa call Estaca Naⁿmphonu'u, below where the holes are in the ground; or the place below, where the holes are in the ground (naⁿη, earth; pho, hole; nu'u, below).

FRIJOLES CANYON [28:6]

The Rito de los Frijoles is in Tewa Puqwigē, where they scraped or wiped the bottoms (possibly of the pottery vessels) (pu, buttocks, bottom; qwi, to scrape, to wipe; ge, loc.). The Tewa name is difficult to analyse; and T'u'on'i, the Cochiti name, does not yield at all to analysis.

GALISTEO [29:39]

Galisteo pueblo ruin and modern town are the Thanuge *par excellence* of the Tewa, although this name is also applied to the whole region south of Santa Fe—the old Tano country. Thanuge means live down-country place (tha, to dwell; nu'u, below; ge, loc.).

GALLINAS [1:24]

Tewa Dip'o, chicken creek (di, chicken; p'o, water) is perhaps a mere translation of the Span. name. Di in primitive Tewa meant turkey, but became so familiar a word when applied to the introduced gallinas of the Mexicans that turkey is now designated by the compound p'iⁿdi, mountain turkey (p'iⁿη, mountain), or if you will, mountain chicken. Therefore an original Tewa place name dip'o would have become in Spanish Los Guajalotes, not Las Gallinas.

GAVILAN [7:3]

In the case of the name Gavilan, a Mexican settlement on Ojo Caliente creek, however, we have perhaps a clew to show that the Tewa name was. The original Span. gavilan means any kind of hawk; the Tewa name of the place, tšugæⁿiwe, means place of a certain species of hawk, Falco nisus (tšugæⁿ, Falco nisus; -iwe, loc.), the Tewa having no general term for hawk. The Spanish name therefore in this case apparently presupposes the more definite or peculiar Tewa name.

GUACHE [14:11]

Guache, a Mexican hamlet north of Española, is called in Tewa maⁿhuⁿbu'u, owl dell (maⁿhuⁿ, great horned owl; bu'u, dell). Guache sounds indeed like a loan-word from the Tewa (cf. Guache-panque), but no Tewa counterpart is discoverable.

GUACHEPANQUE [14:20]

Guachepanque, a Mexican settlement between Española and Santa Clara, is in Tewa P'otsip'aⁿan^{ge}, mud string place (p'otsi, mud; p'aⁿan, string; ge, place). Could the original idea have been a string of mudpuddles?

GUAJE CANYON [16:53]

This Spanish name, which means gourd canyon, is not reflected in Tewa. To the Tewa the canyon is simply ts'iso'o, the big canyon (ts'i'i, canyon; so'o, big).

HOPI VILLAGES [Unmapped]

Tusayan is called by the Tewa: Khosoⁿoⁿη'oⁿηwiⁿ, Hopi villages (Khoson^{on}η, Hopi Indian, lit., big leggings: kho, leggings; soⁿoⁿη, big *veg.*; 'oⁿηwiⁿ, pueblo).

ISLETA [29:101]

Tewa Tsiqwevege, kick flint place (tsi'i, flint; qweve, to kick along; ge, loc.), evidently means where they played the kicking-race (the game called *gome* in Span.) using a piece of obsidian. The native Isleta name, Šiahwibak is doubtless cognate.

JACONA [21:6]

This settlement is a mile west of Poquaque and its name is a corruption of the old Tewa name of the locality: Sakoⁿnæⁿ, tobacco bank place (sa, tobacco; koⁿ, barranco; næⁿ, loc.). Jacona is also a sign-board station on the Denver and Rio Grande railway between Santa Fe and Buckman, miles to the south of the real Jacona.

JEMEZ [27:35]

The Tewa have a special name for Jemez, namely Waⁿηge, Jemez Indian place (Waⁿη, Jemez Indian, unexplained; ge, loc.). The Jemez Indians' own name for the pueblo is Heⁿwa, He^kwa or Heⁿyo, according as various locative postfixes are used, this being derived from the term for Jemez person: Heⁿ, pl. Heⁿmiš. It is from the pl. form, meaning Jemez people, that Span. Jemez, Ker. Hæmiši, etc., are derived. It is possible that Jemez Heⁿ, Jemez Indian, is cognate with Tewa Waⁿη, of same meaning.

