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A CASE STUDY IN TOPONYMY: SAMPLING AND CLASSIFYING A TRI-LINGUAL PLACE NAME INVENTORY FOUND IN THE NORTH-CENTRAL STATE OF NEW MEXICO

Roberto H. Valdez

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**A CASE STUDY IN TOPONYMY:
SAMPLING AND CLASSIFYING A TRI-LINGUAL PLACE
NAME INVENTORY FOUND IN THE NORTH-CENTRAL
STATE OF NEW MEXICO**

by

ROBERTO H. VALDEZ

**BACHELORS OF UNIVERSITY STUDIES,
UNIVERSITY OF NEW MEXICO, 2007**

THESIS

Submitted in Partial Fulfillment of the
Requirements for the Degree of

Masters of Science

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DEDICATION

To the place namers of New Mexico, from recent past to those of centuries past, whose use of names was born out of traditional resource procurement, I dedicate this work in appreciation. Most were the people of the earth. These were the people who explored for minerals such as lime or alum, accessed fuel wood and timber, wild herbs, or ran livestock in the practice of transhumance from summer to winter pasture. It was these people who diverted water for agriculture or who hunted for wild game. These were the people who sought resources for medicine, food, utilitarian alchemy, building material, tools, clothing or household articles for themselves or to earn a living. Some of these people I was privileged to know alive and these received from those of former times the geographic knowledge I sought. Many namers had long since passed away and I never knew them but perhaps a scholar happened to have recorded their knowledge that I was privileged to discover. This work is because of their intangible contribution to the public domain of geographic knowledge that waited for a time, circumstance, and someone interested in the subject to pull it all together and examine it by scholarly approaches. Only a tiny percentage of this cultural patrimony made it into this thesis but it is the namers, and those who kept the names in use, that this work is based upon.

ACKNOWLEDGEMENT

This thesis is the product of influence by a multitude I chanced to meet or have a relationship with for about thirty-one years after my transition from childhood. Many of these people lived the farm and ranch lifestyle in the rural areas, villages, small towns or Indian pueblos in the State of New Mexico. While some had a deliberate motive to teach this author, others unknowingly made an impact concerning landscape and local knowledge. Included in this crowd were members of my immediate and extended family, as well as many non-relations among whom I estimate to be a range of 60 to 100 most influential informants that possessed fragments of Anglo-American, Spanish New Mexican, and American Indian cultural heritage accumulated over the past centuries.

I should not forget Dr. Enrique Lamadrid of the Spanish and Portuguese Department, who suspected I was some kind of cultural resource man, and acted as a doorman into the University of New Mexico where I achieved a Bachelor's Degree. Nor should I forget Dr. Olen P. Matthews, whose teachings on the greater role government should play in land management I disagreed with and challenged. Despite this, he was a gracious doorman who saw in me someone worthy to enter the Master of Science Geography program. Supportive people include Bob Julyan, author of *The Place Names of New Mexico*, and Denise Bleakly, a GIS Analyst with Sandia National Laboratories, both members of the New Mexico Geographic Information Council (NMGIC) and serving on its Geographic Names Committee. Finally, my thesis committee itself composed of Dr. Chris Duvall, Dr. Maria Lane, and Dr. Enrique Lamadrid who involved themselves with this unusually long thesis.

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ABSTRACT

The north-central portion of the State of New Mexico has an extensive distribution of geographic names applied to landscape features from documented sources and from living oral tradition. Many of these geographic names originated from three distinct socio-linguistic groups, among which are names in three languages applied to single features. The three primary languages involved are Tewa, Spanish and English. Names that apply to topographical features and a selection of man-build features on the landscape were collected, mapped, and useful approaches to analyze them were developed from literature on toponymy, the study of place names. This study offers an analysis of the place names of the three socio-linguistic groups by classifying the names using a typology initially developed by the toponymist George R. Stewart but modified for use by this study. The typology assisted the comparison and contrast of naming practices of the namers and those who have used them over generations since. An area was selected for this study that employed names found in the database of the U.S. Board on Geographic Names associated with four U.S. Geological Survey 7.5 minute topographical maps named from

east to west San Juan Pueblo, Chili, Vallecitos, and Polvadera Peak, New Mexico. To these quadrangles containing an area 28 miles long and 8.6 miles wide was added a considerable quantity of names discovered in literary sources ranging from John P. Harrington's 1916 *Ethnogeography of the Tewa* to deed documents recorded in the Rio Arriba County Clerk's Office. Another considerably large quantity of names was obtained from oral tradition and local common use accumulated over decades of time. The study area embraces San Juan Pueblo, a populated place of Pueblo Indians that speak the Tewa language, thence westward about eighteen miles to and including the summit of Cerro Chicoma in the west. San Juan Pueblo (*Ohkay Ówîngeh*) serves as a node and Cerro Chicoma as the west of four cardinal mountains defining a homeland of the Tewa speaking people of *Ohkay Ówîngeh*. Upon this study area a collection of Tewa names was mapped and used as the platform to initiated two more layers of Spanish and American English names. This study employed the visualization mapping tool Google Earth™ to provided a computer generated terrain model upon which a collection of place names were mapped and color coded by language. Appendices F, G, and H of this study provide illustrations of this phase of the analysis by symbolically representing the place names as colored placemark points or linear features upon the of aerial imagery. An in-depth analysis was then developed for each name to provide its location, examine the name's meaning, the name's history (if known), and the name's significance in the cultural landscape. An extensive catalogue of annotated place names found in the study area was developed and appears in Appendix D that provides the reader with these textual details of the inventory of geographic names. The typology developed for this study was applied to each place name that is presented as a spreadsheet list in Appendix C. This study

limited the inventory of names to topographical features and a selection of man-built features on the cultural landscape using feature class definitions developed by the U.S. Board on Geographic Names (Table 9). The complete list is presented in Appendix B. A glossary devoted to generic names for geographic features in the three languages that appear in the study area and that appear as part of the place names herein presented are listed in Appendix A. These assist the reader to better understand definitions such as for a *cerro* or *arroyo* in this study. Because this study found government representation of officially designated names in the study area to be disproportionately in American English, Appendix E is provided listing the American English name inventory. The inventory of names, their annotations, and classifications were part of the method to compare and contrast the world views the name collection provides for each socio-linguistic group. Place names were found to be linguistic artifacts reflecting the physical, social, and spiritual norms of human-environment interaction of the past and present. The typology reveals that the Spanish socio-linguistic group underwent a process of nativization while naming features on the landscape during that history of human-environment interaction.

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El que porfía, mata vena'o. —New Mexico Spanish proverb
Literal translation: He that obstinate [is], kills [the] deer.
Meaning: He who persists stubbornly, achieves the reward.

CHAPTER 1

INTRODUCTION

Richard R. Randall in his 2001 book *Place Names: How they Define the World and More*, defines a place name to be a word or series of words that identify physical features on the earth's surface, on sea floors, or planets (Randall 2001: 3-4). Randall demonstrates that names for persons, places or things are a highly brief way for humankind to exchange information using language and they reflect the human condition, because they reflect thought. Randall asserts that "maps say little without place names" (Randall 2001: 17). In this way, we might see place naming to be a foundational human behavioral trait and strategy that allows for the communication of large amounts of geographic knowledge and other mental associations in a short space of time.

Toponymy is the systematic study of the origin and history of place names (Monmonier 2006: 9). Place-names or geographic names in scientific study are known formally as toponyms, a word derived from the morphemes of *tópos* (τόπος) and *ónoma* (ὄνομα), the Greek words respectively for "place" and "name" that in Spanish can be seen in the compound word *toponomía*. This study contributes to the study of toponymy, the study of place names and place naming, by analyzing the geographic perceptions of three groups of people within a defined geographic space. This is accomplished through the discovery, cataloging, and classification of place names from three socio-linguistic groups in the north-central portion of the State of New Mexico within a region known as the Río Arriba or "upper river" region of the Rio Grande Valley. Languages that appear in this region today include various dialects of the Tewa Pueblo Indian language, the Rio Arriba variant of the New Mexico Spanish dialect, and variants of American English. Because of

the presence of these three languages, the Española Valley and its environs are especially rich for a study of place names in a linguistic juxtaposition.

Geographic names of the state in general and of the north-central region of the State of New Mexico specifically, have received attention in various collection/annotation works such as *The Ethnogeography of the Tewa* (Harrington 1916), *New Mexico Place Names* (Pierce 1965) and *The Place Names of New Mexico* (Julyan 1996). Other studies in the realm of toponymy have gone beyond collection and addressed analysis of names and typology. Foremost among American toponymists in this endeavor was George R. Stewart in his works *Names on the Land: A Historical Account of Place-Naming in the United States* (1945) and *Names on the Globe* (1975). Towards the end of the 20th century the field of toponymy has trended towards "critical toponymies" in which studies of place names and naming practices are examined as being used as instruments of power to claim or contest space, express nationalism, how indigenous cultures have been historically silenced, and their use in the creation of postcolonial and urban identities (Berg and Vuolteenaho 2009).

This analysis of place names in north-central New Mexico contributes to the field of toponymy by analyzing a tri-lingual geographic space. This is a large area having a known extent of Tewa, Spanish, and English language geographic names that developed over hundreds of years with little displacement of populations. Three socio-linguistic classes of geographic names in Tewa, New Mexico Spanish, and American English languages are mapped to find their patterns and densities in order to assist the analysis of the geographic perceptions of three groups of people within this defined geographic space,

test future possibilities of study, and provide other benefits to the fund of local and New Mexico geographic knowledge.

How might three socio-linguistic classes of geographic names be discovered, limited, compiled, and classified for purposes of further research to increase understanding of the historical and cultural geography of the selected region? This thesis question was answered by finding names in the Tewa socio-linguistic region from archival and living sources to form a foundational layer of names to map and annotate. Upon this, layers of Spanish and English place names were added and annotated for analysis and comparison. The three layers of names were compiled to form an annotated catalogue of place names. In addition, this study compiled a glossary of generic names or lexicons of physiographic features and a selection of man-built features in order to better define geographic terms used. A fitting typology for the individual names was applied in order to assist further research into their ontology, sociocultural, and political significance as well as to better define the physical geographic terms used for physiographic features in the Río Arriba.

The names in the study area reflect how these three categories of cultures relate or differ from each other, and such explanations for this were developed in this study. Geographic names are believed to reflect the life-ways of the given socio-linguistic groups by reflecting thought of the namers. The names are herein believed to provide evidence that Hispanic New Mexicans became a culture of habitat, similar to the Tewa people. Today, a large percentage of the American West is administrated by federal and state governments and is so promoted in widely publish maps. Place names that come from the deep relationships land-based people historically had with their region's natural resources and ecology tell a different story and make a different map. The geographic names of the

herein study area in the north-central State of New Mexico reveal a fresh viewpoint concerning the historical human-environment interaction the people have practiced there.

Why Place Names are Important

The English word “landscape” is believed to derive from the Dutch *landschap* and was used by artists to refer to rural scenery (Spedding 2003: 281). The concept of a cultural landscape is one that is created by humankind now and in the past with artifacts, built environments, and resource procurement. During the creation of the cultural landscape, humankind requires the awareness of the location and nature of certain geographic features. Important places such as sources of water, edible plants and even the location of hostile people were very likely the topic of the earliest communications of humans (Randall 2001: 5).

Richard R. Randall in his 2001 book *Place Names: How they Define the World and More* asserts that place names were so important that the United States and Britain led the world in having governmental agencies to handle them. Place names were useful for making diplomatic policies, conducting military campaigns, and intelligence operations (Randall 2001: 119). In the U.S. the efforts of diplomacy, the military, and intelligence agencies relied on the Board on Geographic Names (BGN) for accurate names. By examining the history of totalitarian regimes that denied the distribution of place names, Randall proves the importance of toponyms. Called "exclusive national prerogatives" by the Soviet Union and its allies, place name data was considered classified and compilations such as gazetteers were not even circulated to their own citizens (Randall 2001: 121). Denying a place name exists help support lies about activities occurring or having occurred there. In one example, Randall relates the story of

the Soviet map of the city of Moscow that had gross distortions and missing names for major features. Its utility was compromised relative to the map produced by the CIA, which was sincere and accurate. The CIA map found distribution outside the US Embassy and "the CIA product eventually became very popular even among Moscow citizens" (Randall 2001: 122). In this way, Randall also demonstrated that freedom, as a natural human expression, won over a state policy of deceit simply through the honesty of depicting place names.

A toponymic investigation is useful for discovering information on natural resources (Cerron-Palomino 1983: 5-6) as well as the history and culture of any area (Randall 2001: 32). Cognizant persons can use the distribution and types of place names to find clues about the terrain and land use practices of a given area (Randall 2001: 32). Thomas F. Thornton in his 1999 *Anthropological Studies of Native American Place Naming* presented that place name studies intersect language, thought, and the environment as three fundamental domains of cultural analysis (Thornton 1999: 209). Place names can tell us something about the structure and content of the physical environment and how people perceive, conceptualize, classify, and utilize that environment (Thornton 1999: 209).

I argue that toponymy, the study of place names and place naming, is a study of elevated importance beyond the generation of knowledge for intellectual entertainment. Toponymy employs studies of history, linguistics, culture, and even the movements of power within the context of spatial relationships and thereby contributes to geographic studies. I argue herein that the mapping, cataloging, and annotation of the place names in

the aforementioned region, of which a selected study area is a part, yields the following benefits to the fund of local geographic knowledge:

- This study reveals a picture of the cultural landscape different from the way space is conceptualized on political and land-use maps. Place names appear to operate in the realm of local cognitive geography that may be also thought of as the paperless "mental map" of local people. These "maps" stand in contrast to those published by governmental agencies that have agendas to prioritize certain information, define their territories with rigid boundaries, and are bound by their own peculiar set of regulations that are represented in their mapping priorities. This is further discussed elsewhere in this thesis as the concept of abstract spatiality.
- This study can assist historical research peculiar to the region of north-central region of the State of New Mexico. This includes producing literature of historical interest. This also includes the investigation of land titles for an abstract and title company. The latter produced instances where place names were occasioned to solve problems in the experience of this author. A history of private owners, known as land title histories, are discovered by investigating public records at a given county clerk's office and court house. In ideal cases, the chain of ownership can be followed to the inception of private ownership. Investigations in many instances revealed documents recording the descriptions of boundaries that named adjoining, physical features and/or named places. Land title abstracts were often requested by lawyers hired by landowner interested in clearing away potential disputes of ownership or boundaries by initiating a suit for quiet title. This was

basically a given landowner suing his neighbors and every heir of prior owners with a legal notice in newspapers crying out for any contention or dispute they may have with the current claimant.

- This study reveals anecdotes of traditional resource procurement of local natural resources and the location of those resources. Any environmental knowledge and associated sustainable practices may be rescued and prevented from being forgotten. Examples in the region were found to include the locations of naturally occurring local lime that was added to boiling water to make ripe corn edible, alum for dyeing wool, clay beds for pottery, or the location of medicinal herbs.
- This study adds knowledge about local cognitive geography by refining how the local physical landscape features have been defined and conceptualized. Firmer definitions of generic names for landscape features in the Tewa Basin study area is appended to this thesis as a glossary of generic terms (Appendix A).
- The resulting database of this thesis covering place names in a limited area demonstrates the feasibility of one for the entire Río Arriba region. A database of names facilitates writings for local public consumption about its history and geography. By engaging the public interest, the people's cultural knowledge of the Río Arriba is boosted and mitigates cultural decline and amnesia.
- The study, or larger work of this type, provides a kind of community mapping resource to advocate for local stakeholders confronting adversarial policies of governmental land management agencies. During the fall of 2010 information related to local place names was presented by this author to Santa Fe National Forest officials during a public comment period concerning proposed road

closures. Local stakeholders practicing the traditional procurement of local natural resources such as pasture, fuel wood, minerals, or diversion of irrigation water needed reasons to keep certain roads open. A small percentage of those roads in controversy were kept open by the Santa Fe National Forest as of April 01, 2014.

- This study contributes to how cultures become "nativized" and whether place names reflect the degree of dependence the local cultures had upon the natural resources. Using the Tewa people as the "standard" by which to measure historically "native" people, might we find "native" needing a redefinition? The approaches of how groups of people make a home in a selected geographic area and become "nativized" are discussed further within the body of this thesis.

This study has as its objective a larger agenda devoted to cultural preservation, specifically, the salvage and rescue of disappearing local knowledge and history, manifested as place names. Informants from among a generation of people knowledgeable of the landscape in the Rio Arriba region will pass on and this presentation is part of a long term effort to document fading local geographic knowledge. Traditional cosmography, local knowledge, taxonomies, and life-way practices are incidental to the research and documentation of place names in this region.

Recent literature such as Basso (1996) and Herman (1999) suggest that place names can codify the traditional world view of traditional and non-literate cultures. These types of cultures applied fluidity between their societies, nature, and the spiritual realms in their naming regimes (Herman 1999). Some consider holistic traditional knowledge fraught with superstitions, yet useful approaches in land management are found among the environmental knowledge possessed by traditional cultures that have accumulated

experience worked out by trial over hundreds of years. In this, language has played a critical role.

For the study area, the Tewa language and the New Mexico dialect of Spanish is under threat of becoming moribund and American English has already come to suffer attrition of the use of lexicons in the language that have special application to explaining features on the landscape. A general attrition of geographic knowledge and landscape language has been noted as a general trend in the United States (Lopez 2006: xvi). Examples nationwide are seen in the lexicons for small channels of water that include runnel, rundle, rindle, runlet, streamlet, brooklet, tricklet, rivulet, and rill used in various regions of the United States (Lopez 2006). While American English may be losing use of lexicons, the languages of the north-central New Mexico region are not being uniformly passed on to children. While bringing a consequence of loss of traditional environmental knowledge this is also reflecting a general trend towards urbanization and a distancing of the people from their environment.

Some scholars reflect upon the repercussions that the loss of traditional languages have for the interactions humans have with the natural environment. In *When Languages Die, Ecosystems Often Die with Them*, a study from the World Wildlife Fund, Jonathan Loh, Research Associate at the Zoological Society of London and co-author of the study asserts that "Some of the drivers that are driving the extinction of biodiversity — such as increasing global population, increasing consumption of natural resources, increasing globalization and so on — are applicable to languages as well" (Loh quoted in Rosenthal 2014). The premise is that languages have localized, traditional, ecological knowledge built in to them ranging from medicinal uses of plants to the migration patterns of

animals. As the indigenous languages go extinct, so also will the local knowledge not be passed on to the next generation. Loh would like to see biologists and linguists collaborate to preserve native languages and ensure that valuable ecological history is not lost. He argues that "if we can recognize that culture and nature are inextricably interlinked, then working on a biocultural diversity as a whole, as a subject, would be a more fruitful way of looking at conservation" (Loh quoted in Rosenthal 2014). Loh and co-author Harman argue that to save nature it may be vital to conserve living cultures in order to save their vast store of knowledge accumulated over a long period of time that could be lost in the next 100 years (Vidal 2014). They add that 40% of the world's population speaks one of eight languages, including English and Spanish (Vidal 2014).

On this last point, one might argue that American English and New Mexico Spanish (*Nuevomexicano*) have nothing to offer in local environmental knowledge, as they represent the majority languages that will survive. Yet these languages have their localized usage. For example, in regions where cattle ranching is prevalent, some of their more experienced cowhands and some ranch owners display a jargon that includes knowledge of the local cycles of the environment and landscape knowledge. In the experience of this author, many in the scholarly pursuit of the study of human environment interaction often consult with governmental agencies or experts in the field and omit the observations of ranchers and their accumulation of experience on the landscape.

The Spanish language in New Mexico is also undergoing a shift of who uses it and why. Spanish is more and more seeing usage in urban centers as an urban language by Mexican and Central American migrants using dialects different than that found in

New Mexico. The nativized dialect of *Nuevomexicano*, also identified as Traditional New Mexico Spanish (Bills & Vigil 2008) is what has carried forward the body of local historical and geographic knowledge and has mostly seen rural and small town usage and application. Traditional Spanish of New Mexico does not have special legal protection or official status, its speakers face judgments about their economic and social status, and the dialect is dying because there is no consistent transmission of the language from one generation to the next while immigration from Mexico is not making a significant contribution to its survival (Bills & Vigil 2008). Out of the esoteric fund of local historical human-environment interaction in the north-central State of New Mexico, toponyms represent just one facet of it that this study wishes to investigate.

At this point it is necessary to present a brief background of this author's ethnicity to lay the premise by which this study was initiated with an interest in historical human-environment interaction. This author belongs to the ethnic category of *Nuevomexicano*, or Hispanic New Mexican living in north-central New Mexico's Española Valley in proximity to the Tewa pueblos. While genealogical research by this author confirmed a lineage that is mostly Spanish to the original settlers of 1598 and 1692-1694, there is also found included American Indian and Mexican Indian origins. This includes detribalized American Indians of the Pueblo of Abiquiu, and evidence of Athabascan origins, likely Navajo that appear in the lineage. Other research obtained through DNA testing, includes deep origins in Central Mexico, mostly from the female lineages, that are generally prevalent in the New Mexico Hispanic gene pool, and are thought to have originated with the Tlaxcalteca or the various tribes that composed the Aztecs, such as the Mechica. In turn these origins trace back to people from Siberia. The Spanish origins, mostly from the

male lineages, but also from the female, arose from the Iberian Peninsula that in turn originate as "native west European" such as the Celto-Ibericos. Other lineages that made the Spanish who they are involved migrations from among Germanic people beginning in the 5th century, and Arabic and Berber from northwest Africa that came during the Islamist invasion of Spain after 711 A.D. Included also are genetic ancestries of Jewish, Slavic, and Caucasus people that came as migrants or joined any of the various invasions of Spain. Ancient people of lands bordering the Mediterranean Sea are strongly manifest in the Iberian gene pool and include descendants of Romans, Cathaginians, and Phoenicians. The environment of the southern three-quarters of the Iberian Peninsula most resembles that of New Mexico and is the setting from which would emerge the origin of the New Mexico Hispanic, or *Nuevomexicano*. This author has remained familiar with the environment and its people for most of his life and finds interaction with people of rural persuasion to generally have a common thread of being easy-going. Since the climate, land, and water pose peculiar challenges to many migrants to New Mexico in historic time, the desire to find how Puebloans, *Nuevomexicanos*, and even Anglophone stockmen and descendants of homesteaders adapted and lived in the environment of the American Southwest is of particular interest to this author, who herein presents that place names reflect the strategies to develop and maintain a home within New Mexico's landscape. Of interest is that the New Mexico Hispanic is known to have a deeply rooted culture in New Mexico and in this endeavor, aside from a peculiar set of imported strategies and technology (e.g. shepherding, iron tools) to improve their chances in New Mexico, there was also the use of local, non-imported material goods, adaptations, and strategies incorporated into the traditional *Nuevomexicano* culture.

CHAPTER 2

LITERATURE REVIEW

Literature important to this study begins with ethno-linguistic place name gathering work among the Tewa Pueblo Indian people from after the turn of the twentieth century. At the turn of the twenty-first century critical toponymies engaged in new examinations of place naming schemes as expressions of power by one ethnic group over another, expressions of power by a state, and expression of world views by different cultural populations.

Literary works concerning the collection and annotation of geographic names of the State of New Mexico in general and collections specific to the north-central region of the state are found in *The Ethnogeography of the Tewa* (Harrington 1916).

The most important foundational studies addressing toponymic typologies and analysis of names come from the work of an American toponymist George R. Stewart. His early work in 1945 *Names on the Land: A Historical Account of Place-Naming in the United States* established and even more important development of principles and methods of classification in *Names on the Globe* (Stewart 1975). Although laying the foundation Stewart's work was elaborated upon by the works of Richard R. Randall (2001) and Mark Monmonier (2006). In addition, these authors expanded the classification system of Stewart and addressed a greater range of toponymic study such as governmental naming policy and the trend of critical toponymy that addresses the use of place names as instruments of power.

The most recent literature resembling the tri-lingual analysis approach for this study comes from Australia, addressing the need for a fitting typology to perform place

name analysis. In *Naming Places on the 'Southland': European Place-Naming Practices from 1606 to 1803* (Tent & Slatyer 2009), Jan Tent and Helen Slatyer examine the naming schemes and the world views of the English, French and Dutch as those respective nations explored and bestowed place names along the coastline of Australia.

Literature to better understand concepts concerning the role that language, culture, and the environment played in American Southwest became necessary for a foundational understanding of naming behavior and motivation, even though toponymy was not a direct address of the authors. Jane H. Hill, for example, addresses the evolution of language contact between Anglophones and Mexicans during the 19th and 20th centuries providing an understanding of the nature of Southwest American English geographic and cultural terms. Bills and Vigil address the geographic extent and sampling of the New Mexico dialect of Spanish. Work in the field of social geography and anthropology has presented arguments and approaches concerning the influence of the environment upon culture. Richard I. Ford provided ecological insight into the interaction of the Tewa people of San Juan Pueblo with their environment in light of their historic nutritional needs. Humankind's entry into a geographic area and the dependence upon the local geography create peculiar changes to their way of life and language—and by extension, place names. Approaches are found useful to understand this phenomenon and found applicable and enlightening to the history of place naming in the Río Arriba country of New Mexico. This includes *ecosis*, the act of entry into a geographic area and making a home was presented by Miguel León-Portilla (1990). The culture of habitat approach by Gary P. Nabhan is a way to conceptualize how indigenous cultures develop a coexistence with their ecosystem (Nabhan 1997). The *frontier sociocultural system* and *pre-*

adaptation are presented by the geographer Terry G. Jordan as a way to conceptualize an entry by an ethnic group into new geographic regions and successfully remain there by having prepared strategies and by interfacing with prior inhabitants (Jordan 1989).

During the last centuries, the development of the notion of abstract or government space created an easier way by which planners, lawmakers, and administrators could delineate territories and administrate them remotely using cartography. This approach created spatial conflict between inhabitation and government addressed by Robin J. Roth, a geographer who studied people-park conflict. Although not using toponymic approaches, explanation was sought by this study in the approach of Roth to see the dichotomy of abstract space versus complex space (also known as government space versus local space) in order to find out why certain place names and naming schemes favored by governments differ from indigenous naming.

Barry Lopez contributed perspective on the attrition of lexicons for landscape features due to urbanization of American society is addressed in *Home Ground, Language for an American Landscape* (2006). Lopez lends brief insight into a place name density contrast between post-modern cultural landscapes and those of cultures practicing a greater intimacy with the land.

Studies in toponymy have trended to "critical toponymies" a branch of study addressing the power laden nature of place naming that can be used as instruments in spatial conflict between people. Among the concepts found useful to address how and why place naming and re-naming occurs in spatial conflict in the study area of New Mexico can be found addressed in a piece by R.D.K. Herman relevant to Hawai'i. The concept of anti-conquest addressed by him is found to be a relevant approach applicable

to the historical geography of New Mexico because it addresses the psychological aspect of conquerors to promote native culture once the native is subdued as a mode of veiled power, making an appearance in peculiar place naming behavior.

The Ethnogeography of the Tewa

Early work in studies of place names used by the Tewa Pueblo Indians came from the field of anthropology, especially from those specializing in linguistic anthropology. Work in this discipline during the nineteenth century had come from Europe, which had seen economic, societal, technical and territorial expansion globally. As European countries experienced the profound changes of the Industrial Revolution and created colonies, their scientists took a great interest in studying cultures living much like the paleo-cultures or early specialized societies and economies that Europe had evolved from. The study of how societies progressed to modernity, such as those of Europe was one aspect, but the realization that "pristine" cultures in early development would disappear under the influence and diffusion of European culture gave many anthropologists a sense of urgency to document them. Among these efforts was the documentation of the world views of ethnic groups that included their cosmologies, their geographies, and their local knowledge. The anthropologist Franz Boas claimed that "primitive" societies were actually complex, such as those in Europe. His influence in this field of discipline produced disciples, one of whom was to make the largest and comprehensive collection of Tewa place names, John P. Harrington,

The aforementioned John Peabody Harrington (1884–1961) was an American linguist and ethnologist who produced *The Ethnogeography of the Tewa*, a documentation of the toponymy and geographic knowledge of the Tewa people and

published in 1916 as the 29th Annual Report for the Smithsonian Institution's Bureau of American Ethnology. It has also been considered to be the most comprehensive single-volume study of any Indian ethno-toponymy (Thornton 1999: 213). Funding and initial collection and research began during the years 1907 and 1908 although Harrington asserts the collection mostly occurred in 1910. Collection work was mostly accomplished by traveling with Tewa informants throughout northern New Mexico, reaching many places on foot, while recording their toponyms and their pronunciation in writing (Harrington 1916: 37).

**NOTE.—The alphabetic order is a q á æ æ á b b̄ b̄ d d̄ e e f r g ḡ ḡ h i
 ÿ j k kw k̄ k' l l̄ m n n̄ ŋ ŋw ŋ̄ o q p p̄ p' q̄ q̄w r s̄ s̄ f t̄ t' ts̄ ts̄̄
 u ū v w. The glottal stop (') is ignored in the alphabetic sequence.**

Figure 1 The phonetic alphabet employed by Harrington to record the geographical names of the Tewa during his field season of 1910.

Harrington ordered his presentation beginning with the phonology he used to record the Tewa language. Since this language had not previously been converted to written text in comprehensive form before, his work was ground breaking in this area. He collaborated with Junius Henderson in a 1914 publication entitled the *Ethnozoology of the Tewa Indians* and with Wilfred William Robbins and Barbara Freire-Marreco in 1916 with the *Ethnobotany of the Tewa Indians* using the same phonetic alphabet. These were published as bulletins of the Bureau of American Ethnology by the Smithsonian Institution. They also proved useful to this study while researching references to flora and fauna in Tewa place names. Prior scholars had presented a Romanized approximation of words and names of places prior to Harrington but it was his careful use of a phonetic alphabet according to a set standard that assisted analysis for this study (Figure 1).

After the phonology, Harrington presented Tewa terminology in glossary form that was relevant to observations and beliefs of the Tewa people in areas of cosmography, meteorology, periods of time, geographic terms for both natural and manmade features, and names for different tribes and peoples.

[13:47] San Juan *Tek'aðəhu'u* 'break wagon arroyo' (*te* 'wagon'; *k'aðə* 'to break'; *hu'u* 'large groove' 'arroyo').

San Juan Indians go much to the mesa *Tek'aðəkwaɣə* [2:40] for firewood. To reach the height they drive up this small arroyo, the wagon road of which is very rough and hard on wagons. See [2:40].

Figure 2 This example of an annotated place name from the Ethnogeography of the Tewa features Te Khave Kwaye or 'break wagon height' that employed a reference to the then current use of horse drawn wagons in 1910.

The bulk of Harrington's work was his documentation of about 1,700 Tewa place names. Some place names were so ancient that Harrington's Tewa informants could not translate them; others were so new the names made reference to the then current modernisms, resource use, and technology, such as the horse drawn work wagon (Figure 2).

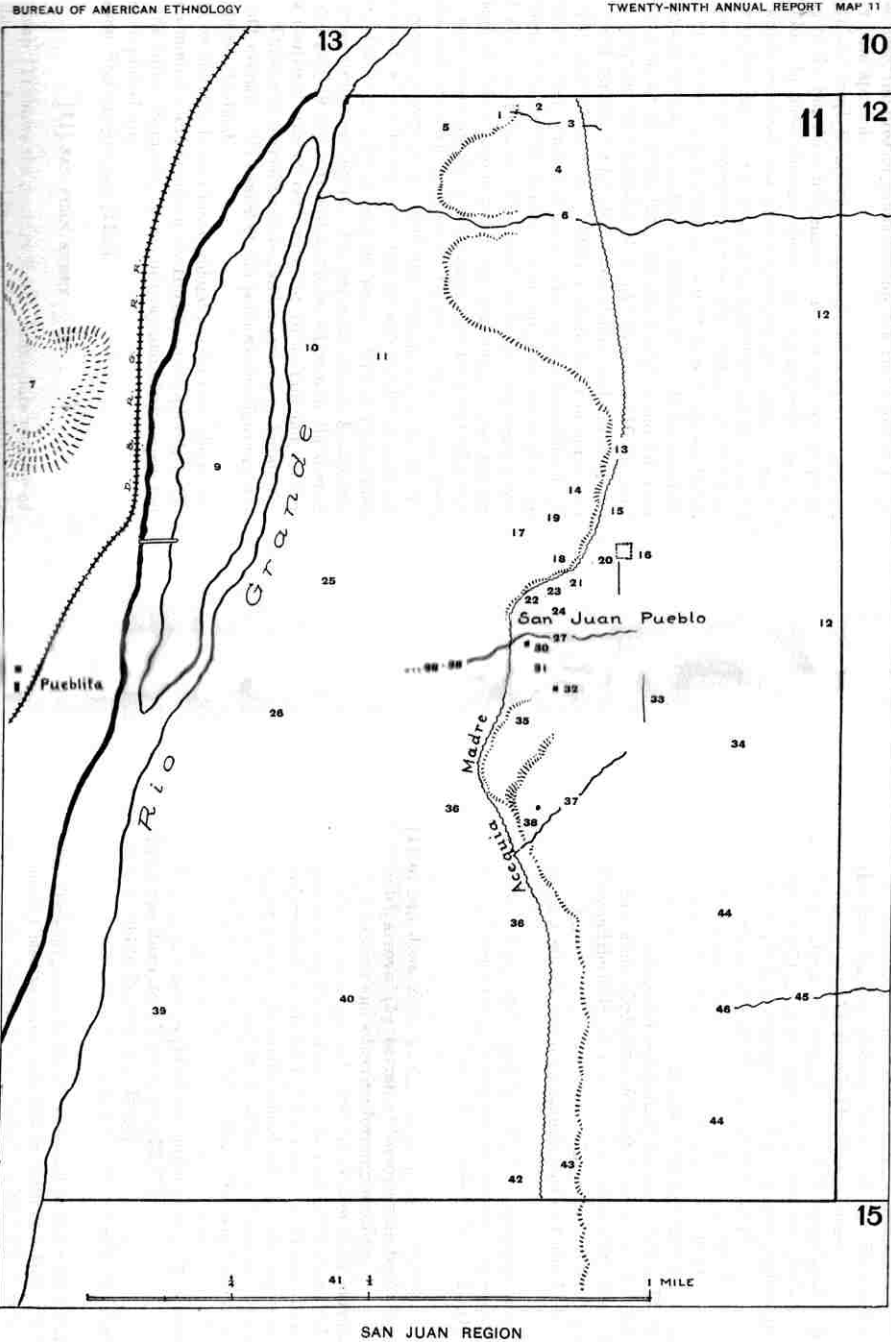


Figure 3 Harrington's map 11 showing the concentrations of names near the Pueblo of San Juan (*Ohkay Ówíngeh*). Twenty-nine maps featured by Harrington locate each place name with a numeral.

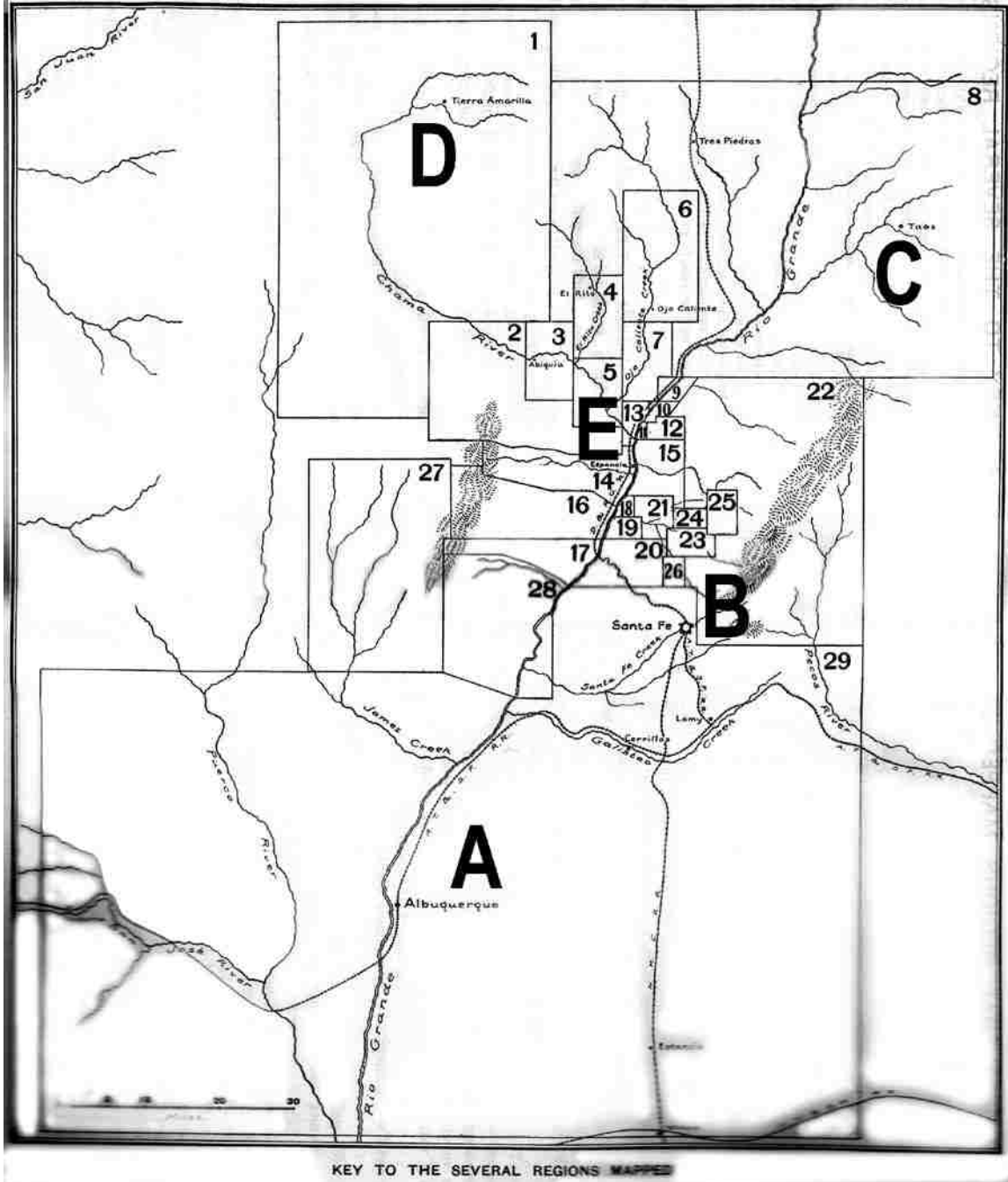


Figure 4 Harrington's map key to regional maps for his research on Tewa place names.

Five population centers are herein highlighted and added to Harrington's original illustration for special reference. (A) Albuquerque, (B) Santa Fe, (C) Taos, (D) Tierra Amarilla, (E) San Juan Pueblo and Map 11.

Harrington explains that he numbered the place names he found and mapped them. The regions in which Tewa place-names are more or less numerous were divided into 29 areas (Figure 4), each of which had their own map (Figure 3). The places indicated on the maps by number refer to the adjacent text. Thus arranged, maps and names are found convenient for reference (Harrington 1916: 37).

Each Tewa place name was given a sequential numeral in the text and the conforming numeral was labeled upon a given map. As seen in Figure 3, Harrington's Map 11 shows a scattering of numerals upon the space surrounding San Juan Pueblo. Since each name was often spelled out in the phonetic alphabet he used in long compound words, the labeling by numeral was done in order to keep the maps uncrowded. In the annotated name Te Khave Hu'u ['break wagon arroyo'] and Te Khave Kwaye ['break wagon height'] shown in (Figure 2 and Figure 87 in Appendix D) the geo-code is expressed as "13:47" meaning Harrington's map thirteen and forty-seventh annotated name. After the numerical designation Harrington employed, he indicated the name of the pueblo where the given place name originated, unless it was employed by informants from another pueblo as well. Harrington's publication presents the name in the italic phonetic alphabet followed by its dissection into morphemes with English translation within parenthesis. This is followed by a full English translation. Further annotation by Harrington often featured an explanation of why the place was thus named and any anecdotes of cultural or historical interest associated with the name. By this annotation, insight into detail of name construction, motivations behind the name, and world view of the namers can be gained.

Although Harrington's primary mission was to record Tewa geographic names, he also thought it necessary to include Spanish and English names as well as non-Tewa Indian languages (Harrington 1916: 37). The latter are names in the Keres language (the Cochiti and Santo Domingo Pueblos), Towa (Jemez Pueblo language), Northern Tiwa (Picuris Pueblo language) and Jicarilla Apache. Most of the geographic features in Harrington's collection with a Tewa name did not have Spanish and English versions, so these languages are represented in a significantly smaller quantity in his work.

When Harrington occasioned to discover what he believed to be a Spanish or English place name applying to a geographic feature named in Tewa, he would present all three names in order of Tewa first, Spanish second, and English third. While doing so, he appeared to assign their respective language category according to which ethnicity was using a name in 1910 and concentrated his linguistic analysis upon the Tewa name, and not always engage in linguistic analysis of the other names because it deviated from the purpose of his research. In one of many examples, Harrington presented the village of Chilí to have three names presented as four items: (1) [Téwa] *Tsiḗapu*, (2) [Span.] *Tfili*, (3) [Eng.] Chili settlement, and (4) [Span.] Chilí (Harrington 1916 5:46). Harrington presented "Chili settlement" without an accented 'í' and attached 'settlement' to it in order to clarify for outsiders that this was a populated place and it was how Anglophones conceptualized the place. As can be seen Harrington was more likely using a make-shift name. Harrington's fourth name Chilí was presented as "unexplained" and no further analysis was given. Although Chilí had lost its meaning, this study determined that it originated from the Tewa name *Tsi'i* ['there at basalt'] through phonetic transfer, and the name Chilí was merely being borrowed by speakers of English from their New Mexico

Spanish speaking counterparts, rather than English speakers coming up with a version of this name. It can therefore be said that other than the possibility that the name was pronounced a little differently by Anglophones, there was no further alteration of the name and it can be said there really was no English version of the name, just a Tewa and a Spanish name. In another example nearby, four names were found by Harrington to a ridge: (1) [Téwa] *Tsijokévi*, (2) [Tewa from Span.] *Kutfijà*, (3) [from Span.] Cuchilla, and (4) [Span.] Cuchilla 'sharp narrow ridge of land' (Harrington 1916 5:49). The last two items (3) and (4) showed Harrington was finding a variation of conventional Spanish but stopped short of making a distinction of the identity or language dialect of the Hispano people. He made reference to the Spanish speaking people of the region throughout his text as being Mexican. He further found himself in a position to define odd Spanish generic names for features in the Tewa region: "There are several narrow ridges of land called by the Mexicans Cuchilla [and this feature] tapers gradually and is very symmetrical" (Harrington 1916 5:49).

It is known to this author that many features in the study area have Spanish and English names but no Tewa name. In an example drawn from the herein study, the name of Las Jollas de San Juan is a locale that has a different name in English of Sunny Brook. In another example, Cañón de Santa Rosa was co-opted and changed to Santa Rosa Canon (Figure 30) that evolved into Santa Rosa Canyon. By these examples we might see that geographic names that were borrowed such as Chilí from *Tsi'i*, is different than names that were co-opted, completely changed, or independently named. Seen in this one example of Chilí, the work of Harrington emphasized the gathering of Tewa names rather than an analysis of three socio-linguistic categories of name. This leaves a significant gap

that can be opportunistically exploited to lend insight into the name motivations and world view of three socio-linguistic groups. Thus was engendered the inspiration for this thesis.

Harrington stated that at the time of his study in 1910, the region had not been accurately mapped and those maps at his disposal were full of errors, had wrong names, wrongly placed names, or named places that were omitted entirely. For this reason, his work was accompanied by unique maps of his creation with Tewa geographic names that covered areas of variable size. Harrington appears to have sized some of the mapped areas according to the density he was able to establish. Harrington's Map 11 San Juan Region (Figure 3) shows place names in the immediate environs of the Pueblo of San Juan with a discernible clustering of numbers around the pueblo itself.

As already indicated, Harrington's method was to arrange the vast area having geographic features that were named by the Tewa into twenty-nine maps, each numbered accordingly. In Figure 4 a reproduction of Harrington's Map 30, Key to the Several Regions Mapped, is provided but with modifications to herein highlight special population centers as follows: (A) Albuquerque, (B) Santa Fé, (C) Taos, (D) Tierra Amarilla, and (E) Española. Harrington's maps numbered 3 to 7, 9 through 21, and 23 through 26 were drawn at a scale and size to accommodate the concentration of names around the six Tewa Pueblos, situated from E to B.

Literature Concerning Toponymic Studies in the United States

George R. Stewart was a renowned American toponymist who presented a history of place naming activity in the United States in his 1945 work *Names on the Land: A Historical Account of Place-Naming in the United States*. Stewart presented a highly

narrative text roughly following a cultural chronology from pre-Colombian times to his contemporary time involving American Indian tribes and nations, the French, Dutch, Spanish, English, and even the American Congress. The latter brought many political territories into existence and chose their names through legislation. Stewart asserted that place names occupy layers or strata of cultural artifacts reflecting a sense of place, superimposed on the landscape over time (Stewart 1945: 3-4). This assertion is herein emphasized as crucial to understanding the motive of this study to develop name layers.

Stewart's subsequent work in 1975 was a philosophy of place names in *Names on the Globe*. Stewart asks us to not only define humankind as a thinker and toolmaker but also as a namer (Stewart 1975: 5). Employing numerous anecdotes as in his prior 1945 work, Stewart with his 1975 piece emphasized a discovery of the human motivation behind the naming process (Stewart 1975: 7). For this purpose he provided methods of classification or typology worked out by seeing patterns during his extensive collection activity. Stewart promoted that language springs from an unconscious and communal process and is allied with a logical process of classification. In this process Stewart say a field of geographic names divided into *evolved names* and *bestowed names* (Stewart 1975: 5-6). Designations of a primal origin for a land feature may crystallize into a name and constitute an evolved name, whereas the ideas of the namer and a conscious declaration to name a place constituted a bestowed name (Stewart 1975: 5).

Stewart's second major categorization dichotomy he presented in *Names on the Globe* was his *principle of entity and use* (Stewart 1975: 8-10). Stewart asserted that both *entity* and *use* influence what features are named (Stewart 1975: 10) and pertained to how the human mind names something external and physical, as opposed to what was

conceived of internally and psychologically (Stewart 1975: 8). Those places conceived of as *entities* are those that can be separated and identified from other features in the mind (Stewart 1975: 10). An example might be a mountain or valley. Other places are identified by their *use* such as a woodland or mining area. Not limited to places of economic or food advantages, the *use* principle of naming can apply to dangerous places to serve as a warning (e.g. a named quagmire), places of recreational activity (e.g. a place where historical tribal sporting events took place), or a place where an incident occurred that is useful to keep alive the memory of an exploit or humorous occurrence (Stewart 1975: 10-11). Named features may be vague ideas with obscure boundaries. In the examples of Stony Forks and Sandy Rivermouth, Stewart presented these to be entities, because they were more a kind of abstraction or metaphor, and less like physical things that could be clearly delimited (Stewart 1975: 10).

Stewart presented that unrelated languages throughout the world feature similarity in their formation of place names with a *generic and specific component* (Stewart 1975: 20). The generic name expresses the class of feature and the specific name restricts the meaning to make a name unique (Stewart 1975: 20-21; Randall 2001: 4). As applied to a familiar Spanish name Río Grande, *río* is the generic name and *grande* is the specific. A generic name is a general category such as 'mountains' or 'gulf' similar to a person's surname. A specific name serves to distinguish its title from any other such as the word 'rocky' or Mexico in the names Rocky Mountains and Gulf of Mexico. The analysis of names found by this study found the division of names according generic and specific name element beneficial and revealing of the mind of the historical namers and lays the foundation for the next step toward categorization.

In order to analyze of place names for their value of knowing the mind of the namer, determining motive for the actual giving of a name, and elucidate the naming process, the work of Stewart may be found innovative in developing classifications. The system of classes he presented focused on specific names by accommodating both evolved and bestowed names and rested upon the proposition that the namers wanted to distinguish a given feature from places in general (Stewart 1975: 86). He asserted his categorical system was flexible enough to accommodate place names fitting more than one category and the name-giving practices of both primitive and sophisticated peoples (Stewart 1975: 87). Stewart's ten part classification system was asserted by him to be based upon a name's origin and naming processes (Stewart 1975: 85-88). The works of Randall, Monmonier, and Tent and Slatyer used and greatly expanded Stewart's categorical system for their specialize use, addressed later. Stewart's categories are listed in a rough chronological scheme of development from what he regarded as primitive to sophisticated as follows:

Table 1 Stewart's Categories of Place Names (1975: 87-88).

Descriptive names	very primitive peoples, early periods
Associative names	very primitive peoples, early periods
Incident-names	very primitive peoples, early periods
Possessive names	spring from ownership of land
Commemorative names	arise from a developed sense of the namer's history and identity
Commendatory names	from self conscious namers with an interest in the future
Folk-etymologies	during any period
Manufactured names	during any period
Mistake-names	during any period
Shift names	during any period

Herman (1999: 80) points out that the assessment of cultures on a scale of primitive to civilized may have overtones of justifying a colonial development strategy

widely held at the turn of the 19th century. Although Stewart's categories were modified for the herein study, the view of naming strategies scaled from primitive to sophisticated was retained as applicable to the study area when during the course of the analysis there was found a low quantity of Commemorative and Commendatory topographic names.

Stewart asserted that classification by territory, chronology, language of origin, generics, alphabetical, or motivation have their utility but do not address the naming process inherent in the name (Stewart 1975: 85-86). We might see this in prior work by H.L. Mencken. In 1921 Mencken developed an eight class system critiqued by Tent & Slatyer as having overlaps, lack of consistency, or too broad and inclusive (Tent & Slatyer 2009: 19):

Table 2 Typology of H.L. Mencken for Place Names

From personal names
Transferred from other and older places
Native American names
Foreign language names (e.g. Dutch, Spanish, French, German, Scandinavian)
Biblical and mythological names
Descriptive of localities
Suggested by local flora, fauna, or geology
Purely fanciful names

Place names making the leap between languages were addressed by Stewart through the concepts of *oral transfer* and *visual transfer*. Oral transfers operate in three ways: phonetic transfer, translation, or folk-etymology (Stewart 1975: 54-62). Visual transfer is a conveyance of a place name through the printed word, and the printed word can interfere with the original oral transfer pronunciation (Stewart 1975: 54-62). *Phonetic transfer* of a place name occurs between languages through hearing and forming a reasonable approximation of what was heard (Stewart 1975: 54).

The second approach on place name transfers by Stewart is that of *translation* through bilingual communication (Stewart 1975: 57). Stewart cautions to not assume a translation occurred if both names in two languages employ a common name such as Big River as this may only indicate that the speakers of the second language "applied an obvious and easy descriptive term from their own observation, without even knowing what name their predecessors had used" (Stewart 1975: 57). A translation can also occur with important names that circulate at greater distances among those who are conscious of linguistic differences and may be themselves bilingual (Stewart 1975: 57).