JEMEZ MOUNTAINS [Large Features :8]

The rather inappropriately named Jemez mountains, the range that bounds the Tewa country on the west, are referred to in Tewa merely as Tsaⁿmpiye'iⁿp'iⁿη, the western mountains (tsaⁿmpiye west; 'iⁿ, gender postfix; p'iⁿη, mountain).

JICARILLA MOUNTAIN [22:9]

Tewa T'uⁿmp'iⁿη, basket mountain (t'uⁿη, basket; p'iⁿη, mountain). The peak is thought to resemble an inverted basket; hence both Span. and Tewa name.

LA CUEVA [6:28]

La Cueva, on Ojo Caliente creek above Ojo Caliente, has a Tewa name, Maⁿhuⁿwiri, owl point (maⁿhuⁿ, owl; wiri, point), which presupposes or is derived from Maⁿhuⁿseⁿnnæⁿ [6:6], owl's

horns (maⁿhuⁿ, owl; seⁿη, horn; næⁿ, loc.), the name of the great mountain east of La Cueva. The mountain has two peaks resembling the horns of maⁿhuⁿ, great horned owl.

LA JOYA [9:5]

The locality of La Joya, at the confluence of Truchas creek with the Rio Grande, the Spanish name of which means merely 'the dell,' is called in Tewa Tsigubu'u, chico dell (tsigu, an unidentified bush sp.; bu'u, dell). The bush is the 'chico' of the local Mexicans, a name which is probably a corruption of the Tewa name.

LAGUNA [29:117]

The Tewa have a merely descriptive term meaning the same as the Spanish name: P'okwiⁿdiwe, lake place (p'okwiⁿi, lake; 'iwe. loc). The Keres name, K'awaik'a, however, does not yield to etymology.

LAKE PEAK [22:54]

Lake Peak of the Santa Fe range including its lake, which is most sacred to the Tewa, is called Agatšænup'iⁿη (obscure: p'iⁿη, mountain). This peak is the Tewa sacred mountain of the east.

LAMY CANYON [29:37]

Lamy and the canyon above Lamy, up which the Santa Fe railroad passes, are called in Tewa Piⁿmp'oyehu'u, heart water meet canyon (piⁿη, heart; p'o, water; ye, to meet; hu'u, arroyo, canyon). The exact force of the name is obscure.

NAMBÉ [23:5]

Tewa Naⁿmbe'e, roundish earth (naⁿη, earth; be'e, roundish and small), was probably originally applied because of a mound of earth. The name was transferred to the present site when the village was moved thither from old Naⁿmbe'e pueblo ruin [25:30], which lies in the mountains several miles northeast of the present Nambé.

NAWAÍ [16:74] [17:15]

Tewa Navawi'i means pitfall gap (nava, pitfall; wi'i, gap). There are two places by this name, [16:74] and [17:15], both situated

in the Pajarito plateau, across the Rio Grande southwest of San Ildefonso. These pitfalls were bottle-shaped excavations in the tufaceous ground made in narrow gaps or on trails where game was wont to pass and deer and other game were caught in them.

OJO CALIENTE [6:24]

Tewa P'osi-, emerald-green (absolute form of the adjective p'osiwi', p'osiwiⁿη) is the old name of Ojo Caliente. The hot springs cover the rock with an emerald green stain; hence the name. The pueblo ruin at Ojo Caliente, P'osi'oⁿηwiⁿ, emerald green pueblo (oⁿηwiⁿ, pueblo) was once the most important village of the Tewa if we can trust Tewa tradition, and it is said that at that pueblo P'oseyemu, the Tewa culture hero, was born of a virgin, grew up and at last revealed himself to the people. The old pool, over which the bathhouse is now built, was a most sacred place to the Tewa; P'oseyemu used to enter or emerge from that pool at times; pools and lakelets are regarded as doorways to the nether world.

OSO CREEK [5:35]

The Tewa name is Pheserep'o, shove stick creek (phe, stick of wood; sere, to shove; p'o, water). Phesere is also the name of a pueblo ruin [5:37] which lies on the southern bank of the creek and it is not unlikely that the creek takes its name from the ruin.

OTOWÍ [16:105]

One of the largest ruins of the Pajarito plateau is the P'otsuwi'i of the Tewa, gap where the water sinks (p'o, water; tsu, to enter; wi'i, gap). That the ruin lies at a gap or pass is well known; it will be interesting to investigate whether a stream or spring ever sinks into the ground anywhere at the locality at the present day and age.

PAINTED CAVE [25:31]

The great painted cave of the Pajarito plateau with its ancient paintings is known both to the Tewa and the Keres by purely descriptive names: Tewa T'ovaqwata^{n'an}di', painted cave (t'ovaqwa, cave; ta^{n'an}, painted; 'i',¹ gender postfix); Coch. Tset^y-atetanš-k'athet^yama, painted cave (tset^yatetanš, painted; k'athet^y-

amā, cave). I fear that both these terms look equally frightful to the novice. There is no reason to suppose that the Tewa and Cochiti forms are not the pristine names of the place, despite their simple descriptive meaning.

PECOS [29:33]

Three different names for Pecos are found in the Pueblo languages.

1. The native Pecos name K'ak'ora, where the stone is on top (k'a, stone; k'o, to be on top; ra, loc.). It is from a Tiwa form cognate with this Pecos name (see Picuris Hiuquā, Isleta. Hioküö-, etc., quoted under [29:33]; Tiwa hiu- = Pecos k'a, stone) that Cicuye, in its various spellings, is derived.

2. Tewa Tšu^aηge, place of an unidentified bush sp. (tšu^aη, plant sp.; ge, loc.).

3. Jemez P'ak^ʔula (obscure: p'a, water). Coch. Pæyokhona (obscure). It is apparently from the Ker. form that Span. Pecos (a pl. form used in the sing., cf. the name Taos) is derived.

PEDERNAL PEAK [2:9]

Although Span., Tewa, and Cochiti, names all mean obsidian mountain, informants who had visited the mountain volunteered that obsidian is not more plentiful there than at other mountains of the western range. The Tewa form is Tsip'i^aη (tsi'i, obsidian; p'i^aη, mountain); the Cochiti Hešt'e'yan^ʔik'othe (hešt'e'yan^ʔi, obsidian; k'othe, mountain). The peak lies south of Abiquiu and its truncated cone is far visible and a prominent landmark.

PICURIS [8:88]

The Tewa and Jemez, forms mean mountain gap, mountain pass: Tewa P'i^aηwi'i (p'i^aη, mountain; wi'i, gap); Jemez P'ekwile- (p'e, mountain; kwile-, pass). From some such form as the Jemez comes Span. Picuris (originally a Span. pl. form).

PLACITA LARGA [14:12]

The Span. name means 'long plaza.' The Tewa 'O^awi^aheyi or Buheyi ('o^awi^a, town; heyi, long; bu'u, plaza, town) doubtless merely follows the Spanish.

POJOAQUE [21:29]

Span. Pojoaque is for Tewa P'osuⁿηwæⁿge, drink water place (p'o, water; suⁿηwæⁿ, to drink; ge, loc.). This once populous Tewa pueblo is now practically extinct.

PUEBLITO [13:15]

Pueblito is a small Indian suburb of San Juan on the west side of the Rio Grande. It is known to the Tewa as K'un^ʔæⁿ'oⁿηwiⁿ, turquoise pueblo (k'un^ʔæⁿ, turquoise; 'oⁿηwiⁿ, pueblo), a name which happens to be applied also to San Marcos pueblo ruin, south of Santa Fe (see below).

PUEBLO PEAK [8:40]

This is the high peak east of Taos. The Taos call it Maⁿ-qwalunaⁿ (obscure), which the Tewa corrupt into Maⁿqwolop'iⁿη (p'iⁿη, mountain).

PUYÉ [14:46]

The old Santa Clara Tewa name is Puye, apparently meaning 'where the cottontail rabbits assemble' (pu, cottontail rabbit; ye, to meet, to assemble).