Stewart asserts that *folk-etymology* is often found in the transmission of a name through phonetic transfer; however, it differs from phonetic transfer because folk-etymologies are associated with the process of assimilation (Stewart 1975: 58). When occurring, it is chiefly a modern strategy, self-consciously humorous, and active when languages differ markedly in sounds such as seen in the name Picketwire, originating from the French *Purgatoire* (Stewart 1975: 58). In the United States Spanish names were said by him to be much more easily absorbed into English by phonetic transfer, so as a consequence, folk-etymologies from Spanish are lacking, but they do abound between Indian languages to either English or Spanish (Stewart 1975: 58). In the principle of transfer of a name through folk-etymology, Stewart asserts the transfer employs a more common word from a less common one (Stewart 1975: 63). This is because naming is an act of labor and it is easier to take the names already in use (Stewart 1975: 53).

For *visual transfer* of place names between languages an interference shift by visual process takes place (Stewart 1975: 59). The transfer of a name may involve people unfamiliar with Spanish pronunciation applying common English practices of

accentuation whereby *Los Angeles* (lõs äŋ'hě-lěs) is commonly mispronounced as "Luss-anjeles" (lõs äŋ'jěl-ěs) (Stewart 1975: 61-62). Stewart notes that many have come to hold the opinion that words in print are "official" and thereby practice an approach that pronunciation should conform to spelling while applying the accentuation rules of the receiving language (Stewart 1975: 60). This can be described as graphemic interference.

Stewart's trend setting approaches to place name analysis and applied toponymies were followed at the close of the twentieth century by literature concerning government policy and the use of place names as objects of power and conflict known as critical toponymies. Among them was Richard R. Randall in his 2001 book *Place Names: How they Define the World and More* that not only elaborated upon Stewart's analysis methods, but also the roles of names in national and world governmental policy. This included the origins of naming in the past, the efforts to standardize place names, their use in U.S. policy, and their function in problems related to the Cold War were addressed (Randall 2001:xv). As part of a general move in society to define the racially unacceptable, this agency also had to deal with "examples of names that for various reasons had become unacceptable" (Randall 2001: xv).

Randall addresses the efforts of the state towards standardization as integral to its management scheme. While the U.S. Government wished to insure that all place names are spelled, located and applied accurately, some found that standardization was associated with a bureaucratic effort to make everything the same (Randall 2001: 102).

In this way we may understand that standardization operates in a hegemony operating through popular culture, government, and the media. For, example, standardization can be employed to change the way names are pronounced. Examples

often heard in New Mexico include the frequent use of "Santa Fay" pronounced as sǎn'tǎ fǎ' instead of Santa Fé (sǎn'tǎ fě'), the use of "Sandia Mountains" or "Sandias" instead of its original Sierra Sandia (sǐ-ě'rr-ǎ sǎn-dǐ'ǎ), or the wide spread and common mispronunciation of Albuquerque and Alameda. This author recalls that since the early 1990s as New Mexico TV and radio affiliates became part of national corporations, local pronunciations of Spanish language surnames and place names steadily fell out of favor in news broadcasts being replaced by prescriptive Anglophonic alterations. In the example of Alameda (Alameda Boulevard), this began to be pronounced according the way it is done in California, with a long 'ē' as ǎl-ǎ-mē'dǎ instead of its original sound ǎl-ǎ-mě.ɾa using 'eh' as in 'defect'.

Upon this theme, Mark Monmonier, in 2006 and gave a quality treatment of the naming of places in a piece with an attention grabbing title in *From Squaw Tit to Whorehouse Meadow: How maps Name, Claim, and Inflammation*. Although giving a misleading impression over its academic content, the title was in part derived from Whorehouse Meadow in a mountainous area of Oregon. Declared offensive, the name was changed to Naughty Girl Meadow, but changed back to Whorehouse due to lack of public support and incongruence with U.S. naming policy that required names in common use to be the official name. In this case, the historical heritage of the area reflected some ribaldry and antiestablishment attitudes (Monmonier 2006: x). The other portion of the title of Monmonier's work was the national move to drop "squaw" found in many place names because it was perceived to be disrespectful to American Indian women. The unusual title of Monmonier's book reflects his intensive study of the move to make certain geographic names on the landscape of America unacceptable and the

policies and foibles resulting from this effort. The Board on Geographic Names and individual states dealt with the use of nigger, chink, kike, spic, wop, dago, kraut, polack, gringo, spade, spook, coon, and gook serving as specific identifiers in place names on official maps (2006).

Monmonier presents that place names are used to express nationalism, claim to territory, cultural belonging, and history. A more heavy-handed use of them has been to "claim territory, signify conquest, and discourage the return of refugees" (Monmonier 2006: xi). Aside from defining and identifying places, place names were asserted to carry much cultural information. Monmonier asserts that although place name geography is not always a prerequisite to cultural literacy, how a given nation manipulates and preserves its place and feature names speaks loudly about its respect for history, its minority rights, and its indigenous cultures (Monmonier 2006: 145).

Both Randall and Monmonier elaborated upon the ten place name classifications established by Stewart, and added to them. We discuss now the Typology of Stewart' *Names on the Globe* (1975), elaborated and expanded upon by Randall (2001) and Monmonier (2006). They are Descriptive names, Associative names, Incident names, Possessive names, Commemorative names, Commendatory names, Folk-etymology names, Manufactured names, Mistake names, Shift names, Migrational names, Political names, Redundant names, and Regional names.

Descriptive Names is a kind of place name that concerns features that look like something (Randall 2001: 8), identifying a place and serve the practical purpose of being a landmark and comfort to a traveler (Stewart 1975: 96-97). Stewart presented eight headings of type:

- Sensory Descriptives—including characteristics determined by sight including (A) size, (B) color, (C) configuration (e.g. high, flat, steep, sharp long, round, square, crooked), and (D) material description. The latter includes Muddy Ford, Sand Point, Rocky Ridge, and Granite Pass as examples given by Stewart (1975: 90-92).
- Relative Descriptives—are named in relation to another feature, the position of namer (e.g. Left Prong, Fourth Crossing, Back Bay, Upper Volta, Lake Superior), compass point (e.g. North Cape), position in time of when established (e.g. Old Oraibi, New Oraibi, New River), and position within an area, such as Land's End or names that include Middle and Center (Stewart 1975: 92).
- Intellectual Descriptives—are beyond sense impression and reflecting special knowledge or belief whether religion or science seen in names such as Cuzco, Peru that means 'navel' as in 'center of the world' and Brachiopod Mountain arising from geological investigation. The name Long Island, NY is the result of mapping work done in 1614 (Stewart 1975: 93).
- Metaphorical Descriptives—a name using the quality of something abstract without the help of the word 'like' such as Camel Ridge, Saddle Mountain, or Sugarloaf Hill (Stewart 1975: 93-94).
- Subjective Descriptives—expressing an emotional effect upon the observer such as Thirsty Flat, as opposed to Arid Flat, Remarkable Mountain, and the use of Devil for difficult terrain (Stewart 1975: 94-95).

- Negative & Ironic Descriptives—although not common, involve the use of the word 'No' in the name such as Nowood Creek or misleading names such as Straight Creek, Alaska that is very crooked (Stewart 1975:95).
- Hortatory Descriptives—a name couched in imperative or hortatory form such as Avoid Bay, Salsipuedes, Kiss Me Quick Hills (Stewart 1975: 95-96).
- Repetitive Descriptives—a name restricted to repetitive activity, such as Friday, Japan because a weekly market is held on that day there (Stewart 1975: 96).

Associative names is a class definition of names innovated by Stewart that identifies a feature that has a geographic or natural association with something else, perhaps the local landmark or another feature (Monmonier 2006: 7; Randall 2001: 8). Typically, the generic name element of a feature in the area becomes the specific name element in an associative name. Mill Creek implies that the stream powered a mill, or was thought to be able to (Stewart 1975: 98). The presence of minerals (e.g. Gold Creek), trees (e.g. de los Pinos), animals (e.g. Beaverdam Creek), and the works of man (e.g. Bridgeford, Still Creek, Trail Creek) are examples of associative names (Stewart 1975: 99-101). However, Stewart cautions that some names having a specific name element such as Deer, Bear, Wolf, and Fox are obviously from an incident and should be catalogued as such (Stewart 1975: 101). An example of this class of name is El Cerrito, California, a town founded in 1917 and named after a conspicuous hill by San Francisco Bay (Stewart 1975: 102). Another example is the act of the legislature of the State of Colorado in 1921 to change the name of the Grand River to Colorado River. Prior to this, the union of the Green River and Grand River in the State of Utah initiated the Colorado River (Stewart 1975: 103).

An Incident names is a class of place name that Randall defines it as a “noteworthy event” that would have taken place at or near the named feature (Randall 2001: 8). This kind of name features a specific identifier referring to a noteworthy disaster, accident, lucky escape, or similar incident, joined to a generic identifying the type of feature (Monmonier 2006: 8). This classification was an innovation of analysis by Stewart (1975). Stewart cautioned that Incident names must be distinguished from those that spring from repeated and habitual happenings and would otherwise be associative or descriptive. An example provided is Council Meadow where an annual tribal meeting was held that Stewart classified to be an associative name (Stewart 1975: 105). In Stewart's experience of the time folklorists seemed to focus their interest upon the story of an incident name rather than its truth, meanwhile, other scholars would omit them from study for being too fantastic, humorous or untrue (Stewart 1975:111). Stewart sub-categorized incident names as follows:

- Acts of God. Stewart names examples of places chanced to be shaken by an earthquake, unseasonable hot weather in April 1534, an observed eclipse of the moon, and stormy weather named respectively: Río de los Temblores, California, Bay des Chaleurs, Canada, Eclipse Harbor, Canada, and Foulweather Cape, Oregon (Stewart 1975: 106-107).
- Calendar-names "spring from circumstance that the namer happened to be at that place on a certain day" (Stewart 1975: 107). Stewart points out that the Spanish were "assiduous namers by the calendar" and named a bay known today as San Diego, California after Saint Didacus whose annual commemoration was

November 12, and Santa Catalina Island for the commemoration day of November 25, in the year 1602 (Stewart 1975: 107).

- Animal-names. These names usually arise from animals that surprise, startle, or threaten (1975: 109). A thin bear killed in 1769 and an attack by a wolf inspires names such as Oso Flaco Lake, California or Fontaine au Loup, France (Stewart 1975: 107-108). Stewart cautions that names of plants and sedentary animals such as the beaver are associative names (Stewart 1975: 107). Places named Mosquito may be inspired by insect bites. Stewart presents that deer, rabbit, and crow are too common to inspire names but in the case of William Grant in 1827 Iowa, he shot a buck standing at bay against a wolf and called the nearby stream Buck Creek (Stewart 1975: 108-109).
- Names arising from human actions. These include accidental shootings, packhorses dying of thirst, and escape from potentially deadly encounters with natives. However, memorable humorous or trivial incidents also apply. Stewart presents that Deathball Rock, Oregon was so named when an amateur cook was not successful at baking biscuits (Stewart 1975: 109). These are single occurrences.
- Names from an event associated particularly with a person. Stewart said this class of name is not inspired by ownership of a given place. "In a great majority of cases, however, no documentation exists by which to connect the name with the incident, or even to know what the incident may have been. Most common, probably, is the death of some person at that point, and his burial there" (Stewart

1975: 110). Scotts Bluff is so named after a Hiram Scott a trapper who fell ill and died nearby (Stewart 1975: 110).

- Names from feelings expressed by the namers. Stewart presents that these are comparatively rare but interesting. Examples include Cape Fear, North Carolina named when explorers in a ship in command of Sir Richard Grenville became embayed behind a long split of land in 1585 and feared being marooned as well as Cape Deseado, named when Magellan wept with joy after desiring to see landfall while at sea for a long time (Stewart 1975: 111).
- Names from sayings, especially from exclamations. Although rare, Stewart recounts the example of Mooselookmeguntic being so named after the words of an excited hunter (Stewart 1975: 111).

The Possessive names category is an innovation of analysis by Stewart (1975).

Possessive names speak of features that are part of territories owned or controlled by someone. "For example, Reston, a community in Virginia near Washington D.C. was developed by a person with the initials R.E.S." (Randall 2001: 8). In some instances, such as Foss and Knowlton Brook, Maine, two proprietors were involved (Stewart 1975: 115). Possession is usually formal and legally based in a firmly established and highly organized society (Stewart 1975: 112). However, a place name using the personal name of a person holding an informal ownership recognized in folk tradition (such as squatting) is also covered in Stewart's possessive name principle (Stewart 1975: 112-113). A name of a settler in association with geographic features in that settler's proximity may be used as a temporary makeshift possessive name but survive after the removal of the names original cause (Stewart 1975: 113). In other instances, an entire tribe, small or great, left

their name on the landscape as a place name such as Canarsie, a district of Brooklyn today, named after a small tribe almost annihilated by the Mohawks in 1655. France originated from the name of the Franks who originally held a district around today's Paris called the Ile de France before an expansion and conquest of neighboring kingdoms formed the modern nation of France (Stewart 1975: 116).

Commemorative Names is a place name category of analysis innovated by Stewart to explain place names that emphasize the past (Stewart 1975). This is a kind of place name that commemorates people, events, and even other places (Monmonier 2006: 6). Stewart also asserted that the person or entity commemorated typically has no immediate connection with the place (1975: 123-4). Included also are miscellaneous groups. "Almost anything capable of being conceived as an entity can bear a name—an animal, a doll, a ship, a corporation or society, a star or constellation, a book or a painting, a holiday" (Stewart 1975: 124). Stewart presented three subdivisions of commemorative place naming: (1) any honored person from girlfriend to national hero. (2) The name of a place placed upon new foundations such as Tulsa, Oklahoma, brought by the Creek Indian tribe from Alabama. (3) Included also are abstractions such as ideas or an ideal (e.g. Friendship, Union, Sacramento), the names of saints, fictional saints, as well as fictional and mythological names (Stewart 1975: 123-124).

Commendatory names was asserted by Stewart to be a category of place name where the namer looks to the future and is different than commemorative names that recall the past (Stewart 1975: 127). This is a kind of place name that praises someone for something "intended to conserve prestige" (Monmonier 2006: 6). Stewart asserted that as a culture and its religious beliefs grow more sophisticated, the context in a society is set

to try to influence its future for the better by selecting names of deities (Stewart 1975: 127-128). Excepted from this are names of saints, which in *most* cases are bestowed to honor the past (Stewart 1975: 128). Further evolution of society created commendatory names that do not appear to be religiously oriented and rather are bestowed to be pleasing and attractive. Stewart points to the commendatory name as being so distinguished from a commemorative or descriptive name in the namer's mind, and therefore necessitates the knowing the motive to determine if a given name is commendatory. For example, if an explorer, colonizer, or founder of a town viewed the environs of a lake as having potential for habitation, a hypothetical name such as Blue Lake or Silver Lake may be bestowed. Cape of Storms was changed to Cape of Good Hope, for example (Stewart 1975: 131). Namers may change prior names such as Stinking Spring to a more pleasing suggestion when settlers came to found a village there. Stewart also points out counter-commendatory names motivated to ward off misfortune such as mining claim jumpers with names such as Poverty Flat and derogative names such as Hardscrabble, Lickskillet, and Sodom. In one example, villages around Wallachia bear the names 'cursed', 'hostile', 'naked', or 'miserable' presumably to ward off ravagers who may see the place as poor and not worthy of attention (Stewart 1975: 129-130).

Folk-etymology names is a category of analysis innovated by Stewart who presented this as a place name arising from false-etymology (Stewart 1975). This class can be different than the manufactured name. Included in this class is a place name reworked from a word that makes sense in one language but acquired a wholly different meaning due to its sonic similarity to the original name, resulting in a very different word in another language (Monmonier 2006: 8). An example mentioned previously is found in

Picketwire, Arizona said to have been derived from the French word *Purgatoire*. In this example the spelling and meaning is changed because the ultimate namers did not comprehend the attribute of the original name as Purgatory, in Roman Catholic belief.

The Manufactured name is a new name formed by linking two or more names or words together. An example is 'Texarkana' which combines the letters taken from Texas, Arkansas, and Louisiana (Randall 2001: 8, Monmonier 2006: 8).

The Mistake name is a category of analysis innovated by Stewart (1975:6). Monmonier says that it is a name that originally meant something else (2006). Randall uses "Yucatán" as an example by saying that an early Spanish explorer asked a native what the area was called and the response in the local language was "I don't understand you," which the explorer recorded as "Yucatán" (Randall 2001: 8). Mistake names result from a lack of a recognized standard of pronunciation or spelling or an unintended failure to grasp or transmit meaning, such as a spelling error on a map, or contact between languages (Stewart 1975: 151-152).

Shift Names, also called transfer names, are names that are relocated from one place to another (Monmonier 2006: 6). Stewart presented that in this category, only the specific name element is transferred to another feature, so in the case of a named river, a valley within which it flows is named after the river, using the river's specific name element (Stewart 1975: 156-157). Numerous shift names form a name cluster, and thereby a kind of map, although it may give the cultural landscape a monotonous place name cluster. Shift-naming flourishes with names of unknown meaning or non-descriptive names (Stewart 1975: 158). For this Stewart offers as an example in Michigan for what may be an Algonquian word for a kind of fish: Siskiwit River, Little Siskiwit

River, Siskiwit Lake, Siskiwit Bay, Siskiwit Falls, Siskiwit Islands, and Siskiwit Mine (Stewart 1975: 156).

The Migrational name category is presented by Randall to be names that include those “given to previously named features by people moving from their homelands to other areas where they partially or completely displaced native populations” (Randall 2001: 8). Into this category may fit the name Fort Defiance, a name bestowed to a series of military forts established in Maryland, Ohio, Wisconsin, Illinois, Iowa, and Arizona. Many of these were forts on the frontier involved with warfare with American Indians.

Political names are a category of place name precipitated politically. They resemble the commendatory category which praises someone for something that is “intended to conserve prestige” according to Monmonier (2006: 6). The difference may be better expressed by what the intentions of the political authorities were. More than praise, these names are either to eliminate references to prior governments or to commemorate new concepts or political leaders in order to promote the validity of the current authority (Randall 2001: 8). One example may be the restoration of Saint Petersburg in the Russian Federation which replaced Leningrad used during the regime of the Soviet Union.

Redundant names are presented by Randall less as a category but more as an identifier. Redundant names include those that English settlers and travelers adapted into a single term using the existing name composed of the generic and specific parts in another language and then added a separate generic term. Examples are the name Rio Grande River, which essentially names "river large river" (Randall 2001: 38). In Pennsylvania the Schuylkill River relates to Dutch settlers there in the 18th-century.

Since the English language predominated later, the two terms ‘Schuyl Kill’ were joined as Schuylkill, and then ‘River’ was added. ‘Kill’ already means river (Randall 2001: 32).

Randall presented Regional names as another useful category but cautioned that they may not be defined uniformly. Their locations with defined characteristics may not be exact but their definitions vary with time and according to those who defined them (Randall 2001: 11). Some Regional names may be based on the compass (e.g. the American Southwest). Others based on a cardinal directions such as how one is traveling from the United States to reach the orient (i.e. The West). Geographic names can therefore show a geographic relationship as an identifier such as per physical geography (e.g. Appalachian Mountains), cardinal direction (e.g. Midwest), commercial distinction (e.g. Rust Belt), agricultural distinction (e.g. Corn Belt), cultural distinction (e.g. Bible Belt), or land named after bodies of water (e.g. Gulf of Mexico). "[B]ecause of geographic proximity or historical associations, their collective names are important identifiers" (Randall 2001: 11).

Tent and Slatyer's Tri-lingual Analysis of Australian Coastline Place Names

In the initial stages of the development of this study it became clear that there were few precedents devoted to analysis of three or more socio-linguistic place naming practices with the objective of uncovering patterns of differing worldviews of the same space. However, a study published in 2009 was found devoted to place naming practices along the Australian coastline from 1606 to 1803 by Dutch, French, and British explorers. In this, Jan Tent and Helen Slatyer noted that the toponymic history of Australia's coast had been largely neglected even though the history of charting their coastline was well documented (Tent & Slatyer 2009). Further elaboration on developing their place name

typology was provided in a 2011 piece by Jan Tent and David Blair in *Motivations for Naming: The Development of a Toponymic Typology for Australian Placenames*. Tent & Slatyer asserted that place names encapsulate and freeze historical, cultural, linguistic, and geographic information that revealed beliefs, value systems, socio-political circumstances, and a chronology of exploration and settlement (2009).

The first aim of that study was to create a database of place names of European origin applied to the Australian coast (Tent & Slatyer 2009). The subsequent methodology of their study emphasized the development and justification of a typology that had categories that would render out not only the mechanism (that being the procedures, methods, and strategies) but also the naming motivation of the Dutch, English, and French. Tent and Slatyer critiqued Stewart's typology (the first ten items of Table 1) as having shortcomings in its applications for their study and set about refining their list until it accommodated all the database of names they collected (Tent & Slatyer 2009: 24). Subsequently in 2011, Jan Tent and David Blair simplified the reduction of Stewart's ten categories depicted in the following table as follows:

Table 3 Stewart's Toponym Typology derived from *Names on the Globe* (Stewart 1975) presented in Tent and Blair (2011: 71).

Main Category	Sub-category
1. Descriptive Names	Sensory descriptives Relative descriptives Intellectual descriptives Metaphorical descriptives Subjective descriptives Negative and Ironic descriptives Horatory descriptives Repetitive descriptives
2. Associative Names	
3. Incident Names	Acts of God Calendar names Animal names

	Names of human actions Names from an event associated with a person Names from feelings Names from sayings
4. Possessive names	
5. Commemorative names	Persons Other places Abstractions Miscellaneous
6. Commendatory names	
7. Folk-etymologies	
8. Manufactured names	
9. Mistake-names	
10. Shift-names	

Among the shortcomings they found not to their satisfaction were overlaps of classes, such as incident names and commendatory names bestowed to memorialized or praise someone that could both originate from feelings. Some of Stewart's classifications were thought of by them as too narrow, such as descriptive names that are repetitive, or too broad, such as associative names that are bestowed by a feature's proximity to another (Tent & Slatyer 2009: 20-21). For this reason Tent and Slatyer modified Stewart's classification system they believed would address the peculiar problems. They asserted that while an effective typology needed to be broad enough to admit all types of toponyms and be centered on the naming process, they cautioned that a classification system should not have so many categories that it would become unwieldy, nor too few that it would become ineffective (Tent & Slatyer 2009: 21). It should be flexible enough to accommodate toponyms from different regions or eras and allow categories to be added without causing fundamental structural changes to the categorical system (Tent & Slatyer 2009: 21). The result is summarized in Table 4.

Table 4 Typology of Tent and Slatyer for Australian Coastline place names (2009:22-24).

Category	Sub-Category	Remarks
0 Unknown		A name with unknown meaning or origin.
1 Descriptive name		A name using an inherent characteristic of the feature.
	1.1 Topographic	A name using its physical appearance
	1.2 Relative	A name using its position relative to something else.
	1.3 Numerical/Measurement	A name using a measurement or counting element.
2 Associative name		A name indicating its association with another feature or physical context.
	2.1 Environmental	A name using an environmental or biological feature.
	2.2 Occupation /Activity	A name indicating an associated occupation activity.
	2.3 Structures	A name using an associated man-made structure.
3 Occurrent		A name using an event, incident, occasion, or action.
	3.1 Incident	A name using an event, incident, or action.
	3.2 Occasion	A name recognizing a time or date
4 Evaluative name		A name reflecting an emotional reaction of the namer.
	4.1 Commendatory	A name using a positive response to the feature.
	4.2 Condemnatory	A name using a negative response to the feature.
5 Shift name		A name using a toponym in whole or in part that is applied to another location or feature.
	5.1 Transfer	A name transferred intact from another place

	5.2 Feature Shift	A name copied from an adjacent feature of a different type.
	5.3 Relational	A name that uses a qualifier to indicate its orientation from the same feature (e.g. East Sydney from Sydney)
6 Indigenous		The use of an indigenous toponym by a non-indigenous naming system.
	6.1 Original placename	Applied to a place name incorporated into an introduced system (e.g. the British) from an indigenous toponym already in use (e.g. Aboriginal).
	6.2 Dual name	A name restoring an indigenous toponym to an introduced name (e.g. Uluru/Ayer Rock).
	6.3 Non-toponymic word	A name using an indigenous word that was not a toponym as a toponym (23).
7 Eponymous		Names that commemorate or honor a person or another named entity using a proper name, title, or eponym substitute as a toponym.
	7.1 Person(s)	This is a place name using that of a person or group.
	7.1.1 Expedition member	This is a place name using that of a member of a given exploratory expedition.
	7.1.2 Other	Applied to a feature named after an eminent person, patron, official, noble, politician, family member, or friend, etc.
	7.2 Other Living Entity	A place name using the proper name of a non-human living entity.
	7.3 Non-Living Entity	A place name using the proper name of a non-living entity.
	7.3.1 Vessel	A place name using the name of a vessel.

	7.3.2 Other	A place name using the proper name of a non-living entity.
8 Linguistic Innovation		A place name using a manipulation of language.
	8.1 Blend	A place name that blends two toponyms, words, or morphemes.
	8.2 Anagram	A place name that uses the letters of another toponym to create a new anagrammatic form.
	8.3 Humor	A place name that uses language play with humorous intent.
9 Erroneous		A place name that introduces a new form through garbled transmission, misspelling, mistaken meaning, etc.
	9.1 Popular etymology	A place name having mistaken interpretation of the original toponym to a corruption of the linguistic form.
	9.2 Form confusion	A place name that is an alteration of the linguistic form because of a misunderstanding or bad transmission of the original.

The typology Tent & Slatyer formulated for their study was presented by them as a step in this direction having nine categories with 23 sub-categories, a few of which having four categories under sub-categories (Tent & Slatyer 2009: 22-23). It featured treatment of how indigenous toponyms came into the introduced system with a three part sub-classification. This typology accepted circumstances such as if the naming system introduced by the British used an indigenous toponym system of the Aboriginals that was already in use. It could accept a dual name restoration of an indigenous toponym to an

introduced name (e.g. Uluru/Ayer Rock), and the use of an indigenous word that was not a toponym as a toponym (Tent & Slatyer 2009: 23). Their study showed that the Dutch and English each used one non-toponymic word as a place name but otherwise few Indigenous words were used (Tent & Slatyer 2009: 27-28).

Tent and Blair would later modify the typology depicted in Table 4. In their modification, they added to the Descriptive category 1.3 Locational orientation of a feature and Numerical/Measurement became 1.4 (Tent & Blair 2011: 85). Category 6 Indigenous name was reordered as 6.1 Non-toponymic word, 6.2 Original placename, and 6.3 Dual name (Tent & Blair 2011: 85).

The utility of Tent & Slatyer's innovative typology for this study in New Mexico is questionable insofar as their indigenous name categories. If applied, it would presume that the Tewa people (prior to the arrival of the Spanish in 1598) did not assimilate, become assimilated into, or annihilate a prior people, and incorporate their place names. For example, archaeologists believe that Ancient Puebloan people that abandoned their homes at Mesa Verde, the Hovenweep group, and the Chaco Canyon group may have migrated to the Río Grande Pueblos. Tent & Slatyer's typology would also presume co-option of Tewa names by the Spanish, rather than a commonality of world view and it also presumes that no Tewa place names are translations of a Spanish place name. For the latter, Harrington believed there were some but was not certain in all cases.

In addition, the category of (7) eponymous names and (9) erroneous appear to have difficult application to northern New Mexico's Río Arriba region. Tent & Slatyer found many Eponymous place names (their category 7) on the coast of Australia using

honorific titles, titles of nobility, expedition members, and sailing vessels that are almost (if not completely) nonexistent in the region.

The aforementioned Category 6 Indigenous name with subcategories 6.1 Non-toponymic word, 6.2 Original placename, and 6.3 Dual name respectively address namer motivations of European explorers and settlers to name using indigenous non-place name words, indigenous place names, and apologetic efforts to restore indigenous toponyms. The system was viewed by the herein study as inadequate to address settlement of a region already named by a nativized population and a subsequent development of a frontier sociocultural system by the more recent Indo-Hispanic settlers who were more interested in making Río Arriba their home than expelling the natives and their names.

The name categories of Tent and Slatyer appear to express a critical toponymy in their application. The history of European exploration of the Australian continent appears to address rampant eponymous renaming. Their findings determined that nearly 60% of the Dutch, almost 44% of the English, and almost 81% of the coastline names were eponymous names (figures rounded). Co-option of indigenous place names used mostly non-toponymic words and yielded respectively 0.7%, 0.4% and none for the French.

The study by Tent and Slatyer asserted that the data revealed the Dutch to have had strong motivations to explore for commercial enterprise, and the British and French motivation was largely to forward the causes of science arising out of the Age of Reason (Tent & Slatyer 2009). The Dutch bestowed names for features using their respective vessel name, names of corporate officials within the United East-India Company, or names that were descriptive of the feature itself. By contrast, the French naming practices reflected frequent references to pride in nation, scientists, writers and ship's crew.

Furthermore, the British leaned more toward names of the nobility, political figures, and descriptive names (Tent & Slatyer 2009).

Language, Culture, and the Environment

Pueblo Indians and New Mexico Hispanics face pressure to favor English, assimilate, modernize, and change or mispronounce place names. New Mexico is heavily dependent on tourism, techno-science, a military complex, and industrialized natural resource extraction. Much of its land and resources are owned or exploited by outsiders or the U.S. Government. Despite modernity, New Mexico is still regarded as having an exotic, semi-savage "otherness" making it an attractive tourist destination (e.g. foods like *chile*, places like Pecos). American Indian and local Hispanics society has suffered breakdowns in their societal norms, linked to the deprivations of their land and traditional livelihoods (Kosek 2006, deBuys 1985, Smith 2002). In this context, explanation is sought about why the meaningful historical geographic discourse and knowledge authority of Río Arriba's people turned into nostalgia and dying chatter.

For this literature to explain a peculiar hybridization of place names in New Mexico can be found in a piece by Jane H. Hill in *Hasta la Vista, Baby: Anglo Spanish in the American Southwest*. She calls attention to a persistent monolingualism among Anglos and use of limited borrowing to create a Southwest Anglo Spanish. This Spanish in the Southwestern United States is used today and historically in pejorative expressions and parody (Hill 1993: 156). Place names, geographic lexicons, and loan words are used by Hill to argue that Anglo Spanish and/or the low motivation to acquire a literacy of Spanish constitute a nearly invisible symbolic dimension of racism. Her argument centers around the use of Southwest Anglo Spanish to construct a political economy in the

Southwestern United States "that requires Anglos to produce and reproduce the subordination of Spanish-speaking and Native American populations who have a prior claim to the resources of the region" (Hill 1993: 147).

In the mid-nineteenth century, Spanish appeared in Southwest Anglo usage due to contact with Spanish-speaking pioneers (either Hispanic or American Indian) engaged in making a living in the region. Their technical innovations or names for cultural novelties created a complex of lexicons that entered into the vocabulary of the relatively newly arrived English speakers, implicitly valued by them because of their then social and economic disadvantage (Hill 1993: 152). This included "words associated with running cattle on arid open range in the Mexican style, words for cheap food and housing, words for land forms and exotic plants and animals and a few words for legal institutions" (Hill 1993: 146). Hill provides a short list of geographical terms, cowboy terms, architecture, social organization and justice, and food and liquor depicted in Table 5, Hill explains that most of the loan-words are nouns, indicating a restricted bilingualism (Hill 1993: 153).

Table 5 Early Borrowed Words from Southwest Spanish into Southwest American English (Hill 1993).

Spanish Word	Use in SW Anglo Spanish	Meaning in English (or Scientific name)
<i>Arroyo</i>	Arroyo	'dry wash'
<i>Mesa</i>	Mesa	'table'
<i>Ciénega</i>	Cienega	'marshy area'
<i>Chaparral</i>	Chaparral	'thick brush'
<i>Santa Ana</i>	Santa Ana	'easterly hot wind in coastal Southern California'
<i>Mezquite</i>	Mesquite	'Prosopis ssp.'
<i>Coyote</i>	Coyote	'Canis latrans'
<i>Dále vuelta</i>	Dalleywelters, dalleys	'turns of the lasso around the saddle horn'
<i>Lazo</i>	Lasso	'rope for roping cattle'
<i>La reata</i>	Lariat	'rope for roping cattle'
<i>Vaquero</i>	Buckaroo	'cowboy'
<i>Caballerango</i>	Wrangler	'person responsible for

		taking care of draft and riding stock'
<i>Corral</i>	Corral	'enclosure to stock'
<i>Rodeo</i>	Rodeo	'roundup' and 'competitive display of stock-working skills'
<i>Adobe</i>	Adobe	'mud bricks' or 'building made of mud bricks'
<i>Patio</i>	Patio	'outdoor eating and recreation enclosure'
<i>Ramada</i>	Ramada	'temporary brush shelter'
<i>Hacienda</i>	Hacienda	Meaning changed from 'landholding' to 'main ranch house'
<i>Pueblo</i>	Pueblo	Meaning changed from 'populace' to 'Native American town'
<i>Juzgado</i>	Hoosgow	Meaning changed from 'court of justice' to 'jail'
<i>Calabozo</i>	Calaboose	'jail' or 'prison cell'
<i>Vigilante</i>	Vigilante	'person illegally functioning in police role'
<i>Frijoles</i>	Frijoles	'boiled or refried pinto beans'
<i>Enchilada</i>	Enchilada	'food cooked with chile sauce'
<i>Aguardiente</i>	Aguardiente	'brandy', 'strong liquor'

During the period of 1880 to 1920, expatriate artists and intellectuals from the Eastern States or Midwest that had grown discontented with refined urban culture or civilization in general, found the American Southwest promoted to be a place of relief, with its a sunny climate and spiritual renewal (Hill 1993: 155). Promoters cultivating tourism promoted a Southwest of interethnic harmony, actively ignoring the "impoverished and subordinated condition of Hispanics and Native Americans" (Hill 1993: 155). Native Americans were viewed as 'noble and spiritual' while Hispanics were regarded as 'hot-blooded' yet 'easy-going' (Hill 1993: 155). Ethnic tourism became an important part of the tourist industry of New Mexico and Arizona, but because American

Indian languages are orthographically difficult to represent in English and little known to outsiders, Spanish has and continues to be used in the constructed of an exotic symbolic environment, marketed by promoters of tourism and real estate (Hill 1993: 156).

Despite the presence of Spanish speakers in Southwest society, Hill notes that Anglo residents of the Southwest "seem not to 'learn Spanish', and the burden of cross-linguistic brokering is placed almost entirely on local Hispanics" (Hill 1993: 146). Hill argues that Americans have co-opted a limited amount of Spanish to communicate unusual environmental characteristics, cultural novelties, working class lifestyles, criminality, romance lure for tourism, and irony or parody. The nature of the co-option, she argues, indicates a distinct social distance between Americans and Spanish speakers (Hill 1993: 156). This stands in contrast to multilingualism in places such as central Europe or India where multilingualism is an indication of higher socio-economic status (Hill 1993: 146).

Hill presents that language becomes an instrument by which people are judged as to their place in a social hierarchy and presents *hyperanglicization* or a phonetic shaping and distortion to avoid sounding like Spanish speakers (Hill 1993: 153, 155). Singled out was the unstressed vowel of 'a' that satisfied phonotactic constraints such as *adobe* to [adówbiy]¹, *corral* to [kaRáel] and *mesa* to [méysa] (Hill 1993: 153). Presented another way, these are respectively à-dō'bī, kâ-rāl', and mǎ'sá. Evidence for this Anglicization strategy among place names were offered by Hill in examples such as the use of [byúwna] in Buena Vista (bwā'ná ví'stá) and [saláyDa] for Salida (sǎl-ī-dá), two towns in

¹ Pronunciations given in brackets [] in this paragraph are presented as Jane Hill presents them in her 1993 literary piece as cited.

Colorado (Hill 1993: 154-155). Respectively, the above examples have Spanish pronunciation as: ä-thõ'bě, kō-rrāl', mě'sā, bwě'nā vēst'ā, and sāl-ē'thā.

Hill noted that towards the last decade of the 20th century, the borrowing of Spanish included a 'downscale' usage and an 'upscale' or *nouvelle* version of Southwest Anglo Spanish, both of which exhibited an illiterate usage (Hill 1993: 156). Whereas the 'downscale' usage is associated in "cowboy and poor-people usages (and in pejoration and parody)" the *nouvelle* is found associated with the 'upscale' realm of fancy resorts and pricey retirement communities (Hill 1993: 156). Hill at the time of her article in 1993 noted the nature of nomenclature in two competitors for Southwest tourism that both promoted their respective Spanish heritage: the cities of Tucson, Arizona and Santa Fe, New Mexico (Hill 1993: 157, 161-2). Both employed exotic and specialized words in place and street names, material culture, and architectural features. However, the difference between them was that tourism promoters in Santa Fe tended to leave certain of those words un-translated (Hill 1993: 162). Yet, mistakes or purposeful distancing strategies remain. Although naturalized examples in Santa Fe include the un-translated use of *acequias*, and *latillas* in real estate catalogues, Hill noted the use of "portals" instead of *portales* and curious references to homes with ceilings employing the use of the Spanish "*viga*" ['beam'] and the English "beam" simultaneously (Hill 1993: 161). In Tucson, difficulties in the use of *de*, *del*, *de la* (e.g. Casas de Santo), number-agreement problems (e.g. Villa Serenas, using a singular and plural), language mixtures (e.g. Montierra possibly from *mont* and *tierra*), word order problems (e.g. Verde Plaza Mobile Estates that should use *la plaza verde*), and incorrect use of the variations of the words for 'saint' (e.g. San Domingo that should be *Santo Domingo*) abound (Hill 1993: 160).

The Spanish is not taken seriously, asserts Hill, "but seems to exist only as a loose agglomeration of symbolic material entirely available to be rearranged according to the whim of English speakers" (Hill 1993: 163).

Hill asserts that using well-established theoretical foundations in the study of language contact and social semiotics, Southwest Anglo Spanish is a symbolic dimension of veiled racism. It employs special borrowings, innocent errors, phonetic play, parodies, mimicry, hyperanglicization, grammatical boldness and grammatical impossibilities as a strategy of the dominant to maintain social distance with Spanish speakers (Hill 1993: 167-169). Spanish loan-words often become used in ironic spin, pejoratives, or jocular registers used in insults, such as 'Hasta la vista, baby' (insulting farewell), 'he bought the whole enchilada' (to get in a lot of trouble), 'bad hombre' (using Spanish 'man'), and *comprende?* derived from and pronounced differently than the Spanish *¿comprende?* meaning 'understand' but expressed contemptuously or out of frustration to Spanish speaking subordinates (Hill 1993: 163-165). Pervasive, funny, ridiculous, unquestioned, barely apprehended, continuously re-enacted, and exposing Spanish speakers to casual contempt, Southwest Anglo Spanish is "a keystone in the construction of an intricate and deeply rooted system of racist domination" to which Hill presented it seeking to render it visible and accessible to challenge (Hill 1993: 168).

The classical Spanish dialect in greater New Mexico (which includes the southern part of the State of Colorado) has a peculiar dialect form, related to Mexican Spanish, but with distinct forms of pronunciation and vocabulary distinguishing its speakers as having a separate ethnic and cultural identity. Dialects are variations of language tied to a region and are variations that are political in nature, as if to designate a nationality. Many

Hispano New Mexicans proudly identify themselves as a distinct group although confusion prevails due to culture loss that in turn inhibits the development of what could otherwise develop into a New Mexico nationalistic identity. Hispanos who can still master the traditional language called *Español*, *Nuevomexicano*, or *Mexicano* for short find themselves shamed into a sense of low prestige by popular media, peer pressure, and treatment as deviants by the prevailing social norm that holds English as the language of high prestige. The effect has caused many to lose their mastery of their own native language, be it *Nuevomexicano*, Southwest Spanish, Tewa or other Amerindian languages. When mastery of a language that is tied to local knowledge about the environment, traditions, or the social norms of a culture deteriorates, human social problems are seen such as rampant substance abuse and addictions. Among these problems is deviancy within a culture's social norms as well as deviancy from the predominant American culture best expressed as ambiguity. For example, Mexican Americans (those other than Hispanos) believe that they are often too Mexican to be American and too American to be Mexican. This ambiguity is an aspect of cultural transformation that has a strong influence in breakdowns in society. When a given young person cannot communicate with a grand-parent or great-grandparent that is presumably well socialized, a young person, in need of moral guidance and guidance in life-ways finds themselves cut off from centuries of cumulative knowledge and wisdom. The young person is then left to join others like themselves in improvising such as becoming part of a counter-culture (e.g. street gangs), already a prominent feature in any modern society.

Language and regional identity are an important factor when studying regional toponymies. Unfortunately, there are no known published studies uniting an examination

of traditional New Mexico terms of landscape language and its regional context within New Mexico. However, there is a linguistic atlas of traditional New Mexico Spanish. Bills and Vigil headed a large scale survey of 357 native-born Spanish speakers from across the State of New Mexico and southern State of Colorado in the early 1990s (Bills & Vigil 2008: xiii). The mission was to explore the Spanish language as it is spoken in that geographic area and publish a linguistic atlas that presented data understandable by non-scholars interested in the diversity, history, present state, and future of the Traditional New Mexico Spanish (Bills & Vigil 2008: 1). Varieties of Spanish words from interviewees were mapped (Bills & Vigil 2008: 5, 7).

This study was to reveal a linguistic identity tied to geographic identity using the choice of words that those interviewed used. Bills and Vigil determined localities by groups of counties that conformed to geographic regions. The selected 357 consultants were raised speaking Spanish and spent their lives in the vicinity of their birthplace. They interviewed them using over 800 word items, and then mapped the word choices (Bills & Vigil 2008: 21-27). A selection from their atlas is shown in Figure 5, and helps one to visualize the geographic extent of the New Mexico dialect and its minor distinction from Mexican Spanish in the distribution for the word 'pea'. The frequent word choice in the south of New Mexico is *chícharo* while *alverjón* makes a strong appearance in the north (Bills & Vigil 2008: 302). "The Traditional Spanish of New Mexico and southern Colorado is a very special, unique dialect of Spanish. Like all dialects, it is not exactly like any other dialect. And like all dialects, it is perfectly suited to the needs of the particular community of speakers" (Bills & Vigil 2008: 17).

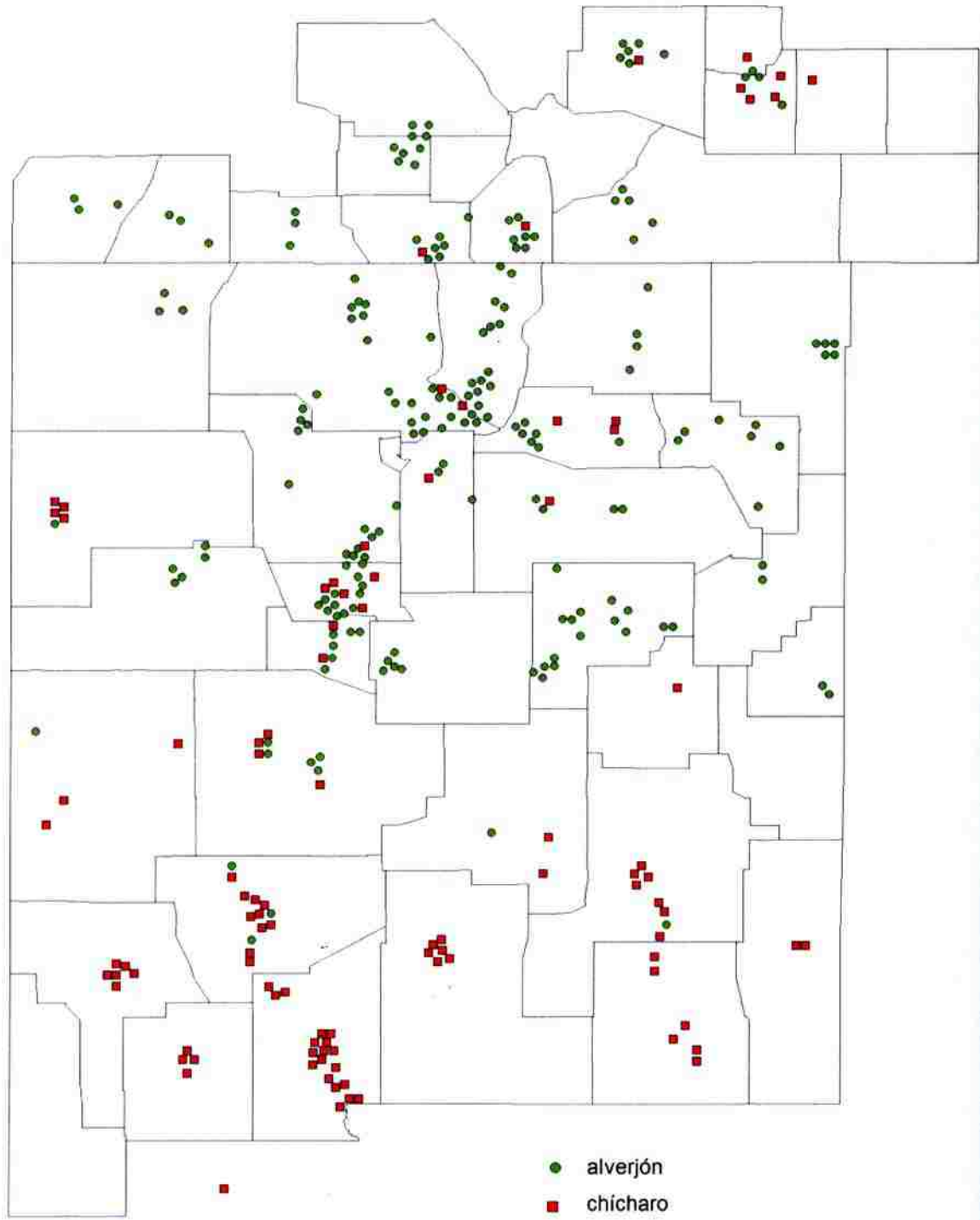


Figure 5 Linguistic mapping revealing subtle distinctions between Traditional Spanish as spoken in northern New Mexico and Spanish along the Borderlands. In this example, two different responses for the English word 'pea' are seen to be distributed in rough north versus south dichotomy (from Bills & Vigil 2008: 302).

Identity politics reflected in facts from the 2000 US Census showed that whereas 71% Hispanics in the southern county of Doña Ana identified themselves as “Mexican, Mexican American, Chicano”, 81% of Hispanos in the northern county of Río Arriba chose the category of “Other Spanish/Hispanic/Latino” (Bills & Vigil 2008: 8). Since the herein study area is located in Río Arriba County, this assertion of self identity becomes a factor in an analysis of geographic terminology as well.

Bills and Vigil address several myths about the Traditional Spanish of New Mexico. One is a presumption that New Mexico Spanish is of low prestige, a view unfortunately nurtured by the prescriptionist tradition of academic Spanish (Bills & Vigil 2008: 12). This has been such an influence in local Nuevomexicano society that those of the baby boom generation commonly express an opinion that Nuevomexicano is a "slang" language rather than a genuine dialect. A second myth addressed by Bills and Vigil is a claim that the Spanish spoken in New Mexico is the Spanish of sixteenth-century Spain. Bills and Vigil assert that Traditional New Mexico Spanish is a dialect of Mexican Spanish, while acknowledging it features archaisms (Bills & Vigil 2008: 15). Thirdly, they dispel the presumption that Traditional Spanish of New Mexico enjoys special legal protection and official status. The reality is that Spanish in New Mexico "must fend for itself" (Bills & Vigil 2008: 15). Fourthly, a view that the Spanish language is inferior to English is dispelled by Bills and Vigil because it is based on judgments about the economic and social status of Spanish speakers (Bills & Vigil 2008: 17). Finally, they assert that Traditional New Mexico Spanish is a dying dialect despite a belief to the contrary. Bills and Vigil assert that there is no consistent transmission of the language from one generation to the next and that immigration from Mexico is not

making a significant contribution to the survival of Traditional New Mexico Spanish (Bills & Vigil 2008: 19).

Bills and Vigil leave a gap for a place name analysis because they include only a few words that refer to landscape language in their study. One example is *ancón*, which was vaguely identified by them as a recess in a hill or a flat area in hilly country (Bills & Vigil 2008: 76). It is also known to this author that this word more precisely describes a flat meadow near a river hedged by riparian forest or heights or where an old river meander against steep terrain creating cutbank or a kind of scarp making a crescent shaped floodplain flat by the side of a river suitable for planting crops (see Appendix A, D). The vast majority of exemplary words in the study of Bills and Vigil to map the Traditional New Mexico Spanish were food, clothing, zoological, botanical, and miscellaneous household vocabularies (Bills & Vigil 2008: 26). The assertion made here is that if Traditional New Mexico Spanish is one that grew to suit the needs of that community of speakers as Bills and Vigil suggest, then it would have a developed landscape vocabulary resulting from human interaction with the environment.

Northern New Mexican Hispanos are an ethnic minority that have been overlooked in most studies of indigenous resource and land management or livelihood practices. This has mostly been because Hispanos are not looked upon as being in a category comparable to American Indians. I argue that the classical New Mexican dialect whose features are discussed by Bills and Vigil and the traditional practices of the Hispano people reflected a cultural value system based upon land stewardship and socio-ecological practices that we in our modern age may call "sustainable practices."

A study by Richard I. Ford concerning ecological practices at the Pueblo of San Juan presented a hypothesis that the traditional beliefs, institutions, and techniques of resource procurement guard against misuse of the available resources among the Tewa people at the pueblo (Ford 1992: 6). The development of close and complex relationships with a local area may be a characteristic of becoming “nativized”. This is despite the importation of an assortment of outside cultural values, materials, and language. It is important to note that the Pueblo people and the local Indo-Hispano people had nutritional needs they shared in common. Corn, beans, chile, and mutton were among many staples shared in common (Ford 1992: viii). If we see similarities in nutrition, might we see similarities in place names?

Cultural and even genetic exchange with neighboring American Indian populations put the Hispanic New Mexicans on a localized trajectory. Surrounding and interacting with them, these populations infused the Spanish with knowledge concerning the location and use of clays for earth ware and paints as well as varieties of medicinal herbs (Bustamante & Simmons 1995: 14-15). The Spanish brought a variety of material and food strategies after settlement in 1598. A few of the many that are identified include: carpentry, metallurgical knowledge, and domestic crops such as peas, garbanzos, and wheat. Further introduced foodstuffs identified by Richard I. Ford for an ecological study of the Tewa people of San Juan Pueblo include: tomatoes, onions, lettuce, coriander, tobacco, and grazing animals such as sheep, cattle, and the horse. These introduced foods brought greater economic security to the Pueblos (Ford 1992: xviii). Identifiable contributions from the Tewa to the Spanish include the local varieties of corn, beans, and squash. They introduced the Spanish to seasonal collections of useful

flora such as Pine Dropseed Grass [NM Span. *popote*] used for brooms, edible *piñon* nuts from woodlands, and edible *chimaja* [NM Span. 'Indian Parsley'] from lowlands as well as local resources of salt for preserving meat, lime for processing maize, and rock alum [Span. *piedra lumbre*] useful as a mordant for dyeing fabric. The reciprocal diffusion between the American Indian populations and the Spanish settlers became a factor in creating what Jordan calls a frontier sociocultural system (Jordan 1989: 490). The reciprocation appears in place naming strategies as well.

Any population that is in an area for a long time and draws its sustenance locally gains much knowledge about their geographic proximity. The migration, acculturation and transformation of the cultures that satisfied most of their consumptive needs with local or localized resources develop what León-Portilla calls *ecosis* and become what is considered an indigenous type of culture (León-Portilla 1990: 11).