RIO GRANDE [Large Features :3]

Most of the Pueblo names for the Rio Grande mean 'big river,' just as the Span. name does, but this does not preclude their being ancient names. Thus Tewa P'osoge (p'o, water; so'o, big; ge, loc.); Jemez Haⁿʔap'akwa (haⁿʔa, big; p'a, water; kwa, loc.). The Cochiti however call it merely Tšina, the river (tšina, river).

SAN FELIPE [29:69]

The Tewa name of San Felipe is Naⁿηkwæⁿrige, sticky earth place (naⁿη, earth; kwæri, sticky; ge, loc.); the Jemez Kwilegi'i, apparently 'gap place' (kwile, gap; gi'i, loc.). The Keres has an unanalysable name: Katš^ʔa.

SAN GABRIEL [13:27]

This old pueblo ruin, on the west side of the Rio Grande opposite San Juan, has the Tewa name Yuⁿηge, apparently meaning

'mockingbird place' (yuⁿη, mockingbird; *ge*, loc.). Bandelier's "Yuge-uingge"¹ is for Yuⁿηge'oⁿηwiⁿge (oⁿηwiⁿ, pueblo; *ge*, loc.).

SAN ILDEFONSO [19:22]

The Tewa name is P'oqwoqe, where the water cut through (p'o, water; qwo, to cut through; *ge*, loc.). But where it cut through or under what circumstances can never be recovered from the long forgotten past. Jemez P'ašugi'i (gi'i, loc.) and Coch. P'akhwete are clearly forms of the same name.

SAN JUAN [11: San Juan Pueblo]

San Juan is known to the Tewa as 'Oke. The meaning is unknown, but there is nothing in the phonetics of the word to prevent it meaning hard metate ('o, metate; *ke*, hard). The present 'Oke is the third site by that name. Old 'Oke [10:26] is a mile northwest of the present village. The legend goes that an Indian of 'Oke, while taking a twelve day ceremonial fast, became so crazed for water that he broke from his confinement, and rushing to a swamp near the river drank until he burst. The water from his body flooded the pueblo and destroyed it. The inhabitants fled and founded a second 'Oke at [11:17], in the lowlands just north of the present pueblo. From there the pueblo gradually shifted to the high ground where it now stands.

SAN MARCOS [29: unlocated]

This old pueblo ruin of the Tano tribe, south of Santa Fe, the Tewa call K'un^ʔæⁿoⁿηwiⁿ, turquoise pueblo. Pueblito has this same name; see above.

SANDIA [29:100]

The Sandia name is NaⁿFiⁿaθ (θ, loc.), the Cochiti name Wašetsæ (-tsæ, loc.); both these names are obscure.

SANDIA MOUNTAIN [29:83]

This mountain is perhaps the most prominent geographical feature of central New Mexico. It is mentioned in Pueblo mythology and is the sacred mountain of the south of the Tewa, who call

¹ Bandelier, *Final Report*, pt. II, p. 48 *et passim*, 1892.

it 'Ōkūp'iⁿη, turtle mountain ('ōkū, turtle; p'iⁿη, mountain). Jemez Kiutawe and Cochiti Tsepe are obscure.

SANTA ANA [29:95]

The Tewa name, Šarege, means dancing place (šare, to dance; ge, loc.). Jemez Tuⁿdagi'i and Keres Tamaya are obscure.

SANTA CLARA [14:71]

The Tewa name, Khap'o, is obscure in meaning (kha, corral, heavy, rose, spherical; p'o, water, trail). Some Indians have suggested pretty folk-etymologies by arbitrarily preferring certain meanings for kha and p'o. Jemez Š^yap'agi'i is evidently the same word as Khap'o plus the Jemez loc. gi'i. Keres shows the form Kaip'a.

SANTA CLARA PEAK [2:13]

This loftiest peak of the Jemez range, 11,260 feet high, lies west of Santa Clara pueblo and has been called Santa Clara peak. It is the sacred mountain of the west of the Tewa, the sacred mountain of the east of the Navajo. The Tewa name, Tsiku'mup'iⁿη, almost surely means 'obsidian-covered mountain,' *i.e.*, 'mountain that is covered with pieces of obsidian' (tsi'i, obsidian; ku'mu, to be covered; p'iⁿη, mountain).