Gary Paul Nabhan asserts that human populations remaining in the same place for the greatest duration has a correlation with fewer endangered species among flora and fauna whereas more become endangered in those parts of the country that experience massive in-migrations and exoduses (Nabhan 1997: 2). Nabhan describes the long history of a particular set of people interacting with their terrain and its wildlife as a culture of habitat. The given culture of habitat practices life-ways that are refined from the experience of elders and neighbors resulting in diverse natural habitats. The culture of habitat concept helps describe what an indigenous culture is. An indigenous culture practices a coexistence with their given ecosystem, without overwhelming it or being overwhelmed by it (Nabhan 1997: 3-4). Nabhan believes that a cultures of habitat is not limited to the American Indian and can be apparent even among those of Eurasian

descent living in North America as well and even asks whether some "Native Americans" relinquished their status as native by becoming urban (Nabhan 1997: 2-4). By this approach, Pennsylvania Amish may provide a better definition of what a culture of habitat looks like than does the urbanized American Indian (Nabhan 1997: 2-4).

The Mexican anthropologist Miguel León-Portilla, in his work *Endangered Cultures*, uses numerous anecdotes of Mexican history to explain how a community of people develops or transforms in a geographic area. *Ecosis* was the name he chose, derived from the identical Greek term *ecosis* meaning "to organize and make a house" (León-Portilla 1990: 11). The approach provides how a given population's cultural adaptation, extinction, and transformation occur in the context of the people's spatial relationship. He asserts that a people's interaction with the land is affected by its culture and its value system. Whereas animals adapt to a habitat or find a niche, humans carve for themselves a niche, transforming their space while accessing the resources. However, the community's world view, values, and institutions are transformed by geography even if that community is trying to transform their environment (León-Portilla 1990: 12).

León-Portilla says that the principal roots of identity for a people are its "language, sets of traditions, beliefs, symbols, and meanings; system of values; possession of a certain ancestral land; a world view; and...meaning and moral orientation of a culture" together with the historical memory of the culture's origin, certain experiences, and a common destiny (León-Portilla 1990: 8). The ambiguous identity of Mexican-Americans he explains as a condition of being caught in the middle.

Using the presentations of León-Portilla (1990), Nabhan (1997), and Jordan (1989) that construct the approaches to understanding development of cultures reliant on

their geographic environment, I assert that New Mexico Hispanos became natives to New Mexico in a way the word "native" is used to describe the American Indian. The roots of identity for many Hispano New Mexicans to this day are in its given geographic setting and this factor has drawn interest from scholarship (Smith 2002: 434-435). This relates to place names in the region in focus by the herein study within north-central New Mexico where at least two of the three languages in the Española Valley express clear migration and settlement stories as well as an intimate relationship with its geographic space.

Understanding Abstract versus Complex Space

A proponent of the concept of the dualism of abstract versus complex space, also known as state space versus local space, is Robin J. Roth, a geographer who studied people-park conflict. Her arguments are based on a case study she presented in 2008 of communities in northern Thailand in conflict with the Mae Tho National Park managed by the Thai Royal Forestry Department. Thailand, not being homogeneous, has ethnic minorities, some of whom are mountain people. She argues that state space destroys local space and initiates conflict between state control of areas and local populations who are stake holders engaged in the traditional procurement of resources. The abstract notion of space is the easiest way by which planners, lawmakers, administrators, and cartographers can delineate territories and administrate them remotely. Maps can therefore be tools of control requiring "firmly bounded territorial units that facilitate centralized management from afar" (Roth 2008:375). Long distance management requires a rigid boundaries that ultimately enforce a people versus nature dualism "these boundaries spatially reify the nature-culture dichotomy and treat the zones as homogeneous land units" (Roth 2008:375).

Roth argues that state institutions have a predilection for management through abstract space that features the establishment and enforcement of strict boundaries of conservation and use. By contrast, local institutions manage through complex spatial arrangements, using overlapping and flexible boundaries of use and tenure. Roth presents that when the state asserts their management of space it is often to the exclusion of, or at the expense of, local spatiality, thus creating conflict (Roth 2008:374).

Roth presents there are case studies from around the world that have attempted to treat upon the larger conservation debates involving the conflict between state space, using abstract spatiality, and local space employing complex spatiality (Roth 2008:374). The case studies document that conflict between state space and local space has dispossessed minority rural peoples of their land and resources and separated their livelihoods from their landscape, and impacted the ecology of the space around towns and rural villages (Roth 2008: 374). The conflict often originates from where the center of power is located into what environment it is inserted. Power and coercion is involved in the process of rule by a hegemony, be it that of the dominant culture or from a government.

Local or complex spatiality is presented by Roth in her case study as having concepts surprisingly similar to the experience of Hispano land grant heirs and homesteaders in New Mexico. As demonstrated earlier, a village has areas with strict boundaries and limited uses (such as that aforementioned homogeneous use of a cemetery) and other areas that are highly flexible with boundaries contingent upon shifting cultivation, forest gathering, seasonal outmigration, and some cash crop cultivation (Roth 2008:379). Local spatiality adjusts to changing conditions and

sometimes employs belief systems that are in reality socio-ecological management systems run by a tradition and culture. For the semi-arid circumstances in New Mexico, the acequia system, a system to procure water for irrigation, and local cattlemen's associations may be seen as examples of this. Land use in the old land grant system could be very flexible even if plots of land had private fee-simple title to one or joint tenants. For agricultural land this involved crop rotations, crop boundary re-alignment, and a complete switch from pasture to garden or land left fallow. For other plots, they may be selected for home sites or other improvements.

In similar fashion for those of the mountains of Thailand, Roth asserts that the location of the agricultural field in any given year is chosen to obtain the largest yield given the weather, soil, and any other ecological criteria of the day, making agricultural space quite flexible (Roth 2008: 379). "The spatial practices of land use are contingent more on ecological and social relations than by state land-use classifications"(Roth 2008: 380). It is this last point that Roth makes that may be used as a sign to identify one of the major features of state or abstract space. It is space governed by distant administrators with some agents on the ground carrying out rigid laws creating non-flexible designation of use. Bureaucratic and legislative inertia is the primary obstacle to adjust to a better use of a given abstract space to whatever flexible ecological and social criteria presents itself.

Boundaries between villages in complex space, Roth demonstrates, can involve some overlapping, porous, and flexible boundaries and others that are less so. Cattle graze outside of the villages in shared forests and neighboring villagers access forest products near other villages. These boundaries can be contingent upon political and social relations as well as market conditions. He notes that the "flexibility is most obvious with

neighboring villages where there is a high frequency of intermarriage" but boundaries are more firm between "neighboring villages with fewer familial ties, indicating how boundaries are contingent on social relations" (Roth 2008: 380). For those who may be familiar with traditional Hispanic village life, this ambiguity, flexibility, and flux is part of a way of life and paradigm of thinking of very ancient origin more strongly practiced in societies expressing an higher egalitarian and community orientation than those societies oriented around personal ambition and individualism. Anecdotes of children who crossed a fence to quietly treat themselves to the melon patch of a neighbor who also happens to be an uncle to one of the children, is one form of many examples of how village life involved porous boundaries and social relationships.

The origin of many conflicts between the Hispano livelihoods of Northern New Mexico and agencies of the U.S. Government such as the Forest Service revolve around differences in how geographic space is conceptualized. For the Forest Service it was to carry out conservation policy, and for the Hispano it was their participation in an ancient land-based society featuring community life and traditional resource procurement. These differing views of how geographic space is conceptualized are the abstract versus complex space duality. Whereas abstract space is involves prolific use of strict, rigid boundaries, complex space employs a mixture of rigid, flexible, and porous boundaries among which are some that are flexible and can respond to fluctuations of circumstance. I assert these two approaches must be seen as playing a role in place naming strategies.

State reorganization of geographic space is implemented by bureaucracy that creates the peculiar re-conceptualization of that space into abstract spatiality. Far from being a phenomenon of the United States of America, the concept of abstract space is at

work around the world as part of conservation efforts upon geographic resources.

Abstract spatiality requires ponderous governmental institutions to impose and enforce it.

Stewart in *Names on the Globe* (1975) argued that named features may be vague ideas with obscure boundaries calling attention to our era of professionalism and law that fixes boundaries with exactitude (Stewart 1975: 9-10). Since named entities and named places of usefulness are tied to access of resources, and resource access is the fodder for conflict, names reflect differences between competing stakeholders for those resources and the actions of the state against those engaged in local resource procurement.

Contrast of Post-Modern and Traditional Place Name Densities

When post-modern cultural landscapes are compared to those of paleo-cultures, differences become apparent with regard to the intimacy people show in their relationship with the land. Barry Lopez, editor of *Home Ground*, described an experience when he was in Alaska when he walked into the office of a man named Jim Kari, director of the Native Language Center at the University of Alaska. Mr. Kari had a "pair of identical United States Geological Survey maps showing the topography of a section of south-central Alaska's Susitna Valley. The map on the left bristled with more than a hundred colored pushpins, each bearing a tiny paper flag with a Deni'ina place-name on it, the Athabaskan language spoken by the indigenous people still living there." The map on the right, by contrast, had fewer than a dozen names in English (Lopez 2006: iii). In a commentary about sense of belonging to a place, he further states:

Mr. Kari's point, that a region hardly known to its relatively new landlords is, in fact, minutely and extensively known to its long-term residents, dramatizes a truism about belonging, about intimacy with a place. The

deeper point made on me by Mr. Kari's maps that morning is that the English words on them were arbitrarily chosen, little more than points of orientation. The Deni'ina words, which Mr. Kari had gathered during his years of hiking the Susitna River drainage and interviewing resident people, had grown up over many centuries, out of the natural convergence of human culture with a particular place.

Mr. Kari's declaration, about arbitrary imposition and real authority, given a much larger frame of reference, amounts to an observation about modern loss and belonging which many of us can identify with (Lopez 2006: xv).

Lopez identified the trend of loss of landscape language in the United States. In current times "the majority of us raise our families, go to school, find employment, and locate much of our inspiration in urban areas," says Lopez (2006: xvi). He further adds that the "land beyond our towns, for many, has become a generalized landscape of hills and valleys, of beaches, rivers, and monotonous deserts" and that almost contrary to our will, the countryside of the nation that belonged to our parents and grandparents have escaped us (Lopez 2006: xvi). Lopez believes renewed sense of community and place is being groped for in modern American life. Lopez also hoped that the research found in the *Home Ground* text he helped edit could provide an informative reference to use landscape language more clearly and precisely and maybe draw readers closer to the landscapes upon which the American democratic ideology, society and economic system were founded Lopez (2006: xvi). The United States started as an agrarian society and grew with an ideology and associated lexicography derived from it. It has now trended to

becoming an urban society whose members are distanced from involvement in agrarianism. With it also is alienation from the land.

The Concept of Anti-Conquest

The cultural landscape can reveal the power and politics of naming. A 1999 literary piece by R.D.K. Herman presented the concept of *anti-conquest* in *The Aloha State: Place Names and the Anti-Conquest of Hawai'i*. The research piece introduces the recent efforts of native Hawaiians to restore native place names while examining the history of colonialism and the changing place-naming schemes in the Hawaiian Islands (Herman 1999: 77). Place names in the Hawaiian Islands reveal a historical transformation in the language, culture, and relationship with the environment displaced and subordinated when the United States acquired the Islands. Due to consistencies found in the process of human conflict, conquest, and assimilation, Herman's literary piece illustrates the process of anti-conquest in the re-ordering place names in Hawai'i that parallels the process that occurred in New Mexico.

Anti-conquest, according to Herman, is the practice of the conquerors to promote the culture of the natives once they have been subdued. This practice can involve romanticizing the native culture or co-opting aspects of it once the native culture poses no threat to the conqueror's power and a process to assimilate the native is well underway. Herman explains it as a subconscious expression of power:

Unlike most forms of colonialism, anti-conquest is never a conscious process. Colonizers usually perceive it as paying genuine respect to the local culture, and would take offence if one were to confront them by suggesting their "gracious acts" were in fact modes of power. Anti-

conquest is, rather, a subconscious act, best understood with the aid of tools from psychoanalysis (Herman 1999: 78)

Using some feminist approaches, Herman refines the definition of the concept of anti-conquest by drawing parity between colonialism and the tendency of male domination to bring order (Herman 1999: 79).

Herman asserts place names reflect both the pre-transformation of the worldviews of the native as well as the transformation during the colonization process. Herman explains traditional Hawaiian cosmography to contrast it with the new order imposed by colonizers, too lengthy to review here. However, the synopsis of the cosmography demonstrated a holistic view of the world and the incorporation of the native Hawaiian into their world. Knowledge authority rested with the Hawaiians in general and with sages among themselves. After colonialism was underway, and as part of the process of it, non-native scientists became involved, practicing the collection of plants, animals and even place names, removing them from their environments, cataloguing them and in the case of plant and animal names, overwriting and renaming existing native terminology with Latinized designations, sometime bearing the name of the "discoverer" (Herman 1999: 79). As in the case of nineteen species or varieties of trees and shrubs that bear the name of Archibald Menzies, fifteen have Hawaiian names that are not related to the scientific naming scheme (Herman 1999: 79).

The dominant role the imperialist colonizer plays drives a view to rate cultures on a primitive-to-civilized scale. Part in this is the assessment performed upon a native culture's naming strategy that represents their spaces. This subconscious assessment determines whether the naming strategy could be adapted into the new economic,

political, and social order being imposed by colonizers. Among the assessments, according to Herman, is to ask if the conquered people think small scale or large scale? This sort of "cultural index" was suggested by T.T. Waterman, whose research in 1922 hypothesized that the extent that a given culture had names for large features indicated advanced thinking (Herman 1999: 80). For indigenous people living near Puget Sound in the Pacific Northwest or Melanesians of the Pacific Islands, their naming strategies shared in common an abundance of place names for minutia. This contrasted with the Samoans who had names for entire archipelagos. Herman presents Waterman's view as a male order to see the Puget Sound/Melanesian approach as irrational and backward while seeing Samoans as having advancement in rational thought and thereby a national designation (Herman 1999: 80). Herman asserts this approach overlooks the link between naming and controlling territory in that naming minutia demonstrates an intimacy. Naming places on a mountain, but no name for the whole mountain, or names for beaches and canoe landings, but not for entire entities of bays or islands were examples seen (Herman 1999: 80).

Herman further elaborates on this point by presenting a dualism of world views, the view holding an analogical or holistic context of the world versus the atomistic view. Societies employing analogical context feature fluidity between their culture and their environment while the European explorers and colonizers of Hawai'i practiced an atomistic context that had its individuals understand themselves as isolated entities (Herman 1999: 80). In these contrasting world views, land is a commodity and privatized, while the environment is atomized into resources rather than being understood as part of a holistic system of related aspects (Herman 1999: 80). The

contrasting views set the stage for conflict and Herman asserts that the transformation of worldview from one to another in Hawai'i is reflected in the transformation of place names and naming schemes (Herman 1999: 80).

Herman presents the dualism of the role the dominant colonist plays upon the subordinated native with a concept of The Phallic Order versus that of the Feminized Other. The Phallic Order is presented as employing language as a tool of domination and imposition of a new order. The reference to the phallus refers to the ability to establish order, teach Law, and impose coherence onto an unorganized territory by classifying, mapping, and organizing new places (Herman 1999: 78). Using the Greek word *logos* this is presented as a masculine activity to affix meaning, make law, and command knowledge. The Feminine Other is positioned to be the object of desire and of knowledge itself (Herman 1999: 78). The act of anti-conquest restrains the Feminine Other in the aftermath of conquest to talk without speaking and not have control over meaning. In this way and the Hawaiian place names and the language itself are reduced to something like a pleasant background noise (Herman 1999: 78).

Herman presents a rampant commemorative naming of the street of Honolulu after foreign explorers, missionaries, businessmen, philanthropists, politicians and military figures took place in the 19th century (Herman 1999: 86). As part of the habit of The Phallic Order to impose names on the land as solid, everlasting indicators of order:

a plethora of streets bear names of great Fathers: kings, sponsors of voyaging expeditions (often lesser nobility), fathers of the country, founding fathers of businesses and industries, church fathers. These

names both overlay the landscape with a new *logos* and, in so doing, shore up the insecure phallic nature of colonization—the lingering fear of castration, *that it will be lost*—by imprinting these names on the land as solid, everlasting indicators of order (Herman 1999: 78).

Herman simplifies the process of conquest and its manifestation as place naming schemes that is herein summerized and presented as phases:

- Phase 1. Explorers, traders, missionaries, plantation owners come and a gradual economic domination occurs (Herman 1999: 86).
- Phase 2. An outsider is taken into confidence and slowly the Hawaiian government is gradually managed by foreigners (Herman 1999: 86). These foreigners were associates and confidants of the former native Hawaiian monarchy.
- Phase 3. Foreigners take over the government and religion. This legacy also included the economic "captains of industry" recorded as commemorative names of Honolulu streets. Rising after 1820, and expanding after the 1898 annexation, the overlay of the commemorative naming style of the foreigner roughly corresponds with the modernization of the Islands (Herman 1999: 86).
- Phase 4. After conquest, the names of the conquered Hawaiians are employed. This is the phase of anti-conquest that features a persistence of foreigners maintaining the *logos*, or knowledge authority. Native Hawaiians are placed outside the discourse of knowledge regarding their own culture and place name heritage and foreigners are bestowed as

being the most reliable authorities of knowledge, including knowledge of place names and naming as they are clarified and certified to eliminate ambiguity. Names are purged of their fluidity and cultural context, and the analogic Hawaiian landscape is pruned into an atomistic Western one (Herman 1999: 88-89). Published place name gazetteers and official maps are part of this scheme. Native Hawaiians are conspicuously non-present in the realms of scholarship and authorship of books about their own history and culture.

As a student of New Mexico history can see, the anti-conquest of Hawaii shares parallels with New Mexico. Compilations such as *New Mexico: A Brief Multi-History* (Sálaz Márquez 1999) and other literary works on New Mexico history can be researched to find the parallels. With the military occupation of New Mexico in 1846 Senator Lewis Cass of Michigan declared to Congress "...We do not want the people of Mexico, either as citizens or subjects. All we want is a portion of territory ... with a population which would recede, or identify itself with ours..." (Senator Cass qtd in Sálaz Márquez 1999). New Mexico was to also suffer a long road to statehood, waiting until 1912 and explained by one pundit as being caused by "an instinctive distrust of New Mexico's essentially Hispanic and Indian people and culture" (R.W. Larson qtd in Sálaz Márquez 1999).

Phase 1 began with the independence of Mexico in 1821 and the opening of the Santa Fe Trail. Phase 2 occurred with Governors of New Mexico taking certain foreign merchants and expatriate French-Americans into confidence with governmental positions and grants of real estate. Phase 3 is similar to the military invasion of New

Mexico by the US Army of the West and Stephen Kearny assuming the position of military governor. Thereafter, the appointment of governors and government administrators from the United States, the entry of land speculators, timber men, cattle barons, lawyers and the railroad men all played an influence in what was called the Santa Fe Ring that introduced a foreign economic and political conquest. This conquest was at times aided by Hispano collaborators who, initially benefitting, grew frustrated as they were betrayed. A religious conquest occurred with the arrival and appointment of French clergy, namely Jean B. Lamy Archbishop and his friend Rev. Joseph P. Machebeuf, to head of the Roman Catholic Church in New Mexico. Working together, they acted to remove indigenous art from churches, alienated indigenous religious societies, suspended native priests, and aided assimilation by running educational institutions. Imprinted in downtown Santa Fe, in similar fashion to Honolulu, are the names of great fathers as street names such as Lincoln Avenue, Grant Avenue, and Catron Street. Local Spanish language newspapers become the medium by which New Mexico Hispanics rely on to share their language and culture such as with poems or vent political and economic frustrations. The educational system acts to eliminate the speaking of Spanish in primary schools.

In Phase 4, an anti-conquest of New Mexico occurs. Street names in Santa Fe's mesosphere are named with Spanish specific identifiers by the early 20th century, increasing after statehood in 1912 (e.g. Sandoval Street). By the late 20th century and turn of the 21st, streets and housing developments are named with complete Spanish names of a romantic or exotic nature such as Avenida de las Campanas [Span. 'avenue of the bells'] and Aldea de Santa Fe [Span. 'suburb of [the city of] Holy Faith'] in

deference either to possible pre-existing place names not as poetic sounding or prior land ownership histories. Native New Mexicans make minimal appearance or contribution to scholarship about their own culture and history. Foreigners or otherwise relative newcomers to New Mexico are bestowed as being the most reliable authorities of knowledge, from archeology to history. Agencies like the U.S. General Land Office and the U.S. Forest Service played a role to prune the landscape into an atomistic Western one by imposing the System of Rectangular Surveys, and bureaucratic and scientific land management schemes. Needing maps to do this, governmental agencies created publications that co-opt local geographic knowledge such as place names. Although some Spanish names are retained and remain true to their original form, many names had their syntax changed and their generics replaced by English lexicons, and in this way the names are "ordered" as part of a strategy to control knowledge. The change of names by US agencies is elaborated upon later in this thesis.

Herman asserts that literacy and replacement of Hawaiian with English as the language of the Islands just prior to annexation had an adverse affect on Hawaiian environmental discourse. Print culture features fixed spellings and meanings as its component. This reduced the Hawaiian language into a literary by-product of its translation to English, and separated knowledge from direct experience (Herman 1999: 91). Nevertheless, there were over a hundred Hawaiian language newspapers at the end of the nineteenth century according to Herman (Herman 1999: 92). An 1896 law forbade Hawaiian as the language of instruction in favor of English in schools recognized by the government at the time (Herman 1999: 92). Hawaiian was still employed for low order commerce and government service but became increasingly

diglossic with the high prestige of English. More natives grew ashamed of their language as it became associated with backwardness and ignorance. Many Hawaiians tried to prove their worth by assimilating until by the 1980s, the number of native speakers was estimated to be less than 2000. Herman demonstrates the nature of anti-conquest is to offer up token cultural respect while simultaneously enacting cultural and linguistic purging. In the case of the Hawaiian Islands, naming streets with native language toponyms while closing schools that used the Hawaiian language was evidence (Herman 1999: 92).

The other peculiar nature of anti-conquest is demonstrated in the nature of the native language names as they are used as commodities to promote a quaintness, exoticness, and romanticism to the modern Hawaiian landscape (Herman 1999: 92). In some cases they are constructed incorrectly, much like some names in the American Southwest. One of the examples given by Herman is a 1924 subdivision named with the intention of conveying a meaning of 'sea heaven' and presented as *Lanikai* that should have instead been *Kailani* or 'heavenly sea' (Herman 1999: 92). Herman noted that the street names for new subdivisions to accommodate the newly arrived are tailored to the convenience of those unable to master Hawaiian words, rather than to search for the ancient name of the place, out of concern they might be unpronounceable, un-poetic, or have a risqué meaning (Herman 1999: 93). The result is a Hawaiian landscape with an English-speaking population appreciating the State of Hawaii's "otherness" and a place name code partially meaningless and partially meaningful within Hawaiian culture (Herman 1999: 93). As demonstrated later, New Mexico is also appreciated for its otherness.

Herman presented the traditional Hawaiian land tenure and resource procurement (Herman 1999: 81). Rulership within Hawaiian analogical culture was rooted in its association with divinity. A supreme chief served as a trustee under two gods and supervision was subdivided to lower level administrators by whom allotments were made to the common people. Trusteeship and taxes filtered upward from cultivators to higher chiefs and the gods (Herman 1999: 81). Within this hierarchy a horizontal system of common access to resources existed forming a second economy (Herman 1999: 81). Land tenure and administrative districts, on a hypothetically round island, took the form of a slice of pie to assure access to the full range of environmental resources for the people (Herman 1999: 81-82).

Herman presented the traditional Hawaiian worldview in order to elaborate on the anagoric fluidities of their cosmology that constituted a circle between divinity, humanity, and nature. The traditional Hawaiian place name practice codified this fluidity and permeability among these three worlds (Herman 1999: 82). Even genealogies, poetry, and humor involved place names (Herman 1999: 84). According to Herman, people's names were generally not incorporated into place names honorifically (Table 6 "People"), but in some cases were used if there was a direct relationship with the land (Herman 1999: 84). Herman also explores the transformation of the political and cultural economy of Hawai'i into the modern Western capitalist form, using place names to demonstrate the change in geographic meaning that accompanied the shift. Many pre-American colonial place names on the island remain intact but their use, meaning, and context changed to fit within western approaches to knowledge, control of the territory, and large-scale exploitation of the environment for profit (Herman

1999: 84-85). From this there is a prompt to examine if there are place names relevant to industrial large scale resource extraction in the study area.

Herman affirms what other toponymists in this review assert: that place names reflect norms in human-environment interaction both past and present, specifically because language emerges from human interaction with the physical, social, and spiritual environment (Herman 1999: 93). Herman's application of the "phallic order" as a tool of psychoanalysis to discuss postcolonial theory orients the discussion of this study to interpret geographic names found in the study area, even though his literary piece was applied to Hawai'i. In summation he describes a lingering fear by the empowered of losing power in their established colonialist order as being equivalent to the fear of the male gender of castration (Herman 1999: 78). The exploration of the world by European powers is presented as a male project to dominate and bring order to the world while conquered natives and their world assume the role of the "feminized Other" (Herman 1999: 78-79). Language is presented by Herman as a vehicle of power because it creates meaning and can be used by groups as a tool of domination (Herman 1999: 78). Renaming activity upon conquered spaces by colonizers suggest "that the indigenous systems do not constitute order" or rationality and the colonizer imposes order upon populations with a different worldview (Herman 1999: 79).

In the experience of this author, male geographic knowledge and repertoires of place names were typically larger than those of women in the region embracing the study area of this thesis. By extending the aforementioned assertion by Herman, place naming behavior in general has a male bias because it is a behavior to impose order and domination.

Contrasting worldviews in terms of analogic versus the atomistic content appear to find application almost anywhere modern societies interface with traditional ones. In an idealized interpretation of an analogic world view we might find a way of describing the psyches of individuals behaving in idealistic, holistic fluidity between land, society, and spiritualism. Herman critiques the atomistic world view as a "rational" system that creates consumers, essential for entrepreneurial capitalism. This system requires land to be a commodity and individuals to understand themselves as isolated entities to enable private property regimes. By contrast, the analogic world view understands resources as related aspects of a holistic system (Herman 1999: 80). Aside from a hint that Herman may be speaking with a post-modern, left wing inclination, the main point asserted is that the transformation of worldviews from analogic to an atomistic is visible in place name norms in Hawai'i (Herman 1999: 80). A prompt is here delivered to examine if any of the socio-linguistic groups left place name artifacts showing private property regimes, individualism, and industrial resource extraction.

Herman presents that the possible future for Hawaiian place names may be likened to a reconquest. Herman asserts that English is from an industrialized society and developed in a different environment from that of Hawai'i and therefore lacks sensitivity to the subtleties of the Islands (Herman 1999: 93). The near extinction of the Hawaiian language caused a great body of geographical knowledge, preserved in the geographic code, to be meaningful to only a few in current times. Collaborations arose with native Hawaiian speakers to document place names, specifically Herman mentions that of Mary Kawena Pukui and Samuel H. Elbert that began in 1966 to produce the *Place Names of Hawai'i* (Herman 1999: 93-94). Herman calls this collaboration to

document Hawaiian culture a "reconquest" because it excluded modern Western names and asserted Hawaiian family names and claim to territory to still be on the land even if dispossession occurred (Herman 1999: 94). Together with this, Hawaiian language classes at the University of Hawai'i, and a program to immerse young school children into the Hawaiian language as the language of instruction drew criticism from some that it would breed separatism (Herman 1999: 94-95). Indeed, according to Herman, the language has moved from being a charming backdrop to a pro-sovereignty vehicle (Herman 1999: 95). Herman includes a categorization of Hawaiian place names in the work of Mary Kawena Pukui and Samuel H. Elbert in their 1974 work on the Place Names of Hawai'i as shown in Table 6. This typology appears tailored to the content of that work and further hints that typologies of place names should be developed after their collection.

Table 6 Sources of Hawaiian Place Names by Category (Pukui & Elbert shown in Herman 1999: 84).

Category	Number
Geographical features	831
Inanimate nature	265
Words of size	203
Material culture	170
Plants and plant life	153
Actions	124
Other qualities (except colors)	115
Numbers and words of quantity	71
Colors	69
Birds	68
Body parts	65
Legendary supernaturals	53
People	44
Sea life	32
Mammals	23
Locatives	10

Rescuing the New Mexico Hispanic and Tewa language place names from oblivion and turning them from just a charming backdrop into a vehicle to recapture or "reconquer" the landscape and restore Tewa and Hispano pre-eminence in affixing meaning and commanding knowledge is seen as a vision beyond this thesis work.

Herman asserts that the Hawaiian language "reconquest" will obviously be met by resistance from the phallic order because it threatens to yield the control of knowledge and order, maybe even the land, back to the feminized Other (Herman 1999: 95). In this way, we may be led to believe by what Herman presents, that place names hold enough power to empower the native to demand the return of their lands. Herman asserts that the politics of language, place names and sovereignty are intertwined (Herman 1999: 95).

The loss of the Hawaiian language played a key role in dismantling Hawaiian geographic discourse, in the commodification of land and resources, and in the internationalization of the Islands to the point of annexation (Herman 1999: 96).

The sum of Herman's work can be applied to New Mexico. Herman's narrative to explain the nature of anti-conquest and place naming in Hawai'i is parallel with the history of New Mexico. It is easy to trade off Herman's narrative of Hawai'i for New Mexico in the history of its conquest and annexation into the United States. Rampant place naming schemes romanticizing New Mexico also serve to maintain it as an exotic "Other" for the exploitive nature of the tourist industry, laboratories of techno-science, the military complex, the movie industry, and more. The loss of the New Mexican dialect of Spanish and its replacement on maps by American English place names or

versions co-opting the Spanish specific names (e.g. Garcia Canyon) seem to parallel the dismantling of New Mexican geographic discourse and a more profound massive U.S. Government takeover and commodification of land and resources (e.g. the loss of the land grants to speculators, the creation of the National Forests, etc.).

Herman also narrates that the colonized person (of Hawai'i in this case) tries to prove their worth, by abandoning their traditions and language (Herman 1999: 92). This is in tandem with the institutions of the minorities being occupied by the colonizer, their language rights removed, and land of the colonized occupied and title removed from them (Herman 1999: 85, 92). So too did New Mexico Hispanics undergo a ban of speaking Spanish in schools, whispering their language in public, or had a sense of shame that their language was backward and represented ignorance that motivated its members to assimilate and speak the language of high prestige, American English. Hawai'i and New Mexico have peculiar historical parallels of being internal third-world colonies of the United States.

The presentation by Herman that place names are objects of power and their use as psychological weapons of the anti-conqueror carries peculiar overtones for conquerors and imperialists everywhere. Narrowing the anti-conquest concept to the study area adds perspective to understanding the nature of the three socio-linguistic naming regimes over time. Although one may argue that the Spanish were conquerors of the Indians, the argument fails to comprehend the historical geography of the Spanish in New Mexico, not as a conqueror, but as a settler, developing a frontier sociocultural system.

CHAPTER 3

SITE DESCRIPTION

The region called New Mexico, or Nuevo México in Spanish, is situated on that part of the North American continent north of the Chihuahuah Desert and at the southern end of the Rocky Mountains. The historical extents of Nuevo México are today divided or "gerrymandered" among political entities including the States of New Mexico, Arizona, Utah and Colorado, and Texas. The State of New Mexico straddles the transition of climatic zones, demarcated using the 35° north latitude just south of Albuquerque. The south bisection experiences the sub-tropical climate zone, while the north bisect is within the temperate climate zone. It is in the setting of the temperate climate zone that this study on place names is made.

The American Southwest was part of the Mexican nation's north or El Norte in historic time, and part of a larger territory annexed by the United States. The State of New Mexico as a square shaped political entity with a boot heel has been mostly conceptualized as being part of a Southwest region of the United States along with the State of Arizona but can also be seen as part of El Norte. Constructing "a workable regional definition" for the American Southwest may be presented as a region "set apart on the west, north, and east by broad zones of difficult country—the Mohave-Sonoran Desert, the Colorado River canyonlands, the Southern Rockies, and the Llano Estacado—lands which long were and still mostly still thinly populated" (Meing 1971: 12).

In ancient time, ancestors of the American Indian constituted the early populations of people who developed farming and a strategy of permanent settlement in pueblos in this region, so named from the Spanish word *pueblo* meaning 'populated

place', 'populace', 'town', 'village' and transferred to English as applied to an Indian pueblo. Due to climate changes over the millennia, wetter times and dryer times dictated where successful farming could occur until populations coalesced into settlements of today. The pueblos are primarily along the Río Grande corridor and relevant to the topic of this thesis. However, another corridor extends westward from Albuquerque to Zuñi Pueblo as well as an isolate in northeast Arizona of Hopi people. This comprises the famous Pueblo Indian country of today.

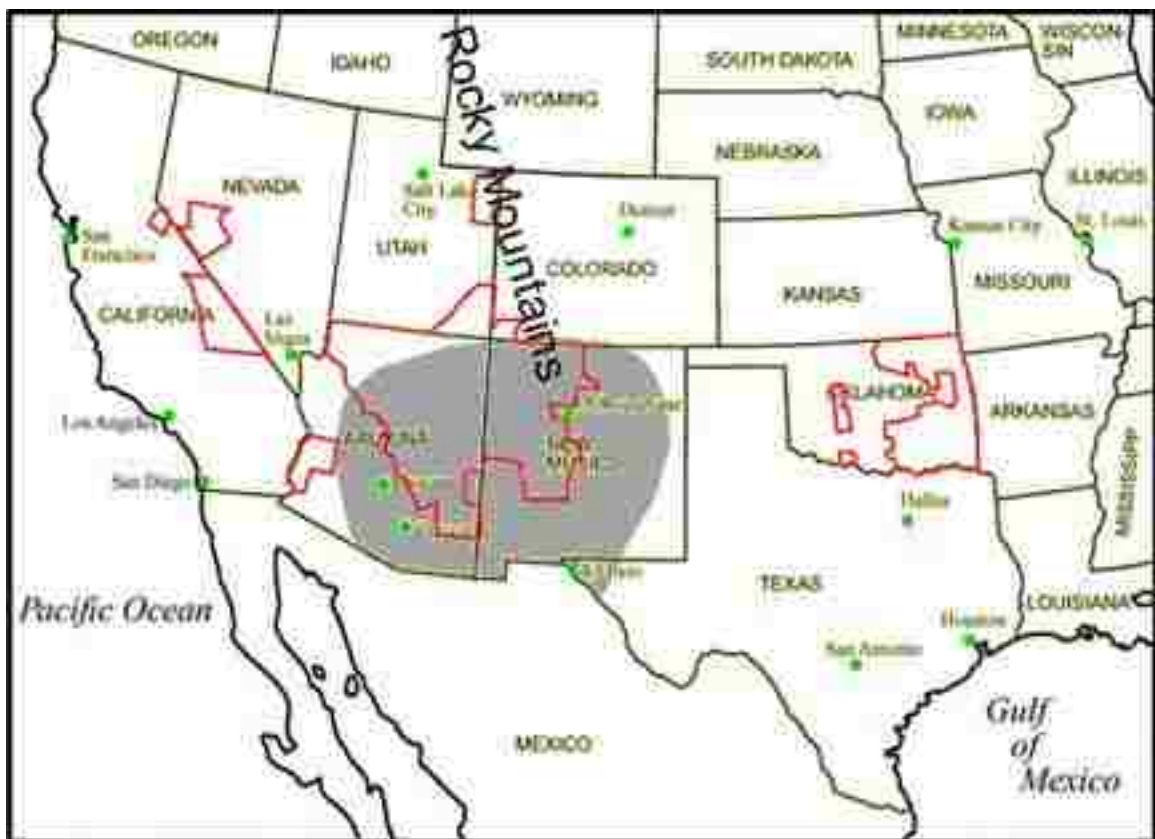


Figure 6 Area of joint settlement of American Indian, Anglo-American, and Hispanic populations shown in grey (compiled by author).

In the above illustration, depicted in grey is the cultural region defined as having historical settlement and development by Native Americans, Anglo-Americans, Spanish, and Mexicans. Superimposed upon this, depicted in a red outline, are the counties in the

Southwestern United States with greater than 10% of the population identified as Native American (American Indian).

In the next illustration of the Southwest United States Hispanic-American Borderland (Figure 7), depicted in grey, is the historical extent of Spanish Roman Catholic missions. Although the main purpose of missions was the conversion of American Indians into Roman Catholicism, in regions where American Indians lived nomadic or semi-nomadic lifestyles, the purpose of the missions was to acculturate Indians into permanent settlement with farmer/ranch lifestyle and its associated material culture. In most cases, missions to American Indians were close to or enveloped by Spanish/Mexican settlement and in this way one may see the outlines of a frontier of early Hispanic populations. Missions operated into the beginning decades of the 19th century although many continued use as Roman Catholic parish churches. Superimposed in red outline are counties with at least 5% Hispanic population and/or 500 people with Hispanic surnames (Nostrand 1970). It should be noted that many New Mexico Hispanics identify themselves with distinction from other Hispanic and Mexican populations. Nevertheless, this illustration is to demonstrate the expansion of the Hispanic population in the American Southwest over the centuries.

New Mexico is ideally situated at the southern tip of the Rocky Mountains that offers water in rivers and streams to compensate for the semi-arid climate of lower elevations. Much of north-central New Mexico apart from its mountains is in the Upper Sonoran life zone ranging from 5,400 to 7,200 feet above sea level where juniper trees are prevalent, symbolic, and almost defining of this life zone.

Juniper trees tend to be widely scattered in semi-arid prairie at the lower elevations and increase in density with an increase in elevation to become a juniper savannah. At the upper elevations of this life zone the juniper savannah transforms into mixed forests of juniper, cedar, and piñon. In the north-central region of New Mexico these are respectively One-seed juniper [Sci. *Juniperus Monosperma*], Rocky Mountain juniper [Sci. *Juniperus scopulorum*], and Colorado Pinyon [Sci. *Pinus edulis*].



Figure 7 Map showing the Southwest United States Hispanic-American Borderland and expansion of population since the turn of the 18th to 19th century (compiled by author).

The One-seed juniper is called *sabino* in the New Mexico dialect of Spanish and is useful as fuel wood and if straight sections can be found, fence-posts. Rocky Mountain juniper is known as *cedro* [Span. 'cedar'] and is even better for posts for fences, corrals, and building structures on the ranch. Colorado Pinyon is locally called piñon in English

or Spanish and makes the best fuel wood due to its contents of pine resin that is thought to yield a longer burn for the labor involved in its harvest. In the fall, various regions with a forest of *Pinus edulis* bring forth piñon nuts that are harvested by wild creatures and humans alike as a nutritious fatty food. In this setting, human settlement devoted to agriculture before the modern era could enjoy conditions of living more ideal than the surrounding lands that put more limitations on long term human settlement. The Upper Sonoran Life zone offers these benefits of warmth, water, timber, and shelter:

- The Ancient Puebloans enjoyed growing season long enough to support corn, beans, and squash and even a kind of short-stapled cotton. The Rocky Mountains to the north had water and greenery, but were habitable only in the summer, often forcing nomadic tribes to lower elevations in the winter. Longer growing seasons could be found on the Llano Estacado to the east that also offered bison to hunt, but there were vast waterless areas, windy conditions, and winter extremes. Some canyonlands with streams in Utah supported agriculture but there were vast areas too rocky and dry.
- Sources of fuel wood allow human habitation during the winter. Juniper and piñon were valuable resources that provided for permanent settlement.
- Whereas the Upper Sonoran lifezone may only offer from 10 to 20 inches of rainfall, the mountains of the north-central State of New Mexico cause orographic lifting of moisture laden air brought by generally prevailing southwest winds from the far away Pacific Ocean, causing precipitation and leaving snow pack. Clever farmers since ancient times diverted the runoff from streams where lowland conditions are tolerable, there by artificially modifying certain environments that are dry but otherwise warm and have good soil to support agriculture.

- Aside from timber, stone and soil that can be loosened allow the building of permanent shelter unlike the temporary shelters of nomads. In the Upper Sonoran life zone, two or all of these materials are close at hand and do not require long transport.
- Areas of open prairie and savannah [Span. *llano*] have semi-arid tolerant grasses that support domesticated livestock. Together with nearby stream systems within reasonable mileage, inhabitants have a means to create food security.
- Various life zones are close enough to have given human settlers choices to make seasonal moves and live during hot summers in cooler places. Above the Upper Sonoran, the Transition zone of foothills features pine and more than 20 inches of rainfall, and the Canadian or montaine zone offers mountain parks with up to 30 inches of rainfall. These allowed hunters to make seasonal camps or stockmen to move their livestock to upper elevation summer pasture, thus allowing lower grazing land to rejuvenate.

In all this, we may appreciate the role human innovation and technology the modern era has brought to make seasonally habitable areas habitable all year. People who may find Phoenix too hot in the summer have climate controlled buildings with refrigerated air. Mineral prospectors in high mountains had canned and preserved food to enable long stays and less time devoted to hunting. Well drilling enabled homesteaders on the Llano Estacado to maintain a farm. However, regions settled with relatively primitive technologies fostered the oldest cultural landscapes in the American Southwest.

Within this region are different ethnicities and socio-linguistic groups that have identified for themselves homelands demarcated as geographic entities with resources bounded by landforms that could mostly sustain a population. At this point it is helpful to

select two ethnicities to use as an example of how some nativized socio-linguistic groups define their homelands in the American Southwest. These are both American Indian ethnic groups, the Navajó and Téwa.

In the example of the Navajó, a modern day reservation is situated straddling the political boundary of Arizona and New Mexico. The traditional homeland is demarked by the concept of cardinal mountains and other sacred summits within (Figure 8). A cardinal mountain is a prominent summit in religious belief that sets the limits of a contained region where life, lifeway, and spiritual harmony are thought ideal for its adherents. In the 17th and 18th century the Navajo inhabited a vast region in northwest New Mexico as scattered clans. With exception of the area of northwest New Mexico that has the Rio San Juan and associated tributaries, the land they inhabit is semi-arid grassland, badland, broken arid hills, canyonlands, and forested mountains and mountain ranges isolated by being surrounded by relative desert. In part, living scattered enabled them to live in an environment that had too little water and arable land to cluster. On the other hand, some of their vast territory is full of evidence of Ancestral Puebloans who lived in villages by water courses. However, living in smaller clan clusters was also a defense strategy. Surrounded by hostile nations, the Navajó could survive by diffusing their population over a vast landscape. At times the inability of the land to sustain them laid the basis of a warrior culture among the clans in which some established a social norm of raiding settlements along the Río Grande corridor. In this way, the Navajó acquired domestic sheep and goats originally brought by the Spanish that became almost taken for granted to be an acquired addition to their culture. This further scattered the Navajó as they assumed a pastoralist lifestyle upon vast arid lands.

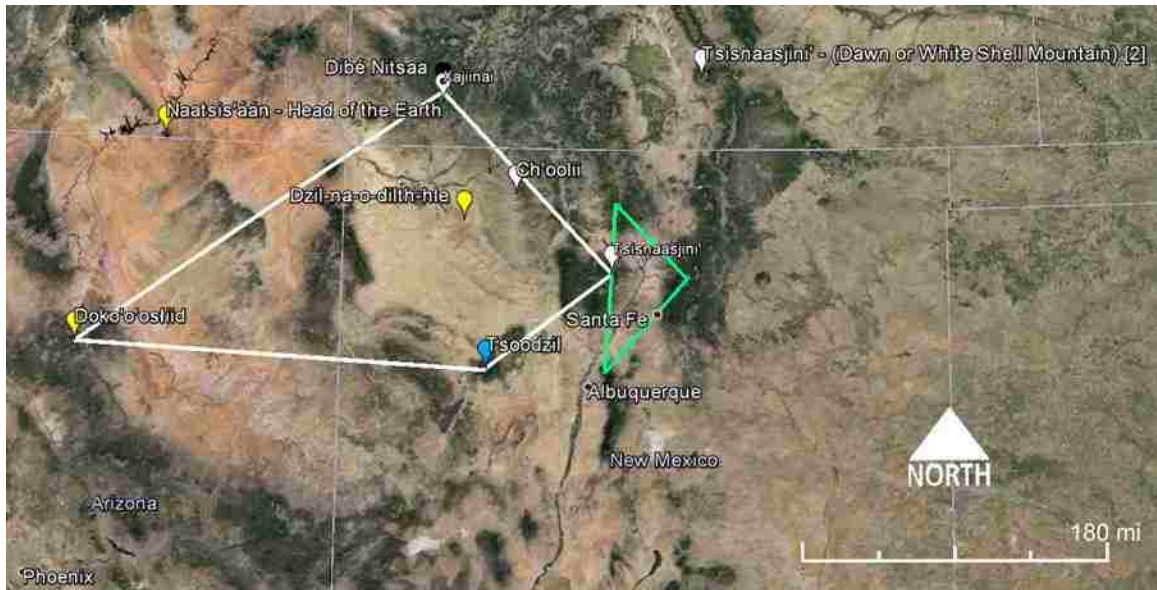


Figure 8 Comparison and contrast of homelands of the Navajo (white bounding) and Tewa homelands (green bounding) demarcated by their respective cardinal mountains (Google Earth imagery 4/10/2013).

The Navajo (who call themselves *Diné*) incorporate cardinal mountains and other geographic features into their traditional belief system in a fashion similar to the Tewa people but while the Navajo live upon a vast territory defined and bounded by sacred mountains, the Tewa, a people of pueblo dwelling, farming heritage define a much smaller homeland (Figure 8). "The Navajo world is bounded by four cardinal mountains: Blanca Peak, Colorado, in the east; Mount Taylor, New Mexico, in the south; San Francisco Peaks, Arizona, in the west' and Hesperus Mountain, Colorado, in the north. Within Dinétah, the original Navajo homeland, lie two sacred mountains: Huerfano Mountain and Gobernador Knob, both in northwestern New Mexico" (Blake 2001: 716). Presented herein with diacritics required in the Navajo language, the Navajo names are as follows: Tsisnaasjini' (meaning Dawn or White Shell Mountain for Blanca Peak), Tsoodzil (Mount Taylor), Doko'o'osliid (San Francisco Peaks), and Dibé Nitsaa (Hesperus Mountain). Their symbolic colors are respectively, white, blue, yellow, and

black. The extreme northwest of the Navajo region is Naatsis'áán (meaning Head of the Earth) is Navajo Mountain, near Powell Reservoir, Utah. Within the zone are Dził Ná'oo'dilii (Mesa Huerfana) and Ch'óol'í'í (Spruce Tree Mountain). These are represented in this text from the experience of this author. The Navajo have origin stories associated with Spruce Tree Mountain or Ch'óol'í'í in their language (Blake 2001). Curiously, various people including Navajo authors could neither locate nor agree on the location. Anthropologists now consider Gobernador Knob (Mesa Laguna or 'lake mesa' in Spanish) to be the site that figures in Navajo legend (Blake 2001). Kevin S. Blake addressed how sacred places can be forgotten while investigating Navajo sacred geography. Since the area around Ch'óol'í'í has not been permanently inhabited by the Navajo since the mid 18th century memory of its location faded from memory for most Navajó. Under this circumstance a disagreement is also known from the knowledge of this author concerning the location of the eastern cardinal mountain Tsisnaasjini', ascribed to Blanca Peak, in Colorado, that instead was ascribed to Cerro Chicoma and for this reason is portrayed as such in the herein illustration (Figure 8).

Coincidentally, Cerro Chicoma is the western cardinal mountain in the traditional religion of the Tewa people. The Navajo homeland concept of cardinal mountains may have come from the influence of the Tewa people as well because the Tewa homeland is encompassed by four cardinal mountains. Each mountain is invoked in a counter sun-wise direction in the belief system of the Tewa people, with symbolic colors of blue, yellow, red, and white (Table 8).



State of New Mexico

Sources:
 1. NM Resource Geographic Information System <http://rgis.unm.edu/>
 2. Tewa Basin overlay Roberto H. Valdez y Herrera
 Map created 3/2015 by Roberto H. Valdez y Herrera

Six Tewa Pueblos

Indian pueblos speaking the Tewa language are located in and near the Española Valley located in the north-central State of New Mexico in the region called the Rio Arriba or 'upper river' in Spanish. The Española Valley is so named after the town of Española on the west side of the Rio Grande that incorporated in 1920 when it was a railroad town and grew to annex adjoining towns and villages to form a larger municipal corporation.

MAP KEY			
•	Towns	NM Transportation	
⊙	Tewa Pueblo	Highway Types	
⊞	Terrain	—	N.M.
⊞	Incorporated Española	—	U.S.

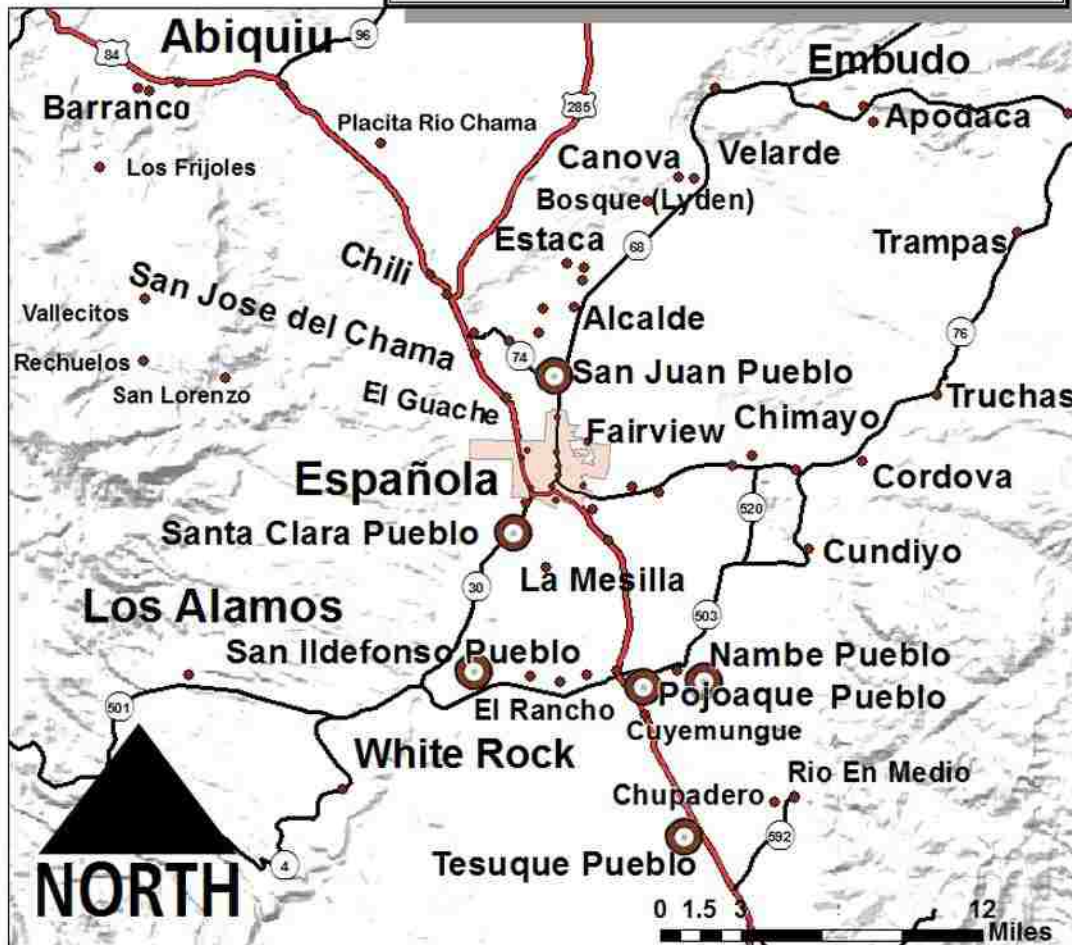


Figure 9 Tewa pueblos among the towns and villages of the Española Valley and its environs include San Juan Pueblo, also known as *Ohkay Ówíngeh* located slightly north of the center of the map.