SANTA CRUZ [15:19]

Santa Cruz is called in Tewa, evidently because of the much mentioned Cañada de Santa Cruz, Kan^yæⁿra'iⁿmbu'u, Cañada town (kan^yæⁿra, cañada, from the Span.; 'iⁿη, gender postfix; bu'u, town).

SANTA FE [29:5]

The general Tewa name for the city, also the creek and whole locality of Santa Fe, is 'Ogap'oge, olivella water place ('oga, olivella shell; p'o, water; ge, loc.). The Tewa knew the olivella in ancient times and prized it for making shell-money; the shells came from the far distant Gulf of California and the California coast, being bartered from tribe to tribe until they reached the Tewa, more than a thousand miles inland. San Juan Tewa shows a variant form

of the name: Kwa'ap'oge, bead water place (kwa'a, any bead), a name which has practically the same meaning as the name current at the other Tewa pueblos. Cochiti Keres with characteristic fondness for directional naming disposes of Santa Fe as Hašok'o, east corner (ha, east; šok'o, corner, dell).

SANTA FE BALDY [22:53]

This is the Povip'iⁿη, flower mountain, of the Tewa (povi, flower; p'iⁿη, mountain). Santa Fe Baldy is one of the numerous Cerros Pelados, bald mountains, of New Mexican Spanish nomenclature. Its high and bald peak is conspicuous in the Santa Fe range.

SANTA FE MOUNTAINS [Large Features :1]

The Santa Fe mountains are the Thaⁿmpiye'i'p'iⁿη, 'eastern mountains' of the Tewa (thaⁿmpiye, east; 'i', gender postfix; p'iⁿη, mountain).

SANTO DOMINGO [28:109]

The old Keres name occurs in Cochiti as T^ʔe'wa, in S. Dom. as K^ʔe'wa and is obscure in etymology. It has been borrowed by Tewa as Tewige, by Jemez as Tawigi'i (ge, gi'i, loc.).

SIA [29:94]

Tewa has a descriptive term, 'Okuwarege, scattered hills place (oku, hill; ware, to be scattered; ge, loc.). The old and obscure Keres form is Tse'ya, whence Jemez Sa'yakwa (kwa, loc.).

STONE LIONS SHRINE [28:27]

Tewa, Jemez, and Cochiti names are purely descriptive; there is no reason to suppose, however, that they are not the ancient designations.

1. Tewa Khæⁿda'æⁿdiwe, where the two mountain-lions sit (khæⁿη, mountain-lion; ra-, they two; 'æⁿη, to sit; 'iwe, loc.).

2. Jemez Š^ʔat^ʔesiⁿlenuⁿ, where the mountain-lions sit (š^ʔat^ʔe, mountain-lion; šiⁿle, to sit; nuⁿ, loc.).

3. Cochiti Mok'aṭṭak'owetæ, where the two mountain-lions lie (mok'aṭṭa, mountain-lion; k'owe, to lie; tæ, loc.).

TAOS [8:45]

The Taos name for Taos is Təa-, whence doubtless Span. Taos (originally a pl. form) and Tewa Thawi'i, folk-etymologized to sound as if it meant 'gap or pass where they live' (tha, to dwell; wi'i, gap). Taos Təa- belongs to a family of words which appear in the various Tanoan languages with the meanings to dwell, house, pueblo.

A second Taos name for Taos is 'Ialaphai-, red-willow trees ('ia, willow; la, wood, tree; phai, red). This has a counterpart in the Jem. name for Taos: Yu'la-.

The Cochiti Keres language again characteristically disposes of Taos as T'etʷšok'otsæ, north corner place (t'etʷ, north; šok'o, corner, dell; tsæ, loc.).

TSIREGE [17:34]

The name of this pueblo ruin, which has given the name to the Pajarito plateau, is in Tewa Tsirege, bird place (tsire, any bird; ge, loc.). Cochiti Waṣteṭ-, bird, and Span. El Pajarito, have equivalent meaning.

TESUQUE [26:8]

Tesuque is from Tewa T'athuⁿṡge, dry spotted place (t'a, dry; thuⁿṡ, spotted; ge, loc.).

TIERRA AMARILLA [1:12]

A little northeast of Tierra Amarilla town is a deposit of yellow earth which was known to the ancient Tewa and was used by them for yellowing the interior walls of houses. This earth is called in Tewa naⁿnts'eyiⁱ (naⁿṡ, earth; ts'eyiⁱ, ts'eyiⁿṡ, yellow) and gives the name to the town and region: Naⁿnts'eyiwe ('iwe, loc.).

TIERRA AZUL [3:26]

The Tewa call Tierra Azul settlement, which lies on the south side of the Chama below Abiquiu, Naⁿntsaⁿṡwæⁿbu'u, blue earth dell or town (naⁿṡ, earth; tsaⁿṡwæⁿ, blue; bu'u, dell, also plaza, town). The ground is bluish or rather grayish in the locality. The Tewa name is probably old.

TRES PIEDRAS [8:12]

This town, which lies west of the Rio Grande and northwest of Taos, is called in Taos and Tewa 'mountain-sheep rocks': Taos Kuwahiuna (kuwa, mountain-sheep; hiuna, stone, rock); Tewa Kuwak'u (kuwa, mountain-sheep; k'u, stone, rock).

TRUCHAS CREEK [9:9]

Truchas creek, eastern tributary of the Rio Grande, is called in Tewa: 'Omæⁿŋge'iⁿŋhu'u (obscure: 'iⁿŋ, gender postfix; hu'u, arroyo).

TRUCHAS PEAK [22:13]

Truchas peak of the Santa Fe range is the Tewa K'useⁿmp'iⁿŋ, rock horn mountain (k'u, stone; seⁿŋ, horn; p'iⁿŋ, mountain). It is curious that Bandelier, knowing nothing of the Tewa name of Truchas peak or its meaning, writes: "The summit of the Truchas is divided into sharp-pointed peaks, recalling the 'Hörner Stöcke' or 'Dents' of the Alps."¹

TSANKAWI [16:114]

Tewa Sæⁿk'ewi'i, sharp cactus gap (sæⁿ, opuntia, leaf-cactus; k'e, sharp; wi'i, gap) is the name of the pueblo ruin and the gap where it stands. Sæⁿk'ewi'i is in the Pajarito Plateau.

TSAWARI [15:24]

Tewa Ts'æⁿwari, white wide gap (ts'æⁿ, white; wori, wide gap) is a place in the Cañada de Santa Cruz four miles above its mouth. A broad stratum or belt of soft whitish rock crosses the Cañada there. On the mesa on the south side of the Cañada lies the pueblo ruin, and the Mexican hamlet of Puebla adjoins the ruin on the west. This ruin was a village of the Tano Indians. It was built by them after they left their ancient home in the Galisteo region, and was abandoned in 1696 when they migrated to the Hopi country. The Tewa have heard that the people of Ts'æⁿwari fled to the Hopi to escape from the tyranny of the Mexicans and to help the Hopi fight the Navajo and the Mexicans.

¹ Bandelier, *Final Report*, pt. II, p. 35, 1892.

When the people left Ts'æ^wari they buried a large storage-jar, Span. tinajon, filled with blue turquoise, red coral and other beautiful possessions somewhere near the pueblo. What the jar contains is very valuable; many have dug for it but no one has found it.

TURQUOISE MINES [29:55]

The famous Turquoise mines south of Santa Fe are called in Tewa K'un^ʷæⁿ'iwe, turquoise place (k'un^ʷæⁿ, turquoise; -'iwe, loc.). Turquoise was dug there in pre-Columbian times by Tewa and Keres Indians.

ZUÑI [Unmapped]

Tewa Sun^ʷi- and Jem. Sənigi'i (gi'i, loc.) are perhaps from Ker. Sun^ʷi. It is likely that Span. Zuñi also is from the Keres.

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