The Tewa Pueblos are affiliated with six organized tribal governments located in the North Central State of New Mexico (Figure 9). Each pueblo dates to before the Spanish settlement of 1598. A conversation with any Tewa person today yields variations in the narrative of where their ancestors migrated from. Some attribute their ancestral origins from the Puyé Cliff Dwellings near the Española Valley. Others assert origins from the Anasazi (Ancient Puebloans), including the Mesa Verde of present day southwest Colorado or Chacoan culture of northwest New Mexico, as well as the Mogollon of southwest New Mexico (Swentzell 1976). Archaeologists believed that Ancient Puebloans (the Anasazi) reached a "golden age" of cultural development during the centuries of 900 to 1150 with a prolonged drought beginning in 1299 believed to have initiated a change (Table 7). Together with climate change, strife, and overuse of the environmental resources led to abandonment of major cultural occupation sites throughout the region under the Mesa Verde and Chaco cultural influences. John P. Harrington, working for the Smithsonian Institute in 1910, obtained the origin and migration myth of the Tewa people in which they believe they originated from the underworld, emerging at a location in the present day Valle San Luis in the State of Colorado, and migrating south to establish pueblos at Ojo Caliente, New Mexico before establishing the pueblos seen today (Harrington 1916). For San Juan Pueblo, also known as *Ohkay Ówîngeh*, this origin myth applied, but he also received narratives of other nearby ruined pueblos as being ancestral settlements, and that *Ohkay Ówîngeh* is the third of three prior townsites for their Tewa people (Harrington 1916). Various large ruins in and around the Española Valley examined by archaeologists have yielded dates of from

900 to 1600 but with variations. Many of these were abandoned and reoccupied suggesting inflow and outflow migrations over time.

Pueblos often experienced strife and developed a strategy of multi-storied and tiered apartment structures. Their architecture featured limited use of windows and entryways through the roofs accessed by removable ladders. Locations favored included edges of benches, mesas, and buttes that augmented the defense capabilities of a given pueblo. The most significant artifact scatter found at ancient sites is the earth ware that the Ancient Puebloans developed and refined for centuries throughout the American Southwest and the northern State of Chihuahua, Mexico. The main lifestyle was to live and maintain towns, engage in agricultural pursuit, and be industrious in the production of pottery, plain and painted. It is in this state that the Spanish encountered the Puebloan people.

Table 7 Brief Timeline of New Mexico Historic Periods

750-900	900-1300	1300-1598	1598-1821	1821-1846	1846-1850	1851-1911	1912-present
Ancient Puebloan Culture develops in Four Corners	Pueblo Culture "Golden Age".	Maximum Expansion of Puebloan Culture Reached	Spanish Colonial Period	Mexican National Period	American Occupation of New Mexico	New Mexico is a US Territory	New Mexico Statehood

The original New Mexico Hispano migration, in brief, began in 1583, when the Spanish viceroy of New Spain issued a decree calling for a colonist of means willing to enter into a contract to settle New Mexico, and a wealthy silver miner from Zacatecas named Juan de Oñate won the contract (Simmons 1991: 48). In 1598, after prior decades of exploration and inquiry, one-hundred twenty-nine men, most of whom were married and their wives named in rosters, were recruited to settle New Mexico under the leadership of Oñate (Simmons 1991: 87). Some had children, servants and Mexican

Indian auxiliaries which together filled the number to about 500 (Bills and Vigil 2008: 2). Law governing settlement dated 1573 required strict review and approval of the king, guarded against abuses of the natives, required record keeping, and outlawed expeditions of conquest over expeditions in support of missionary cause (Simmons 1991: 4, 50). For this reason, New Mexico was not settled by "conquistadors" but by *pobladores* or 'settlers'. Settlement was to create a community that would serve as the support system for a missionary enterprise (Hammond & Rey 1953: 332). After arrival in San Juan Pueblo on the 12 of July, 1598, the settlers established themselves nearby at San Gabriel del Yunque from where explorations eastward into the present day Kansas-Missouri area and westward to the Gulf of California took place in the ensuing years to determine the distance and direction of the North and South Seas.

In 1680 a series of abuses and contrary policies by Spanish governing officials, Franciscan missionaries, and some settlers resulted in a general uprising of Pueblo and other Indians in what American historians call the "Pueblo Revolt of 1680" (Sálaz Márquez 1999). The Spanish fled New Mexico to live in the area of present day El Paso. Other than this brief twelve year period, the Hispanic presence in New Mexico has been continuous (Bills and Vigil 2008: 2). During the 18th century, Hispano settlement expanded along the waterways and isolation had a major bearing upon the language and culture (Bills and Vigil 2008: 2). Contact came with Americans during the 19th century and increased waves of immigration from Mexico came in the 20th, such as from refugees from the Mexican Revolution in 1910.



Figure 10 Hispano bison hunter during the Spanish colonial period depicted upon a door found at Santa Cruz de la Cañada, housed at the Museum of International Folk Art in Santa Fè (photo from Popular Arts of Spanish New Mexico).

Due to the circumstances of regional geography, ancestral New Mexico Hispanics become integrated into a local system of dependence upon the local geography for their sustenance that set a foundation for the development of local knowledge. The Hispano of New Mexico underwent extensive cultural influence from their neighbors, at times assuming ways resembling that of the American Indian who in turn were a people that in-migrated and assumed ways of prior inhabitants or adapted to local circumstances. Few art pieces from the Spanish Colonial or Mexican era of New Mexico history are found to illustrate this point. However, an example of might be seen in a folk art painting on a door panel that portrays the typical Hispano bison hunter during the Spanish colonial period of New Mexico history (Figure 10).

Scholars present this door to have originated from Santa Cruz de la Cañada, a Hispano town in the Española Valley started at its location in 1733 and situated immediately south of the area of interest in this study. The hunter posing with his horse is wearing a feathered cap, moccasins, knee breeches, tasseled legging and overall peculiar buckskin styling. While holding his lance, the rider also holds the reins of a horse with a Spanish bit and bearing a Spanish style brand. The saddle without stirrups upon a spirited horse with a small head like an Arabian breed is a sign that this was a horse trained to be steered with the rider's knees, because the rider would tuck the lance under his arm and not steer with his reins during a sally at a bison. The pose of a young man by his special horse may be interpreted as equivalent to displays of youthful manly pride with his truck, sports car, or motorcycle today. More importantly, we might see in this illustration a display of material culture that strongly suggests the scene is a product of local interaction with the environment and influence from the American Indian people during New Mexico's past. Both the imagery and its origins from Santa Cruz de la Cañada also lays a premise by which I assert that place names from the same area where this painting came would reflect the frontier sociocultural system, although the image is incidental and not directly relevant to place naming activity. The door is now at the Museum of International Folk Art in Santa Fe (Popular Arts of Spanish New Mexico). The image might be better understood with a loose comparison to Daniel Boone of American folklore fame. Boone's non-mythical biography includes extensive exploration, fur trapping, hunting, pioneer settlement, and extensive contact with American Indians during his life in the late 18th century frontier of the Eastern Seaboard.

The young United States, having doubled its size with the Louisiana Purchase in 1803, showed an interest in commercial gain into Spanish territory. The key treaty that defined territorial claims and the boundary between the United States and Spain was the Adams-Onís Treaty. This treaty was named for John Quincy Adams of the United States and Louis de Onís of Spain. Signed in 1819 and entered into force February in 1821, the United States renounced any claim to Texas and fixed the western boundary of the Louisiana Purchase to the Arkansas River, called by the Spanish side the Rio Napeste. The treaty had barely been in force before an independent Kingdom of Mexico was declared in August of 1821. Mexico opened trade almost immediately with the United States. The U.S. at the time was in the grips of an economic depression that drove Indian traders, such as William Becknell, westward onto the Great Plains (Sálaz Márquez 1999)

The later Republic of Mexico realized its ambiguous hold on Texas and sought settlers from the United States to augment the Mexican population. This eventually transformed Texas when interlopers and illegal immigrants augmented the Anglo-American population. Texas, already land in contention between its inhabitants and the rest of Mexico, became the cause of war in 1835-1836 that led to de facto Texas independence. Considered a territory in rebellion by Mexico, war between the United States and Mexico began when the United States annexed Texas. War broke from 1846 to 1848 that initiated the conquest of New Mexico by the United States. Las Vegas, Mora, Taos, Santa Fe, and various settlements in the Rio Abajo (lower river country of New Mexico) such as Albuquerque already had seen *Americanos* migrate into the area for economic opportunities. These included mercantilists and fur trappers. With the annexation of New Mexico into the United States came its organization as a territory of

the United States in 1850 with a new constitution. Although Anglophone Americans (speakers of American English) continued to be in the minority, the steadily increased in numbers in the larger cities such as Santa Fe to run the areas of politics and commerce. New Mexico, situated at the southern end of the Rocky Mountains, was an important route of overland movement to the west because there were fewer physiographic barriers to wagon traffic. New Mexico's situation inland and transportation of people and goods by wagon proved to be the main obstacle to New Mexico's greater resource exploitation and settlement by Anglo-Americans.

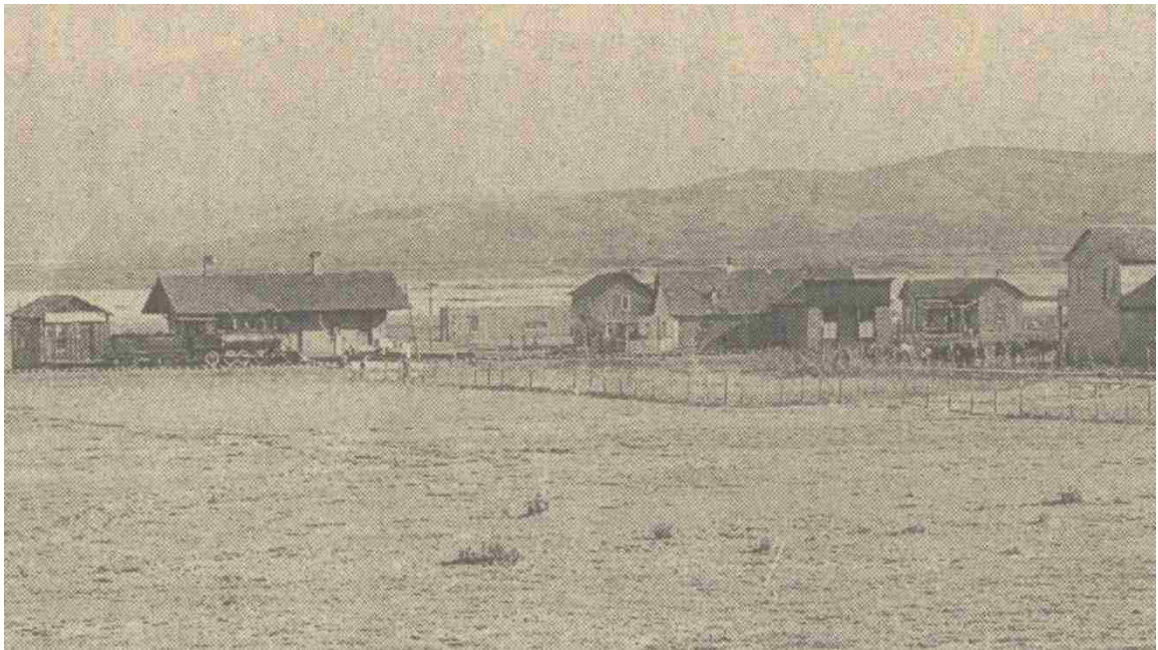


Figure 11 This portion of a landscape photo of Española Station in 1889 shows the train and station on the left as part of the built environment resembling a typical American "Old West" town (collection of author and attributed to Delia M. Lopez).

Anglophones had carried on trade in New Mexico since 1821, but it was not until after the arrival of the narrow gauge railroad that American influence became a significant factor in place naming schemes within this area of study. The migration narrative of the Americans into north-central New Mexico could be conceived as

beginning with the exploration of Zebulon Pike in 1806 in the wake of the Louisiana Purchase, progressing to the opening of the Santa Fe Trail in 1821, and the political and economic takeover in the aftermath of the US-Mexican War of 1846 to 1848. Real migration into the Río Arriba began in earnest with the arrival of the railroad in 1883 into the herein study area during the Territorial Period (see Table 7; Figure 11). The Denver and Rio Grande Railroad Company began construction of a rail line through New Mexico in 1879 and the railroad maintained a presence in the Española Valley until its dismantlement in 1943. Local rail transport facilitated the extraction of timber and the movement of sheep and agricultural products to markets outside of the State of New Mexico (Gjevre 2008).

A new development in the settlement patterns of New Mexico arose thereafter as did the naming of places in the Española Valley and Río Arriba. During the 1880s and 1890s, *Americanos* usually settled in towns created by the railroad in previously unsettled places because settlement in prime areas had already occurred by Hispanics in the Río Arriba. Such was the case with the Town of Chama in northern Rio Arriba County. In other cases Anglo-Americans selectively settled in clusters near railroads, such was the case for the Town of Fairview, situated 1.5 miles northeast of Española and said to have been founded in the 1890s as a short-lived Mormon colony before its members departed after 1900 (Julyan 1996). Anglo-American settlement in the history of the Río Arriba region may be characterized as transitory. New Mexico appears to have attracted a large percentage of impermanent Anglo-Americans during the past 136 years since the railroad arrived that belong to a highly mobile society that values freedom of movement. In other rural areas, where Hispanics are in the minority within New Mexico, descendants of

Anglophone homesteaders and stockmen appear to have grown roots in greater numbers. Mobility also appears to accommodate modernity, economic upward mobility, and sophistication of culture to a greater extent as well. Would this value system manifest itself within the underlying meanings of toponyms seen in a given area as well?

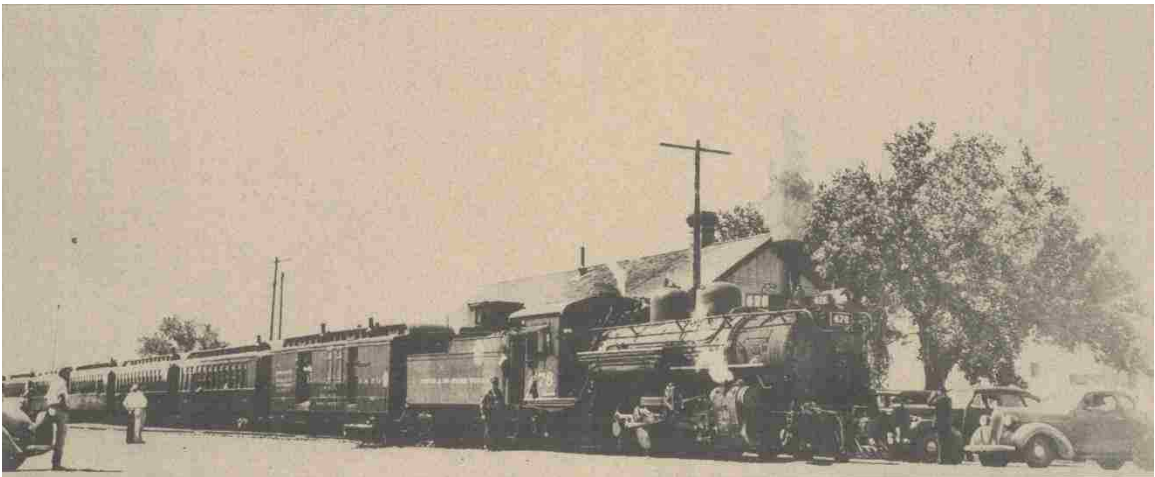


Figure 12 The last run of the Chili Line Express at Española Station, memorialized in this photo in 1941 (collection of author).

Brief History of Land Tenure in Northern New Mexico

The conflict of state policy and livelihood practice in Northern New Mexico is a story of locals expressing *ecosis* as defined by León-Portilla (1990: 11) and the modern society dependent upon abstract spatiality and distance from the environment built into the prevailing American culture over time. Preceding the American invasion in 1846, the landscape had been peripheral in the state control of Mexico and Spain, and was managed largely by a local system of governance (Ebright 1994). Pueblo Indians and Hispanos altered the ecosystems to suit the needs of their settlement, not only in the form of construction and maintenance of irrigation systems that broadened riparian habitat, but also by pastoralist practice that spread grasses. Appropriation of land used by local

Pueblos and Hispanos began after 1848 with the actions of American land speculators and government attempting to control resources for an expanding nation.

Regarding the Tewa perspective of land tenure, Swentzell provides the following assertion:

Since the notion was common that the people were part of the earth and, hence, belonged to it, the idea of land belonging to people was foreign to the Pueblo. Land ownership, as such, was not known until after European contact. During the pre-Spanish years, land was not owned - it was to be used while there was need. If the need changed or if the need was not being met by a particular piece of land, a move was made. Although the Pueblos are generally thought of as a permanent, settled people, evidence indicates that moves were made often, reinforcing the notion of the emphasis on the natural context rather than on man-made structures.

There was massive movement in the southwest after the cultural peak of the Anasazi during the 12th and 13th centuries. The Pueblos along the Río Grande were established some two hundred years after the abandonment of the large classic Anasazi communities. These Río Grande villages were not large - the largest probably being less than two thousand inhabitants and most of them not over four hundred people. The water provided by the Río Grande had to be a major factor in site determination since the Pueblos had an agricultural base (Swentzell 1976: 10).

It is this agricultural base that provides the next facet of Puebloan land tenure. The living Indian pueblos in the Española Valley are located by reliable and permanent water supplies. Swentzell says that the Tewa Pueblos organized themselves into two major socio-political groups because large groupings of people were needed to keep the irrigation systems operable (Swentzell 1976: 11). This author presumes Swentzell speaks of moieties, such as the so called Winter People and Summer People that assume the responsibilities of ceremonial dances in their respective season in the modern era. Tewa place names that have been mapped in this study conformingly show their concentration along water supplies as well as prior and present settlements. Spanish settlers in New Mexico took note of pueblo ruins as an easy indicator of favorable places to settle and initiate agricultural activity.

For the Pueblo people, individual plots for members of families were assigned but if not used were open to reassignment (Vlasich 2005: 29). “Pueblo Land claims, lacking any of real legal title, emerged from the vagueness of early traditions and came to rely on actual use rather than formal measurements. Resized definitions of property only emerged when lands and waters were challenged by encroachers” (Vlasich 2005: 27). Did the ancient system of agricultural plot assignment incorporate negotiation among assignees, mental mapping of assignments, and methods of dispute settlement incorporating a recognized authority? In some ancient agricultural areas conspicuous rocks with petroglyphs include symbols of unknown interpretation (Figure 13). These may be more than shrines that invoke powers of the spirit world for assistance in agriculture but advertisement of usufruct rights.



Figure 13 A peculiar rock at an Ancient Puebloan rock-mulch garden site in the study area bearing symbols. Perhaps to invoke blessings, or boundary markers, they are usually well worn as if used for sharpening tools. When visited by traditional Pueblo Indians, they are treated as shrines (collection of author).

After settlement of the Spanish in the area the European concept of land ownership was introduced and the Pueblo's land holdings were fixed as a square measuring a league (approximately 2.62 miles) to the four cardinal directions from the door of the mission (Swentzell 1976: 18). Swentzell says the two boundary systems were of different worlds and were not compatible (Swentzell 1976: 8-19). Nevertheless the pueblos had to embody both spatial systems and had to use it to challenge encroachment upon their lands (Swentzell 1976: 8-19).

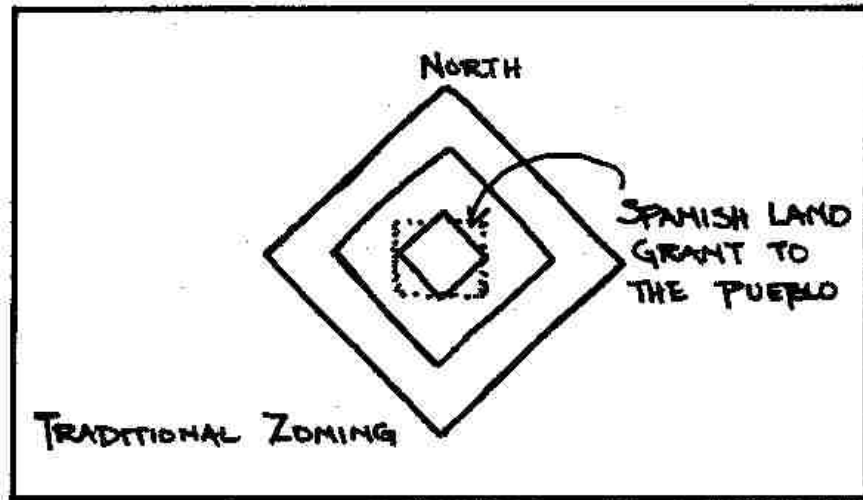


Figure 14 "Two Incongruous Boundaries" from Swentzell (1976: 19).

The Spanish employed various settlement schemes over the centuries that were reduced in 1791 into the General Compendium of the Laws of the Indies (*Compendio General de las Leyes de Indias*) featured laws governing the plan of a *población* or populated place. Title 7, Law 8 mandated that a town established inland should not establish the church on the plaza but that it should be some distance from it. Between the church and the main square any of several government buildings could be built to fill in the space. This included the palace, town council house, and customs house (*casa real, cabildo, aduana*). Title 7, Law 9 mandated that this plaza should be an elongated square one and a half times the length as its width to accommodate feasts, such as those involving horses, and be as large as needed for the given population. This plaza could be in a range of measurement from 200 to 532 feet in width and 300 to 800 in length with the median ideal of 400 by 600 feet with the whole oriented with the corners towards the four winds to avoid exposing the streets to wind gusts. Principle streets should intersect with the plaza in the middle of each of the four sides and two should intersect at each

corner. The principle streets should have porches and the eight other should not have them. Law ten mandated that in hot climates the streets should be narrow and in cold the streets be wide and Law twelve mandated that no houses should be within three hundred paces outside the defensive wall [Span. *murallas*]. Law eleven, thirteen, and fourteen provide for the partition of land around the settlement for irrigated farming, pasture, and vacant land for future growth (Recopilación 1791).

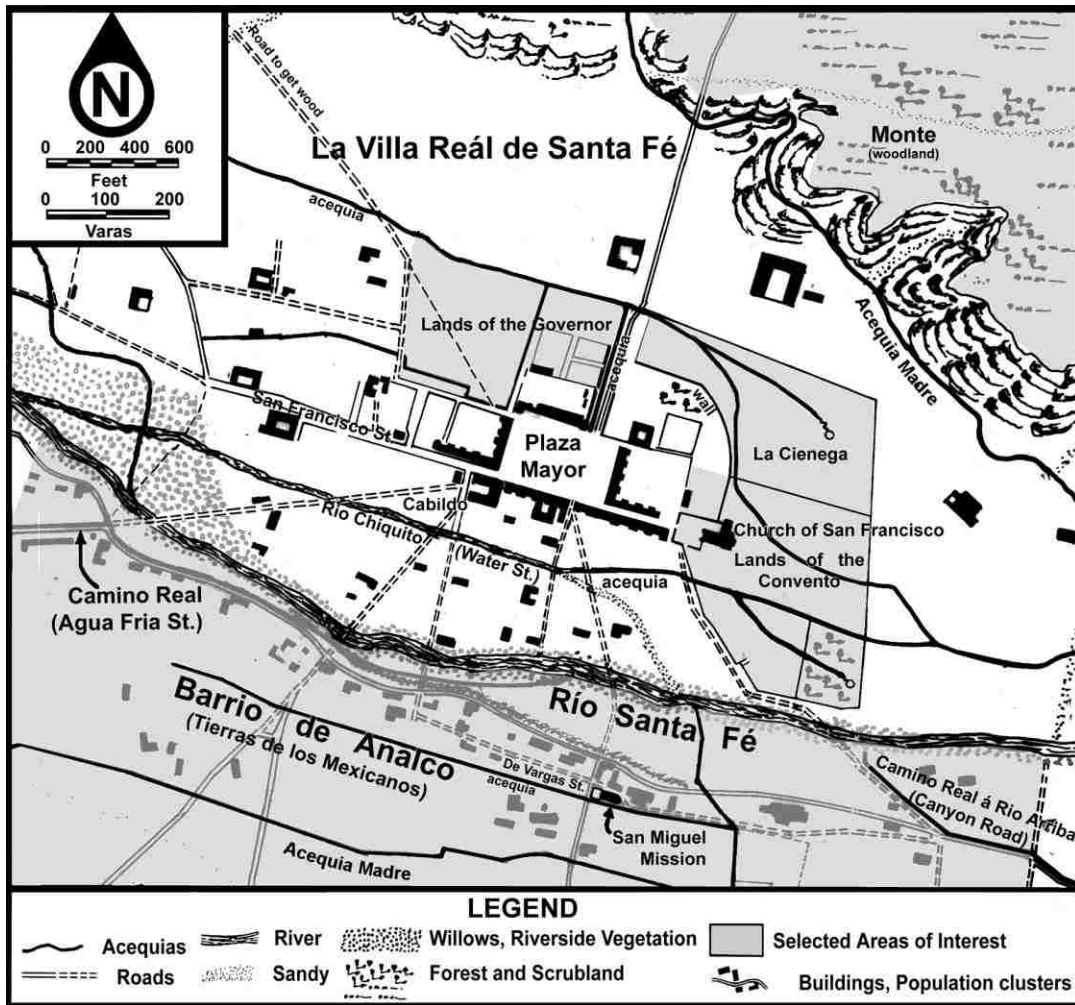


Figure 15 Rendering of La Villa de Santa Fé as it may have appeared in 1720 using information from a map made in 1766 by José de Urrutia and a variety of other research by this author (Illustration by Roberto H. Valdez).

According to Swentzell, the Spanish government imposed upon their own settlers the design practice of towns based on the European models that shared some similarity with the Pueblos as can be seen. This was a central plaza with church and government buildings that had a radiating grid pattern of streets and housing (Swentzell 1976: 22-23). “The Spanish-European system, however, was unbounded and open-ended while the Pueblo's system was contained and closed” (Swentzell 1976: 22-23).

Inherent in this observation between what was explained by Swentzell to be Tewa practice and that of the Spanish in the 1791 Recopilación is the orientation by the Spanish towards expansion and the Pueblos reflecting and introverted and downward view. Perhaps this dualism of introverted versus expansion view may affect the appearance of the cultural landscape of the Rio Arriba and the distribution of place names as well.

Some of what appears in the 1791 Recopilación may be seen in the capital of Santa Fé, New Mexico that in its early years of the 18th century was built with local interpretation of prior custom in town planning. Together with this was the ongoing demolition and rebuilding throughout the centuries since the capital was established around 1607 or 1610 that further made the plaza have variation from the idealized plan that would become outlined in the Recopilación. The Villa featured a *plaza mayor* or square that was rectangular with a length one and a half times its width, measuring 100 by 150 *varas* (275.5 feet by 413.25 feet). The streets radiated outward from the corners to the surrounding farming estates. The plaza was oriented with a corner toward the prevailing southwest wind and was somewhat perpendicular with the Río Santa Fe (Figure 15). La Villa de Santa Fé appears to have had only one main promenade street (Calle San Francisco) that ran roughly west to east. It is known that by the time of

American invasion of 1846, San Francisco Street had porches perhaps maintained from since the Spanish colonial period. The *casa real* was the governor's residence and office lying on the north of the plaza, the *cabildo* on the southwest, and the Roman Catholic Iglesia de San Francisco was, and still is located outside of the plaza to the east. A wall that was possibly the early *muralla* and marshy government pasture called *La Cienega* was situate to the northeast of the plaza and a road to access woodland to the north and northwest intersected with the *plaza mayor*. All around grants of land were made to the settlers for agricultural use and living space with much attention paid to an acequia network.

In addition to major towns during historic periods, at geographic localities where defense was of great concern, extended households outlying villages belonging to Hispanos assumed a fortified character similar to the contained and closed method of the Pueblos. Various sites in New Mexico offer architectural examples of Hispano fortified settlements such as the Rancho de las Golondrinas Living History Museum in La Cienega, the Martinez Hacienda Museum near Ranchos de Taos, and Plaza del Cerro in Chimayo.

The land tenure established by the Spanish began with their *entrada* or entry for settlement in 1598 and the Pueblos factored into this entry by becoming dependent sovereigns. This *entrada* was composed of perhaps about 500 individuals. This included a party of 129 men, seventy of which were under the age of thirty, and most with wives and some with children (Hammond & Rey 1953:289-300). These arrived at the Río Grande del Norte on April 30th, noted as Ascension Day (Hammond & Rey 1953: 314). The party accompanied the first governor Juan de Oñate in the Act of Taking Possession

of New Mexico (Hammond & Rey 1953: 329-336). The location is believed to be southeast of present day El Paso, in the area of Socorro del Sur. Oñate declared the opening of a right-of-way, the royal road (*camino real*) and took possession of the Río del Norte's watershed and adjacent territories in the name of God and went through a narrative concerning the mission to preach Christ to the barbarous nations, necessitating the union of the Roman Catholic Church to the temporal powers. Thus King Phillip of Spain had authority from the Pope and contracted Juan de Oñate as his agent to enter and take possession of New Mexico and ask its inhabitation to become vassals. Oñate emphasized in his oratory that the purpose of the entry had an evangelistic purpose (Hammond & Rey 1953: 331-332). Oñate outlined the reasons for their *entrada* as the need to support of the work of the Franciscan Order to preach by providing protection for them. A few years prior, three Franciscans were killed by the natives. Another reason was that prior experience had demonstrated that conversion, especially among children, required maintenance because some among their number "oppose this undertaking." Oñate also argued that the Spanish offered a better way of life through cultural exchange such as the mechanical and liberal arts. The cultural benefits also included the introduction of livestock, vegetables, clothing and fruit. Finally, the benefits of imposing a government to establish peace and a justice system would protect "their homes and highways" from enemies, impose an order that would increase trade, and allow them to receive grants and favors from a king (Hammond & Rey 1953: 329-336). With the completion of this act the participants raised the royal standard, sounded the bugle and fired harquebuses (Hammond & Rey 1953: 336).

Sometime later as the migrants moved northward, the Spanish leadership held mass meetings with the various pueblos. In one example on the 7th of July, 1598, Oñate and a company with him met with chiefs of several pueblos at the Pueblo of Santo Domingo and performed an "Act of Obedience and vassalage" in which benefits and conditions were presented and oaths by the chiefs taken (Hammond & Rey 1953: 337). Three results of this narrative appear in the study area, the diffusion of the Spanish language, the fusion of the Tewa and Spanish two life-ways already adapted to the climate and terrain of the study area, and the introduction of a land tenure that provided for an orderly settlement and exercise of those life-ways.

Land Grants in the Study Area

The region encompassing this study was extensively occupied by private land grants such as the Abiquiu Grant, Juan Jose Lobato Grant, Polvadera Grant, the Roque Jaramillo Grant, the Santa Cruz Grant, the San Juan Pueblo Grant, the Santa Clara Pueblo Grant, the Bartolomé Sanchez Grant, the Black Mesa Grant, and the Antonio de Sanchez Grant.

Within the study area portrayed in the quadrangle maps of Polvadera Peak, Vallecitos, and Chili, two grants were acquired by the Santa Fe National Forest, the Juan Jose Lobato and Polvadera Grants. The Juan Jose Lobato Grant (also known as the Cristóbal de Torres Grant) was initiated in 1740 and bounded on its south by the Sierras de Santa Clara (NMSARC 1740: Juan Jose Lobato Grant) a range of mountains comprising the western end of the herein study area to be discussed later. The Polvadera Grant, called "La Polvadera," was initiated in 1766 to Juan Pablo Martín (NMSARC 1766: Juan Pablo Martín). Each grant has a lengthy and complicated chain of title with

much intrigue before being purchased by the Santa Fe National Forest after World War II. According to Malcolm Ebright, the US government purchased some land grants as part of a scheme of rural rehabilitation of Hispanic villages during the Great Depression of the 1930s. This included the acquisition of the Juan Jose Lobato Grant (Ebright 1994: 52-53). These programs of rehabilitation were phased out in subsequent years after acquisition by the US Forest Service. In the case of the Polvadera Grant, a chain of title found in a master plat book of land status at the US Forest Service headquarters in Santa Fe, shows that the Polvadera Grant was acquired by the U.S. Forest Service on July 15, 1937 by two warranty deeds². The U.S. Soil Conservation Service that later conveyed it to the U.S. Forest Service on the 24th of December 1953 (USFS Master Plat Book). The grant had been heavily timbered and its powdery soil of volcanic origin was damaged (*polvadera* means 'powdery'). Both Polvadera and the south half of the Juan Jose Lobato Grant (the portion included in this study area) were made part of the Santa Fe National Forest on the 5th of December 1953 (50 Stat. 522).

Several more grants are represented in the study area. Within the area represented by the Chili quadrangle was the Roque Jacinto Jaramillo Grant. This was recognized as bounded on the north by the Arroyo del Toro, East by the Mestas Grant encompassing Chili, south by the Cerro Negro, and west by the Cañón del Joso and La Cuesta de la Utah (NMSARC 1746: Roque Jacinto Jaramillo Grant). The Roque Jacinto Jaramillo Grant, also known as the Río del Oso Grant, was initiated in 1746 to Roque Jacinto Jaramillo, Juan Manuel de Herrera, and additional partners of Juan, Ignacio, and Rosalía

² The USFS master plat book shows the purchase was allegedly authorized by the Bankhead-Jones Act. This is The Bankhead-Jones Farm Tenant Act of 1937 (50 Stat. 522). Because it became effective on July 22, 1937 the inconsistency with the dates of the warranty deeds is notable. Nevertheless, the purpose of the 1937 law was to provide funding for the acquisition of damaged lands by the U.S. Government for various purposes.

Valdez. It was re-ratified in 1840 to Jose Antonio Valdez and five others by Juan Andres Archuleta the Prefect of the First Instance of the Department of New Mexico during the Mexican Period of New Mexico's history (NMSARC: Rio del Oso Grant, Surveyor General's Report). Considered adverse to the claims of land speculators and lawyers that had already acquired the Juan Jose Lobato Grant, the Río del Oso Grant was successfully contested and failed to become validated by the U.S. Court of Private Land Claims (NMSARC 1893: Rio del Oso Grant. Private Land Claims #177).

Another grant that failed validation by the U.S. Court of Private Land Claims is the Antonio de Salazar Grant, granted to Antonio and his brothers in 1714 (NMSARC 1714: Antonio de Salazar Grant). It was surveyed to have covered 23,351.12 Acres, and extended from the Río Grande on the east to a section of the Río del Oso and adjoining mountains on the west as depicted by a survey approved in 1884 (USGLO records). The area covered by that grant is covered by the San Juan Pueblo and Chili quadrangle maps.

The Bartolomé Sanchez Grant is another grant in the area but it was validated. It is bordered on its east by the Río Grande and Río Chama and envelopes the villages of El Duende, Hernandez, and El Güache. Notable is that the variant names for these three villages used Chama as part of their name, respectively, San Francisco del Chama, San José del Chama, and San Antonio de Chama. The Bartolomé Sanchez Grant was bounded on the north by El Pueblo Quemado [Span. 'the burned pueblo'], a ruin that at some time in the distant past was discerned by Spanish speakers to show charring of a structural fire. It was known to have been abandoned before the arrival of Spanish settlers. The grant of land was issued Bartolomé Sanchez Grant and his heirs by the then Governor of New Mexico in 1707 (NMSARC 1707: Bartolomé Sanchez Grant).

The San Juan Pueblo Grant and the Santa Clara Pueblo Grant were issued to their respective Tewa pueblos by Governor Domingo Jironza Petroz de Cruzate in exile along with many Spanish New Mexico citizens at refugee camps at El Paso del Norte in 1689 (NMSARC 1689: San Juan Pueblo Grant; NMSARC 1689: Santa Clara Pueblo Grant). Due to excessive taxes of labor and goods, oppression of the native religions, and other violations of the Indians, the Pueblos rose up in a rebellion. Called the *Sublevación General* [Span. 'general uprising'] it is called by historians the Pueblo Revolt of 1680. The successful rebellion killed many Spanish and ejected many more out of New Mexico. In the interim the Pueblo people suffered drought, invasion by Apache, and tyrannical leadership. Apparently, a guarantee and protection of Tewa Indian lands was necessary in preparation for the re-conquest that was to take place under Cruzate's successor, Governor Diego de Vargas in 1692 in which many of the refugees returned, many to resume their lives in their former estates.

The Sebastian Martín Grant and Black Mesa Grant are situated north of San Juan Pueblo along the Río Grande. The Sebastian Martín Grant is a large tract that envelopes the villages of Los Pachecos, La Villita and Los Luceros. This grant was made to its namesake in 1712 and ultimately validated by the U.S. Government (NMSARC 1712: Sebastian Martín Grant). Adjoining it to its west is the Black Mesa Grant encompassing the Mesa Prieta [Mex. Span. 'dark tableland']. The latter was issued in 1743 to Juan Garcia de la Mora and Diego de Medina (NMSARC 1743: Black Mesa Grant).

The Villa de Santa Cruz de la Cañada was an important population center in the settlement of northern New Mexico. It served as a node from which the Hispano population multiplied and diffused outward in the region. Its environs were designated to

be part of a Hispano community grant in 1695 for this Villa (NMSARC 1695: Santa Cruz Grant). Although only a small portion of the grant is relevant to the herein study area, the importance of this settlement and its grant cannot be diminished.

A grant to the citizens of Abiquiu was issued in 1754 (NMSARC 1754: Abiquiu Grant). This was surveyed to include a portion of the upland grassland of El Vallecito. Just south of this, and in conjunction with it, is another land grant of much smaller size likely centered at the Plaza Vieja del Vallecito that was not validated. Archived documents speak of a grant to thirteen individuals in 1807 as follows: Juan Garcia de la Mora, Pedro Apodaca, Miguel Montoya, Ygnacio Salasar, Juan Lorenzo Manzanares, Salvador Garcia, Pablo Manzanares, Juan Pedro Aguilar, Juan Miguel de Huero, Julian Atencio, Antonio Herrera, Ygnacio Sanches, Juan Pedro Herrera, and Jose Martinez. The conditions imposed by the Governor of New Mexico through the *alcalde* upon these settlers were that the area surrounding the settlement was to be kept as public grazing land, that they were to fence the land they cultivated, and that they would not be able to claim damages should animals break in. Curiously the instructions also mandated that "the aforesaid thirteen individuals when necessary to do work they may leave their houses without molesting any person and may go a distance of six hundred *varas* [approximately 1653 feet] more or less to avoid damages in their fields, fences and acequias; that the extension of the land to the four winds should be in proportion to plant a *fanega* of corn or two *fanegas* of wheat, in which land they should build their houses and everything else needed for cultivation". Subsequently the *alcalde* carried out this instruction in that he "delivered to each one two hundred *varas*, and the party at the head of the petition I gave six hundred *varas*" (NMSARC 1807: Roque Jacinto Jaramillo

Grant). A *fanega* of maize likely covered 8.84 acres of land. The restrictions placed on the settlers appear to have been imposed because prior attempts to settle with official permission were rejected due to the importance of this regional grazing area for both Hispano and Indian Pueblos in the valley. In 1763 an investigation was carried out for a petition of land at the Vallecito from Joaquin Mestas. He asked for its boundaries to be east-the point reached by the citizens of the place of Chama, West-the main mountain range of the Cerro del Pedernál, North-boundaries of the said deceased Don Jose Reaño (Piedra Lumbre Grant), and South-the boundaries of the Pueblo of Santa Clara. This included the region about El Vallecito and La Polvadera. It was rejected on grounds that it would be prejudicial to the Indian and Hispano settlers in the valleys of the Río Chama and Río Grande that depended upon the public grazing of that region (NMSARC 1763: Roque Jacinto Jaramillo Grant).

With the exception of the Pueblo land grants that tended to be a two by two league square imposed upon the landscape around a given Tewa pueblo, land grants tended to use landscape features to conform to. The Spanish concept of establishing a new village followed a legal procedure into land not occupied by the Indians. The Tewa concept of looking inward and downward stands in contrast to this and beckons an examination of this concept in order to establish the most suitable area to select for this study.

The Spanish settlers of New Mexico became different from other European colonists because of the level and genre of their inland isolation. There were infrequent infusions of external material culture because the overland journey in wheeled vehicles pulled by draft animals was over a thousand miles to major trade centers where

manufactured goods could be procured. There was some genetic mixing with and an even greater acculturation by American Indian populations. There were immediate environmental factors that north-central New Mexico presented to the Spanish and Mexican Indian settlers. A claim of complete independence cannot be made but the following factors are important to consider in support of nativization of the Hispano population and by extension the place naming strategies employed:

- Pre-adaptations are a factor to consider. The raising of livestock as part of a pastoralist culture practiced in Spain and Northwest Africa, was tested in the regions of Durango and Zacatecas in New Spain, and introduced to New Mexico by settlers in the year of 1598. Jordan, in viewing the cattle culture initiated in New Spain by the Spanish and Mexicans, believes that the lowland and highland model of Iberian cattle herding built a successful range-cattle system in Gulf-coast and inland Mexico (Jordan 1989: 495). A model involving a greater emphasis on sheep raising is more applicable to New Mexico as writers have suggested that sheep had long been New Mexico's most valuable resource by the 1890s (Baxter 1987: ix-x). Arid-land irrigation or *acequia* practice is another example, as it was done by Pueblo Indians, as well as being practiced in Spain and Morocco. Some culture-complexes diffused to new areas with little change. Some scholars believed that some aspects of culture are functionally interdependent and self-explanatory and form the belief by academicians in a "cultural determinism" (Jordan 1989: 493). Of all Europeans, the Spanish were the most qualified to settle New Mexico using this view, as they possessed many of the pre-adaptations necessary for success in semi-arid mountainous New

Mexico. In turn, it is this semi-arid agro-pastoralist cultural pre-adaptation that had an influence on place naming in northern New Mexico.

- Adaptation was a characteristic promoted by some scholars as resulting from frontier innovation and borrowing from indigenous groups (Jordan 1989: 490). Adaptive strategies are developed by the unique human method of meeting problems with culture, a non-genetic method of overcoming environmental challenges (Jordan 1989: 494). This is different from pre-adaptation in that strategies are developed *after* arrival into a geographic area. The strategies can embrace everything from borrowing ideas from the local American Indian tribes to innate creativity and innovation by the new arrivals.
- Historically, frequency of trade was determined by distance to markets. Tewa had carried on an ancient trade with others to obtain trade goods such as sea-shells. New Mexico turquoise was exported to central Mexico through this trading network. Commerce among the Western and Río Grande Pueblos and Hispanos in the upper Río Grande corridor was augmented by trading networks with nomadic and semi-nomadic inhabitants beyond, such as for brain-tanned buckskins from Plains Indians. This kind of trade was combined with the southbound road that historians know as the Camino Real de Tierra Adentro [Span. 'royal road of the interior']. It went to places such as Chihuahua, where salted bison tongue from hunts on the Great Plains was considered a delicacy. Farther south were markets and pilgrimage sites at or near Durango, Zacatecas and Mexico City. Further, Mexico City was a contact point to the Asian and European trade. Westward trade from New Mexico with California to trade sheep for horses was established

during the Mexican era by what historians call the Old Spanish Trail in the first half of the 19th century. Eastward trade with the early United States of America by means of the Santa Fe Trail caused Santa Fe to become a major waypoint in American commercial enterprise with Mexico after 1821. Thereafter, railroad networks built in the 1880s made New Mexico more accessible to resource exploitation such as for its timber.

- For much of northern New Mexico's history, specifically in the Río Arriba country, a culture with less emphasis on class relative to elsewhere in Latin America was fostered. Jordan presents that markets are hindered by mountain imposed isolation, which in turn hinders landed estates, thus fostering classlessness (Jordan 1989: 492). Linguistic forms that suggest strong class stratification are noticeable in the Mexican national language but noticeably absent from the New Mexico dialect. One of many examples heard is "*¿Mande?*" that literally means "at your command" but contextually meaning "yes sir?" This may be given as the response by an employee to a request for service or attention, such as at a place of business, by either a customer or their employer. This response is used both in Mexico and by Mexican nationals in the United States. Classical New Mexico Spanish favors terms of equality such as "*¿Que quieres?*" meaning "what do you want?" unless addressing an elder in which "*¿Que quiere Uste'?*" is used. While a form of slavery and class was practiced in New Mexico in historic times, it took on a curious form. Slaves in historic New Mexico were American Indian by heritage, usually detribalized from Navajo or Plains Indian tribes. These "slaves" were allowed by custom to become participants of the

family inheritance in the 18th and early 19th century, before the practice evolved into employee/employer relationship by the early 20th century. The practice of egalitarianism in New Mexico society may have played a role in the diminished number of Commemorative place names for men of upper class and nobility.

Jordan says that some European cultural heritages that transferred to North and South America acquired an archaic fossilized character (Jordan 1989: 490). Among the cultural heritages, the Spanish language and its role in place naming in the Río Arriba carry some archaic features. Aside from having localized nuances and content, the traditional dialect of northern New Mexico has embedded in its vocabulary a four to five century old migratory pathway. Etymology of some of the vocabulary shows a people's migration from Spain across an ocean, and settlement origins in central Mexico. Words such as *amarrar*, the Spanish maritime verb for tying a knot, and *coyote*, a noun whose etymology originates from Nahuatl, the language of the Aztecs, are prominent in the New Mexico dialect due to exposure of Hispano ancestors to the socio-linguistic culture of central Mexico (Bills & Vigil 2008: 76, 94, 96). An assortment of archaic words survived in the dialect, such as *truje* meaning "I brought" (Bills & Vigil 2008: 66). Another is *joso*, using an initial consonant to the standard word *oso* for bear that has disappeared and not known in standard modern Spanish (Bills & Vigil 2008: 69, 124). The traditional Spanish language of New Mexico is close in form to colloquial Mexican Spanish. It is hybridized with archaic forms from all over the Iberian Peninsula and a large number of independently developed words and constructions (Bills & Vigil 2008: 14-15). Other curious maritime contributions to the vocabulary found in the landlocked dialect of Spanish in New Mexico include *ancón* mentioned earlier, originally meaning ocean inlet,

it is applied to a given recess by a river in New Mexico (Bills & Vigil 2008: 76). Aside from contributions from the Nahuatl language of central Mexico, a much smaller number of Caribbean Taino, and a few local Pueblo Indian words also appear in the dialect (Bills & Vigil 2008: 14-15). This would suggest that the primary foundation for vocabulary for the New Mexico Spanish dialect was laid in central Mexico before a separate trajectory and relative isolation cause the development of a dialect useful and pragmatic to New Mexico.

State Space versus Local Space in New Mexico

After the antecedent sovereigns granted defined spaces of land upon the landscape of New Mexico to groups of its citizens, these groups managed the land with non-state institutions, community organizations, customs, traditions, social norms and mores. An example may be seen with acequia association in many Hispano villages to this day. The actions of the state reorganized the spatial view in a way that was at variance with the traditional land system practiced by Hispano agrarians. Land speculators or the U.S. Government appropriated real estate that was supposed to be protected as private or community property of Mexican citizens in the wake of the U.S.-Mexican War. After the cancellation of some land grants through adjudication and their incorporation into the public domain, the landscape was measured into the System of Rectangular Surveys, and upon this the Santa Fe National Forest was imposed to protect forests and watersheds from industrialize, non-sustainable exploitation.

A new regime of regulated settlement, however, was allowed with the Homestead Act. In those areas designated as Forest Reserves, the Forest Homestead Act of 1906 allowed selections of land of 160 acres or less deemed by personnel of the Santa Fe

National Forest as chiefly suitable for agriculture to be made available to a citizen willing to put hard labor in either a three or five year plan, after which they would receive a patent. The disadvantage of this regime was that it inserted a paradigm of land ownership that discouraged community life and community approaches with the tenants in common concept, practiced in the community land grant system. Homesteads were scattered or isolated tracts requiring a rugged individualistic approach that could result in failure in a semi-arid environment. A mostly successful traditional relationship between people and their environment in New Mexico was worked out over time in which the members of a population did not overwhelm their environment nor were overwhelmed by it. Under the U.S. Governmental system, state space was inserted into this setting and while the homestead laws were in effect, Hispano agrarians grafted their traditional land management ways into the state space regime. Many applied for land in close proximities to each other and diverted water into community acequias, for example. The shift of paradigm from land disposition to land conservation was completed for the Santa Fe National Forest when homesteading applications declined during the 1930s, terminating by 1937.

In the larger context of changes in society brought on by modernity, descendants of homesteaders were driven more fully away from subsistence agriculture into the proletariat wage economy and urban life during World War II and afterward. Today, private in-holdings within areas administrated as National Forest are mostly the result of the era of disposition through the homestead law. Despite this, place names arising from agro-pastoralist human-environment interaction that could have been forgotten are still

known to a modest number of native informants fond of geographic discourse, but more and more, these informants have to be sought out.

The concern of those imposing and enforcing state space is very different from the social, religious and philosophical approach of a rural Hispano traditionalist. When wildfires seemed to be getting progressively more destructive, an uncle of mine, a Hispano native from the town of El Coyote, west of the herein study area, asserted in Spanish that "God is angry that we are not using the land". This opinion was expressed during the Rito Seco Fire, around the year 1981 and made in the context of local opinion opposing the conservation paradigm that seemed to lack sense. The recent occurrences of super fires were the result of much fuel that never went used by humankind. Further still was the spiritualism innate in the view of the land, a cultural value that land is to be used by humankind, not only for needs but also as a prescriptive action to prevent mass destruction. In conjunction, this uncle also displayed a large repertoire of place names for the area he lived in. Many of the mountain dwelling Hispanos with a repertoire of geographic knowledge of the region seem to echo this sentiment, as if place name knowledge and a philosophy of traditional resource procurement were associated. Verifying consistency in this observation is beyond the scope of this thesis but traditionalism asserting that spaces should be useful, socially negotiated, and under local control seem consistent.

Abstract space creates conflict with a more ancient approach called complex spatiality, where spaces were those strictly designated for specific uses in combination with those that were ambiguous and socially negotiated. Examples of socially negotiated spaces appear in old and traditional Hispano and American Indian communities. This

study showed a repetition of features we might call typical. In the above illustration, an idealized example of a typical Hispano village found from Socorro, New Mexico to the Valle San Luis, Colorado that also appears in the study area (Figure 16). Together with features that have what is considered a geographic name, there are other generic features reproduced in a typical Hispano village:

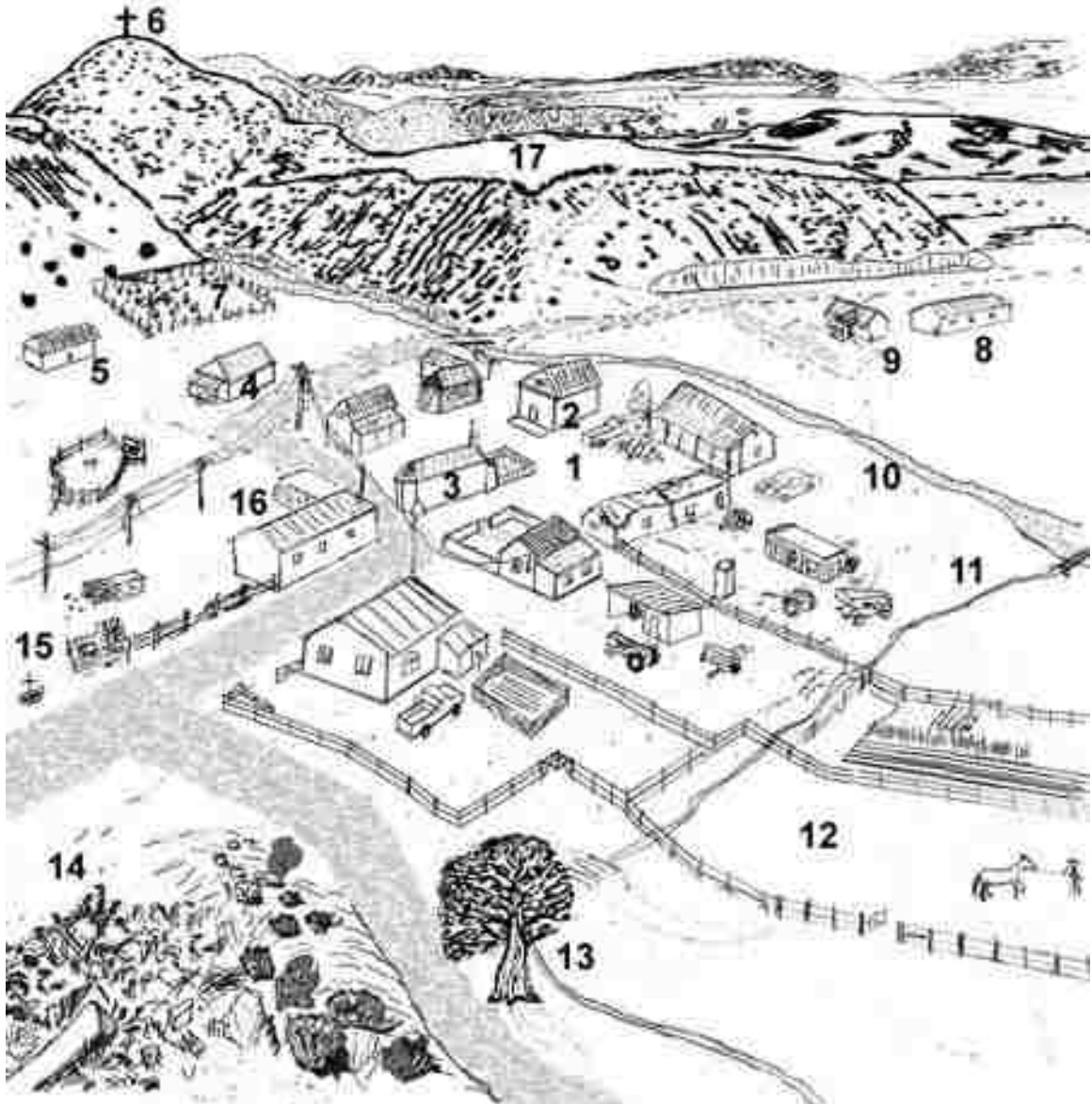


Figure 16 the Typical New Mexico Hispano Village. Selected archetypal features reproduced in the cultural landscape of many Hispano villages throughout New Mexico, herein condensed and simplified. These are listed and interpreted within the body of the following text (Illustration by Roberto H. Valdez).

1. *Plaza* is the New Mexico Spanish word for a village, town, downtown commerce area, as well as a 'town square' or oddly shaped central 'commons' of a village depending on the context that it is used. The word *plaza* appears as a generic name preceding the specific for many villages in the study area such as in the example La Plaza Larga [Span. 'the long village'] that was likely named at a time when the village was a long row of adobe homes with common walls now obliterated into a community of detached houses. A community's plaza common area is used for multiple purposes such as ingress and egress or parking when mass is held at the Roman Catholic chapel or church. Many communities held feasts before World War II and the plaza was used as the event ground. Pueblo Indian plazas and a much diminished number of Hispano plazas serve this purpose to this day. With the breakdown of community self policing, and greater emphasis in self-interest, the commons have been encroached upon, and adversely possessed. Usually this is by gradual sequestering and then outright fencing of once common areas both inside and behind house rows of a given plaza. Nevertheless, peculiar ambiguities of boundaries around some households remain giving an impression of open public space.
2. *Tienda vieja* [Mex. Span.] is a former store and post office. A local mercantile was one of several places where locals socialized and a limited number of them in New Mexico had a bar. The decline of the small communities during the 20th century, improved roads and commuting, higher incomes, and larger stores in regional hub towns and cities made many *tienditas* unprofitable to operate. In

some villages, long after a store has been closed up, men from the community may still be seen congregating, sunning themselves, or drinking beer. In other villages public drinking is considered taboo. The sunny side of a building is called a *resolana*, and those socializing and talking business there are known as *resolanaderos*.

3. *Capilla* [Span. 'chapel'] is usually a Roman Catholic chapel. Larger populated places have the status of *Iglesia* [Span. 'church'] and have a priest to officiate. Many Catholic chapels/churches feature graveyards as well. Smaller towns and villages may open their chapels once a year on the village's patron saint day. Others more frequently. An example of a small chapel in the study area is the Capilla de San Rafael (GNIS ID 887172).
4. *Iglesia Pentecostes* [Span. 'Pentecostal church']. Religious dualism is present in many Hispano villages. The second most common religious denomination after Catholicism among *Nuevomexicanos* is Pentecostalism. Like Roman Catholic chapels and former stores, the automobile and the commute habit to larger towns and cities has closed many village churches and swelled centralized churches. However, smaller congregations still persist in many villages in New Mexico. Diffusing in the early twentieth century to New Mexico, Pentecostal congregations started from dissatisfaction or disaffection with Roman Catholicism that itself was undergoing changes. Village Pentecostal church buildings are sometimes located where spaces were vacant in the less dense built environments of a village due to their latter arrival in time. In some villages other denominations of Protestant churches made an early presence in much the same

way as the Pentecostal denomination. An example of this is the Alcalde United Methodist Church at the village of Alcalde (GNIS ID 902466).

5. *Morada de la Cofradía de Nuestro Padre Jesus Nazareno* [Span. 'dwelling place of the Confraternity of Our Father Jesus Nazarene']. These are also known as Penitente chapter houses in which members of a religious order gather for ceremonies. Derived from Roman Catholicism, the *Penitentes* gather at a nondescript building usually with no windows at the periphery of a Hispano village. This brotherhood association is so called *Penitentes*, after their historical practice of infliction of penance, a sacrament practiced in Roman Catholic belief. There are five chapter houses in the study area.
6. *Calvario* [Sp. 'Calvary', 'Golgotha']. Among the sacred spaces and sites of a typical Hispano village is a hilltop cavalry cross site, usually having one, and sometimes three wooden crosses. These are known to be erected or respected by both Catholic and Protestant Hispanos. Whereas some are symbolic, others are used by Catholic worshipers during Holy Week to perform a ritual called the Stations of the Cross. "During Holy Week, space outside the morada is considered no less sacred than the altar within, The symbolic home then becomes the center from which processions to shrines, graveyards or *camposantos*, sites marked by one or three large crosses and called *Calvarios*, local chapels, and churches, in effect weave a sacred network around and about the community. For a time, everyone lives within this periodically sacralized sanctuary" (Weigle & Lyons: 241).

7. Cemeteries, typically designated for internments only, are a feature of almost every village. These are known as a *cementerio*, *cementerio*, or *campo santo* [Sp. 'cemetery']. The oldest are usually in the front yard of a given Roman Catholic chapel and known as a *campo santo* [Sp. 'holy ground'], but as these filled up and as there was a growing awareness of the need to do burials away from public spaces. Cemetery spaces were established at the periphery of a village, often upon a slope, bench, or hilltop. Although belonging to a community, in some villages Catholic clergy asserted they belonged to the Archdiocese and Protestants had to establish their own cemeteries. Some villages retain a community graveyard, however. These are usually found in the GNIS database. For the study area, ten were found that do not appear in the GNIS database.
8. Local Government Spaces used as a community center or senior citizens meeting facility [Sp. *Centro de la Comunidad ó Casa de los Ancianos*]. These are often found in or near communities and run by local governments. They range from senior citizen centers to refuse transfer stations. In some communities, former school houses are re-used as community meeting halls, such as to host receptions after a funeral. Rural clinics are located in a few communities. A community center can function similar to how some ancient Plains Indian villages had council lodges or ancient Puebloan sites had great kivas. Many of these offered large spaces to host arts and crafts production, such as weaving and ceramic making just like a modern senior citizen center.
9. *Estafeta* [Sp. 'post office']. Nearly every community of perhaps a hundred people had one. Due to budgetary constraints, many communities have had their post

offices closed. Others operate as a regional hub requiring patrons to visit in person because many rural areas in north-central New Mexico do not receive home delivery of mail. The act of locating a Post Office in a community often resulted in the name of the community being changed, remaining changed even after a Post Office has been removed.

10. Arroyo. A feature common throughout New Mexico, nearly every Hispano populated place in variegated topography has a named arroyo nearby. Many are used by locals as sources of sand and gravel for fill and construction, play areas of the young, access roadways, or stock drive routes.
11. Acequia [Sp. 'irrigation ditch']. Acequias appear to be coincident with community identity and as named features, often coincident with named populated places. It is said that acequias pre-date the founding of a given village and pre-date construction of their respective Roman Catholic chapels.
12. Agricultural spaces. This includes irrigated farmland on a floodplain [Span. *el plan del rio*], irrigated pasture [Span *el pastero*], and vegetable gardens whether irrigated from an acequia or from a well [Sp. *la huerta*]. One may include in this, corrals [Sp. *corrales*], hay sheds [NM Sp. *techaos, tapestes*], farm machinery parking areas [NM Span. *parquiadero*], and root cellars [Span. *soterrano*].
13. Large Landmark Cottonwood tree [Span. *El Alamo Gordo*]. Several communities such as El Duende, San Rafael del Güique, and San Juan Pueblo itself have palaver trees. These are usually an aging and massive shade tree where locals have informal picnics, socialize, or loiter. Some are adjacent to major roads;

others are on the periphery of communities by an acequia or close to rivers. Even after they die or are cut down, they are remembered as waypoints and landmarks.

14. Informal dumpsite [NM Span. *el vasudero, el dompe* from Eng. 'dump']. These areas are considered "illegal dumps" by state and local governments and have been eliminated over time by legal action and improved solid waste service. They still persist in many villages and may be viewed as passively integral to community life, similar to how Ancient Puebloan village sites always feature a midden. A *vasudero* serves as a scavenging area, where disused and broken household articles are dumped but some are picked up by innovators who repair them or find other uses for them. They are usually in arid locations in hills among Juniper trees.

15. Roadside memorial [Span. *descanso*]. In many Hispano towns and villages, crosses are placed roadside to memorialize a tragic death by the bereaved family, whether Catholic, Protestant, and in some cases secularist. Travelers, farmers, or pastoralists in New Mexico killed in ambushes by nomadic Indian raiders would have the place where they fell marked by a rock cairn. A Catholic rite involved the pallbearers and the bereaved family to procession with the deceased in a coffin on foot to the cemetery, pausing to allow the pallbearers a rest [Span. *descansar* 'to rest']. Crosses bearing the name of the deceased may ask the passerby to pray for the soul of the deceased to rest in peace. Hence they are called "rest places".

16. Roadside bar [Span. *cantina*]. Small countertop bars, some with a dance floor, provided social gathering locations in many Hispano villages. Some could be

located next to a church; others were miles away from villages. Many closed because it was not profitable to operate for similar reasons to why stores, churches, and Post Offices closed or consolidated.

17. Flat benches or mesas at the periphery of a village were used as horse racing areas. Horse racing is simply referred to as a *carrera* and the feature might be simply named Mesita de las Carreras. Locals interested in hosting horse races favored soft even ground. The track was sometimes prepared by horsemen roping logs or large stones and dragging them back and forth. Because betting took place, this may explain their retired private location. Stories also abound about these places serving as improvised baseball fields by youth.
18. Private homes (not indicated with a number on the illustration). A traditional Hispano village private home built in historic time shared common walls with other homes to make house rows as a defensive measure and to save labor. During the modern era households trended away from common walls to favor building space accompanied by a reasonable outside space for privacy and household activity, called a *chorrera* or *yarda* in New Mexico Spanish and equivalent to 'yard'. These prominently feature a wood pile. Traditional front entrances to a Hispano home usually lead into the kitchen [Span. *la cocina*] even if there is another direct entryway to a living room [NM Span. *cuarto de recibo*, cf. Span. *sala*]. In a Hispano home practicing tradition, kitchens are the domain of the woman of the household, and guests are received therein. A living room is usually for the use of the family of the house. In many older villages, clear demarcations between family homes and lots can be obscure to the novice and in some

instances the oldest houses of the village plaza maintain the old house row configuration. Immediate family members may be able to enter a home without formality, while extended family and strangers must approach and knock before being received.

19. Schools (not indicated with a number on the illustration). Called [Span.] *esquelitas*, many communities had primary schools. Bussing children to larger regional schools is now commonplace and funds from the State of New Mexico are funneled to counties to improve rural roads for school busses. Some small schoolhouses were sold off to private owners (such is the case at the village of El Güache in the study area) or turned into a community center.
20. Public roads (not indicated with a number on the illustration) are called [Span.] *caminos* with small narrow roads conceptualized as alley-ways or *callejones*. In smaller Hispano communities these serve as travel conduits for multiple purposes other than automobile travel, such as exercise paths for women, and stock drives.
21. Common areas of land grants (not indicated with a number on the illustration) are called [Span. *ejidos*] or traditionally by multiple descriptive use names such as *lomas* [Span 'hills'], *pastos* [Span. 'pasture'], or *monte* [Span. 'woods']. These can serve as sources of fuel wood or graze livestock in those communities that still have their lands. Many land grants were reduced or invalidated by adjudication and many Hispano communities lost their common areas to one of several U.S. Government agencies.

Aside from the name of the village itself, some of the features within the above list appear as officially named features in U.S. Board on Geographic Names listing of

official names. The above list is a simplified one, as a village practicing complex spatiality has a multitude of micro-spaces embedded in complicated networks of social negotiation. As hinted in the narratives for some of the features, the automobile and the social and commercial opportunities of larger towns and cities, technology, as well as other trappings of a mass society have impacted the rural village community structure. So too has the role of government, local, state, and federal. The change in people's lives has changed the mental map of those living in north-central New Mexico, and thereby the maintenance of place name memory. Real estate is quantified and much set aside for special regulation or conservation.

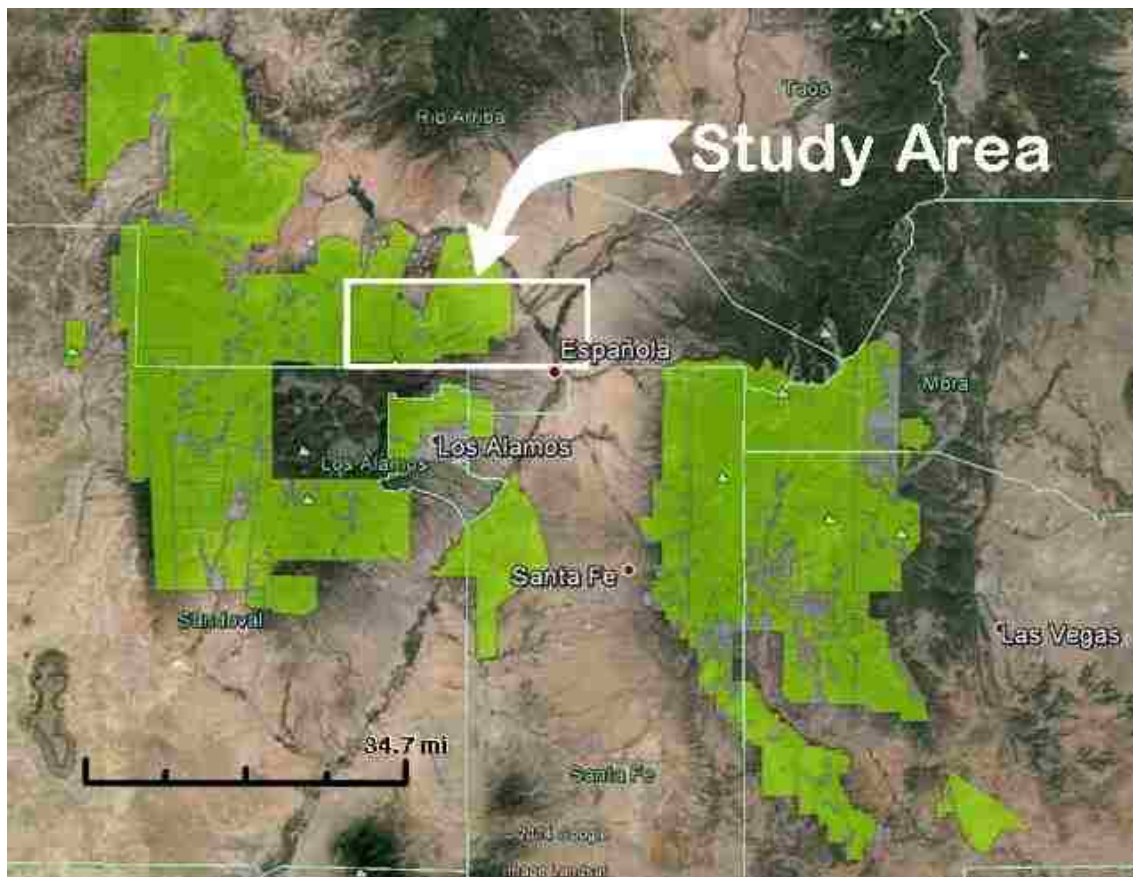


Figure 17 the Santa Fe National Forest (green) covers a vast area of mountains in the north-central State of New Mexico and has many private inholdings (clear) and overlaps different counties (teal boundaries).

The U.S. Government is a major holder of real estate in the herein study area. Three of the four quadrangle maps selected for this study, Chili, Vallecitos, and Polvadera Peak, depict land that is administrated by the U.S. Forest Service. Almost two-thirds of the study area is administrated by this agency (Figure 17). Ranger districts are more localized administrative subdivisions of Santa Fe National Forest whose supervisory headquarters is in Santa Fe. The Española Ranger District administrates those lands of the National Forest within the area of study for this thesis and operates out of an office located in the town of Ranchitos, in the City of Española, in the Española Valley.

Areas designated for special conservation by governments are defined in a way that today's fee simple private property rights are defined—through the use of rigid, mathematical boundaries established by land survey technology that divide one space from another. Each side of a mathematically defined boundary can have contrasting laws. For example, a traditional resource procurement activity that is illegal on one side of a boundary may be legal on the other side. Gathering fuel wood in Bandelier National Monument is illegal, while across a fence in the Santa Fe National Forest it may be legal, if it has been so designated by the agency, and through a permit obtained 30 miles away at the Española Ranger District Office. Any number of governmental land management agencies such as the U.S. Forest Service, National Park Service, Bureau of Land Management, and Pueblo tribal governments employ rigid boundaries to administrate their holdings, and administrate them remotely, sending law enforcement patrolmen or depending upon citizens who believes it is their duty to report "illegal" activity. The abstract spatial system often depends on large budgets for a governmental agency to

effectively enforce abstract spatiality, and citizens supportive of the prerogative of government over that space.

The concept is also employed within the real estate holdings of these agencies to carry out unique statutes of preservation and management. One example is the Wilderness Act of 1964, in which rigid boundaries are set to define designated Wilderness from non-wilderness. This is applied to an area fourteen miles west of the herein study area as the San Pedro Parks Wilderness Area. Another example is the National Wild and Scenic Rivers Act of 1968, applied to section of the Río de Chama about nineteen miles north of the herein study area. The latter prohibits the given section of river from being considered for a dam site and simultaneously favors recreational use of its protected section, such as river rafting activity.

In general, Hispano rural villages are known for living in a region with endemic poverty. In urban industrial societies, the economy is the major driver of social stratification featuring many specialists to fill the many different roles that a specialized industrial and urban economy requires. Whereas small agricultural communities rank their members by family lineage, industrialized societies rank their members by occupation and income (Dodgen & Rapp 2002: 237). The family lineage orientation is characteristic of many Hispano villages. A mass society with large institutions of government and industry operated by bureaucracy, and members of its society driven to specialized occupations and oriented around income, require a system strong need for bounding abstract space, defined by rigid boundaries.

The Téwa people have mostly carried forward their collective knowledge through oral transfer until relatively recently. This oral transfer has been done with a secretive and

guarded expression typical of their quiet resistance to outside societal, governmental, and economic structures of dominance while playing a role of subordination to them. Their respective tribal governmental bodies are considered "dependant sovereigns" and inquiries made about language and culture typically must come from friendships and acquaintances made with tribal members. During the 20th century, some Tewa elders and scholars reacted to the attrition of their language by adopting a writing system and bilingual education made manifest in works such as *The San Juan Pueblo Téwa Dictionary*. The experience of committing an oral language to a written one revealed a special challenge to convey and isolate what is originally holistic knowledge and experience transferred from person to person. Isolating and compiling the traditional cosmographical and geographical knowledge of the Tewa people often required an outsider to break through the barrier of secrecy or reticent behavior to rescue Téwa local knowledge from oblivion as cultural attrition progressed over time. John Peabody Harrington's work with the Smithsonian Institution to study the Téwa people from 1907 to 1916 had as part of its stated mission a need to develop a record of the Téwa for historic and scientific purposes before their aboriginal culture and character became lost or too greatly modified (Harrington 1916:10). Harrington wrote that "The difficulties encountered have been many. The Tewa are reticent and secretive with regard to religious matters, and their cosmographical ideas and much of their knowledge about place-names are hard to obtain" (Harrington 1916: 37). This resistance to outside inquiry and secrecy is further alleged to be augmented by misinformation. Alfonso Ortiz presents that Tewa informants alleged that John P. Harrington hired Tewa informants for his inquiries, and that these purposely provided unreliable information merely to satisfy him (1969). Some reliability

in Harrington's work was revealed by crosschecking the few place names in *The San Juan Pueblo Téwa Dictionary* (1982), compiled by Téwa insiders, with that of Harrington's *The Ethnogeography of the Téwa* (1916). As this study progressed to annotating the names which can be found in Appendix D, it was found that a few names went unrecorded by Harrington. Other names had different generic name identifiers. Otherwise, Harrington's work was found to be mostly reliable and very comprehensive.

CHAPTER 4

METHODS

A place name collection was created by discovering and locating place names in the sample area through research of documented sources such as deed conveyances, maps, informants, and this author's personal knowledge of the landscape learned over a period of three decades. The collected names were categorized according to three socio-linguistic assessments, following the example of John P. Harrington's 1916 study of Tewa toponyms. Applying the approach that place name studies require the analysis of language, thought, and the environment (Thornton 1999: 209) it was recognized that a better grasp on the meaning of the Tewa geographic names would be necessary before organizing them for analysis. Converting Tewa language text into digital form could speed searches in this endeavor and having a Romanized version of the language could facilitate sorting on spreadsheets and mapping them using Google Earth™ mapping service.

Literature to investigate and analyze the Tewa language and verify the work of Harrington was thought necessary to conduct the herein study. Literature from the Tewa people themselves is devoted to their efforts to maintain their language in bilingual programs. In 1982, Esther Martinez (*Kó'ôe P'oe Tsáwǎ'* [Téwa: 'aunt' + 'water' + 'green/blue']), a Téwa community scholar from San Juan Pueblo (*Ohkay Ówîngeh*), with tribal assistants and funding, compiled *The San Juan Pueblo Téwa Dictionary* for use in the San Juan Pueblo Bilingual Program. The compilation derived its alphabet from a 1968 publication called the Téwa Reading Book that was adopted by the San Juan Pueblo Bilingual Program (Martinez 1982). This alphabet proves to be much easier to duplicate

with conventional computer word processing software than that used by Harrington.

Forty-one characters are used and appear as follows: a e i o u ä aa ay ee oe uu ää ? b d ð g

h k m n p r s t v w ch kh ph sh th wh ts kw p' t' k' ch' ts' kw' /' / ^ / ` / , /

The use by Harrington of a phonetic alphabet as shown in Figure 1 stands in contrast to a comprehensive written system for the Tewa developed decades later in 1968. Before this, the Tewa language was learned exclusively through oral transfer. Aside from the efforts of Harrington and others, the Téwa language needed diacritics and special characters to better represent the sounds needed, although a number of pronunciations are similar to those used in English or Spanish.

Comparing the phonetic keys used by Harrington and Martinez, certain sounds were not identified in the work of Martinez, but adapted and added using comparative evidence:

- *â* pronounced approximately like the 'a' in *pas* in French and used in words like *ân* (Tewa: 'foot').
- *ấ* pronounced approximately like the 'a' in *pas* in French, nasalized, and used in words like *p'í'ấqwi'* (Tewa: 'pink').

The following pronunciation key from the *The San Juan Pueblo Téwa Dictionary* is reproduced and modified as follows:

Short Vowels:			Phoneme Similar to:	
a	nava	'field'	[a]	a in father
e	teh	'wagon'	[e]	e in mesa
i	sí	'six'	[i]	i in machine
o	to	'shirt'	[o]	o in obey

u	sú	'arrow'	[u]	u in rule
ä	puvá	'worm'	[ae]	a in cat [also: <i>úwǎná</i> pronounced oh-weh-NEH]
â	ân	'foot'	[ǎ]	as in pas in French

Long Vowels:				
aa	paa	'fish'	[aː]	aa in aardvark
ay	tay	'tree'	[eː]	ay in say
ee	dee	'chicken'	[iː]	ee in see
oe	poe	'pumpkin'	[oː]	oe in toe
uu	puu	'rabbit'	[uː]	like u , but longer
ää	dää	'taste'	[aeː]	like ä , but longer
áą	p'í'áąwi'	'pink'	[ǎ̃]	as in pas in French, nasalized

Consonants		English Equivalent	Phoneme	Similar to:
ʔ	ba'áa	'belt'	[ʔ]	catch in throat as in 'oh-oh!' represented as a [ʔ] or saltillo, as in the example ba'aa , the Romanized version of <i>ba'áa</i> .
b	bay	'apple'	[b]	b in boy
d	dee	'chicken'	[d]	d in dog
ɖ	heɖá	'and'	[ɖ]	dd in Eddy or r as in the Spanish, <i>pero</i> , 'but'
g	gimän	'we're going'	[g]	g in go
h	hän	'tongue'	[h]	h in hat

k	kay	'bear'	[k]	k in key
m	múu	'sack'	[m]	m in mouse
n	nan	'ground'	[n]	*n in no ; also ng in song
p	poe	'pumpkin'	[p]	p in spoke
s	sóe	'mouth'	[s]	s in so
t	tay	'tree'	[t]	t in stay
v	nava	'field'	[v]	v in never
w	wáa	'egg'	[w]	w in water
y	yán	'willow'	**[y]	y in yes
ch	chǎʔ	'money'	[č]	ch in change
kh	khóe	'arm'	[x]	a rough "h" as in German "ach"
ph	pho	'hole'	[ø]	ph in photo
sh	shaa	'find'	[š]	sh in show
th	thaa	'day'	[θ]	th in thing
wh	whán	'tail'	[xw]	wh in which
ts	tsay	'eagle'	[c]	ts in cats
kw	kwee	'woman'	[kw]	qu in queen
p´	p´oe	'water'	[p´]	p said with a popping sound, and ejective
t´	t´o	'pinon'	[t´]	t said with a popping sound, and ejective
k´	k´uu	'rock'	[k´]	k said with a popping sound, an ejective
ch´	ch´áa	'spill'	[č´]	ch said with a popping sound, an ejective

ts´	ts´ay	'face'	[c´]	ts said with a popping sound, an ejective
kw´	kw´áʔaa	'beads'	[kw´]	kw said with a popping sound, an ejective
[´]	p´óe	'moon'	[´]	high tone
[^]	p´ôe	'road'	[^]	(high to low) glide tone
[`]	p´oe	'water'	[`]	low tone (unmarked over the 'o')
[.]	kąą	'lard'	[.]	nasalization
*n is pronounced like ng before velar and glottal sounds and at the end of an utterance. It is pronounced like m before labial sounds.				
**In some words, some speakers use n. This is also represented by y in the practical alphabet. Example: yă (ñă) 'nest'				

Aside from a few names originating from Téwa informants to this author in recent time, and a few names appearing in Martinez' 1982 *The San Juan Pueblo Téwa Dictionary*, the majority of the Tewa geographic names used in this study were transcribed from Harrington's 1916 *Ethnogeography of the Tewa*. While names and linguistic information provided by Harrington came from male informants in the early 20th century, vocabularies in Martinez dating to 1982 appear to emphasize domestic household usage of a female and conversational approach.

The standard set for this study was to convert any name presented by Harrington in the phonetic alphabet he used in his 1916 publication, into the characters used in *The San Juan Pueblo Téwa Dictionary* of 1982. In most cases, a Romanized version of a Tewa geographic name or word is presented in bold, followed by the version in the Tewa

characters, followed by brackets that break down the morphemes much like Harrington's method, and where necessary, an English translation. For example, the Téwa name for San Juan Pueblo is presented as:

Okay Owinge *Ohkay Ówîngeh* [Téwa *ó* 'metate' + *kây*' 'hard' + *ówîngeh* 'pueblo']

Harrington presented the form of this name to be *Oke* 'óhwi in the phonetic characters he used (Harrington 1916: 212). Curious is the general use by Harrington of *óhwi* for 'pueblo' and *óhwi*keji for 'pueblo ruin' [Téwa *ongwi* pueblo + *keji* ruin]. Modern Tewa informants believe Harrington's portrayal of *óhwi* and *óhwi*keji to be incorrect and not explainable. Although this may indicate a change of the Tewa language since 1910, Tewa informants to this author have long insisted that a living pueblo is always an *ówîngeh*, using *-geh* [Téwa 'over at'] and a pueblo ruin is an *ówîngeh kayyee* with a pronunciation something like OH-win-KAY-yee when speaking quickly and running their words together, all the while insisting the slow methodical pronunciation is OH-win-geh-KAY-yee. In this respect, this study uses the versions of *ówîngeh* and *ówîngeh kayyee* whenever applicable. Aside from this significant exception, in general, Harrington's replication of the Tewa language with his phonetic characters were found by this study to be very reliable and in agreement with those words found in the work of Martinez.

The Spanish language names are presented in their ordinary form, and not italicized because they are proper names in American English text. Where it is necessary to convey meaning of a Spanish language toponym into English the form is followed by brackets, identifying it as Spanish, Mexican Spanish, or New Mexican Spanish. The format appears as follows:

Pueblo de San Juan [Span. 'populated place of Saint John']

In addition, where geographic names in different languages for the same feature are being juxtaposed, brackets will identify the language category. In many of the applications of the method in this study, using a strict language sequence was felt too inflexible such as if three geographic names were to be given as Tewa first, Spanish second, or English third. Instead, for the body of this work it was felt that the language sequence should be presented in any combination but for the sake of clarity could have their language or dialect identified such as in the following examples:

Okay Owinge [Téwa ó 'metate' + kây? 'hard' + ówîngeh 'pueblo'], Pueblo de San Juan
[Span. 'populated place of Saint John'], San Juan Pueblo [Am. Eng.]

Another, even briefer way appears as follows:

[Téwa] Okay Owinge, [Span.] Pueblo de San Juan, [Am. Eng.] San Juan Pueblo

Where a geographic name appears by itself it may be too distracting to interrupt the text with language identity that is easily discernible by the reader, so a Romanized Okay Owinge, a Tewa *Ohkay Ówîngeh*, or a Spanish Pueblo de San Juan appears in the sentence without prompt.

Further also is the alternating use of [Téwa] and [Tewa]. The version with the accented [é] is mostly restricted to its appearance in bracketed morpheme analysis. The accented [é] also appears in the title *The San Juan Pueblo Téwa Dictionary*. However, Tewa is more conventionally seen without the accent because it is a widely circulated version without diacritics that one might call an American English version of the name, and therefore useful in the body of this text that is presented in English. This might be

better understood, when one realizes that the Spanish name for these American Indians is *Los Teguas*.

The results of this study yielded an annotated glossary of 836 names. The annotation for each name breaks down a name to its respective parts and morphemes, and describes when, why, and by whom a geographic feature was named, insofar as is possible, together with citation of reference sources about their linguistic and/or geographic composition. The names was pinned to its layer files within Google Earth™ mapping service and illustrations derived and incorporated into this thesis as Appendix F, G, and H.

Computer software is the medium to collect, organize and annotate the topographic names used in this study. Microsoft™ Word was used for the bodies of text, Microsoft™ Excel was used to display and edit spreadsheets of geographic names, and Google Earth™ mapping service was the software of choice to map the topographical names (Figure 18). Adobe™ Photoshop was used to prepare 8.5 x 11 inch sized versions or insets of the Google Earth™ mapping service images relevant to this research area that are included with the annotations of names. It was also used to edit any photos or illustrations included within the proposed thesis.

Although Microsoft Excel™ was used to manage names used for this study that have been downloaded from the Geographic Names Information System database, it was felt that the place names of this study should be annotated using Microsoft™ Word and those annotations should appear in this study as an appendix.

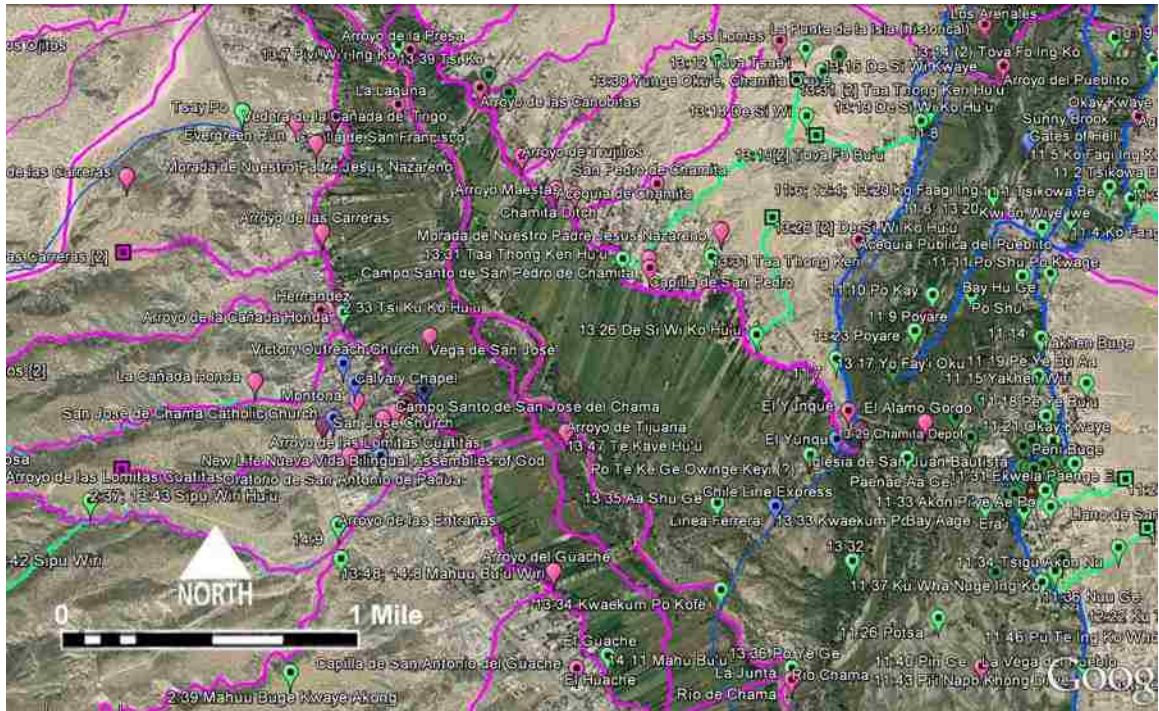


Figure 18 Google Earth™ mapping service can be used to locate names with their corresponding features, obtain coordinates, and add text to each place mark about the linguistic, cultural, and reference sources for the represented feature. This is an area west of the Pueblo of San Juan (Ohkay Ówîngeh) showing Chamita, NM. Names are coded by color as to indicate American English place names (blue), Spanish placenames (magenta), and Tewa (green).

Geographic features with either an official name or a set of names found in the Geographic Names Information System database have an identification number. When necessary or expedient to present when a geographic feature is archived in the GNIS with a name, this study will often present it as in this example: La Plaza Larga (GNIS ID 902284). This represents the identification number that can be searched by the general public through the webpage of the U.S. Board on Geographic Names found at <<http://geonames.usgs.gov>> and by accessing the domestic names search index. The number can be entered into the Feature Identification field and a summary of information can be accessed. Although these numbers can serve as a citation, the intention is not to

present it as a citation for a geographic name, but to present it as a feature identification. This is due to the fact that many geographic features have multiple names and some of the names are misspelled or misapplied. As will be demonstrated later in the body of this research with an example of El Güique (GNIS ID 902257) erroneous information is sometimes presented, such as the variant name San Antonio del Bequiui del Guyqui (See Figure 28). In the case of La Plaza Larga (GNIS ID 902284) the name presented as La Plaza Larga is not found, rather, La Plaza Larga is from the herein research. As of March 2015, the official name is an incomplete "La Plaza" and variants are listed as Plaza Larga, without its definite article, and "Plaza Largo" with incorrect use of -a, -o postfixes failing to provide gender agreement.

Selection of the Study Area

The selection of the study area was determined by first understanding how the Tewa people traditionally conceptualized their spaces and finding the traditional demarcations of their homeland space through the use of north, west, south, and east "cardinal mountains" and "cardinal hills." The study area is further limited to a sample area exhibiting significant Spanish and English place names and limited further into the U.S. Geological Survey mapping scheme of 7.5 minute topographical series of maps to form a rectangular bounding box.

The favored limited area of study was determined to require active living cultures and a population composed of the three sociolinguistic groups of Tewa, New Mexico Hispanic, and Anglo-Americans. The selected study area thought best to include terrain along the valley bottoms, such as the Río Grande and include a sample of high elevation, such as a high mountain meadowland favored for livestock. A small population devoted

to maintaining agricultural and pastoralist practices in both the valley and highland as well as having populated places was thought best for the sample area. In northern New Mexico, many highland villages experienced depopulation in the decades during and after World War II, so a more liberal acceptance of abandoned hamlets and villages that had a highland population in historic time was thought acceptable.

The study area was determined by discovering and defining a greater Tewa "homeland" and finding a smaller test area that had elements of traditional land tenure practiced by Tewa and Hispano and the strong presence of Anglo-Americans, who are also called *Americanos*. The greatest presence of the minority population of Anglo-Americans in the Española Valley is mostly along the Río Grande corridor. American soft culture and language has a strong influence over everyone in the region.

Defining the Tewa homeland is done by reviewing the Tewa emergence myth that speaks of a migration to a place, and finding their place by first finding their centers. This account is found in the work of a native of San Juan Pueblo, Alfonso Ortiz, in *The Tewa World: Space, Time, Being, and Becoming in a Pueblo Society* (1969). Further discussion of traditional Tewa Pueblo spatial approaches proving useful to this subject is found in the writings of Santa Clara Pueblo native Rina Swentzell in her 1976 thesis *An Architectural History of Santa Clara Pueblo* and her 1985 article, *An Understated Sacredness*.

The Pueblo Indian people of northern New Mexico are an ethnic minority with a long history in the region. Swentzell says they are related to two cultures of the past - the Anasazi and the Mogollon (Swentzell 1976: 2). These Ancient Puebloan cultures appeared in what many refer to the Four Corners area about 1100 A.D and co-existed for

many years (Swentzell 1976: 2). The cultural peak of the Anasazi was reached in the 12th and 13th centuries when large communities and compact Pueblos arose in eastern Arizona and the Four Corner area including Chaco Canyon, Aztec and Mesa Verde (Swentzell 1976: 2).

Direction	Tewa Name	Reference	Literal English Translation	Equivalent Spanish Place-name	Name in English Publications	Color Attribute
North	Tsae Shu Ping	Ortiz 1969: 19; Harrington: 44, 560	hazy + mountain	Cerro del Canjilón	Canjilon Mountain	Blue
East	Tsi Kumu Ping	Ortiz 1969: 19; Harrington: 44, 125	obsidian + covered + mountain	Cerro Chicoma or Pelado	Chicoma Mountain	Yellow
South	Oku Ping	Ortiz 1969: 19; Harrington: 44, 513	turtle + mountain	Sierra Sandia	Sandia Mountains	Red
West	Kuu Sen Ping	Ortiz 1969: 19; Harrington: 44, 125	stone + man + mountain	Sierra de Truchas	Truchas Peaks	White

Table 8 Breakdowns of the cardinal mountains of the Tewa according to informants to Alfonso Ortiz (1969) with reference to place names obtained by Harrington (1916).

In the Tewa origin myth, four pairs of sibling deities were sent out to explore the world before the Tewa people emerged from the underworld (Ortiz 1969:19). Six pairs of brothers called *Towa é* were told by newly appointed chiefs to make a reconnaissance outside (Ortiz 1969: 14). The underworld was dark and the world outside had a misty haze. Four of the pairs explored in the directions of north, west, south, and east reporting that the earth was soft, preventing them from exploring too far. “The first four pairs each picked up some mud and slung it toward each of the cardinal directions, thereby creating four *tsin*, or flat-topped hills” (Ortiz 1969: 14). Important to the story are the colors attributed to each pair, and direction. The blue pair explored to the north, the yellow to

the west, the red to the south, the white to the east, the dark pair went to the zenith, and an all-colored pair belonging to the nadir found that the ground had hardened, and that it was safe for the people to leave (Ortiz 1969: 13-15). The first four exploring pairs saw cardinal mountains in their respective directions (Ortiz 1969: 13-14). The color of each pair and the order beginning with north to east are assigned to each cardinal mountain (Table 8).

This Emergence is said to have been from a *nansipu* or Earth navel [Téwa *nan* 'earth' + *si* 'belly' + *pu* 'base', 'root']. According to Swentzell, the word *nan-sipu* translates to "belly root of the earth" (Swentzell 1985: 24). This is a kind of earth navel shrine representing the hole from which the Pueblo people emerged from an underworld, and about which each Pueblo's cosmos encircles (Swentzell 1985: 24). Swentzell indicates this shrine is located within a given village referred to as **bu pingé** *búpingeh* [Téwa *búu'ú* 'dell', 'town' + *pin* 'middle', 'heart' + *geh* 'over at']. Meaning 'heart of the Pueblo' according to Swentzell, this is applied to the open community space or plaza within the village where ritual dances and other community activities are held (Swentzell 1985: 24).

The Emergence site (as opposed to the symbolic *nansipu*), is called **Sipofe** *Sip'oephéh* and is so called because "The human race and animals were born in the underworld. They climbed up a great Douglas spruce tree, [*ts'ay*], and entered this world through a lake called [*Sip'oephéh*] a word of obscure etymology" (Harrington 1916: 567-8). Ortiz uses the word *Sipofene* (Ortiz 1969: 13). This study determined that the Tewa word **Sipofe** *Sip'oephéh* can be broken down to its morphemes [Téwa *si* 'belly' + *p'oe* 'water' + *phéh* 'stick', 'tree', 'cane', 'stalk', 'log']. Ortiz is ambiguous about the location of

the Emergence site but refers to any number of lakes north of the present day border of the State of New Mexico in the Valle San Luis (Ortiz 1969).

At the time that John P. Harrington was conducting his field work, he recorded that the lake of Emergence was located west of the Great Sand Dunes in the Valle San Luis (Harrington 1916: 567-8). At this location Harrington noted a brackish lake with the name in Tewa as 'sandy place lake' **Okhang Ge Pokwing** *Okhąngeh P'oekwın* [*okhą* 'sand' + *geh* 'over at' + *p'oekwı*, *p'oekwın* 'lake'] (Harrington 1916: 267-269). The location is the same as what are now known as San Luis Lake and Head Lake located west of the Great Sand Dunes in the Valle San Luis. These lakes compose a wildlife refuge today and the sand dunes are presently a national monument east of Alamosa, in the present day State of Colorado. On June 27, 1892 a Dr. E. L. Hewett traveling through that area described a small black lake about 100 yards across surrounded by an arc-line of dead cattle (Harrington 1916: 567-8, diary of Hewett quoted in Harrington). The water of the lake was brackish and flowing wells in the area were mineralized (Harrington 1916: 567-8).

In the Emergence story, when the earth hardened up and the Tewa people were finally able to migrate from the underworld they were divided into two groups that followed the Summer and Winter chiefs separately for twelve years (Ortiz 1969: 15). To the east of the Río Grande the Winter people subsisted by hunting on their migration south. To the west of the Río Grande the Summer people subsisted on wild herbs and agriculture (Ortiz 1969: 15). These groups re-joined each other and built a pueblo called *Posi* near the present day hot springs of Ojo Caliente, NM (Swentzell 1976: 4-7; Ortiz

1969: 16). To this day, each pueblo is composed of moieties, the Summer People and Winter People (Ortiz 1969: 16).



Figure 19 The *nansipu* at San Juan Pueblo (*Ohkay Ówîngeh*), a pile of rocks symbolically marking an Earth navel in the Tewa emergence myth behind the Roman Catholic chapel. (Collection of Roberto Valdez).

Now a ruined pueblo, the name is said to be more precisely **Posiwi Owinge Kayi** *P'oseewi Ówîngeh Kayyee* [Téwa *p'oe* 'water' + *see* 'rotten' + *wi*² an adjective postfix or *wí'a*, 'some' + *ówîngeh* 'pueblo' + *kayyee* 'old thing'] (Informant) and the origin of this word may be associated with the greenish appearance and sulfur smell of the mineral springs at this location. The narrative explains that *Posi* grew and prospered until a

disease epidemic forced abandonment. Its survivors founded other Tewa pueblos, such as San Juan and others in the Española Valley (Ortiz 1969: 16).

The *nansipu* and the traditional Puebloan architecture reflected a religious orientation ground-ward. In the Pueblo de San Juan, at the center of the village in its south plaza is a small inconspicuous pile of river rock (Figure 19) among which are scattered kernels of corn as offerings within that represents this *nansipu* (Ortiz 1969:21). Each Pueblo is said to have one although for the sake of discussion herein, only the Pueblos of San Juan and Santa Clara are addressed. The inconspicuous nature of the shrine demarcating the entry to the underworld is an understatement, reflecting Tewa religious belief to be one with everything rather than separate and conspicuous (Swentzell 1985: 24).

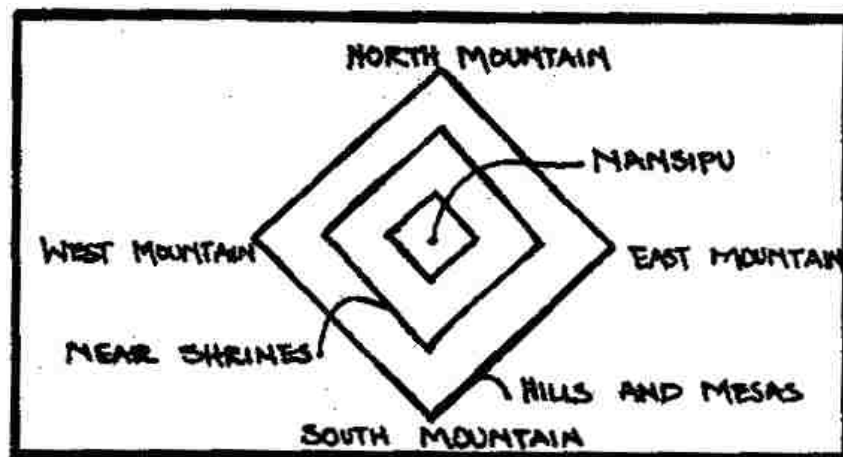


Figure 20 Traditional Santa Clara Boundaries as per Swentzell 1976 (17).

From these symbolic centroids, the Tewa space is bounded by a tetrad of sacred hills and another tetrad of mountains to the north, south, east, and west. Each Tewa Pueblo has their own "center of the earth" and the surrounding mountains where the earth and sky touch serve as boundaries where people, animals, and spirits live in a well

organized space (Swentzell 1985: 24). The Pueblos may not agree on the identities of the north and east cardinal mountains, but there appears to be agreement on the west and south ones. Despite incongruence concerning the definition of their respective spaces, the Tewa collective religious traditions and sense of homeland is coherent enough to be understood to embrace the Española and Pojoaque Valleys.

Swentzell says that the Pueblo village form falls into a larger natural context of a tetrad of cardinal mountains (Swentzell 1985: 9). The layout of these towns and communities, as in Chaco, was a process different from the European grid system. It features zones bounded like parallelograms whose corners are grounded to the Cardinal Mountains from which emanate energy (Figure 20). Ortiz indicates that the traditional belief at San Juan Pueblo held that there are three Tewa geographic zones of space around the pueblo according to sex and age. Ortiz stated that there exists an inner zone surrounding the vicinity of the pueblo which is the domain of the women and children. There is a middle zone regarded as a domain of women accompanied by men, and the outermost is the zone of the men (Ortiz ref. in Wiegler & White 1988: 252).

The furthest zone extending to the four cardinal mountains of the Tewa men was a domain used for hunting and pilgrimage. When identified on modern maps, the locations of the zones and cardinal mountains do not appear symmetrical as portrayed by Swentzell but rather a “D” about 94 miles north-south and 42 miles wide (Figure 21). The orientation and positioning of the zones obviously done according to what is perceived in accordance with the topography omitting involvement of measurement impractical and impossible in ancient time. This outer zone represents a territory in which the people of the Tewa Pueblos of San Juan (*Ohkay Ówîngeh*) and Santa Clara functioned. In this

traditional perspective "the Tewa...do not worry very much about what is outside their world" and living Tewa may not venture outside this zone "without fear of pollution or harm. And they certainly may not do so without taking special ritual precautions, both before departing and upon returning" (Ortiz 1969: 129).

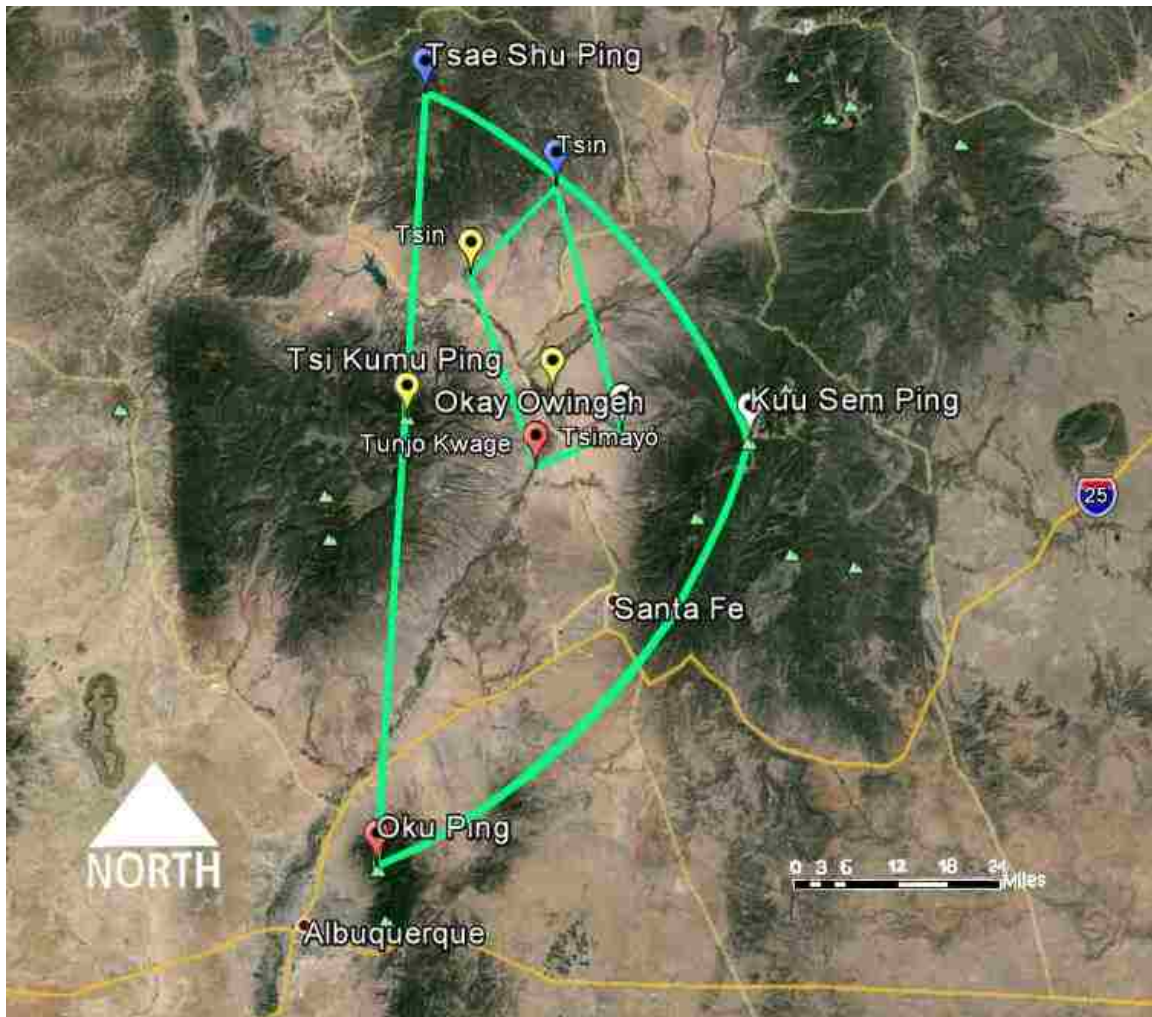


Figure 21 The tradition of the Tewa people holds four cardinal mountains demarcating a homeland, within which an inner set of "cardinal hills" called *Tsin*. Depicted are those cardinal mountains and hills of the Pueblos of San Juan and Santa Clara.

While Ortiz conceptualizes three zones, Swentzell presents four. The middle-zone mentioned by Ortiz is equivalent to what Swentzell explains as a zone of space bounded by lower level natural formations which are hills and flat topped mesas (Swentzell 1976:

16-17). These are herein referred to as cardinal hills. The next zone of space is indicated by Swentzell to be the outer peripheries of the original Pueblo de Santa Clara that have features such as corrals and shrines to the deceased (Swentzell 1976: 16-17). The innermost zone contains the living quarters, plaza and kiva that surround the *nansipu* (1976: 16-17).

Initial examination and mapping of the Tewa name collection obtained by Harrington showed a concentration of Tewa place names conformingly denser according to the concentric zones approach presented by Swentzell and Ortiz. We might therefore conclude that a concept of geographic space by the Tewa may be related to the naming behavior of the Tewa. It would then become important to include and use this information when making comparison and contrast with the geographic naming behavior of the New Mexico Spanish and American English socio-linguistic groups in the same area.

Even within this Tewa homeland, the parochial world view is exhibited among individual pueblos which are at best weakly unified and may be better described as independent and self-described exceptional. Elders and other members of their pueblo society often believe that their unique perspectives in world view, traditions, and language are the correct way. Variations observed in neighboring Pueblos are seen as humorous, interesting, or ridiculous. One minor example can be drawn from the Tewa dialects in the Española Valley. The Pueblos of San Juan and Santa Clara both belong to the Tewa language group but some pronunciations differ despite a distance of 6 miles. Notable is the physical geographic term for 'height'. Members of San Juan Pueblo may say *kw'áyah* whereas their counterparts in Santa Clara say *kw'áyah* with Santa Clara

speakers asserting that their pronunciation is either original or a high prestige pronunciation form. By this there is a variation in pronunciation for the name they hold in common as their south cardinal mesa. Whereas at San Juan Pueblo it is **Tunyo Kwaye** *Túnyo Kw'áye'h*, at Santa Clara Pueblo it is *Túnyo Kw'ájeh*.

The parochial world view has a parallel among the traditional Hispano although not so well constructed and articulated with religious ritual as portrayed by Ortiz about the Tewa. Many in the cities, towns, and hamlets may experience the *patria chica* or "small country" mentality. This is a mental geographic zone that an individual Hispano who has lived in New Mexico all his or her life may feel most comfortable in. Called *querencia*, this is the love or at least familiarity with a defined homeland. The word *querencia* derives from the Spanish word *querer* meaning 'want' and 'love'. Jeffrey S. Smith noted this as meaning "the place of your heart's desire" and was exhibited by Hispanos who expressed feelings for the village in which they were born and raised and know they belong (Smith 2002: 436). It has been expressed also for places where game animals seek refuge during the hunting season or when domestic animals have made themselves at home in favorite locations. It is the places where the ancestors have lived, died, and are buried. It is where the extended family and friends are, and where the ties to land and all that is familiar are strong.

This deep emotional attachment to a homeland, intense bonds with a place, and a sense of rootedness despite endemic poverty, is a phenomenon that has been documented by cultural geographers concerning the north-central area of the State of New Mexico (Smith 2002: 434-435). Rio Arriba has long been an economically depressed area. Many leave to find career opportunity elsewhere, and some return at retirement. A smaller

percentage participates in a "post-death migration" in which the last wish of the decedent is for their remains to be returned to their home village in New Mexico (Smith 2002: 441). This behavior is not limited to Rio Arriba, but practiced by many people whose origins are from other areas outside of the upper Río Grande region of New Mexico sharing the same feelings of spiritual balance and love for their respective regions. Smith noted that when many Hispanos left the villages of rural New Mexico for wage employment after the 1940s, they embraced aspects of the rural village ideal in their new setting in urban centers such as Albuquerque, Phoenix, Denver, Pueblo, Española, and Santa Fe. Other displays of this behavior included ownership of rural property in New Mexico that they could visit on weekends or vacations, murals in their urban setting depicting rural village idealism, Hispano folk-music, or political activism concerned with acequia irrigation (Smith 2002: 437-447).

For the Tewa homeland, spiritualism accompanies the loyalty to their home community such as with shrines at the given pueblo itself or atop the cardinal summits. Harrington reported on the Tewa Puebloan world demarcated by those cardinal mountains in 1916 (Harrington 1916: 44). From the top of the four cardinal mountains, the Tewa traditional belief holds that blessings flow from key shaped Earth navels (Ortiz 1969: 19, 21). Atop Cerro Chicoma, just shy of the summit and hidden from view is a simple, inconspicuous, round arrangement of stones maybe three feet across with feathers and corn husks, the remnants of offerings made by Tewa pilgrims. The circle of stones is open ended to the east from which emanate three troughs perhaps about ten feet in length with one directed at San Juan Pueblo, another directed at Santa Clara Pueblo, and the third toward Nambé, all many miles away in the valley below. During the time that

Harrington was doing research among the Tewa, he became aware that these shrines on the cardinal mountains were part of secret rituals (Harrington 1916: 39). The continuous presence of clouds and trees with marks from lightening strikes on these Cardinal Mountains represent to the traditional Tewa evidence of the presence of active spirits and the precious moisture that their agrarian livelihood depended on (Ortiz 1969:25). Two of the cardinal mountains are plainly visible from both Santa Clara and San Juan (Figure 22).



Figure 22 East and west Cardinal Mountains of the San Juan Pueblo Tewa. (A) Kuu Sem Ping [Téwa 'rock horn mountain'] or Sierra de las Truchas. (B) Tsi Kumu Ping [Téwa 'obsidian covered mountain'] also known as Cerro Chicoma or Cerro Pelado [Span. 'balded mountain'].

Several smaller mountains of second-order that figure in the Tewa creation story are called *Tsin* and are characterized as flat-topped hills that are dark, foreboding, and feature caves (Ortiz 1969: 19). For the Pueblo de San Juan (*Ohkay Ówîngeh*) the one to the north is called **Te Mayo Tema Yoh** and located above the village of La Madera (Ortiz 1969:19). A few miles to the southwest is the summit called *Toma Yoh* (Ortiz 1969:19). Adapting his spellings to the standards of this study, this is also known as **To Mayo Ping** *T'o mayó p'in*, meaning 'good or chief piñon mountain' with mayo meaning 'good', 'best', 'chief', or 'tip top' according to Harrington (Harrington 1916 3:11). This is the same as Cerro Negro and these two appear to be in common with Santa Clara Tewa as well (Informant). The one to the south is *Tunyo* (Ortiz 1969: 19). This is also known as **Tunyo Kwaje** *Tunyó kw'áyah* (pronounced TUN-yoh KWAH-jeh) and is one and the same as La Mesilla de San Ildefonso, also known as La Mesita Huerfana [Span. 'the little orphaned mesa'].

In Figure 23 the cave in the north face basalt cliff is called **Tunyo Fo** *Tunyó pho* and penetrates about 75 feet horizontally. The cardinal hill of the east is *Tsi-mayo* (Ortiz 1969:19) that is also known as **Tsi Mayo** *Tsimayó* and Cerro de Chimayó in Spanish.

The traditional Pueblo religions place greater emphasis in looking earthward and toward the cardinal directions in their worship. This is in contrast with Christian spirituality that emphasizes a skyward orientation and a heritage centered in Jerusalem, Israel (and if Roman Catholic, another node is Rome). According to Swentzell, there is no counterpart in Pueblo mythology to the Fall of Man (Swentzell 1985: 24). Therefore, there is no need for repentance of sin, which is important to Christianity. The Christian religion and Roman Catholic belief have a world mandate to be diffused globally. This

drove the Spanish to take an interest in New Mexico. Most of its multiplicity of Christian sects and denominations do not actually have their respective headquarters at Jerusalem because it is a religion that is highly portable. Only some of its believers think it crucial to pilgrimage or hold attentive a spiritual heritage towards the Holy Land or any of several Roman Catholic pilgrimage sites in foreign countries. The Tewa religious space is by contrast very small and centered to the pueblo its practitioners live at.



Figure 23 One of the dark, foreboding cardinal hills of the Tewa known as Tunjo Kwaye to the people of Santa Clara Pueblo. Its variant names include Tunyo Kwaye in the San Juan dialect, La Mesilla de San Ildefonso in Spanish and Black Mesa in English (collection of author).

Near the *nansipu* of San Juan Pueblo (*Ohkay Ówîngeh*) are two Roman Catholic structures, a parish church and a shrine. The church building of brick built around 1913 was preceded by an adobe structure dating to 1708 called the Iglesia de San Juan Bautista (Saint John the Baptist Church). The structure closest to the *nansipu* is the

Shrine of Our Lady of Lourdes, built in 1889 by Friar Camilo Seux, a French pastor stationed at San Juan Pueblo. Using his own funds, the chapel was patterned after the Sainte Chapelle at Paris, but at one-fourth scale. Within is a replica of a rock cliff with a grotto and accompanying shrine objects showcasing what some assert is an apparition incident in southern France in 1858 where the Virgin Mary appeared to St. Bernadette. This repeats a pattern seen all over New Mexico and Latin America where places of sacredness and ceremony initiated by prior ancient people have the visible presence of a sanctuary of the Roman Universal Church, built on, at, or nearby.

The *nansipu* is also seen as an architectural feature in Ancient Puebloan habitation sites. They were on the floor of semi-subterranean pit structures that evolved into completely subterranean kiva structures among puebloan house blocks (Swentzell 1976: 2). Every Ancient Puebloan town site ever excavated in the Southwest features a kiva structure. Early pit house habitation had stone boundary markers that bounded outdoor open spaces for specific human activities according to Swentzell (Swentzell 1976: 2). These stone walls evolved into the house-blocks with contiguous rooms creating plazas to serve as definers for both indoor and outdoor spaces (Swentzell 1976: 2-3). “The Pueblo philosophy of life was crystallized in the basic elements of the Pueblo village form which are the *open spaces* or plazas, the kiva, the *habitation structures* and the *nansipu* or earth center” (Swentzell 1976: 3).

At San Juan Pueblo (*Ohkay Ówîngeh*) modest offerings of corn are dispersed within the two foot diameter pile of hand sized rocks of the *nansipu* in the south (personal information). From this *nansipu* blessings are directed outward. The traditional dances are conducted in the pueblo plazas with the steps and orientation towards the cardinal

directions (Ortiz 1969: 20). Swentzell says that architectural elements of a Tewa pueblo represent a desire to be inseparable from nature (Swentzell 1976: 3). These elements are ground-connected and create directional forces into the earth (Swentzell 1976: 3).

Practitioners of the Tewa traditional belief established a network of shrines connecting their *nansipu* with the cardinal mountains thereby regarding themselves to be thoroughly grounded.

By contrast, according to Swentzell, the Mayans, Aztecs, and Europeans perceived themselves as ruling and controlling rather than being another element of earth's total forces (Swentzell 1976: 2-3). Aztec and Mayan directional forces were upward and can be seen represented by their open spaces, temples and platforms which reached for the sky revealing a hierarchical tendency (Swentzell 1976: 3). Emphasis by traditional Pueblos was on the outdoor natural spaces that surrounded the house blocks rather than on the structures themselves (Swentzell 1976: 8). An emphasis on outdoor enterprise would naturally lead to a belief like this. A ruling and controlling people would exhibit a megalomania requiring a large investment in labor and resource procurement to create the necessary structures and indoor spaces. Further still is the more profound de-emphasis on indoor space among nomads. However, Swentzell asserts that Pueblos practiced an architectural scheme similar to the early Egyptians “who purposely kept dimly lit interiors but had courtyards flooded with light” (Swentzell 1976: 8).

This ground connected, centroid obsessed, and cardinal adhering world view operates in tandem with the pueblo dwelling farmer lifestyle and also explains the introverted and self justifying nature of the Tewa people. This world view and belief

system also explains the density of places names clustered around their respective mono-nucleated Tewa pueblos and their peculiar beliefs in land tenure.

For centuries, the Spanish settlers in *Nuevo Mexico* employed a similar architectural scheme as the Pueblos in the use of the plaza and buildings made of adobe and/or rock. Pre-contact Pueblos used multi-storied homes with roof entrances while the Spanish tended to prefer single storied homes with parapets, doors and defensive towers. The Pueblo way of roof entry was useful for defense but the Spanish way needed carpentry to create doors and shuttered windows. In order to meet defensive needs, fortified households were built with a main entrance to a patio with inward facing doors and windows called a *plazuela*.

The defensive posture assumed by the Tewa was due not only to the invasions by nomadic raiders but also from rival Tewa or other Puebloan people. Among other reports, an early Spanish settler during the time Oñate was governor of New Mexico gave testimony on October 5, 1601. His name was Hernán Martín who asserted that he had been approached by Tewa who demonstrated to him their appreciation of the presence of Spanish settlers because of the peace and quiet that they brought to their land. They explained that they previously "had many wars among themselves" (Hammond and Rey 1953: 726). Hernán Martín would leave numerous descendants that populate New Mexico to this day with the surname Martinez.

In ancient times and among those who try to maintain tradition today, the Pueblo Indian community behaved as one large household. "The men shared the kiva, while the women had control of the houses. Family units were hardly recognized, much less individuals" (Swentzell 1976: 13). This communal philosophy is reflected in ancient and

historic pueblos ordered as a mass house structure (Swentzell 1976: 13). The mass house structure has transformed in the modern era into households living in separate structures in built environments around the old pueblos. Although the old pueblo structures still exist at San Juan Pueblo (*Ohkay Ówîngeh*) and Santa Clara Pueblo (*Kha?p'oe Ówîngeh*), and are mostly inhabited and maintained well, they have been reduced from multi-story to ground level floor plans and from relatively uniform huserows to offset, non-symmetrical, or detached houses. A few homes in the old pueblos are abandoned and in ruins. These old structures and their plazas continue to be the traditional centers of their respective Tewa populations even if most business, agricultural, and daily activity has shifted away and left these old pueblos relatively quiet residential space. The modern era in general brought profound disruption in the traditional Pueblo way of life today by the individualized households in sprawling neighborhoods and satellite neighborhoods around the old original pueblo plazas, known as **bu pinge** *búpingeh* [Téwa 'heart of the Pueblo'] seen at any of the Tewa pueblos today.

The region where the Tewa and Hispano populated places are located has been known by a variety of names such as the "Rio Arriba," "El Norte," "the Española Valley," and "Northern New Mexico." The political subdivisions of county names such as Rio Arriba County, Santa Fe County, Taos County, and Los Alamos County, receive far more common usage, and may also be used herein as explanation necessitates. During the Great Depression of the 1930s a geographical region encompassing the Española Valley and its more distant environs was defined as the "Tewa Basin" (Figure 25). This area was the subject of an economic, sociological and agricultural study by various agencies of the US

The Tewa people are the first of present day surviving peoples and cultures in a succession of migrations into the Tewa Basin and archeologists find reason to believe that the present day Tewa assimilated other people, although it is difficult to say if they received others or absorbed prior settlers. Nevertheless, the Tewa socio-linguistic group is treated as a base upon which the other two socio-linguistic layers are compared and contrasted in a qualitative and somewhat quantitative analysis because it is a surviving language to this day. The establishment of the Tewa in the Española is told with a presumption that there were no prior inhabitation, but establishes the entry of a people playing a role to bring order to a land as is somewhat demonstrated by the Tewa Emergence story related by Alfonso Ortiz in his book *The Tewa World*. The study area was narrowed down to the Pueblo of San Juan, the highland terrain embracing the at least one Tewa cardinal mountain and a swath of terrain in between. Among its other amenities, the selected area has riparian river systems, semi-arid broken hills, highland grazing areas, de-populated mountain villages, mountain ranches, many populated places along the Río Grande and Río Chama river systems, and a reasonable sampling of Tewa, New Mexico Spanish and American English place names (Figure 25).

It was found that the geographic names that could be mapped and sampled in this limited area are covered by four U.S. Geological Survey 7.5 minute topographical series maps, entitled in their order from east to west: San Juan Pueblo, Chili, Vallecitos, and Polvadera Peak, New Mexico. The San Juan Pueblo, NM quadrangle embraces the Tewa Pueblo of its namesake, San Juan Pueblo (*Ohkay Ówíngéh*) in the Río Grande Valley in the east while the Polvadera Peak, NM embraces the western cardinal mountain of Cerro

Chicoma (Tsi Kumu Ping), at 11,561 feet elevation above sea level in the west. The series of four quadrangle maps provide the shortest and east to west bounding box inclusive of a density of Spanish and English names in the region measuring about 28 miles long and 8.6 miles wide. This area seemed to best represent the entire Tewa Basin to test the general utility of a toponymic study of the region.

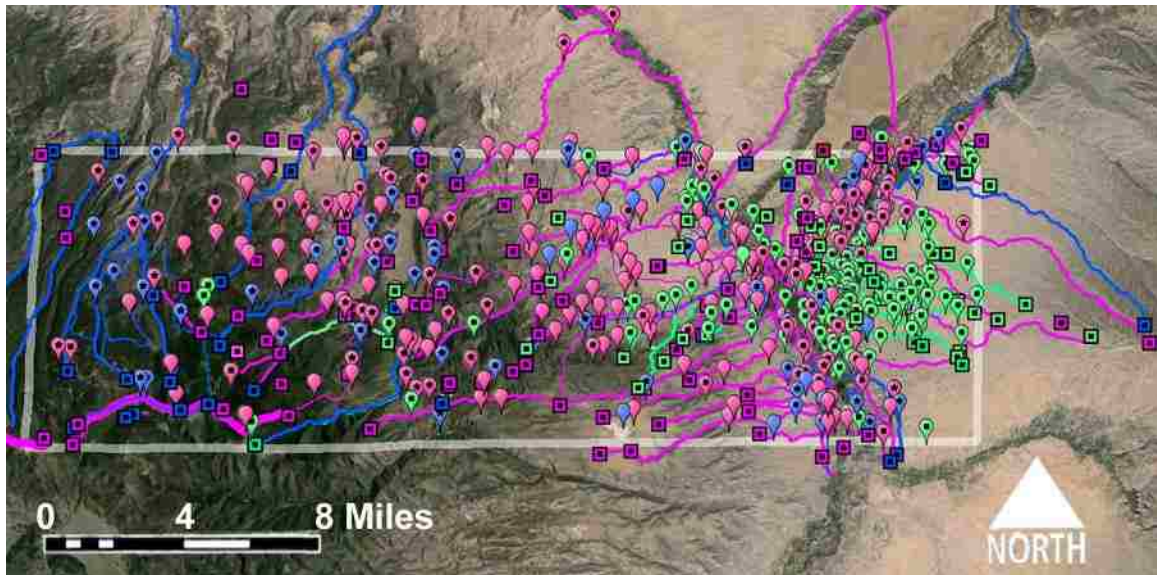


Figure 25 Using Google Earth™ mapping service, the sample area outlined measures about 28 miles from east to west and about 8.6 miles from north to south. The four maps, entitled San Juan Pueblo, Chili, Vallecitos, and Polvadera Peak, offer a rich place name collection indicated by the colored place marks.

The *nansipu* at San Juan Pueblo (*Ohkay Ówíngéh*) was thought useful to this study to establish a centroid that other settlement schemes could be compared and contrasted with. Aside from the major populated places such as Fairview, and minor ones such as Chilí, the highland terrain for the study area includes the former Hispano hamlets of El Vallecito, Los Rechuelos, and San Lorenzo in the Vallecito, NM quadrangle. Although these former populated places and locales associated with agro-pastoralist life-ways are now abandoned, the toponyms around them are still used and provide suitable inclusion in the study area. The environs of the Tewa Pueblos do not have large

population concentrations of Anglo-Americans, but their presence in pronounced numbers dates to the arrival of the railroad in 1883. A swath from the town of Fairview running up the valley of the Río Grande to Velarde has a population of Anglo Americans thought to be sufficient for the study area. This also is believed to provide enough data for this study, since a lower density of American English toponyms relative to those of Spanish is typical in many places throughout north-central New Mexico. Today spoken American English is the language of the majority at home, commerce, and government regardless of ethnicity.

The prominent western Cardinal Mountain of the Tewa in this sample area is situated about seventeen miles west of Española. Ortiz presented the Tewa name to be *Tsicomo*, meaning Obsidian Covered Mountain (Ortiz 1969: 19). However, it is more accurately Tsi Kumu Ping (*Tsee Kúmú P'in*) meaning 'mountain cover by flaking stone'). Hispanos use a similar pronunciation calling it Cerro Chicoma and Cerro Chacoma. Another variant favored by Anglo-Americans presents the name as Chacoma Mountain. Cerro Pelado [Span. 'mountain' + 'balded'] is another Hispano name that has fallen into lesser use but is very descriptive (Harrington 1916: 125). The south face is destitute of trees but its north side is cloaked in dense forest (Figure 22).

The elevation gain rises considerably from the 5,666 foot elevation of the *nansipu* to the highest 11,560 foot summit of the Cerro Chacoma. As shown in the profile in Figure 26, the distance between these two points is 18.2 miles. Overall, the sample area appears to provide a reasonable cross sectioning of the Tewa homeland and was selected for its shortest distance between two significant features in their geographic belief

system. This study may reveal the possibilities and problems for initiating a larger and more encompassing study of the Rio Arriba in the future.



Figure 26 The 18.2 mile distance and elevation profile from the *nansipu* of the Pueblo of San Juan (red arrow) to the summit of Tsi Kumu Ping (Google Earth aerial imagery date 6/26/2014).

Data

After selecting a study area based on prior experience of name collection in the region, the first step taken was to compile a complete dataset of names for geographic features and a selection of man-made features. Geographic names in the region of the Tewa Pueblos were obtained from maps, archival sources, literary works concerning place names, and the collection of this author compiled for about three decades from circumstances of being a life-long resident of the area, and inquiry of many knowledgeable informants. Many single geographic features were noticed to have names

in different languages and a tri-lingual study conceived due to inspiration from the work of Harrington that this author discovered around 2001.

Initially mapped on USGS 7.5 minute topographical maps, the collection was more thoroughly mapped using Google Earth™ mapping service and greatly expanded. A Microsoft Excel™ spreadsheet of official names registered with the U.S. Board on Geographic Names on their Geographic Names Information System (GNIS) became the format by which to manage the collection, and add unregistered names and variant names. Coordinates in WGS84³ for these unregistered names were obtained using Google Earth™. For every name, more information was added about its location, history, or problems the name may have. Problems usually involved those registries in the GNIS that were misspelled or had incorrect coordinate locations. Geographic names from official maps were reexamined and compared with those from the store of local knowledge during the years of collection. Certain mistakes or deviations were noted and identified and in most cases, appear in narratives for each name involved in this study that appear in Appendix D. Collection precedes development of a typology similar to the study conducted by Tent & Slatyer who assert that an effective analysis requires arraigining all the place name objects into a logical coherent classification scheme that is able to distinguish between the specific and generic element of a given name, account for the morphology, syntax, and semantics of a name, and yield the mechanism of the name (Tent & Slatyer 2009).

Using a morphology, syntax, and semantics of the name the herein study then focused on classifying them into three socio-linguistic groups: Tewa, Hispano, and American place names. This was symbolically represented in Google Earth™ mapping

³ World Geodetic System of 1984.

service with, respectively, green, magenta, and blue placemarks. After the collection was satisfactorily complete, Stewart's classification system was tested on the listing of names by rendering out the toponymic mechanism and motivation of the namers using information compiled with each name. Stewart's classification was then modified with ideas from Tent & Slatyer in addition to innovations developed for this study. In the end, generic name elements from the name were extracted to develop a glossary of geographic terms, much like what Harrington presented in his work on Tewa names.

Typologies such as that of Stewart (1975), showed overlaps in some categories when Tent & Slatyer applied them in their Australian study because they were said to be too narrow or too broad. This motivated Tent & Slatyer to develop their own typology by adapting and modifying ideas from existing literature to solve problems in their tri-lingual study (Tent & Slatyer 2009). The study of Tent & Slatyer demonstrates that the "hunting and gathering" of names and "sorting and classifying" them is a research project just in itself.

Governmental agencies have practiced applied toponymy as part of mapmaking activity wherein decisions are made concerning the inclusion, exclusion, and standardization, such as correct spelling, of geographic names (Monmonier 2006: xii, 9). Applied toponymy has had an important role outside of mapmaking insofar as names appear in a diversity of documents, such as scientific reports, news stories, statistical compilations, property descriptions, and government directives of either a civilian or military nature (Monmonier 2006: xiii).

As this study sought names from the body of local knowledge, a certain degree of applied toponymy was conducted to map them, which often involved decisions about

spelling. Fixed spellings and meanings are a component of print culture. Some scholars present that local geographic knowledge removed from human experience and converted to textual place name labels on a map cause the name to lose much of the history, traditional knowledge, and environmental discourse associated with that name (Herman 1999, Basso 1996, Aporta 2003). Herman asserts that maps, gazetteers, and literacy in general can weaken landscape knowledge and environmental discourses by creating more fixed meanings (as opposed to fluid meanings) while atomizing the language by separating knowledge from experience (Herman 1999). Translations into English of non-English names can convert the local knowledge into a language byproduct replaced by hegemonic priority, that is, what the “colonizer”, “conqueror”, or researcher believes is important to know about a given place, especially if the traditional language is replaced altogether by English (Herman 1999). The consequences of salvaging local geographic knowledge using text was recognized and at least mitigated somewhat by annotating each name with a the human experience behind the name, if one was known (Appendix C). Name histories expanded the data collection for this study considerably, but were believed necessary.

This study placed limits on the type of geographic names to be included. Limiting the collection was necessary to avoid broadening the discussion of geographic names to commercial locations such as restaurants or roads and highways, and other deviations from the thesis objective. A subset of the region’s geographic names applying to topographic features was selected whose main characteristics are associated with human environment interaction involving the local ecology (e.g. trails, summits, communities, watering places, etc). However, it was believed, that other man-made features should be

included as relevant to understanding the human-environment interaction of the study area. Populated places are not only centers of human activity, but also serve as bases from which the population interact with the local geography such as to divert water for farmland or from where travel to backcountry starts. Sacred spaces such as cemeteries, churches, and society houses appeared relevant because many topographical features have religious names or are part of religious ritual. In some cases, religion is involved in community and individual life-ways, such as agricultural cycles, festivals, or simply a genealogical heritage that the many residents have with the region. Religion can also reflect societal changes toward urbanism or assimilation into non-traditional life-ways. Locales such as farms, ranches, livestock structures, industrial sites and so forth are relevant to human environment interaction and mines are relevant because they pertain to resource extraction. Trails and bridges figure prominently into movement of people and livestock in the study area as the Río Grande was a historic barrier to this movement. The section of railroad called the Chile Line Express, part of the greater Denver and Rio Grande railroad system and its bridge was included as well, because they figure prominently in the historical changes in the Española Valley, both economic and demographic, that began the process of American English naming in the study area.

Feature Class Definitions obtained from the U.S. Board on Geographic Names and used by the Geographic Names Information System (GNIS) and the US Geological Survey were used to limit the geographic names for this study⁴. Their definitions are elaborated in the following Table 9:

⁴ The Feature Class Definitions shown herein on Table 9 and more completely in Appendix B are found on the internet webpage <<http://geonames.usgs.gov/pls/gnispublic/f?p=gnispq:8:3553498405971834>

Table 9 The selection of Feature Class Definitions used in this study.

Area	Any one of several areally extensive natural features not included in other categories in parentheses badlands, barren, delta, fan, garden.
Arroyo	Watercourse or channel through which water may occasionally flow (coulee, draw, gully, wash).
Bar	Natural accumulation of sand, gravel, or alluvium forming an underwater or exposed embankment (ledge, reef, sandbar, shoal, spit).
Basin	Natural depression or relatively low area enclosed by higher land (amphitheater, cirque, pit, sink).
Bench	Area of relatively level land on the flank of an elevation such as a hill, ridge, or mountain where the slope of the land rises on one side and descends on the opposite side (level).
Bend	Curve in the course of a stream and (or) the land within the curve; a curve in a linear body of water (bottom, loop, meander).
Bridge	Manmade structure carrying a trail, road, or other transportation system across a body of water or depression (causeway, overpass, trestle).
Building	A manmade structure with walls and a roof for protection of people and (or) materials, but not including church, hospital, or school.
Canal	Manmade waterway used by watercraft or for drainage, irrigation, mining, or water power (ditch, lateral).
Cape	Projection of land extending into a body of water (lea, neck, peninsula, point).
Cave	Natural underground passageway or chamber, or a hollowed out cavity in the side of a cliff (cavern, grotto).
Cemetery	A place or area for burying the dead (burial, burying ground, grave, memorial garden).
Channel	Linear deep part of a body of water through which the main volume of water flows and is frequently used as a route for watercraft (passage, reach, strait, thoroughfare, thoroughfare).
Church	Building used for religious worship (chapel, mosque, synagogue, tabernacle, temple).
Cliff	Very steep or vertical slope (bluff, crag, head, headland, nose, palisades, precipice, promontory, rim, rimrock).

Dam	Water barrier or embankment built across the course of a stream or into a body of water to control and (or) impound the flow of water (breakwater, dike, jetty).
Falls	Perpendicular or very steep fall of water in the course of a stream (cascade, cataract, waterfall).
Flat	Relative level area within a region of greater relief (clearing, glade, playa).
Gap	Low point or opening between hills or mountains or in a ridge or mountain range (col, notch, pass, saddle, water gap, wind gap).
Island	Area of dry or relatively dry land surrounded by water or low wetland (archipelago, atoll, cay, hammock, hummock, isla, isle, key, moku, rock).
Lake	Natural body of inland water (backwater, lac, lagoon, laguna, pond, pool, resaca, waterhole).
Lava	Formations resulting from the consolidation of molten rock on the surface of the Earth (kepula, lava flow).
Locale	Place at which there is or was human activity; it does not include populated places, mines, and dams (battlefield, crossroad, camp, farm, landing, railroad siding, ranch, ruins, site, station, windmill).
Mine	Place or area from which commercial minerals are or were removed from the Earth; not including oilfield (pit, quarry, shaft).
Pillar	Very steep or vertical slope (bluff, crag, head, headland, nose, palisades, precipice, promontory, rim, rimrock).
Plain	A region of general uniform slope, comparatively level and of considerable extent (grassland, highland, kula, plateau, upland).
Populated Place	Place or area with clustered or scattered buildings and a permanent human population (city, settlement, town, village). A Populated Place is not incorporated and has no legal boundaries. See also Census and Civil classes.
Range	Chain of hills or mountains; a somewhat linear, complex mountainous or hilly area (cordillera, sierra).
Reservoir	Artificially impounded body of water (lake, tank).
Ridge	Elevation with a narrow, elongated crest which can be part of a hill or mountain (crest, cuesta, escarpment, hogback, lae, rim, spur).
Slope	A gently inclined part of the Earth's surface (grade, pitch).
Spring	Place where underground water flows naturally to the surface of the Earth (geyser, seep).
Stream	Linear body of water flowing on the Earth's surface (anabranh, awawa, bayou, branch, brook, creek, distributary, fork, kill, pup, rio, river, run, slough).

Summit	Prominent elevation rising above the surrounding level of the Earth's surface; does not include pillars, ridges, or ranges (ahu, berg, bald, butte, cerro, colina, cone, cumbre, dome, head, hill, horn, knob, knoll, mauna, mesa, mesita, mound, mount, mountain).
Swamp	Poorly drained wetland, fresh or saltwater, wooded or grassy, possibly covered with open water (bog, cienega, marais, marsh, pocosin).
Trail	Route for passage from one point to another; does not include roads or highways (jeep trail, path, ski trail).
Valley	Linear depression in the Earth's surface that generally slopes from one end to the other (barranca, canyon, chasm, cove, draw, glen, gorge, gulch, gulf, hollow, ravine).
Woods	Small area covered with a dense growth of trees; does not include an area of trees under the administration of a political agency (see "forest").

Many names can have an earliest reference date discovered for them but not an inception date. The lack of a clean chronological sequencing of the names may be disruptive to a view of the landscape adhering to a linear chronology but it is accepted that the cultural environment of the selected study area is a broad inclusion of chronologies. The three main sociocultural groups are current and living in the study area. The proposed research emphasizes the collection and categorization of place names as "objects" for further research. The known history of New Mexico and its succession of settlement by the three sociocultural groups provides a guide for analysis (Tewa first, Spanish second, and English third). Furthermore, the thesis question is not based upon linear chronology of history but local knowledge embedded in names from any and all time period, known or unknown. Local knowledge of the region, like the place names themselves, combines an obscure un-datable past or has a traceable chronological origin. The data set generated by this study contains a combination of place names past down from time immemorial to names bestowed as recently as the 1990s.

Access and Limitations of the Information

Beginning around 1984, this author initiated a critique of geographic names appearing on official maps of north-central New Mexico, such as the USGS 7.5 minute topographical series maps, and penciled-in corrections of names or added names incidental to geographical discourse with relatives or other locals. Those names that were collected in this way, as well as those collected by USGS field crews in the early 1950s, might be critiqued as haphazard. However, I assert that collection by this author, who is a local, and who learned many names through oral transfer during years of geographic discourse like many natives, augments the collection's worth. Geographic names otherwise defy an orderly comprehensive collection effort. There likely remain many undiscovered names from informants who have passed away and informants undiscovered by this author. Maps and archival information unknown, undiscovered, difficult to access, or not time expedient to access are obviously not part of this study. Original 1950s U.S. Geological Survey Field Reports were incomplete concerning place names gathered by their field crews within the study area and in some cases only discussed some of the names that appear on the final map publications.

An abundance of topographic names can be identified and located from several database sources, personal knowledge, and informant interviews. Their known limitations are noted in the annotations. Overall, it is believed that a study of place names of the three sociolinguistic groups in the Tewa Basin will never be complete because new "discoveries" of names continue to be made, but the data proved inherently reliable otherwise and constitutes a study based on available information.

The Geographic Names Information System

A major source of topographical names for this study came from the U.S. Board on Geographic Names (BGN) that manages the names data base access system called the Geographic Names Information System (GNIS). The GNIS database is characterized as a digital storehouse for public inquiry that supports the efforts of diverse compilers such as the U.S. Geological Survey mapmakers, and names authorities on the state level that advice the BGN (Monmonier 2006: 30). New Mexico's official state geographic names board is the Geographic Names Committee (NMGNC), a non-governmental organization (NMGIC 2010).

In New Mexico an association of people from state, federal, local agencies, universities, and private industry concerned about developing and accessing geographic information for New Mexico founded the New Mexico Geographic Information Council in 1984 and became a officially incorporated in 1989 (NMGIC 2010). Within its gubernatorial charter the New Mexico Geographic Names Committee (NMGNC) is a part (NMGIC 2010). NMGNC participates in COGNA or the Council on Geographic Names Association which is a collection of representatives of federal agencies that includes some from the BGN and NMGIC, Inc. COGNA provides a professional and educational forum through its annual conference where scholarly papers, workshops, and panel discussions on issues involving geographical names are presented and where recommendations to the BGN are made (NMGIC 2010).

The BGN itself has an unusual structure in that it is an interagency body without a separate budget (Randall 2001). The GNIS (the acronym pronounced as "gee-nis") is the system used to manage and access names data. The GNIS is considered a "total

information depository" and researchers were advised to record "all obtainable names, 'except for streets, highways, and roads (Monmonier 2006: 22 fn. 47). Differentiated from this system is the broad collection of names for all U.S. states and territories called the National Geographic Names Database (NGNDB) (Monmonier 2006). Streets, highways, and roads pose complications to naming and their exclusion from the NGNDB was adhered to as well for the herein study.

1	FEATURE_ID	FEATURE_NAME	FEATURE	STATE	STATE	COUNTY	COUNTY	PRIMARY_LAT_DMS	PRIM_LONG_DMS	PRIM_LAT_DEC	PRIM_LONG_DEC
2	885543	Acequia Madre	Canal	NM	35	Taos	55	365759N	1053113W	36.9664112	-105.5202867
3	885720	Amalia School	School	NM	35	Taos	55	365532N	1052705W	36.9255797	-105.451396
4	887362	Cedro Canyon	Valley	NM	35	Taos	55	365549N	1053215W	36.9303007	-105.5375086
5	887393	Cerro Canal	Canal	NM	35	Taos	55	365848N	1053259W	36.9800216	-105.5497321
6	887839	Cordillera Ditch	Canal	NM	35	Taos	55	365842N	1053135W	36.9783552	-105.5263982
7	885730	Ananosia Well	Well	NM	35	Santa Fe	49	351719N	1054858W	35.2886543	-105.8161291
8	885731	Anaya Ranch	Locale	NM	35	Santa Fe	49	350520N	1055644W	35.0889371	-105.9455761
9	885732	Anaya Ranch	Locale	NM	35	Santa Fe	49	351847N	1055914W	35.3130965	-105.9872436
10	886105	Bassett Ranch	Locale	NM	35	Santa Fe	49	350408N	1061130W	35.0689357	-106.1916918
11	886196	Bella Vista Ranch	Locale	NM	35	Santa Fe	49	350332N	1061130W	35.0589359	-106.1916919
12	886302	Big Draw	Valley	NM	35	Santa Fe	49	350814N	1060112W	35.1372682	-106.0200221
13	886314	Big Lake	Lake	NM	35	Santa Fe	49	351421N	1054446W	35.2392121	-105.7461277
14	886381	Bill Kamradt Ranch	Locale	NM	35	Santa Fe	49	351429N	1055715W	35.2414322	-105.9541874
15	886565	Bogan Ranch	Locale	NM	35	Santa Fe	49	350449N	1055741W	35.0803261	-105.9614098
16	886578	Bonanza Hill	Summit	NM	35	Santa Fe	49	353222N	1060524W	35.5394787	-106.106689
17	886685	Boxcar Camp	Locale	NM	35	Santa Fe	49	352148N	1061399W	35.3639723	-106.2275234
18	886836	Buckeye Canyon	Valley	NM	35	Santa Fe	49	351804N	1061016W	35.3011518	-106.1711344
19	886839	Buckhorn Canyon	Valley	NM	35	Santa Fe	49	351532N	1054848W	35.2589393	-105.8139513
20	886841	Buckhorn Tank	Reservoir	NM	35	Santa Fe	49	351719N	1054813W	35.2886544	-105.8036289
21	886842	Buckhorn Well	Well	NM	35	Santa Fe	49	351608N	1054658W	35.2689333	-105.7827951
22	886912	Bullmill Camp	Locale	NM	35	Santa Fe	49	351648N	1060418W	35.2800416	-106.071689
23	887130	Cañamo Spring	Spring	NM	35	Santa Fe	49	351915N	1060621W	35.3208737	-106.1058559
24	887142	Cañon del Agua Springs	Spring	NM	35	Santa Fe	49	351257N	1061244W	35.2158761	-106.2122464
25	887147	Cañoncito Siding	Locale	NM	35	Santa Fe	49	353217N	1054942W	35.5380914	-105.8289516
26	887148	Cañoncito Spring	Spring	NM	35	Santa Fe	49	351752N	1055225W	35.2978202	-105.8736303
27	887183	Captain Davis Mountain	Summit	NM	35	Santa Fe	49	352006N	1060641W	35.33504	-106.1114114
28	887190	Carache Canyon	Valley	NM	35	Santa Fe	49	351824N	1060949W	35.3067073	-106.1636343
29	887259	Cash Entry Mine	Mine	NM	35	Santa Fe	49	352803N	1060626W	35.4675364	-106.1072443
30	887344	Cedar Mountain	Summit	NM	35	Santa Fe	49	352228N	1060913W	35.3744832	-106.1536339

Figure 27 is a sample of the spreadsheet place-name data relevant to New Mexico available from the GNIS Domestic Names page under the "Downloads" webpage <http://geonames.usgs.gov/domestic/download_data.htm>

The National Geographic Names Database (NGNDB) is an internet accessible database serving as a secondary source of names for this study. The NGNDB represents mostly Spanish and English names with a minor number of place names based on Tewa. One important feature of the GNIS is that it can accommodate variants (Monmonier

2006, Orth and Payne 2003). A given geographic feature can only have one "official" name, but the subcategory of "variant" names accommodate alternative names for a given feature and prove important to genealogical and historical research. Preliminary work for this study area yielded a considerable quantity of them.

Digital spreadsheets of names from the GNIS site categorized according to topographic maps and counties can be downloaded (Figure 27). Place names appearing in USGS topographic maps of the study area dated as early as 1953 are listed in the National Geographic Names Database with a "Date Created" usually labeled as November 13, 1980 (GNIS). A standard citation associated with this date only elaborates that the given geographic name came from data compilation during the years 1976 to 1981 derived from published USGS maps (GNIS). According to Monmonier, the first phase of collection for the NGNDB started in 1976 and was completed nationwide in 1981 (Monmonier 2006). This likely explains why so many entries of geographic names in the GNIS applicable to the Tewa Basin have as their creation date November 13, 1980 even though some may have evolved or been bestowed centuries ago.

Many geographic names for the Tewa Basin study area listed in the NGNDB have little or no referenced research on their origins. Hypothetically, a systematic examination of gazetteers, local maps, county atlases, state records, historical documents, and other relevant sources is involved in the second phase of geographic names compilation that for New Mexico, according to information compiled by Monmonier, was completed in 1994 (Monmonier 2006: 30). The task of names compilation was contracted out, a state at a time, to university researchers or other qualified bidders and after 1994, the state gazetteer of names for New Mexico was essentially static according to Monmonier

(2006: 30). The BGN appears to have been focused on the collection of names in common use and variants (Orth and Payne 2003)⁵. This left research and subsequent refinement of the names database to state based maintenance. For this reason, a goodly number of the names relevant to New Mexico in the GNIS have a variety of citations, such as from authors, church directories, state and local governmental agencies or commissions such as the NM Office of Historic Preservation's list of historic sites. For many entries of geographic names throughout the State of New Mexico, Bob Julyan, the author of *The Place Names of New Mexico* and chair of the New Mexico Geographic Names Committee is a citation in the NGNDB. Refinements to official place names of New Mexico were done through the New Mexico Geographic Names Committee that hired contractors with funds provided by the US Geological Survey. Julyan, for example, contributed names as part of his collection effort and hand measured their coordinate location. Other additions and revisions were made by contractors formerly including Mike Burns, a cartographer at U.S. Forest Service office in Albuquerque until December of 2009, and to this author during the 2010-2011 year. Otherwise, the NGNDB is limited in providing information about where many names came from and why they were bestowed. Although names in the GNIS database relevant to the study area often did have more than superficial citations, there were also many voids. This study sought to be more detailed about sources or otherwise informative enough to fill most NGNDB voids for the study area in the Rio Arriba.

⁵ In an email response from Roger L Payne, retired Executive Secretary of the United States Board on Geographic Names and Domestic Geographic Names on 11 April 2010 "We should like to provide name origin information, but this requires detailed, and often very time consuming research, and so we are able to do this only if a name is problematic, and must go before the Board for resolution," and "we do not have the luxury of research (too time consuming) during extensive data compilation; instead, we must concentrate on collection of official and variant names".

The bulk of Tewa language place names known and useful for this thesis come from Harrington's 1916 study. A much smaller number can be found in the San Juan Pueblo Tewa Dictionary (Martinez 1982) and this author's personal knowledge gained from Tewa informants. Harrington's field work, accomplished around the year 1910, collected names dating from perhaps the years just prior to his field work backward to time immemorial. Aside from the small number of Tewa place names available from other sources, there is no way to track the inception, use, or disappearance of the vast majority of names that Harrington cataloged. Some English and Spanish names also have inconsistent documentation, making a linear chronological comparison unfair. Deed documents from county clerk's records dating from 1748 to 1912 or Roman Catholic Baptismal records document place names and are used in this study to provide early name appearances. Topographical features that appear in the mental maps of informants who received names from oral tradition when researched are often not to be found in any of these sources.

Since Harrington's study, the Tewa people have adopted a written language with characters that reflect pronunciation that appear in the 1982 San Juan Pueblo Tewa Dictionary that was compiled for their bilingual program. Harrington 1916 study used a phonetic alphabet (See Figure 1). For this proposed study, Harrington's collection of names was converted to the 1982 Tewa alphabet and a Romanized version of the alphabet. The Tewa place names were broken down to their morphemes and annotations added detailing the etymology. *The San Juan Pueblo Téwa Dictionary* was extensively used to enhance the history and etymology of the collection of names as well as to catch possible errors in Harrington's 1916 translations.

Romanizing place names is one of the policies of the U.S. Board on Geographic Names. So also is the practice of adding an English generic identifier to a name originating from an American Indian culture, even though the name may already have one in its respective language. Monmonier elaborates that BGN policy recommends adding a generic term like *mountain* or *river* to an American Indian language place name, even if it already contain generic elements, in order for it to be understandable to English speakers and avoid confusion about what type of feature is named (Monmonier 2006, Orth & Payne 2003). Policy 10, Section 7 explains the view of the BGN about Native American Names:

The U.S. Board on Geographic Names recommends the use of generic terms with names derived from Native American languages that are easily understood by the general public and are common to the areas in which the names are applied. This policy applies even though the Native American names may already contain generic elements (Orth & Payne 2003).

This policy does not require redundancy of generic name elements in regard to Spanish geographic lexicons because they are accepted into the National Map. For example, the official name of Rio Grande (without the accented 'i') is not "Rio Grande River". Orth and Payne show Spanish geographic lexicons to be acceptable as well (Orth & Payne 2003) since they are widely distributed and recognizable to many speakers of American English in the Southwest. For purposes of this study, English generic identifiers are not be added to Tewa names because it was desired that the given place name e kept as pure in its socio-linguistic group as possible. In addition, annotations in

this study provide an English translation. Exceptions arose such as in the case of Tsigu Buge Residential Area, a name bestowed for a satellite of San Juan Pueblo apart from this study and categorized as an American English name because of its syntax and generic identifier.

The BGN maintains a policy of using the Roman alphabet as is normally done for writing the English language (Orth & Payne 2003). Diacritical marks, special letters, or symbols may be added to names but there must be substantial evidence of active local use or acceptance of the name as proposed. If they are not approved, the policy holds that the name forms that carry the diacritics would be considered variant names (Orth & Payne 2003). The U.S. Board on Geographic Names assures those who submit a name for approval that the presence of diacritical marks, special letters, or symbols would not necessarily bar approval of a geographic name (Orth & Payne 2003). Part of the objective of this thesis is to afterwards deliver name proposals, variants, changes, or corrections to the New Mexico Geographic Names Committee for consideration. This study set about to Romanize Tewa place names not only to better assure approval if Tewa names are contributed, but also to avoid sorting or registry problems with computer software.

The work of Martinez and others transcribed a relatively smaller selection of geographic names from their tradition into *The San Juan Pueblo Téwa Dictionary*, most of which were identified and documented by Harrington. This initially served as a kind of Rosetta stone to compare the phonetic alphabet in Harrington's work and that of Martinez. *The San Juan Pueblo Téwa Dictionary* was also used as a valuable reference to cross check Harrington's data and more importantly to provide a pronunciation and

transcription of Téwa place names. There from, this study was able to derive a simplified Romanized version.

Simple comparison of names from this proposed research with names that are already approved by the BGN show Romanization simplifies a word to the point that risks distortion of a given name's pronunciation. For the sake of example, the GNIS lists a "Hupobi'uinge Archaeological District" (accessed on 9 November 2009). This is so named after a pueblo ruin recorded by Harrington as *Hypobi'owwikeji* meaning 'pueblo ruin of the flower of the one-seeded juniper' according to San Juan Pueblo informants to Harrington (1916). The word *húy* is found in *The San Juan Pueblo Téwa Dictionary* and is translated to English to mean either 'cedar' or 'juniper' (Martinez 1982). Harrington says it applies in this name to *Juniperus monosperma* or 'one-seeded juniper' (Harrington 1916). *Póvi* refers to 'flower' (Harrington 1916; San Juan 1982). In this we see a lack of distinction between the specific and generic name elements compounded in "Hupobi'uinge". The task to Romanize and distinguish between specific and generic parts of a name was a project performed in tandem with this study in order to make a translation tool to uphold to an ideal of including the Tewa alphabet in the annotations of a Tewa name. In the above example, the final Romanized name is worked out to be *Huu Povi Owinge Kayi* and thereby is made presentable to the GNIS. When permissible in text, such as the body of this study, the name can now appear as "**Huu Povi Owinge Kayi Húy Póvi Ówîngéh Kayyee**".

Early Rio Arriba County Clerk's Land Conveyance Records

Real estate conveyances recorded in the Office of the Rio Arriba County Clerk dating to the Territorial Period of New Mexico contain many legal descriptions by

adjoiners, a legal method of conveying real estate using names of people, physical features, or place names adjoining the boundaries of a tract or parcel. Being that these documents are dated and have names of grantor and grantee involved in land title exchanges, the place names indicated in these documents are accompanied by information useful for an annotation. Place names are slower to change than the culture that bestows them and their inception and use within a timeline approximating that of Harrington's work at the beginning of the 20th century may establish a fairer comparison of geographic names from among the three socio-linguistic groups of Rio Arriba during that time.

The completeness of the County Clerk's data for the study area is in question. For Rio Arriba County in particular, the number of land conveyance registrations rises significantly from the 1880s onward. Changes in the economy of northern New Mexico may explain this but a more likely explanation is the slow adaptation to a new system of registering deeds for individual private property with the newly established county governmental system and its clerk's offices. Small holding claim documents also appear in the Spanish or Mexican Archives of New Mexico found at the New Mexico State Archives and Records Center but are drastically less in quantity than those found at the county records. One explanation is that during the tenure of Governor Pile (1869-1871), an unknown number of archival documents disappeared (Sálaz Márquez 1999). However, for Hispanos, many did not see the need to register their claims. At the Rio Arriba County Clerk's Office, almost 7% of a sample taken of land conveyance registrations has dates of inception before the American takeover in August 1846⁶. This may be because visible

⁶ This comes from 193 out of 2881 land conveyance documents sampled and categorized by date of inception from 1748 to 1845 found in the Rio Arriba County Clerk's Office *Direct Index 1852-1912*.

and notorious possession was 9/10ths of the law for Hispanos. Ebright postulates that this was due to a belief that they were adequately protected by the Guadalupe Hidalgo Treaty, or feared losing their documents if they delivered them to governmental authorities (Ebright 1994). Conveyance of land was often made through wills. Many wills and deed documents in private collections made their appearance in the public record under situations of legal arbitration or by claimants motivated to strengthen their legal claims by filing unrecorded documents relevant to their chain of title.

Incomplete collections could have also been caused by changes in jurisdictional boundaries. In the year 1889, a law from the legislature of the Territory of New Mexico reconfigured the southern boundary of Rio Arriba County (NMSA 1978: 4-21-1). The effect on the registration of documents was that real estate in the southern portions of the Tewa Basin had to be registered in the Office of the Santa Fe County Clerk. The study area selected herein is within the old Río Arriba County boundary of that time, less a narrow portion south of the Township 21 North line, however. Legislation reconfigured the southern boundary again and a portion of the original jurisdiction known as the “Española Precinct” was reverted back into Rio Arriba County in 1903 (NMSA 1978: 4-21-1). This study did not require conveyance documents from the Santa Fe County Clerk’s Office, however, because nearly all the selected study area remained in Rio Arriba County since its inception.

Baptisms of the Roman Catholic Church

Baptismal records are databases where priests or their scribes recorded the name of the town, village, or hamlet where the baptismal parties were from. Although infant baptisms seem an unlikely source for place name data, these records can provide early

dates of toponyms, or variations of toponyms through time. I assert that weaknesses in the archival records elsewhere are bolstered using genealogical records that use place names and dates. They are similar to land conveyance records that tie people, places and dates together for a more complete record of toponymic data. Published indexes created by genealogical clubs of baptismal records kept by the Roman Catholic Church for the Abiquiu, Santa Clara, San Juan, Tesuque, Pojoaque, San Ildefonso, Ojo Caliente, El Rito, and Santa Cruz parishes can serve as a primary source of data.

There are two drawbacks to this information. The first is that toponyms mentioned in the record refer to populated places where the baptismal participants are from. The record is not devoted to any greater variety of non-human use topographical features than towns and villages of New Mexico during the Spanish Colonial, Mexican, American Territorial and Statehood time periods. The second problem is that devotion to detailing the town, village, or hamlet varied with every priest, scribe, or time period. Although nearly all abided by a standard to mention a place name, some records are as general as simply referring to the selfsame parish and others as detailed as to name the most minor of hamlets. Nevertheless, baptismal records can provide information useful for an annotation of a place name.

Archival and Library Sources at UNM & NMSARC

Primary and secondary data was obtained from archival sources at the Anderson Southwest Room at UNM and the New Mexico State Archives and Records Center in Santa Fe. In some instances, digital indexes were used to perform computer searches to cite sources in the annotations of place names. Preliminary work revealed references to places in the region of interest for this study such as in district court cases. Other major

sources are microfilmed documents of the Archivo General de los Indias in Sevilla, Spain, the Archivo General de la Nacion in Mexico City, and the Spanish, Mexican, and Territorial Archives of New Mexico. There are maps and testimonies about place names taken during sessions of the U.S. Court of Private Land Claims which operated during the years 1891-1904. District Court cases for Rio Arriba and Santa Fe Counties were found to have many Spanish and English place name references to provide human stories behind the meaning of some place names.

The richest, useful and most relevant of the archival sources for place name data was found to be the court testimonials in the U.S. Court of Private Land Claims. In these files, topographical names both near and far from populated places are named and explained for their relevance to settlement and claim by communities of people. Their disadvantage is that, with the exception of these Court records and a few of the other aforementioned archives, most archival data is heavily focused on populated places. The Court of Private Land Claims files proved useless for Tewa language names except in instances where non-Indians make reference to names borrowed from the Tewa.

USGLO Plats, and County Property Identification Maps

U.S. General Land Office Survey plats that have been found to provide a few names and much corroborating data about private tracts and their owners further detailed in the county clerk's records. The USGLO completed detailed surveys of small holding claims from about 1914 to 1934 in the Tewa Basin. These were found useful to provide a window into the local land use geography of the early twentieth century and helped to more precisely locate topographical names to their respective feature, especially in the area of Alcalde, El Güique, El Güache and La Plaza Larga.

The Rio Arriba County Assessor's office records were used to solve problems of locating geographic names. This office maintains Property Identification Maps, and used aerial photographs to locate and enumerate private tracts of real estate subject to the property tax. The property tax rolls are backed by files of appraisal cards (Uniform Property Records) which in turn have the relevant deed documents stapled to them. These cards and associated documents are geo-coded to mapped tracts of land on the Property Identification Maps. Obscure descriptions of land have been fixed to locations over the past decades by land owners that personally communicated with tax assessment mappers the location of their claims of land using aerial photographs. Some place names in the area of El Güique were located in part with the aid of Rio Arriba County Assessor's records.

Informants and Personal Knowledge

Finally, primary sources from human subjects fond of geographic discussion were obtained for about three decades prior to this study. Many more names not found on USGS maps or the GNIS are used by locals in the Rio Arriba, collected by this author since 1984 from a number of informants approximating 60 to 100 in range. These names were committed to memory by this author and repeated in geographic conversation in ensuing years such as what is done in oral tradition. In addition, throughout the years, names not appearing on published USGS topographical maps were located and penciled on. During the years 1999 to 2002, this author amassed a large collection incidental to volunteer work in an organization hosted by the U.S. Geological Survey known as the Earth Science Corps (after 2003, the name was changed to The National Map Corps). During this time, several informants were found and many more place names were

documented. More names were obtained from informants and documentary sources during a career involving land title research and land surveying from 1989 to 2005.

Place names from informant interviews have the advantage of not being restricted in ways that limit the documented sources that have herein been reviewed. Many names in the rural landscape derived from people whose life-way involved productivity with the landscape (e.g. non-recreational, productive activity involved with managing cattle). Many undocumented place names are instruments of communication among loggers, miners, ranchers, housewives and other such active persons with a tie to the land. Many of the names collected were left as relics of past agro-pastoralist life-ways. Migration of many agro-pastoralist people from their rural homes to urbanized areas accelerated after World War II and it is herein asserted that with this migration there has been a steady attrition of place name knowledge.

This study serves as a rescue effort to find and reinsert names falling into disuse because of the disappearance of rural landscape and local knowledge. The BGN has accepted contributions of unmapped names and variants of mapped names, and provides for names to be made official when derived from common use (Orth and Payne 2003). Many of the names included in this study were applied to features on the landscape relevant to traditional human resource procurement or natural routes of travel irrespective to present day obstructions such as fenced boundaries, housing developments, and newer highway alignments. Many names included in this study were rescued from being forgotten and had apparently evolved or were bestowed at a time when ranges had more livestock thoroughfares and were open and unfenced. These names however, carry weight in common geographic discourse even though they have not appeared on official

maps. Names already existing in the GNIS are considered “official” and carry a perceived endorsement by the U.S. Government in agency maps and correspondence (Monmonier 2006). Strong faith in the information provided by federal agencies gave the U.S. Board on Geographic Names an enormous influence on commercial map products because of their responsibility for official toponyms on federal maps that are held as being officially endorsed and given standardized spellings (Monmonier 2006). Unfortunately, because some names in the study area do not appear mapped, some may be persuaded to conclude any name not officially endorsed by government is not a valid name and relegated to the vernacular, unofficial realm, thereby condemning these to the "trash heap" of history.

The efforts of this proposed thesis would not merely end with the completion of the thesis but will serve as a citation for additions and corrections to the GNIS by this author, who has been authorized to contribute to the efforts of the BGN to have accurate names information and to take advantage of the usefulness of the GNIS as a repository of place name collections. Overall, it is believed that the thesis lays a foundation for more research and makes a contribution to geography in the form of a permanent legacy to be submitted to the National Map.

Representing Place Names as Points, Lines, and Polygons

Stewart calls attention to historical recognition of entities as vague but as we entered an era of "laws, treaties, surveyors, and governmental regulations" the practice the fixing of boundaries with exactitude became more commonplace (Stewart 1975: 9-10). Stewart reasons that although the idea of an entity may remain vague, places conceived of as entities may have something like a central nucleus with an area radiating

from it (Stewart 1975: 10). Stewart conceived an approach called the *spot-name* and asked us to imagine:

that there exists a broad and quiet and deep part of a river that is known as Big Pool. Two men walk through the forest along a crude trail that they know will lead them to that pool, where they can fish. At a certain point, recognizing a landmark tree, one of them says, "we are near Big Pool." Walking a hundred paces more, they see the glint of water. The other one says, "Now we are at Big Pool," and the reply is, "Yes, here is Big Pool." Thus to speak, they do not wait until they stand at the bank, much less step into the water, but the influence of the place, along with its name, oozes outward. If, later, a village is built anywhere in that neighborhood, it will naturally be known as Big Pool, even though not very close to the pool itself (Stewart 1975: 10).

This approach Stewart presents seems to acknowledge the conflict that Roth identified between abstract or state space and complex or "local space" (Roth 2008: 375). In state or abstract space, the actions of government affix rigid mathematical boundaries on the landscape with laws and regulations applying to different spaces defined by those boundaries. This is in contrast with complex or local space that contains a combination of rigidly defines spaces, socially negotiated spaces, and spaces that accommodate fluctuations or zones of transition according to circumstances such as seasons, or changing social connections.

Further still is the attention Stewart calls to the ambiguities of naming humankind's creations. Stewart gives the example of speaking the name of a town that

could be in reference to an area of land, the corporate entity with power to make contracts and enforce laws, the people of the town themselves, the structures (e.g. such as found even in a deserted town), or the historical site of a presently obliterated town (Stewart 1975: 11-12).

James Kari, in a study of Ahtna Athabascan geographic knowledge in South-central Alaska indicates the convenience of plotting names as points but the naming system may become more comprehensive as lines and polygons (Kari 2008). This symbolization of a name upon maps may be useful for research while being mindful that this may be another manifestation of separating knowledge from experience in landscape names pointed out by Herman (1999). Nevertheless, it was recognized that a project to dimension geographic features in the study area as not only as digitized points and polylines, but polygons would require defining those named features using fiat boundaries. Using a Geographic Information System analysis approach employing the computer software ESRI ArcMap, point, line, and polygon shapefiles could be separated according to one of the three socio-linguistic groups of Tewa, Spanish, and English geographic names.

As for boundaries of featured determined by fiat, distinctions such as changes in grade, vegetation, rock and soil color, or rock and soil type all play a role in what distinguishes the edges of a mountain, for example. Inexactitude of boundaries, discussed by Mark, Smith, and Tversky (1999), were encountered while digitizing the meanderings of an arroyo or edges of a mesa. Some fiat interpretation would have to be made in order to provide quantitative data ranges on topographical taxonomies (e.g. determine the size difference, if any, between a *mesa* and a *mesita*). These interpretations could be overlaid

on computer generated topography of the study area and presented to informants using Google Earth™ software to insure more precise portrayals of extents and dimensions of named topographical features (e.g. asking the informant “where does the mountain end at do you think?”).

Other scholars have contributed elaborations upon ontologies of orbits of parts fitting together and what their boundaries are. Among them was David M. Mark, Barry Smith, and Barbara Tversky in their *Ontology and Geographic Objects: An Empirical Study of Cognitive Categorization* they deal with how we may conceptualized a geographic object to have boundaries, but these boundaries might be fixed by us by fiat because of a clear physical discontinuity. Mark, Smith, and Tversky proposed that an adequate ontology of geographic objects should contain a theory of parts (a paronomy), wholes, and perhaps also negative parts such as the interior of a canyon (a hole). This would constitute a *mereology* (Mark, Smith & Tversky 1999: 286).

But, they present, geographic objects have boundaries, whether connected, contiguous, scattered, or separated. Lakes, might be considered closed, whereas bays may be open and the concepts of boundaries, contiguities, and closures are topological notions. They believed that an adequate ontology of geographic objects should contain a *qualitative topology*, or a theory of boundaries, interiors, connectedness, and separation, integrated with a mereological theory of parts and wholes that would form a *mereotopology*.

To Mark, Smith, and Tversky, an object would be ‘closed’ in the mereotopological sense, if it includes its outer boundary as part. If this outer boundary is included rather as its complement, it would be considered ‘open’. The contrast is clear for

material objects such as pets or tools that would be considered mereotopologically closed because they have bona fide boundaries corresponding to their physical discontinuities in the world. Geographic objects, however, are not defined so simply and in examples such as a mouth of a river, or where a hill meets a valley, we place the boundary by fiat, rather than as a choice dictated by physical discontinuities. Where we might place a boundary could be wholly or partly independent of crisp or graded discontinuities of geographic objects we might define between a given hill and its adjoining valley or river and its mouth. These may often overlap in a way that dogs and apples at sub-geographic scales do not (Mark, Smith & Tversky 1999: 286).

Due to the challenges posed by mapping the selection of geographical names for this thesis, it is deemed necessary to omit the use of polygons to define any named geographical features and rather, employ line and point symbolisms in the mapping phase of the methodology for this thesis. Attempting to define named features as polygons would seriously distract from the focus of this thesis, which is to determine how place names in the study area might be discovered, limited, compiled, and classified for purposes of further research an understanding of the region's historical and cultural geography. This study employs only points and lines to represent place names on the terrain model and aerial photographs provided by Google Earth™ mapping service. Points as applied to a summit feature on maps in this study, abide by the accepted policy and practice of the Bureau on Geographic Names (BGN) to be affixed at the highest elevation and there from derive coordinates for location. For linear features such as an arroyo or stream, BGN policy is to affix two points, a primary point at the mouth of the feature and a secondary point for the source, and thereby present two coordinate points

for linear features meandering within one 7.5' quadrangle map. Lines, however are employed in this study because plotting a digital polyline upon the model and photo provided by Google Earth™ mapping service assists not only in placing the primary and secondary points, but also to visualize the pathway of the place name along its length as the mental map recognizes place names of linear features to be.

Names for this study were organized into a spreadsheet table obtained directly from the BGN website accessed on the 18th of December 2009 using Microsoft Excel™. An example of what this spreadsheet looks like can be seen in Figure 27. This spreadsheet lists all “official” names applicable to the San Juan Pueblo, Chili, Vallecitos, and Polvadera Peak 7.5 minute topographic quadrangles were obtained and modified. Using the format used by the U.S. Geographic Names Information System, five addendum attribute columns (Columns T, U, V, W & X) were joined to the standard columns from the GNIS to accommodate the special needs of this research project. Names from the collection effort during this study that do not appear in the GNIS and constitute a collection from informants, texts, maps, and archival sources were added to the official names on the digital spreadsheet to make a master collection. Since the spreadsheet is considered raw data, the all important names with their coordinates and annotations were edited down into Appendix C in this thesis. The raw spreadsheet omitted from the body of this theses has headings from left to right explained as follows:

- Column A FEATURE_ID—A unique numerical identifier assigned by the BGN, usually 6 digits long for names in the study area.
- Column B FEATURE_NAME—The full geographic name and its accepted spelling appears in this field.

- Column C FEATURE_CLASS—65 Feature Class Definitions are used to define a geographic name registered with the BGN. Examples include “Populated Place” to define a place or an area with a clustering of buildings and a permanent human population. This covers settlements, towns, villages etc but those without legal boundaries. If they are incorporated they are categorized as “Civil”. Another is ‘Summit’ for hills, mesas, mountains, knobs, knolls, etc.
- Column D STATE_ALPHA—this exclusively uses “NM” for the State of New Mexico because of the limits of the proposed study area.
- Column E STATE_NUMERIC— this exclusively uses “35”, numerals assigned for the State of New Mexico for the proposed study area.
- Column F COUNTY_NAME—this uses short names as provided by the GNIS such as “Rio Arriba” and “Santa Fe”.
- Column G COUNTY_NUMERIC—this uses numerals as provided by the GNIS such as 55 for Taos County, 49 for Rio Arriba County, 39 for Santa Fe County, etc.
- Column H PRIMARY_LAT_DMS—for primary latitude expressed as degrees, minutes and seconds. For new names this can be left blank if Columns J & K are used.
- Column I PRIM_LONG_DMS—for primary longitude expressed as degrees, minutes and seconds. For new names this can be left blank if Columns J & K are used.

- Column J PRIM_LAT_DEC—for primary latitude expressed as decimal degrees. This is the favored coordinate value assigned to never-before mapped geographic names obtained after place marking them using Google Earth™ . For stream features such as rivers, creeks and arroyos, coordinates are assigned to the mouth.
- Column K PRIM_LONG_DEC—for primary longitude expressed as decimal degrees. This is the favored coordinate value assigned to never-before mapped geographic names obtained after place marking them using Google Earth™ . For stream features such as rivers, creeks and arroyos, coordinates are assigned to the mouth.
- Column L SOURCE_LAT_DMS— for streams both wet and dry, a point with latitude expressed as degrees, minutes and seconds is assigned to the origin or source of a stream. For new names this can be left blank if Columns N & O are used.
- Column M SOURCE_LONG_DMS—for streams both wet and dry, a point with longitude expressed as degrees, minutes and seconds is assigned to the origin or source of a stream. For new names this can be left blank if Columns N & O are used.
- Column N SOURCE_LAT_DEC—for streams such as creeks and arroyos, a point with longitude expressed in decimal degrees is assigned to the origin or source of a stream.

- Column O SOURCE_LAT_DEC—for streams such as creeks and arroyos, a point with latitude expressed in decimal degrees is assigned to the origin or source of a stream.
- Column P ELEVATION—expressed in feet, this provides the “Z” in the X, Y, Z, coordinates.
- Column Q MAP_NAME—this field is for the name of the 7.5 minute topographical map within which a given geographic name is placed.
- Column R DATE_CREATED—this field provides the date for when the name was accepted into the GNIS database.
- Column S DATE_EDITED—this field provides the date the feature name was edited.
- Column T REC_ACTION—this attribute column is added to the standard GNIS spreadsheet in order to note whether the listed geographic name is a correction of the registered name, is a variant to be added to the database in association with the accepted name, or is a new addition to the GNIS.
- Column W REMARKS— this column will be added to the standard GNIS spreadsheet for this note. Description in the form of its situation, linguistic analysis, and narrative concerning its history or other setting is included in this column. In addition, an explanation of why a name is being submitted to the BGN for consideration to be added as a new name, a variant, or a correction will be noted within this attribute column as editing remarks, but is excluded from this study. The name's situation and history comprises the annotation for each name shown in Appendix D.

CHAPTER 5

RESULTS AND DISCUSSION

This study found toponyms that could be added to the U.S. Government's GNIS database as well as geographic names that need correction to their spelling, syntax, or otherwise revision to reflect local common usage. The additions and edits found in this study could make our National Map more complete and accurately reflect local or traditional knowledge. In this way, the local and traditional landscape knowledge base might have a better footing in a database dominated by government spatiality should the results of this study be accepted into the database of the U.S. Board on Geographic Names. As addressed in Mark Monmonier's research in *From Squaw Tit to Whorehouse Meadow: How maps Name, Claim, and Inflame* certain places in the United States use names considered derogatory that incited efforts at name change (2006). One notable quality of the place name inventory of the study area was the absence of derogatory names, a pattern that appears to be general for the entire region of north-central New Mexico, at least as far as Tewa and New Mexico Spanish names are concerned.

The National Geographic Names Database (NGNDB) has been and continues to be the greatest depository of place names in the United States even if many entries lack citation as to their meaning and etymology attached to them. Research for this study has found names that have never been in the NGNDB. The acronym NGNDB and GNIS (Geographic Names Information System) database is used interchangeably in this discussion.

Of the 836 names that were counted in this study, 470 are names contributed by this study while 366 are official and variant names that apply to 173 features registered in

the Geographic Names Information System. Many of the 470 are either from the realm of oral tradition or documented but apply to features otherwise depicted as nameless on topographical maps in the north-central State of New Mexico (Table 10; Appendix C). Many geographic names never made it onto U.S. Geological Survey maps because decisions were made by authorities to exclude what was considered to not be important (Herman 1999), or to avoid crowding labels on the maps (Monmonier 2006). In other cases, priorities and prerogative emphasizing English were the cause as will be demonstrated shortly.

Many geographic names in the study area came from the efforts of U.S. Geological Survey field crews interviewing people in the Rio Arriba during the years 1953-1954 while many others came from map publications of the time. Some of the official names appearing on the U.S. Geological Survey topographical maps came from the mental maps of Spanish-speaking people employing local geographic knowledge and common, spoken usage. Many Spanish language names were placed on the National Map without alteration, while others were changed by those inexperienced in the local dialect and become published as mistake names.

Based on information collected by Monmonier (2006), emphasis in collection relied heavily from sources in governmental agencies, and this was found to be true for the study area. The name deficiencies found in topo maps of the Tewa Basin suggest an abbreviated interview of locals and reliance on interviewees from the realm of commerce, industry, and governmental agencies. The need to avoid crowding labels on edited maps, favoritism in obtaining names from published sources and other governmental agencies, and decisions to marginalize the potential contributions that the local Spanish and Tewa

speaking population could have made, the language barrier, and the reticent attitude the local population may have displayed to government personnel are the most convenient explanations about why a place rich in named features was mapped with few names.

This study also confirmed that certain Spanish New Mexican place names in the region were altered by U.S. Geological Survey personnel. Evidence appears to indicate that that motive to change spellings and pronunciation was because the names were viewed as irregular. A prescriptive approach was employed to make the names conform to standard Spanish in published dictionaries.

Table 10 Quantity of Names in the Study Area. Percentages rounded. Languages color coded as follows: American English (blue), Spanish (magenta), Tewa (green).

	Socio-linguistic Group, Number Count of Names, and Percentage Relative to Fitting Category					
Total Number of Selected Geographic Names in the Study Area	AMERICAN ENGLISH		SPANISH, NEW MEXICO SPANISH		TEWA	
836	116	14%	448	54%	272	33%

Within the study area measuring on a horizontal plane 28 miles long and 8.6 miles wide the selection of topographical features and man-made features researched and herein catalogued amounted to the aforementioned quantity of 836. Features having an official name registered with the U.S. Board on Geographic Names through its GNIS database amounted to 154. These have a GNID identification number assigned to them representing an individual feature. Many of the 171 features have one official name and also have multiple variant names. For this reason, this study compiled a list of 366 place names that apply to 156 features (Appendix C).

A quantity was sought as to how many official names from the American English language group were registered with the U.S. Board on Geographic Names and ranked as

being official names for features in the herein study area. Of the 116 American English names compiled by this study, 58 "official names" or close to 50% of the total American English name collection in the study area has official name status. Out of the total name inventory relevant to this study, this represents close to 7%. Interpreted another way, the four quadrangle maps of Polvadera Peak, Vallecitos, Chili, and San Juan Pueblo yielded 157 named features officially recognized by the Board on Geographic Names. Of this number, an almost two to one ratio of 99 Spanish names to 58 American English names appears. The total name inventory as shown in Table 10, being both official and unofficial names, produces a ration more like four to one (448:116) Spanish to English. Almost 12% of the total name inventory is found to fit into the Spanish category as official names. This included a few incorporated into the local Spanish dialect, such as Guique (GNIS ID 902257) and Chili (GNIS ID 905096).

The quantity of geographic names in American English with official name status relative to the overall quantity of names in the study area illustrates a disparity between these two languages. The American English language represents the socio-linguistic group running government and in control of geographic information. This is the knowledge authority or *logos* addressed by Herman (1999). As in cases researched by Herman relevant to Hawai'i, names authorities compiling gazetteers and map products were often not from the indigenous population and the maps and charts themselves were the end product of government officials discerning what was "important" and "authentic" to serve governmental priorities and prerogatives (Herman 1999).

As for the Tewa place name representation in the official BGN registry of names, these do not appear as official on the National Map in the herein study area except

through phonetic shift from Tewa into Spanish and there from into English. Because the Tewa are rather reticent and their language does not share many cognates with American English, as well as not being pronounceable and understandable to the general public, they do not qualify as common usage and are limited to being recorded with the BGN variants. Thus some do appear in the GNIS database as variants if a feature has an English or Spanish official name. A relatively recent usage of *Ohkay Ówîngeh* as Ohkay Owingeh for mail delivery to San Juan Pueblo is not an official name. The U.S. Board on Geographic Names policy recommends the use of generic terms with names originating from American Indian languages that can be easily understood by the general public, even though these names may already contain generic elements (Orth et al 1987 Principles, etc.: Policy X Sec 7). Since Owingeh is not generally understood to mean town outside of the Tewa pueblos themselves, it is likely that San Juan Pueblo could remain the official name for some time to come.

Since a given geographic feature can have an official name registered with the U.S. Board on Geographic Names, and multiple variant names in addition, the variations can assist research into a name's origin. However, some registrations of variations serve to mislead and are mistake names. If, for example, a variant name is a misspelling originating from a traveler's diary, this may or may not be helpful. Variant names discovered from a deed documents or wills had a high likelihood that it came from the mental maps of people who lived in the vicinity at the time and therefore these provide more reliable local toponym histories.

Of the 836 names in this study 209 names are variant names for geographic features registered with the U.S. Board on Geographic Names and these features are

assigned a GNIS feature identification number that can be looked up on its website. However, many variant names are products of this study and do not appear in the GNIS database, while many that do, have problems. Many variant names registered in the NGNDB are mistake names, misspelled and under researched. An example is required to convey the problems this study corrected before presenting the 836 geographic names for analysis.

Variant Name Errors in the GNIS: The Case of El Güique

In an effort to reduce the clutter of variant names that create obscurity about a name's origin or otherwise set the basis of false etymologies, this study sought to verify variant place names through the research of historic documents. In one example, the official name Guique should have instead been El Güique, and it was found accompanied by variants that were not correct (GNIS ID 902257). These variant names had citations as sourced from Julyan, necessitating a review of Julyan's 1996 publication *The Place Names of New Mexico* where the narrative states in part about the origin of the name El Güique:

"San Rafael del Quiqui, San Antonio del Bequiu del Guiqui, Guique, and Hique. In 1765, one Antonio Abeytia said in his will that he lived at San Antonio del Bequiu del Guyqui. The locality survives as El Guique."

The source for Julyan was apparently T.M. Pearce, whose 1965 publication *New Mexico Place Names: A Geographical Dictionary* states almost the same thing. Pearce's source sounds like it came from a secondary source, making Pearce's the third and Julyan's the fourth.

Variant Names

Variant Name	
Hique	Citation
Quiqui	Citation
San Antonio del Bequiu del Guyqui	Citation
San Rafael del Quiqui	Citation

Counties

Sequence	County	Code	State	Code	Country
1	Rio Arriba	039	New Mexico	35	US

Coordinates (One point per USGS topographic map containing the feature, NAD83)

Sequence	Latitude(DEC)	Longitude(DEC)	Latitude(DMS)	Longitude(DMS)	Map Name
1	36.0878003	-106.0741899	360516N	1060427W	San Juan Pueblo

Figure 28 Excerpt of the GNIS webpage listing variant names for El Güique (Accessed 2-1-2015).

The primary source is an old document found by this study as coming from the Spanish Archives of New Mexico I collection at the New Mexico State Archives and Records Center at Santa Fe, NM. This citation in question is the will of Captain Antonio de Beytia (Abeyta) dated December 30, 1765 where the preamble states that he is a citizen from the "*Puesto de S[a]n Ant[oni]o del Biquiu*" (NMSARC: Antonio de Beytia). The acting scribe taking the dictation (likely the *Alcalde* himself) wrote in the closing remarks of the will that the location was the "*Puesto, de S[a]n Antonio del Guyquiu*" and involved the *Alcalde Mayor* of the Jurisdiction of the *Villa Nueva de S[an]ta Cruz de la Cañada* (NMSARC 1765: SANM I, Roll 1 Frame 806-8). Perhaps a secondary source scholar believed that "Guyquiu" was somewhere near Santa Cruz, New Mexico. However, an understanding of the Spanish paleography used in the 18th century helps one realize that documents often read like dictation and writers in Colonial New Mexico

used flexible spelling at that time, even within the same document. The words *Biquiui* and *Guyquiui* refer to the town of Abiquiu, New Mexico, or more likely a satellite hamlet of Abiquiu. The early date of 1765 suggests that Antonio had his will certified by the Alcalde of Santa Cruz because it fell under that jurisdiction at that time, or he was the nearest government official to officiate the will, apparently made at Antonio's bedside as he was nearing death. Furthermore, it is easy to see that a modern, non-Spanish speaking scholar could be misled into thinking that this is El Güique, since it is situated only 7.2 miles north northwest of Santa Cruz, and that the New Mexico State Archives and Records Center lists the place name as "San Antonio de Guiquí" on the calendar of contents of the collection. As demonstrated, it is important to refer to original sources when available, or mistake names will occur.

Many of the 157 officially named geographic features in this study area had multiple names, one official name, and an identification number on the NGNDB. On its public website, the "Feature ID", the official name and variant names, if any, are listed. Some of the 157 features showed Tewa names as variant names, but without an adequate standard of Romanization. A standard to establish a Romanized version of Tewa names was established from this study. So also, was a careful review and judgment of what names were valid and which are useless and misguided entries, and edited accordingly.

In the case of the aforementioned El Güique, the spreadsheet version of the cataloging system used by the GNIS was downloaded and extra columns added by this study to edit each item. A fragment of the editing spreadsheet is presented in the following table as an example. It presents the various names of a Hispanic village in the study area found in the GNIS database under the feature number 902257 with the

"official" name listed as Guique. Local common usage, however, is El Güique using a definite article *el* that must accompany Güique using 'ü' to make. Therefore, the column entitled REC_ACTION for "recording action" is labeled with the alert "Correction" followed by notes (not shown) detailing that El Güique is the correct version of the name and that it should be proposed to be made the official name at some future date to the U.S. Board on Geographic Names.

Table 11 Example of GNIS feature identification number with associated names and proposed recording action.

FEATURE_ID	FEATURE_NAME	REC_ACTION
902257	El Guique	Correction
902257	San Rafael del Guique	Variant
902257	El Huique	Variant
902257	El Huigue	Variant
902257	Guique	Variant

In the above table, the GNIS identification feature number 902257 is accompanied by four variant names. The "official" name Guique was herein relegated to being a variant because U.S. Geological Survey personnel who collected it failed to retain its important definite article. Because it is featured in map publications since at least the 1950s, it is retained as a mistake name entrenched through visual transfer. The other variants shown are deemed important because they are part of the historical record and directly associated with the name's evolution, or in current use but with a variation in spelling. Although many names were committed to writing, including those listed in the table, it should be noted that many names in the study area are used in the realm of oral transfer, not visual transfer; thereby there has been some disagreement about spelling.

El Güique and its accompanying variant names have an interesting etymology. Guique is a name is of Tewa language origin composed of *whi* 'fiber' 'line' or *whi* 'knot'

with *geh* 'over at'. Unlike Spanish, the Tewa language does not apply gender variations to nouns. Once the Tewa name *whi geh* was incorporated through phonetic transfer into local Hispanic usage, the local Hispano by habit and custom of the way Spanish is spoken added a male gender definite article and the name El Huigue (ehl-UEE-geh) was initiated. This version of the name appears prominently in form sheets used by a census enumerator in the 1870 US Census. Wherefrom the name evolved to El Güique (ehl-UEE-keh), herein spelled using 'ü' although there is evidence showing that El Guique and El Huigue could have been simultaneously used, because of some documentation suggests that the postfix change from *-gue* to *-que* made an appearance 1840. Elders in the village are familiar with the use of San Rafael del Güique due to association made with Roman Catholic belief. In historic time, the name La Otra Banda [NM Span. 'the other side'] was used as a descriptive name employing the relative position of early namers who were settlers on the east side of the Río Grande looking west toward the new settlement area. By 1799, a Roman Catholic Baptism for a child born to Juan Francisco Archuleta and Maria Antonia Montoya identifies the parents as being from San Rafael, also known as La Otra Banda. Saint Raphael in Spanish as a commemorative name applied to a Roman Catholic chapel in the village, called the Capilla de San Rafael. The village was apparently called the Plaza de San Rafael before being further distinguished by the addition of "del Güique" for its specific name identifier before "Plaza de" was skipped for sake of brevity, as local users of the name already knew it was a village.

It should be pointed out that *la otra banda* is a phrase in the New Mexico dialect to express almost any position on the opposite side of a linear feature from where the viewer is standing, such as a river. La Otra Banda, being either an improvised name or an

early name, and having fallen out of favor in comparison to San Rafael del Güique, is retained in this study as part of the historical narrative but not counted in the name enumeration and analysis. In other name investigations in this study, place names that have a fossilized character and have no other "competition" within its given language group (Tewa, Spanish, or English) are retained. An antiquated name having fallen out of use today (an extinct name) for a given self-same feature may be retained if it is in another language than the name in local common use today, and is enumeration for this study. This means, hypothetically, that if La Otra Banda was still a variant name in rare use for the village today, and an extinct Tewa name were to be found for the village, that Tewa name would be retained as a variant, and most certainly if the Tewa name is the same as the Spanish name. This is because one of the goals of this study is to record names offering an opportunity to assess similarities or differences in geographic cognition between the three socio-linguistic groups.

Though La Otra Banda fell out of use probably two hundred years ago, it probably did not apply to the village but to the area if it ever moved beyond an improvised generic of *la otra banda*. If for the sake of argument, we say that in 1799 the area upon which the village of El Güique sits was a settlement area conceptualized as 'the other side' of the main settlements on the east of the river such as La Villita and Los Luceros, did the Tewa of San Juan conceptualized the west side of the Río Grande as 'the other side' as well? The possibility exists that the name went extinct with the Hispano of El Güique, but the Tewa have retained it. Just 1.3 miles south southwest of El Güique, above the west floodplain of the Río Grande, is the Tewa hamlet of Pueblito [NM Sp. *pueblo* 'populated area', 'town' + *ito* diminutive] known by the Tewa name of **Othonae**

Uwaena *Othónä ýwǵná* [Téwa *othónä* 'on the other side' + *ýwǵná* pronounced oh-weh-NEH, 'home pueblo'] and meaning 'home pueblo on the other side'. This Téwa name is depicted on a map in *The San Juan Pueblo Téwa Dictionary* (Martinez 1982) and is a satellite of the main Tewa Pueblo de San Juan or *Ohkay Ówíngēh* on the west side of the Río Grande. I assert that this study has laid the foundation for a future study on this phenomena that can be measured with better precision: That the socio-linguistic and cultural groups defined herein as the Tewa people of San Juan Pueblo and the Hispano people of Río Arriba shared common geographic cognition of their landscape and arrived at same or similar conclusions about their landscape in their naming schemes because of a shared human environment interaction that had a determinism upon their cultures and thereby their way of thinking.

Place Naming Practices Between the Socio-linguistic Groups

Determining the motive for why geographic features in the study area were named was the most difficult and controversial task of this thesis because it involved extensive research of each name to prepare them a system of classification. An argument could be made that "second guessing" the motive of the namers is a highly subjective process. I argue that after collection of names, analysis of their meaning, and compiling the history of every name where possible, employing a set of guiding principles of classification allows the process of refinement to present the geographic cognition of the namers. Principles necessary to guide the process of the name analysis was found by using those established by George R. Stewart. Stewart's extensive experience with studying gazetteers and looking for patterns led him to arrive at a classification of place names that dealt with the giving of toponyms that he presented in his 1975 publication *Names on the*

Globe (Stewart 1975: 86). Stewart asserted that the namer employs some linguistic process with the single motivation to separate a place or feature from places in general (Stewart 1975: 86). Although most naming activity was not guided by scientific approaches, namers are guided by the facility of their language to disseminate knowledge to their fellow man and at times limited by their language into certain subtle, unspoken, guiding concepts of how they view the landscape. Scholarship such as by Tent and Slatyer has sought to improve Stewart's classification system (Tent & Slatyer 2009). Although this "improvement" by Tent & Slatyer meant tailoring to their localized application, it also meant considerable expansion. This study sought to avoid the extensive expansion (Table 4). This study mostly employed Stewart's system but borrowed Tent and Slatyer's refinement of Shift names to accomplish the analysis herein presented. The refined classification of typologies for this study is demonstrated in Appendix C.

Names found in the study area were determined to have much to do with human-environment interaction oriented around traditional resource procurement. However, in some cases, it was universal visualization that inspired some of the names. A few examples exist where all three socio-linguistic groups of Tewa, Hispano, and speakers of American English were conceptualizing their landscape in a similar way. This is manifested in the summit feature called Waasi Kwaye [Téwa 'cow height'], Cerrito de la Baca [Span. 'little mountain of the cow'] and Cerrito del Gigante [Span. 'little mountain of the giant'], or Sleeping Dragon (Figure 29). The name Cerrito del Gigante latter is said to be applied because either the feature looks like a giant person lying down or (less likely) because the feature figures in an unknown mythical narrative. The name Cerrito de la

Baca refers the appearance of the formation as like a cow. Its south end is like the rump and the north end is like a head with its ear forming the highest point of the summit. The development of an ex-urban housing development in the area in the 1990s gave rise to the name [Am. Eng.] Sleeping Dragon. Cerrito de la Baca appears similar to the Tewa name for this feature, **Waasi Kwaye** *Wáasi kw'áyeḥ*. Harrington reported the name as *Mási kw'áyeḥ* 'young female deer height' and that "the main wagon road between Ojo Caliente and Chamita passes between this hill and the mesa" (Harrington 1916 5:53). Informants fluent in Tewa refute *mási* as nonsensical, a mistake likely derived from *wáasi*.



Figure 29 Cerrito de la Baca is a feature with several names reflecting that the namers imagined this to be like a creature or being (collection of author).

As illustrated in Table 12, this study found quantities and percentages of geographic features between the Spanish New Mexican and Tewa socio-linguistic groups to be similar in the categories of Descriptive, Associative, and Incident names. The

measurement of Feature shift names appeared similar for American English and Tewa names.

Table 12 Place Naming Practices of the Three Socio-linguistic Groups. Percentage totals rounded. Languages color coded as follows: American English (blue), Spanish (magenta), Tewa (green).

TYPOLOGY	AMERICAN ENGLISH		SPANISH, NEW MEXICO SPANISH		TEWA	
Toponym Category	Number count of Names Fitting Category and Percentage Relative to Respective Socio-linguistic Group					
Descriptive names	21	18%	124	28%	93	34%
Associative names	10	9%	64	14%	63	23%
Incident names	1	1%	28	6%	13	5%
Possessive names	19	16%	48	11%	0	0
Commemorative names	7	6%	39	9%	0	0
Commendatory names	5	4%	2	0.45%	0	0
Shift name	0	0	0	0	0	0
Feature shift names	46	40%	119	27%	100	37%
Relational shift name	0	0	1	0.22%	0	0
Phonetic transfer names	7	6%	23	5%	3	1%
Total Number of Names and Percentage Sum.	116	100%	448	100%	272	100%

Descriptive names are a strategy of place naming employing the senses or the mind to describe what is inseparable from the given feature. The strategy of each group shows a sloping decline from the earliest namers who were Tewa speakers to the most modern who were speakers of American English, with the Spanish speakers comprising the median. Naming a feature by what is obvious about it was clearly favored by the Tewa people as evidenced by about a third of their inventory of names in this study falling into this category. Examples of this category from this study area include Diatomaceous Earth Mine, Cerro Prieto Montoso Alto [Mex. Span. 'dark wooded high mountain'], and Ke Fendi He Ge [Téwa 'over at the black peak gullies']. While quarter of

the Spanish name inventory showed descriptive toponyms evolved or were bestowed on the landscape of the study area, a little over eighteen percent fit this description in American English.

A quarter Tewa place name inventory from the study area shows that the Tewa people strongly favored Associative names or toponyms that identify a feature by describing it as having a geographic or natural association with something else. About fourteen percent of the Spanish name inventory showed a favor of this type, while only about seven percent of the American English names fell into this class of geographic name. Examples included Shugo Be'e [Téwa 'little corner of the mosquitoes'], Arroyo de las Lemitas [NM Span. 'draw of the Three-leaved Sumac'], and Curve Tank, a small reservoir associated with a nearby curve in a road. The quantity of names of this class between the Tewa and Spanish (63:64) suggest near equality in the use of this place name strategy within the study area.

Incident names arise from a noteworthy event that is often an unfortunate one. In this name type, a generic name element is accompanied by a name inspired by a disaster, an accident, a lucky escape, or any other single incident that springs from non-repeated or habitual happenings. This place naming strategy was low for all three socio-linguistic groups but 5% of the place names in Tewa and 6% of Spanish employed as a strategy demonstrated a relative equality if not an actual equality in their total quantities. Examples in this category include Llanito Capadero [Span. 'castrator flat'], named after an incident where stockmen paused to castrate a calf, and De Si Wi [Téwa 'stinking coyote gap'], a name that persuades speculation that traveler through some broken hills saw and smelled a stinking carcass trailside. Stewart asserts that naming places after

common animals is not typical and asserts that places so named involve an incident (Stewart 1975: 107, 109).

One of the American English names is judged to be an Incident name that indicates an encounter with a porcupine. The Puerco Espin Trail seemed unique, in that there was not found any Spanish place name in the vicinity (nor in the study area) that used the standard Spanish name for 'porcupine': *puerco espín*. The local variant name in New Mexico Spanish for this mammal is *cosporpín* and Cobos shows the names *curcuspín* and *cuerpoespín* (Cobos 2003). Clearly the namer(s) of Puerco Espin Trail adjusted the name to reflect the use of standard Spanish, and added the English name 'trail' to serve as the generic element and presented it with English language syntax. Stewart called attention to the kinds of animals that produce place names in a region as not proportional to their numbers but to their "incident-producing capacity" (Stewart 1975: 109). Lacking any information about why Puerco Espin Trail was named thus, it was therefore decided to apply this principle as the most likely and fitting for this name in recognition of the high "incident-producing capacity" of a porcupine for the purposes of this study.

From among the topographic features and the selection of manmade features set forth for this study, Possessive names are evident among the English speaking and Spanish speaking socio-linguistic groups, but none were found from the Tewa language. In addition to the Commemorative names detailed later, the Tewa reflect a place name strategy virtually, if not completely devoid of using personal names. The English names fitting the possessive name category in the study area came to nearly 16% while that of the Spanish language came to over 11%, mostly constituted by places named for a

prominent family surname or individual. Examples include Ojo de los Vallejos (spring of the Vallejos partners or family) and Hayter Arroyo, a real estate owner. This class of toponym also includes geographic entities possessed by government entities such as seen in the name San Juan Sand and Gravel Mine or private corporations as seen in Duke City, the name of a now defunct lumber company that continues to be a landmark in geographic conversation. The judgment to place certain names in this category is presented with the caveat that some use Spanish language surnames such as in the examples Salazar Tank or Ballejos Spring.

Although this study omitted named buildings, a notable Tewa Possessive name was mapped by Harrington applied to a red-brick residence of Mr. Samuel Eldodt, a merchant at San Juan Pueblo and who lived to its south of the old pueblo and who operated the mercantile of Reuth, Eldodt & Company at the old pueblo (Harrington 1916 11:30). To use it as an example, Harrington's Tewa informants identified it as Eldovi Tewha. This name used the German surname Eldodt and the Téwa name *tewhá* for 'house' (Harrington 1916 11:30). The homesite has since 1916 been absorbed by the built environment of San Juan. Buildings were excluded from this study because it is difficult to compile a complete inventory of them and deviate from the organized study of geographic names focused on topographic names and a limited selection of man built features in the selected study area.

Possessive names among the Spanish socio-linguistic groups seem well explained in that they did maintain the concept of real estate rights. Historically, this was usually for use value as opposed to market value. Spanish custom typically documented real estate ownership and transactions with records of official grants of land, the recording of

deed documents by adjoining and measurements, and judicial cases, all recorded on paper and many archived that survive today. In many cases, documents were never held at Santa Fe for safekeeping, but rather by the individuals who owned their real estate. For some land owners within private land grants, title was sometimes held without a document, but like the pueblos, known and notorious by occupation and by neighbors who knew that occupation. Nevertheless, private property regimes require a sense of the individual as an isolated entity and record keeping to facilitate private property rights and facilitate settlement of disputes in a judicial system. The system was rational but local traditional culture among Hispanics mostly emphasized use value of private property over market value in historic time.

R.D.K. Herman's presentation that the transformation of worldviews from analogic (holistic) to an atomistic one visible in place name norms in Hawai'i and critique of the atomistic world view as a "rational" system creating consumers and entrepreneurial capitalism (Herman 1999: 80) might be better seen in the American English place name strategy that emphasizes private property regimes, individualism, and industrial resource extraction in Possessive, Commemorative, and Commendatory names.

This study sought to discover Commemorative names, a category of place naming practice that emphasizes the past, commemorating people, events, and other places that typically have no immediate connection with the named place (Stewart 1975: 123-4; Monmonier 2006: 6). Stewart asserts that Commemorative names arise from a developed sense of the namer's history and identity (Stewart 1975: 87-88). In this we might find Oñate Monument, a public attraction and monument of the first governor Juan de Oñate

to represent this although this is an example of a feature that does have a connection with the Río Arriba region. The collection that was found by this research was not as numerous as those stemming from other motivations. Since these kinds of names make an appearance later in time and later in the development of a society, one might expect it to reflect awareness by local namers of people, places, and events outside of the Río Arriba. Generally speaking, the Hispano and Tewa of the Río Arriba region is thought to care mostly about local matters. Only seven names of this type among the American English category were found by this study, including the aforementioned Oñate Monument. Although this contrasts with the thirty-nine names found among the Spanish language category, the percentages, 6% versus over 9% respectively, are close, relative to their quantities, to demonstrate a mutually appealing naming strategy. None were found for the Tewa and the data showed the Tewa people strongly disfavored naming places with a name having no connection to the feature being observed. The reader is reminded that these are for topographical features and a limited selection of manmade features, and so buildings, bridges, and highways named to honor politicians, leaders, or Vietnam veterans do not factor into this study. Most of the intimacy with the landscape these three sociocultural groups had, took place before commemorative naming became rampant.

Since churches and chapels are included in this enumeration, names of features bestowed with the name of a Roman Catholic saint are prevalent, such as in the name La Capilla de San Antonio. An example in English is the Shrine of Our Lady of Lourdes.

Other varieties of commemorative names include the deeds of government personnel, such as the names Zamora Trail, and Vedera de Zamora, named after Cristobal B. Zamora, who served as Supervisor of the Santa Fe National Forest during the years

1973-1979, but who had evidently done other works in prior years in the local area to earn notoriety.

It can also be observed that the Spanish socio-linguistic group employs some Roman Catholic commemorative names of their saints and some sacred events. This can be seen in names like San Francisco de la Estaca, a village named after an Italian preacher and canonized saint of the Roman Catholic religion alleged to have suffered from a miraculous appearance of stigmata or pierce wounds [fr Sp. *estaca* 'stake'] in 1224. Of course, few can explain the meaning of the village's name Estaca today. Since the commemorative name category reflects people, events, and other places that typically don't have a connection with the Río Arriba region, and since there are relatively few of them in the Spanish category, we might be persuaded to see this exhibits a reduced sense of history and identity in the larger context outside New Mexico except stories related to Roman Catholic saints. Further reviews of the names in other categories show much local history and anecdotes throughout, however. This would seem to corroborate with the idea that although the Spanish socio-linguistic group of the Río Arriba retains a pride in their historical heritage, its members know more of the local heritage and local history that oral tradition and memory can provide than history and heritage beyond. This is similar to the Tewa pueblo members who relate or at times modify oral tradition and narrative to fit a given current situation where answers about heritage and history are required. Members of the Tewa, Spanish, and American English socio-linguistic groups generally rely on education or scholars to fill in the gaps of the past for local Río Arriba history.

Both the Tewa and Spanish socio-linguistic groups exhibit a sense of egalitarianism that favors equality and humility while disfavoring vanity. Both these

groups seem to favor naming schemes that are highly pragmatic. The Spanish socio-linguistic group expressed some interest in political power but did not precipitate many political names or re-naming in historic time. There are certainly no mountains named after politicians, for example. A local populated place was named in honor of B.C. Hernandez (GNIS ID 902263) brought about due to the need to create a more unique name for the U.S. Post Office mail delivery after the congressman intervened and rejected a suggestion by local citizens to use the name Alabam, the name of a local bar (Pierce 1965). The village is one and the same as San José de Chama (GNIS ID 928803). The Spanish socio-linguistic group, use names of persons and surnames of families because of an extended family network established by a long presence in a given locale of farms. Many of these names exhibit the characteristic of having evolved, rather than being bestowed such as in the of La Plaza de los Sernas, a village within El Güache named after the dominant extended family of Sernas living there. La Villita (GNIS ID 890847) is a rare exception of a name designed to commemorate a pleasing characteristic. La Villita [Sp. 'little city'; diminutive of villa, a 'chartered town' or 'town with privileges'] was likely named by the brothers Sebastián and Antonio Martín Serrano after moving from the capital of Santa Fé in 1712. Since Santa Fé was a villa, they named their little outlier in the diminutive. The prolific use of saint names by the Spanish throughout the world is not as pronounced in the study area as one would think from a historically Roman Catholic population that only named thirty-seven features with the names of Roman Catholic saints. These were applied to some populated places and Roman Catholic churches, chapels and society chapter houses. Only two are physiographic features: Llano de Santa Rosa and Vega de San José. A small quantity of cemeteries in

included in this count use a Roman Catholic saint name but it is usually incorporated into the community name as in the example *Cementerio de San José de Hernandez*. We might conjecture that the cultural premise for using a Roman Catholic saint name or sacred event was to sacralize a location otherwise profane and hope for good fortune. However, the local Hispanic population preferred Descriptive, Associative, Incident, and Feature shift names due more to pragmatic inclinations than from conformity to a belief that geography is profane and needed to be sacralized. In this respect, the Spanish of the Río Arriba had something in common with the Tewa people, who did not regard most geography to be profane. Both appeared to bind their space to sacralize it and incorporated religious cleansing rituals, such as dancing among the Tewa and processioning among the Spanish. Whereas the Tewa incorporated shrines and Cardinal Hills and Mountains, the Spanish also used shrines, crosses, chapels, and the like.

Only four American English place names, two Spanish place names, and no Tewa toponyms appear in the inventory fitting the category of Commendatory names. Stewart asserted that a Commendatory place name practice arises from a people who look to the future and consciously bestow a name with the motive to influence the future for good effect (Stewart 1975: 88, 127). Monmonier defines it as a kind of place name that praises someone for something “intended to conserve prestige” (Monmonier 2006: 6). Excepted from this are names of saints that in *most* cases honor the past (Stewart 1975: 128). Stewart points to the commendatory name as resting within the namer's mind so that if an explorer, colonizer, or founder of a town viewed the place as deserving of a pleasing suggestion to encourage settlement and future prosperity, a Commendatory name was selected (Stewart 1975: 128).

To distinguish a Commendatory place name from a commemorative or descriptive name, one needs to know the motive of the namer (Stewart 1975: 128). For this, the town of Fairview may be a good example (discussed elsewhere). However, it is the pueblo ruin of Maestas Pueblo (LA 90844), a ruin of Ancestral Puebloans, that is also found fitting into this category because its origin was to conserve and appreciate the discovery of this ruin for posterity.

Maestas Pueblo was named using the American English syntax and lexicon "pueblo" in honor of an informant surnamed Maestas, from the nearby village of Chilé. Kurt Anschuetz, an anthropologist researching ancient pueblos and rock mulch gardens of the ancestral Puebloans in the lower Río del Oso, learned about the site in 1992 from Ness Hagood, an archaeologist out of Santa Fe. Ness, in turn, had learned about this site in addition to those of nearby ruins of a Spanish colonial rancho from Clovis Maestas of Chilé in 1988. This knowledge in turn, came from his father Mariano. Anschuetz himself had never met either Mariano or Clovis. Ness invited professional archaeologists to the Río del Oso to show them both the Maestas Pueblo and the rancho for several years, but did not receive much interest. Anschuetz believed that these other archeologists assumed that Ness was talking about a ruin already well known to archeologists as Pesedeuinge (from Téwa **Fe Sere Owingeh Kayi** *Phéh Sedeh Ówîngeh Kayyee* 'shove stick pueblo ruin' Harrington 1916 5:37). Steve Post, an archaeologist employed by the Office of Archaeological Studies, in Santa Fe, introduced Anschuetz to Ness, who in turn took Anschuetz to what he called "little Machu Picchu" near Pesedeuinge as Anschuetz began his field studies in the Río del Oso. Anschuetz could not find any local name in Tewa, Spanish, or English for this ruin and so he bestowed the name "Maestas Pueblo" in his

work to acknowledge the contributions of Mariano and Clovis. Anschuetz determined that the settlement dates to the late A.D. 1200s and the site also has distinctive Tewa blessing features. (Email communication: Kurt Anschuetz, 16 November 2011).

Feature shift names make a prominent appearance in the study area. This is a place naming scheme in which a toponym evolves or is bestowed by using the toponym of an adjacent feature that is of a different type (Tent & Slatyer 2009). Although the Shift name class was innovated by Stewart, most of the names from the study area were shifted from local, not far features and for this Tent and Slatyer classification was incorporated as better refining what was discovered in the herein study area. An example is found in the name of a populated place, a satellite of *Ohkay Ówîngeh*, called the East Kennedy Housing Area. This neighborhood of contemporary housing for the Téwa Pueblo of San Juan is named in association with the now closed John F. Kennedy Junior High School, east of the Taos Highway. Another is the San Lorenzo Spring that uses the name of the nearby former hamlet of San Lorenzo, and Tsikowa Be Kwaye [Téwa 'firefly corner height'] that uses the name of the nearby dell, Tsikowa Be.

The similarity between American English and Tewa toponyms with regard to the quantities of Feature shift names is notable. Although the conclusion might be made that speakers of American English and Tewa are lazy namers, we might see an application of Stewarts explanation: Shift names provide an easy place name practice because they overcome the problem of repetitiousness, since all that the namer had to do was replace the generic name of the Shift name the necessary distinctiveness that a place name should have is instantly provided for (Stewart 1975: 157).

Stewart believed that Shift names spring without conscious process but rather out of ease and convenience and their proliferation form a name cluster (1975: 156-157). This can be seen with the aforementioned Tsikowa Be, forming the basis of a name of a nearby height (Tsikowa Kwaye and Tsikowa Be Kwaye), and an arroyo (Tsikowa Be Ing Ko). One can argue that Shift naming lacks creativity and is a more passive way to name the cultural landscape. However, the objective of naming is to strategize a method of creating a mental map, and to this end the proliferation of Feature shift names seem to accomplish this. The explanation for why the American English socio-linguistic group would resort to this scheme could be from a lack of intimacy with the landscape and why the Spanish socio-linguistic group shows only a little less than 27% is because the toponym collection in the study area is already large, and thereby the quantity of feature shift names are "diluted" by the plentitude of Spanish language names. About 40% of the American English names are Feature shift names but there are 46 of them. There are by contrast 119 feature shift names in Spanish, and 100 in Tewa. In Spanish a prairie (Llano de San Juan), a dell (La Joya de San Juan, Las Joyas de San Juan, Las Jollas de San Juan, Las Jollas del Pueblo de San Juan), and a cottonwood forest (El Bosque del Pueblo de San Juan) all form a name cluster with the nearby Pueblo of San Juan. In American English, Polvadera Peak, Polvadera Mountain, and Polvadera Creek form another name cluster in the high country in the western section of the herein study area.

The data also found few Relational shift names. A relational shift name is applied to place names that use a qualifier within the toponym to indicate an orientation from an adjacent toponym of the same feature type (Tent & Slatyer 2009). For example, the city

of East Saint Louis is a relational shift name of another city called Saint Louis, Missouri. Arroyo de la Plaza Larga del Sur uses the name Arroyo de la Plaza Larga. However, the arroyo incorrectly appears in the GNIS database as "Arroyo del Corral de Piedra" on the San Juan Pueblo 7.5 minute quad map published since 1953 (USGS), a name that in turn should have been applied to another arroyo whose mouth is situated 0.88 mile southeast also incorrectly labeled as "Arroyo del Gaucho" (GNIS ID 918040) since 1953.

Nevertheless, the reason for the name Arroyo de la Plaza Larga del Sur is the south branch of a three pronged fork of arroyos and is distinguished from two other arroyos. The north is the Arroyo de la Plaza Larga and the middle being the Arroyo del Medio.

Phonetic transfer is presented by Stewart to be a common, natural and most practiced method of acquiring names from another language when neither party understands much of each other's language (Stewart 1975: 54). Stewart noted that "[i]n the Southwest of the United States many names (some of them originally Indian, but having assumed Spanish form) passed orally from Mexican Spanish to American English in the nineteenth century" (Stewart 1975: 55). Three other ways a name is transferred between languages include by means of translation, folk-etymology, and visual transfer (Stewart 1975: 54). The latter is by means of the written word. Tent and Slatyer developed a category called the Indigenous toponym, a place name imported into an introduced system, and Original placename, defined by them as the importation of an Indigenous toponym already used for that location or feature (Tent & Slatyer 2009).

Phonetic transfer was a principle Stewart presented to analyze toponyms and not really a category for classifying place names. As Stewart explains, names transferred phonetically may be altered in length and quality of the vowels in order to correspond

with the speech habit of the recipients of the name (Stewart 1975: 55). If the name was orally transferred under circumstances of war or other stress, there would be less care in the rendering than if the transfer took place during friendly contact. For the study area, there appears to have been transfer of names in times of peace. This is because the names transferred appear to resemble the source language. Furthermore, many of the names in this innovated category appear to have been transferred orally without the experience or understanding of the etymology.

This study assigned a category called Phonetic transfer names for toponyms that were borrowed by one of the three socio-linguistic groups from another that seem to have lost their meaning or had their meaning altered, but yet can be explained. Within the study area, language borrowing can be determined and it was felt that no assertion should be made that a given toponym was derived from an original, thereby accommodating problematic names such as Tsili, a Tewa name borrowed from New Mexico Spanish that was probably borrowed from Tewa.

Rather than rank this small number of names as false etymology, or assume that the meaning remained intact into the next language, it was thought to distinguish them as a place name heritage that crossed the language barrier, maybe without its meaning. In the example of the toponym Gallina Creek, the original form was Río de las Gallinas [Span. 'river of the (native) fowl']. In this example the specific name clearly refers to the presence of wild turkey, known as *gallina de la tierra* in the classical New Mexico dialect of Spanish. The American English version of the name uses the singular *gallina*. The meaning is somewhat lost in American English and the river is likely an Incident name involving this avian species at a time immemorial when Spanish was the preferred

language or at the very least, was the language of the one experiencing the incident. Among the American English socio-linguistic group of toponyms, 6% were introduced through phonetic transfer that could not be classified into any other. It is unlikely that Gallina Creek was initiated by an incident involving the American English socio-linguistic group but borrowed or co-opted, perhaps by Forest Service personnel or some such other circumstance. In another example the Spanish used a name from Tewa and joined it with a Mexican Spanish generic element *arroyo* to make the name Arroyo de Chinguayé. The etymology is said to have been worked out of **Tsin Whaye** *Tsinwhayeh*, combining the morphemes *tsinábú* 'branch' and *whayeh* 'spread', therefore meaning 'spreading branch' (San Juan Pueblo Informant). In this category, twenty-three names were found comprising about 5% of the total Spanish inventory of toponyms. Finally, it is interesting to see three names among the Tewa place name inventory found in this study Akade Bu'u using a Tewa pronunciation of *alcalde*, Sundao Fe Kha'ing Ko Hu'u 'arroyo of the corral of the soldiers' using the Spanish name for soldier [*soldado*], and Tsili using the village name Chilí, that likely came from the Tewa *Tsi'i* ['there at basalt']. These Tewa Phonetic transfer names comprise a little over 1% of the total Tewa inventory. It should be noted that there are Tewa toponyms classified by this study into the Feature shift category that also fit into the New Mexico Spanish to Tewa phonetic transfer classification, such as the villages of Chamita and El Güache that appear in Tewa names such as Chamita Oku'e ['little hills of Chamita'], Washe Kwaye Akong ['prairie height of Guache'] and Washe Wiri ['Guache point'].

In two examples of the mountain Clara Peak and the railroad station of Claro, there is a curious retention of the "mystique" of a foreign sounding name to those of

Anglophone persuasion but the shift of the name from its original application also involved the loss of meaning. Clara Peak was confused with another mountain named Cerro Santa Clara (outside the study area) that used the name of the Roman Catholic Saint Clare. Having been used without "Santa" and supposing the peak could have been a name shift of the Santa Clara Pueblo Indian Reservation boundary running at its base, the name now lacks a smooth transfer and illustrates a premise by which a name may develop a false-etymology of being named after a woman, without the complete story of it being a Commemorative name for a Roman Catholic saint. As indicated, the mountain should not be confused with a Cerro Santa Clara in the vicinity. Clara Peak is known in Spanish as Cerro Prieto Montoso Alto.

Claro was a railroad station of the now defunct Denver and Rio Grande narrow gauge railroad and locals indicate it was so named because of the confusion caused by its former name Alcalde Station that caused confusion with the village of Alcalde. Claro means 'clear' but this might be understood as an adjective looking for a noun. The station was at the village of Ancón, where steam engines were refilled with water. If it was clear water, the Spanish name would be *agua clara*. Assuming that naming the station Clara would prove confusing with the Indian Pueblo of Santa Clara, the suggested name change might have been therefore presented as Claro. This seemingly useless conjecture (and probably false-etymology) is herein designed to illustrate how nonsensical and out of context a seemingly clear name like Claro is, but how it appears to have no obvious reason to exist than to distinguish a railroad station from any other feature in the region while maintaining an ethnic flavor. This research could not find any testimony about why the name exists, other than the aforementioned confusion with Alcalde.

The Migrational name, also known as the Transfer shift name, is a name that is copied from an old location and applied to a new location. Another interesting result of this study is the absence of Transfer shift names. Although it was Stewart that innovated this principle of understanding names that are reapplied to a new location as a kind of Shift name (Stewart 1975), it was Tent and Slatyer that refined this kind of category into sub-categories, one of which they presented as the Transfer name, defining it as a class of toponyms that are transferred from another place for the same kind of feature (Tent & Slatyer 2009). Randall took a different approach and called this category the Migrational name (Randall 2001).

The town of Fairview could be an example of this, but its name history has been difficult to procure. There is the possibility that the town of Fairview was bestowed its name by Anglo-American settlers who hailed from another Fairview in another state. For this study, Fairview is analyzed by its obvious etymology and known history to be a Commendatory toponym intending to convey the location's pleasing characteristic. If it is indeed a Migrational name, it may be the only example in the study area, but documentation is lacking to support this assertion.

The Town of Fairview (GNIS ID 899632) is situated in the Española Valley (GNIS ID 906192). It was incorporated into the City of Española and is bounded by the populated places of Santo Niño (GNIS ID 899903) in the south, Ranchitos (GNIS ID 902334) in the north, El Llano (GNIS ID 899622) to the northeast, and Santa Cruz de la Cañada (GNIS ID 928814) to its southeast. Julyan narrates that it was founded in the 1890s as a short-lived Mormon colony before its members departed after 1900 (Julyan 1996). Deed documents in the county records show that local Hispanics conveyed parcels

and tracts of land to men with surnames such as Sellers, Rogers, Willis, Ross, Frankenburger, Peterson, Pollard, Holterman, and Weatherman during the years 1898 to 1911 (RACCO 1852-1912). Many decades later in the early 1980s, a Mormon church was established in Fairview. The populated place became an Anglo-American enclave among Hispanic communities before slowly shifting demographics to Hispanic dominated by the end of the 20th century.

The name Fairview inspired Shift names such as the name of an elementary school, a street, and a postal address called Fairview Station. The town has the largest business district in the Española Valley that is mostly built along the Taos Highway. Although Fairview is a sprawling residential area with aging trees today, its beginning was as an agricultural enclave on an almost treeless broad gentle slope with a network of acequias that provided a beautiful "fair view" of the Río Grande valley and the Jemez Mountains to the west.

For the Hispanic population of New Mexican in historic time, expression of migrational nostalgia of their ancestral roots from a definite geographic location by the use of Migrational names are absent from the study area. Might the appearance of names in northern New Mexico such as Sevilla or Valladolid, Spain and Fresnillo or Parral, Mexico present a conclusion that the namers of historic time remembered the places of experience and influence over their former lives or those of their grandparents? What is found instead, are a heavy number of descriptive names, associative names, and shift names based upon locally named features. It is these name categories that reflect the making of home along the Río Chama and Río Grande. For the nativized Hispanic of New Mexico, memories of an ancestral origin receded into a time immemorial and lost

relevance to a people who had grown attached to New Mexico and integrated their lives into the rhythms of the local environment. This conforms to the documented historical narrative of the arrival of a collection of people who either came from Spain or from central Mexico, many of whom were grandchildren of Spanish settlers there.

A small number of the Spanish feature names make direct or indirect reference to the Roman Catholic belief system, but do not fit into the migrational name definition in its strictest sense as presented by Randall. The names for Roman Catholic canonized saints took on a localized devotion. Brotherhood society houses called *moradas*, such as chapter houses of the Hermandad de Nuestro Padre Jesus Nazareno [Span. 'brotherhood of Our Father Jesus the Nazarene'], serve as evidence of localized alteration of the Roman Catholic belief system. This organization is believed to be a product of the third order of Franciscans, a fraternity founded by Saint Francis for those who did not take religious vows to withdraw to monastic living but preferred to have home and operate within society while carrying out the principles of Franciscan life in daily life. With origins in 13th century Italy, the movement is believed to have evolved into the Hermandad de Nuestro Padre Jesus Nazareno that developed during historical time in present day northern Mexico and New Mexico.

Another name found in the study area can have its heritage traced to origins outside of New Mexico. The village of Santo Niño and its chapel called La Capilla de Santo Niño de Atocha [Span. 'chapel of the Holy Child of Atocha'] was so named after a patron saint with narratives from Spain and Mexico. This is thought to be one among many chapels founded by members of a devotional cult diffused from Fresnillo and Platero, Zacatecas, Mexico. This devotion in turn was diffused from an obliterated

district near Madrid, Spain that grew from a legend of a child who fed Catholic prisoners of war during the loss of Atocha to the Muslims sometime in the 13th century.

The appearance of Spanish names for a selection of Roman Catholic saints reflects the local devotion to the Roman Catholic religious beliefs in the study area, a belief headquartered in Rome and diffused throughout the Spanish Empire. Twenty-eight names subtly display the only transferred nostalgia without asserting a connection to a specific foreign land. The absence of Spanish migrational place names, together with the comparative abundance of Descriptive, Associative, and Incident names suggest that New Mexico Hispanics were a nativized people, to a comparatively similar extent as their Tewa neighbors.

A search for migrational nostalgia in the study area that could be exhibited in the Tewa place names turned up two sites of an archaeological nature. John P. Harrington in his 1916 publication on Tewa geographic knowledge reported a historical narrative provided by his Tewa informants of San Juan Pueblo that assert that the sites are two pueblos in succession to the third and present day Pueblo of San Juan or **Okay Owinge** *Ohkay Ówîngeh*. One is situated only 1.48 miles north northeast and the other is situated about a third of a mile northwest of **Okay Owinge** *Ohkay Ówîngeh*.

The closer of the two sites is situated upon the floodplain below *Ohkay Ówîngeh* and is called 'bunched stones place' **Kuu Teegi'i** *K'uut'eegi'i* [Téwa *k'uu* 'rock' + *t'eegi*? 'dot', 'in a bunch', 'bunched' + *i* locative]. This name refers to the groups of stones said to be the remains of the second pueblo before the third and present location was built (Harrington 1916 11:17 & 11: unlocated; appearing in Martinez 1982 without translation).

The further of the two sites has two names of **Okay Kwaye** *Ohkay kw'áye*h [Téwa *Ohkay* 'San Juan Pueblo' + *kw'áye*h 'height'] and **Anyi Bu Okay Keri** *Áyí'bí* *Ohkay K'edi* [Téwa *áyí'* 'sunflower' + *bíu'ú* 'dell', 'low roundish place' + *Ohkay* 'San Juan Pueblo' + *k'edi* 'on top']. These two toponyms apply to a bench feature tied to the location of the first of a succession of three pueblos. San Juan informants were said to have spoken of it more frequently than any other pueblo ruin, at the time Harrington was conducting his field work (Harrington 1916 10:26).

Harrington recorded the name of the pueblo ruin upon the bench feature in question as 'sunflower dell Ohkay pueblo ruin' **Anyi Bu Okay Owinge Kayi** *Áyí'bí* *Ohkay Ówîngeh Kayyee* [Téwa *áyí'* 'sunflower' + *bíu'ú* 'dell', 'low roundish place', 'town' + *Ohkay* 'San Juan Pueblo' + *ówîngeh* 'pueblo' + *kayyee* 'old thing']. He was given a mythical narrative about how this first Okay Owinge was destroyed in a flood that cause the ancestors of present day *Ohkay Ówîngeh* to flee and establish a second village:

It was once a very populous pueblo. In those old days there were certain religious ceremonies which required that a man be shut up according to this custom; he was confined in a dark room, and a man and a woman were appointed to watch him and see that he neither drank nor ate. On the eleventh day he burst out of the room like a madman, and crazed for want of water, running to a marshy place at [Anyi Bu'u], just below the old pueblo, he lay down and drank and drank of the water. This was a bad omen. After a while the man burst, and water from his body gushed over all the highlands and lowlands and obliterated the whole pueblo. One can still see at the ruin traces of this catastrophe. The inhabitants fled, and

built a new [*Ohkay*] village...about a mile farther south. The woman who had been guarding the fasting man also took to flight, following the old trail which leads to Picuris. Where this trail passes through a gap in the hills the woman lay down on the ground to rest, when she was suddenly transformed into a stone, which can still be seen lying near the pass. This stone is called *K'uso'jo* 'great stone'....The gap referred to is *K'uso'jowi'i* 'great stone gap'...According to an old custom, the woman carried a couple of ears of corn with her to sustain her on her journey. These also turned to stone, and may be seen beside the petrified old woman (Harrington 1916 10:26).

With the above narrative, Harrington reported the site showed no traceable mound and complete obliteration upon on a low highland not far from the Río Grande. He picked up only some unpainted potsherds of gray and black color (Harrington 1916 10:26). The site of the 'great stone' and 'great stone gap' are situated to the northeast outside the herein study area.

John P. Harrington and his Tewa informants labored at length about the etymology of *ohkay*. Originating in obscurity, the exact etymology of the name was no longer known to his Téwa informants, but Harrington otherwise provided that its meaning to be something like "hard grindstone pueblo" (Harrington 1916: 211-215). Harrington's name analysis noted that a certain kind of religious officer is called an **Tsay O Kay** *Ts'ay Ó Kây* that was said to mean 'hard *metate* face' and was clued into the etymology. Basalt rock is locally plentiful for making grinding stones, known in Spanish as *metates* and in the Tewa language as *ó* 'grinding stone' and joined to *kây* for 'hard'

(Harrington 1916: 211-215). The first pueblo spoken of as the first *Ohkay* may have had some kind of notoriety for a cottage industry making this type of culinary tool.

The use of **owinge** *ówîngeh* is intended to convey the meaning 'pueblo', or 'down at a pueblo' (Harrington 1916; Martinez 1982; Informant). According to Tewa informants the etymology of the word is composed of three morphemes [*ó* 'I' + *wîn* 'stand' + *geh* 'over at'] that mean 'strong I stand'. When accompanied by *kayyee* it conveys the meaning of 'pueblo ruin' in the San Juan dialect **owinge kayi** *ówîngeh kayyee*, and the Santa Clara dialect **owinge kaji** *ówîngeh kayyee* [Téwa *ówîn* 'pueblo' + *geh* 'there at' + *kayyee* 'old thing'] (using Martinez 1982; Informant).]. When *kayyee* is used by Tewa the more precise etymology of what is said combines morphemes of *kay* 'strong' and *yíyéh* 'to walk' that conveys the meaning that "the strength of the village walked away or took another step" (Informant). This etymology is tied to a concept of how traditional Téwa assume that a given village in ruins was a step in migration for the people from since emergence. *The San Juan Pueblo Téwa Dictionary* does not list *kay* as 'strong' but features *kây'í'* for 'hard' (Martinez 1982) implying that its 'hardness' has left. Some Tewa residents of San Juan Pueblo tell tourists that *Ohkay Ówîngeh* means "village of the strong people" but the etymology appears to expose this as a motive of some residents it to show preference for a romantic illusion. It can be concluded that the etymology of the name really means 'hard grindstone village' or 'over at strong I stand hard grindstone'.

The aforementioned names of **Okay Kwaye**, **Anyi Bu Okay Owinge Kayi**, and **Kuu Teegi'i**, **Okay Owinge** are hardly Migrational names as defined by Randall, in that they are in very close proximity to the present day pueblo. They do serve to illustrate the

long presence of the Tewa people in the Española Valley, the relative non-permanence of their villages, and their practice of local relocation.

Notably, no migrational names were found among the inventory of Tewa and Spanish New Mexican names. The migrational name is a category of place name analysis presented by Randall that he defined as bestowed names that are “given to previously named features by people moving from their homelands to other areas where they partially or completely displaced native populations” (Randall 2001: 8). By this definition, the lack of migrational names conform to what is known of New Mexico history: The Tewa were the dominant culture of town living farmers in the Río Arriba region at the time of contact with the Spanish, and the objective of the settlers of Spanish and Mexican Spanish descent was in support of general Roman Catholic missionary effort and to co-inhabit New Mexico with populations that already lived in towns and farmed the land. This effort did not include intentional displacement of the native population.

Why Tewa do not use Possessives and Commemoratives

The conventional explanation to address why the Tewa have no Possessive and Commemorative place names in this study area is that they have not historically practiced much private property ownership, but this ignores the fact that since pre-Columbian times, town dwelling and farming necessitated a recognition of assignments that individuals or groups had to village living spaces that took much effort to build and farm plots that consumed much labor. Moieties of summer people and winter people in a given pueblo necessitated the division of a pueblo into two parts where its respective members

segregated themselves within the same larger pueblo architecture, in some cases with separate plazas, in others with a dividing wall or some other visual cue.

Possessive names spring from the ownership of land (Stewart 1975: 87-88) thereby reflecting a change in the organization of the society the namers come from into the concept of greater specialization of labor and wealth building. By this measure we might see the Tewa, who emphasized community, were observers of the prominence of the businessman Samuel Eldodt as an outside factor introduced into their midst but not one that held enough sway over their culture to substantially change it in 1916. The Tewa did practice the concept of private property ownership at that time and prior, as evidenced by deed documents recorded in the Office of the Rio Arriba County Clerk prior to 1912, where some tribal members sold and thereby alienated their plots to non-tribal members, such as neighboring Hispanos. This likely came into being through usufruct rights to tracts that initiated chains of title. The practice of farming required the Tewa people to have an organized assignment of farm land and house lots in and around their pueblos. However, the relative lack of documented possessive place names reflects the historic lack of internalization of the practice of individual real estate ownership in fee simple for market value, as opposed to real estate ownership for use value. Today, organized assignment of rights to real estate to individuals is maintained by the respective tribal governments held in trust without the right to alienate real estate rights from the tribal lands.

The relative lack of possessive place names among the Tewa people is best explained by noting that they refrain from memorializing the dead, most especially Tewa dead, beyond a marker in the graveyard or by the side of a road (called *descansos* in

Spanish). Those from among them who practice their respective Tewa pueblo religious tradition adhere to this taboo, but some are more liberal about invoking the name of deceased non-Indian of their pueblo. This religious prohibition did not extend to historic enemies from any of the various American Indian tribes such as the Comanche or Apache. An example is found in the name for a site southwest of the Pueblo of Santa Clara (outside the study area) that is called **Save Peni He'e** [Téwa *Sáveh* 'Apache' + *pení* 'corpse' + *he'e* 'small groove', 'arroyito', or 'gulch'] (Harrington 1916 14: 113). This site is likely a deadly encounter Incident name rather than a Commemorative name. The Tewa self imposed limitation would likely cause the absence of historical Possessive and Commemorative names.

Name Classes Indicating Closeness with the Environment

The Tewa's close interaction and dependence with their landscape is demonstrated by the three categories of Descriptive, Associative, and Incident place name schemes amounting to almost 62% of the total Tewa toponyms for the study area. These same three categories comprise almost 48% of the place name total for the New Mexico Spanish toponyms, but only a little over 28% for those names in American English. The highest count for Descriptive, Associative, and Incident names among the three socio-linguistic groups is found to be 216 toponyms in Spanish, many of which are in the New Mexico Spanish dialect. The 216 toponyms comprise the aforementioned 48 percent figure. These high percentages and quantities suggest a high frequency of interaction with more details of the landscape in the study area. This is better addressed later in this presentation with an examination and comparison of place name densities between the

three socio-linguistic groups where the Tewa names are more densely clustered at the Pueblo of San Juan and not as evenly spread in the study area as the Spanish place names.

The anthropological linguist Edward Sapir argued that the language and vocabulary of a people reflected their physical and social environment with an interest in fauna, topographic, and environmental features (Thornton 1999: 212). Descriptive, Associative, and Incident names draw much from these types of subjects. These three categories of names were said by George R. Stewart to be favored by "primitive" people and therefore date from very early periods (1975: 87). However, these categories might be better explained as displaying a historical closeness with the local environment. These names arose from the experience of the namers while traveling, exploring, harvesting, hunting, or moving livestock on the landscape.

The ranking of cultures from primitive to sophisticated deserves treatment at this point in order to interpret the findings of this study. People of progress and sophistication thought it necessary to conquer and civilize the primitive. Herman points out that the assessment of a given culture on a scale ranging from primitive to civilized may have overtones of justifying a colonial development strategy widely held at the turn of the 19th century (Herman 1999: 80). However, we might better understand the progression of primitive to sophisticated using the approaches of Dr. Carl Gustav Jung, a psychoanalyst from Zurich, Switzerland who before his death in 1961 completed a presentation on the role of symbols in the life of mankind.

Jung believed that the primitive mind is the original mind before humanity developed consciousness. In the process of evolving the conscious mind, contact with the primitive psychic energy was lost. The mind freed itself from illusions, fantasies, archaic

thought forms, fundamental instincts, and so on, that formed the primitive characteristics of the original mind that the unconscious brings back to modern man in the form of symbols in dreams (Jung 1964: 95, 98). The experience of dreams and ancient mythology are aboriginal, innate and inherited shapes of the mind (Jung 1964: 67). In this we find the role that symbols play in humankind's consciousness. Jung asserts that in our modern era "we know more about mythological symbolism than did any generation before our own. The fact is that in former times men did not reflect upon their symbols; they lived them and were unconsciously animated by their meaning" (Jung 1964: 81).

According to Jung, the growth of scientific understanding has created a dehumanized condition where man feels isolated in the cosmos, uninvolved in nature and having lost the profound emotional energy gained by having an "unconscious identity" with natural phenomena (Jung 1964: 95). Jung asserts that modern man does not understand how much his "rationalism" has destroyed his capacity to respond to numinous symbols and ideas. Nor does he understand how much his moral and spiritual tradition has disintegrated, believing instead that he has freed himself from superstition, causing humankind to lose spiritual values to a dangerous degree (Jung 1964: 94). Energy expressed in symbols and identified with spiritualism has degenerated to the limited ego-thoughts of man through intellectualism (Jung 1964: 94-95). Jung states that "[a]nthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization. Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay" (Jung 1964: 94).

Although Stewart's categories (1975) were modified for the herein study, the view of naming strategies scaled from primitive to sophisticated was retained as applicable to the study area when during the course of the analysis there was found an absent quantity of Tewa Possessive, Commemorative, and Commendatory topographic names. The reader is reminded that Possessive names spring from ownership of land, Commemorative names arise from a developed sense of the namer's history and identity, and Commendatory names from self conscious namers with an interest in the future (Stewart 1975). These categories constitute 19.9% for Spanish and 27% for names in American English. Together with the aforementioned Descriptive, Associative, and Incident place name schemes amounting to almost 62% for Tewa toponyms, 48% for New Mexico Spanish toponyms, and a little over 28% for names in American English, a scaled timeline associated with these sociolinguistic groups of progression from primitive is suggested (Table 12).

Using the approach that sophistication is a condition of humankind's "progression" to disassociation with the natural world, rationalism, intellectualism, and a rise in ego-thoughts, we might understand why self-reflection and ownership appear in the place names in the progression of time and civilization and why these are absent in the primitive. Using the approach that primitive man was animated by the meaning of symbols, we might understand why some place names represent entities and that there is a psychological basis for the urge to name.

The reader might recall in the literature review of R.D.K Herman's piece concerning his explanation of the concept of anti-conquest, in which conquerors ask whether the conquered people think small scale or large scale as a sort of cultural index

(Herman 1999: 80). T.T. Waterman hypothesized in 1922 that the extent that a given culture had names for large features indicated cultural progress and advancement in rational thought (Herman 1999: 80). He drew this after investigating the naming strategy of indigenous people living near Puget Sound in the Pacific Northwest wherein Waterman found that they had an abundance of place names for minutia on a mountain, but no name for the mountain feature itself stating, "it may be stated as a rule that there is a large series of names for small places, with astonishingly few names for the large features of the region" (Waterman quoted in Herman 1999: 80). Herman presents Waterman's view as a male order to see abundant names for minutia as irrational and backward because it lacks an evident cultural progress to see a larger the social and political spatial order. Waterman saw Samoans as having advanced thinking because they had designations for the larger geography of islands while Polynesians and Micronesians didn't but had many names for small features (80).

Applying what Herman asserts is a link between naming and controlling territory, the data obtained by this study exhibits a proliferation of minutia of place naming in this study area affirming intimacy by both the Tewa and Spanish socio-linguistic groups. Since nearly all the Tewa collection in this study came from Harrington and thereby dates to 1910, a minor portion revealed in Martinez dates to 1982, and since there has since been tremendous attrition of Tewa place name knowledge since 1910, the data therefore demonstrates that the Tewa had a historical intimacy with the territory in this study. For the Spanish speaking socio-linguistic group, names from the collective consciousness of many living informants and documented sources compiled by this study draw demonstrate a current and historical

intimacy that survives but is suffering serious attrition through language loss and life-way change.

Herman further elaborates on this point by presenting a dualism of world views, the view holding an analogical or holistic context of the world versus the atomistic view. Herman asserts that atomization, the understanding of the self as an isolated entity, is necessary for an individual to operate in a system as a "rational" consumer, entrepreneur, and private property owner (Herman 1999: 80). "In such a view, Western man, at the pinnacle of this hierarchy, embarks on a cultural colonization in which the existing mode of representing space is replaced by that of the colonizer and adapted to the needs of the new economic, political, and social order" (Herman 1999: 80). We might see in this point that fewer names Descriptive, Associative, and Incident place names from the American English socio-linguistic groups reflect a superficial view of the landscape with a minimum amount of names necessary to adapt the land into an ordered space, much of it in the study area under government control. This is not to say that there was a conspiracy to diminish Spanish names and augment quantities of those in English, but rather reflects a larger and more superficial view of the landscape.

Holistic thinking was slowly dismissed from Western society as the thinking self was separated from the given setting around us beginning in the early Renaissance. Thinking in this regard began when an alternative to the spiritual dominion that the Church said had been assigned to us by God was slowly rejected in favor of a need for the humanist artist and scientists to elevate humanity's place in the world to one of tangible dominion. "As a result, Western culture is based on a conceptualization of

humanity that places us *in* the world but not *of* the world. We are *apart from* the rest of the world, not a *part of* the world” (Birdsall 1996: 620-621).

In the case of Hawai'i, Herman attempts to illustrate that societies employing analogical context practice fluidity between their culture and their environment while the European explorers and colonizers of Hawai'i practiced an atomistic context that had its individuals understand themselves as isolated entities (Herman 1999: 80). In these contrasting world views, land is a commodity and privatized, while the environment is atomized into resources rather than being understood as part of a holistic system of related aspects (Herman 1999: 80).

Drawing on other scholarship in the matter, Herman suggests us to understand that Waterman's observation of prolific naming of minutia by members of a culture not considered as progressive or rational could be colored by factors herein broken into three points:

- Different spatial uses and perceptions arise from variations in technologies and modes of production (Herman 1999: 80). We might see in the study area a vast difference between how U.S. Forest Service personnel looked at the forested mountains under U.S.F.S. administration as a timber and watershed resource to be managed and the views of local cattle ranchers or any number of other stakeholders. In historical time, those who favored the horse and engaged in transhumance such as the Spanish settlers would have a different spatial use and perception than the Tewa who used the same space more for hunting and farming and less interest in animal husbandry relative to the Spanish.

- Social and political control of territory, in historical times beginning at the kinship or clan level, with some linguistic variation involved also, contributes to quantities and distribution of place names (Herman 1999: 80). Investigations within the study area as well as this author's investigations of surrounding swaths of territory in the Río Arriba do yield variations in place name quantities and characteristics likely due to variations in homogeneous or mixed social influence by Anglo-Americans or Hispanics. The study area was chosen for its three socio-linguistic name artifacts and significant agro-pastoralist activity or industrial activity on the cultural landscape.
- Herman presents there is a difference between a culture that organizes and stores information without physical maps and charts but rather through oral means (Herman 1999: 80). This is equivalent to Stewart's principle of oral versus visual transfer of place names and relates also to Hunn's presentation of the cognitive resolution of cultures operating in oral tradition he called the "Magic 500". In this case it was both the Tewa and Spanish sociolinguistic groups primarily using the oral tradition in the study area in historic time to maintain a place name inventory.

By this standard laid by Herman, and moving its application to inland New Mexico, we might better explain the prolific naming by the Spanish socio-linguistic group in the study area. Naming of minutia appears to be part of a strategy of adaptation. These descendants of European explorers and settlers had to have undergone a nativization process as they created their cultural landscape as they adopted an analogical world view. This view featured the peculiar fluidity between

their culture and their environment necessary for success in their use of the environment of the Río Arriba. A culture undergoing this process is what Nabhan calls a "culture of habitat" (Nabhan 1997).

Generics Posing as Specifics

Within the inventory of names for this study judged as Descriptive there is found a modest number of generic names that pose as specific names. In one example, La Ceja [NM Span. 'the brow ridge'] we see the use of *ceja* preceded by a definite article *la* as if to say this is *the* ridge. Stewart's system of classification focuses on dealing with the specific name element of a given place name in order to deal with the name as a distinguished feature (Stewart 1975: 87). Of the total inventory of toponyms for this study there were found thirty Spanish names and eight Tewa names that could not be alienated from this study because it was felt that the motive of their use was to distinguish a feature from others, even if they appear to be lonesome generics. Some did not have a definite article.

One example is the name Ancón, a male gender word that in the context of a constructed sentence can sometime be preceded by the definite article *el* but as a place name would be used without it (e.g. NM Sp. *Ai en Ancón es 'onde paso*. There in Ancón is where it happened). Ancón is a name applied to a hamlet upon a floodplain recess measuring about one mile long and 0.2 mile wide between the Mesa Prieta and the Río Grande. An *ancón* [NM Sp.] is applied to a 'bay', 'cove', or 'recess or canyon in a hill' (Cobos 2003) and can be used in a sentence such as [NM Span.] *Ai se via Rogelio escardando en el ancón* (Rogelio could be seen hoeing there at the recess). The hamlet of farms features an irrigation ditch called the Acequia del Ancón.

In another example from the Tewa language, Poyare means 'island' and was applied to a large island west of San Juan Pueblo that existed during the time John P. Harrington did his research and published his finding in 1916. However, a *poyare* is a Tewa word applied to any island especially a river island. Another is Potsa, the Tewa word for 'swamp' [*p'oe* 'water' + *tsâa* 'to cut through']. The Potsa, however, is located 0.68 of a mile southwest of the old Pueblo of San Juan.

It was determined that the aforementioned modest number of names with only a generic posing as a specific should be judged by this study with the category of Descriptive name: subjective: unique. This is because the motive of the namers were to call out something unique, within the context of what was probably a very parochial view of their village or vicinity. To the Tewa of San Juan, some knew of other islands and other swamps, but Poyare was *the* island and Potsa was *the* swamp relevant to geographic conversation of their village.

In Stewart's Principle of Rarity he presents that "[t]he namer is more likely to use the uncommon term than the common one" (Stewart 1975: 75) and thereby namers exhibit tendencies to use terms not frequently used to give a feature a unique calling. Although many ridges could be referred to as a *ceja*, this was not an overused and over applied word, being only selectively used in the context of local geographic conversation pertaining to trips up the Río del Oso where the feature is very prominent, thereby making it function like a specific name. For this reason, a few Tewa names collected by Harrington and Spanish names originating from documents, informants, and this author's personal knowledge were included in this study. These kinds of names are best explained

as unique and reflect a parochial view of the landscape as unique to its inhabitation that did not practice high mobility or frequently travel far.

Localized Traditional Resource Procurement

What is known of New Mexico history is that both the Tewa and Hispano cultures depended heavily on their local environments by engaging in traditional resource procurement. This includes farming, pastoralism, and cottage industries that derived their resources locally. For example, the weaving of *sarapes* and *frezadas* such as the "Chimayo blankets" was a cottage industry that relied on locally produced wool, from sheep grazed on the prairies in the winter, and in the highlands in the summer thereby creating a transhumance that initiated toponyms from valley to *sierra*. Trade with surrounding Indian tribes, supplemented by trade from distant lands such as Chihuahua (via the Camino Real de Tierra Interior) and St. Louis (e.g. The Santa Fe Trail) and their trade connections beyond supplemented what was being done locally by the Tewa and Hispano inhabitation of New Mexico. Only a relatively small percentage of the Tewa and Hispano inhabitation of New Mexico traveled and traded widely and usually for economic need, rather than tourism.

Americans, by contrast, have been more heavily reliant on the railroad to settle lands west of the 100th meridian and displayed a greater dependence on resources and products from afar. Railroads also became the means to make tourism cheaper for the growing middle class and bourgeoisie of the Eastern States by the close of the 19th century. This appreciation of manufactured material culture from afar was felt by the Tewa and Hispanos *after* many of the names in this collection for this study evolved or were bestowed by their namers. It should be noted, that the cash economy is a relatively

recent change. Subsistence farming persisted into the 1930s in New Mexico, and into the 1950s in some mountainous areas that had a homestead era population.

Geographic Names Altered by Government Personnel

The U.S. Government has a guiding policy on the standardization versus local common usage of geographic names from the U.S. Board on Geographic Names. (Orth & Payne 2003). All names in the GNIS database, *except* for variant names (which are accepted into it as well), are considered official for Federal use. Standardization of geographic names is one of the missions of the BGN since 1906, *for Federal use*. While paying respect to geographic names commonly and currently used for an entity (called local usage) the BGN has been charged with establishing a standard spelling even it is grammatically incorrect, misspelled, improperly combined, or clipped, as long as the form they take conforms to what is preferred by local citizens (Orth & Payne 2003). As demonstrated in the study area, and its surrounding region, geographic names found their way into the GNIS through U.S. Government personnel that sometimes altered names as to their language, syntax, or pronunciation (and thereby its spelling) for its use and seriously deviating from local usage.

An examination of the Santa Fe National Forest Land Claims Archive for place names in that part of the study area covered by the Santa Fe National Forest found that some geographic names used Spanish specific name identifiers, American English generic name identifiers and American English syntax. The American English place naming concept adheres to syntax where usually the specific name comes first and the generic second. Spanish place names are ordered with the generic first and the specific second. As can be seen throughout the American Southwest, standard practice was to co-

opt geographic names from Spanish speakers and alter them. Many names had the specific name made first in the syntax, and in many cases the Spanish generic identifier was replaced with an American English geographic lexicons. Some of those lexicons evolved from Spanish origins. This practice was not restricted to English speakers in the general public, but was systematic within agencies like the Forest Service and Geological Survey. In this way, for example, Cañón de Santa Clara was documented as Santa Clara Canyon (SFNFLCA 1912: Heim, T. A. #402.). In the early 20th century, the Spanish geographic lexicon *cañón* was still being used in English, sometimes appearing without the tilde, which if typewritten had to be penciled in, and place in reordered syntax. These early evolutions of the names transferring into English can be seen in the examples "Santa Clara Canon" and "Santa Rosa Canon" (SFNFLCA 1912: Heim, T. A. #402.).

To this day, members of the Hispanic population still using traditional New Mexico Hispano place names are at variance with a goodly percentage of what is indicated on official U.S. Government map publications. A few names, such as in the above examples, came from the Santa Fe National Forest Land Claims Archive aforementioned that was created in the early 20th century when the 1906 Forest Homestead Act was being carried out for citizens seeking up to 160 acres of agricultural land in areas administrated as Forest Reserves. At that time the region encompassing this study, in particular the area covered by the Chili, Vallecitos, and Polvadera Peak quadrangle, was extensively occupied by private land grants privately held by land speculators. These were the Juan Jose Lobato Grant and Polvadera Grant. These would be conveyed into the Santa Fe National Forest system after World War II. Nevertheless, the larger region covered by the Santa Fe National Forest Land Claims Archive was

researched to extract place names broader than the study area and mapped using Google Earth™ in order to reveal name evolution, outright name change, and the role officials of the Santa Fe National Forest played in this change.

Research of the Santa Fe National Forest Land Claims Archive found names that have never been in the GNIS database, and several topographical maps covering the Santa Fe National Forest show nameless features that are named by locals who know their names in the realm of oral tradition. In addition, many geographic names never made it onto U.S. Geological Survey topographical maps perhaps because decisions were made by authorities to exclude what was considered to not be important (Herman 1999) or to avoid crowding labels on the maps (Monmonier 2006). As in cases researched by Herman relevant to Hawai'i, names authorities compiling gazetteers and map products were often not from the indigenous population and the maps and charts themselves were the end product of government officials discerning what was "important" and "authentic" to serve governmental priorities and prerogatives (Herman 1999). Some of these assertions appear and are provable in the region embracing the study area. Many geographic names came from the efforts of U.S. Geological Survey field crews interviewing people in the region being mapped in the decade following World War II in the region covered by the Santa Fe National Forest. Many "official names" came from the mental maps of people employing local geographic knowledge and common, spoken usage, and these made their way on to the National Map. However, based on information collected by Monmonier (2006) collection of names for the National Map relied heavily on governmental agencies and this appears to be the case for the herein study area. The deficiencies found in the topographical maps covering the Jemez and Sangre de Cristo

Mountains suggest an abbreviated interview of locals and reliance on interviewees from the realm of postmasters, sources from the realm of commerce and industry, and governmental agencies. This is the most convenient explanation about why oral traditions rich in names from among the economically marginalize population were never mapped.

During 1953 to 1954, the U.S. Geological Survey performed field work on what was to become the four 7.5 minute topographical maps of San Juan Pueblo, Chili, Vallecitos, and Polvadera Peak. Editor notes and Field Completion Reports for these and many others are archived at the U.S. Geological Survey office in Lakewood, Colorado. These documents outline internal office editing critiques about such aspects as horizontal control, vertical control, aerial photography stereo compilation, topographical detail quality, and portrayal of public land lines among other discussions in addition to the place names. The discussion of names was especially revealing.

For maps in this study area, sources for names to the USGS field crew included the Rand McNally atlas, Santa Fe National Forest map dated 1948, the Postal Guide, New Mexico state highway maps, an unidentified Rio Arriba County map, the U.S. Board on Geographic Names, and "field sources" (USGS 1953: San Juan Pueblo; USGS 1953: Vallecitos 1953; USGS 1954: Youngsville). The latter were presumably informants residing in the region.

The four quadrangle maps used in this study had working names prior to decisions on their final edit names. During September of 1953 the working name for the San Juan Pueblo quadrangle map was "Abiquiu 4 SE, N. Mex." The Vallecitos quadrangle map was "Abiquiu 3 SE, New Mexico (Vallecitos)" during December of 1953. During February of 1954 the working name for the Polvadera Peak quadrangle map

was "Abiquiu 3 SW, N. Mex. (Palvadera[sic] Mountain)" and the Chili quadrangle was "Abiquiu 4 SW, N. Mex. (Chili) as of November 1953 (USGS 1953 Vallecitos; USGS 1954 Polvadera Peak).

On at least two quadrangles, that of Vallecitos and Chili, Party chief M.E. Portmann suggested at least three name choices to his overseers for the maps derived from villages or summit features within their respective coverage area. For what would become the Vallecitos Quadrangle, he suggested Vallecitos, Recheulos[sic], and San Lorenzo (USGS 1954: Vallecitos). The latter, the Spanish name of Saint Lawrence, was stated by Portmann to have been "Named after a man that used to live in that area." For the Chili map, Chili, Clara Peak, and "La Chuachia" were suggested (USGS 1953: Vallecitos). In this case we see two alterations. The latter should have been Plaza de la Cuchilla, a hamlet by the Río Chama, whose misspelled version appears as the "official name" in the GNIS database (GNIS ID907621).

The name Vallecitos (GNIS ID 912053) is a name changed to plural from the singular El Vallecito that in New Mexico Spanish means 'the [endeared mountain] valley'. The word *valle* meaning 'valley' appears diminutive with the use of the diminutive *-ito* to make *vallecito*. However, the diminutive in this context expresses endearment rather than size and is contextually used to denote a feature in high country, in this case, a broad flat valley about six square miles. This localized meaning, of course, may not be easy to see or communicate using text and print, but region-wide can be demonstrated through its use in context. *Vallecito* is herein present to more meaningfully translate to 'upland glade' or 'upland green valley'.

Making its appearance in documents as far back as the 18th century, the name for this area is a large green glade interrupted by gently rolling hills enclosed by forested mountains and rolling hills. Within is the site of a historic village known as the Plaza Vieja del Vallecito [NM Spanish: 'old village of (the place called) the upland glade']. From tacit evidence available it may be conjectured to be the oldest or most original settlement of El Vallecito because a small Spanish land grant issued to its inhabitants in 1807. An informant in his 70s told this author in 2010 that there was a cluster of old homes that were disintegrating since he knew them as a child and are presently obliterated. In the immediate surroundings, especially to the north the informant pointed out there were once extensive crop fields.

For the Vallecitos quadrangle, party chief M.E. Portmann said that there were "No controversial [sic] names or conflicting names on this quadrangle. Many of these names cannot be found in [the] Spanish Dictionary so spelling obtained in field is used" (USGS 1954). Conflicting names were found later that included Oso Canyon, Gallina Creek, and Abiquiu Creek (USGS 1954). Two of these would make the final edit in their English versions: Gallina Creek instead of Río de las Gallinas (GNIS ID 923602), and Oso Canyon instead of Cañón del Oso (GNIS ID 909384). The Spanish Rito de Abiquiu, instead of Abiquiu Creek, made the final edit (GNIS ID 910274). Ten names were contributed by "Mr. Augustine Vigil," a citizen of Española, New Mexico (USGS 1954).

The name of this contributor, now deceased, was Agustín Vigil, who owned a ranch at Los Rechuelos covered by the Vallecitos quadrangle. The Anglophonic version of his name appears as the name of a cattle reservoir called Augustine Tank (GNIS ID 915797). His ten name contributions were in New Mexico Spanish and nine made the

final edit. They were Los Cerritos (GNIS ID 908200), La Bentolera (GNIS ID 907606), Cañada del Indio (GNIS ID 904405), Cañoncito de los Ranchos (GNIS ID 904708), Cañada de[l] Comanche (GNIS ID 904373), Los Cerritos (GNIS ID 908201), Cañoncito Tia Toña (GNIS ID 904717), Cerrito del Chibato (GNIS ID 904904), and Mesa del Ojito (GNIS ID 908583). There were two "Los Cerritos" but one set (GNIS ID 908200), was submitted without its specific name identifier, and should have been Los Cerritos del Malpais. This is a collection of small forested mountains forming a ridge is part of an ancient lava field of vesicular basalt and rhyolite called locally *pedra malpais* (NM Spanish, PIEH-drah mahl-PAIS, no accented 'i' as in most of Latin America).

One other name submitted by Agustin Vigil in 1954, and omitted by the USGS was Banco Largo (USGS 1953: Vallecitos). This feature was re-located by this study. His contribution of ten names remains the best example of a local citizen, with deep roots in the region, contributing toponyms to the USGS mapping program of the early 1950s in the study area.

The Edit Notes and Field Completion reports also reveal that field officers and editors of the US Geological Survey deliberated choices to retain Spanish names in some cases, while in others cases choices were made to manipulate or change names. The latter scenario sometimes involved the use of Spanish dictionaries, or prescriptive opinions about what they should be.

In the Chili quadrangle, the editor A.M. Vicic in November 1953 noted that Río del Oso was called Bear Creek on several publications but presented that there was more evidence to indicate that Río del Oso was the "correct" choice (USGS 1953: Chili). In this same set of edit notes, A.M. Vicic decided to omit Chamita Ditch (GNIS ID887426)

and Hernandez Ditch (GNIS ID889921) from the final map product for lack of space (USGS 1953: Chili). Their traditional names are respectively Acequia de Chamita and Acequia de San Jose y San Antonio del Güache.

Of the four maps selected for the study area, the Field Completion Report and Edit Notes for the Polvadera Peak quadrangle provides the best examples of name distortions, and rearrangement discussed by Jane H. Hill. This included difficulties with the use of preposition/definite articles such as *de*, *del*, *de la*, number-agreement problems, and rearrangement or alteration according to whim (Hill 1993: 160, 163).

The USGS editors appear to have favored the use of the standard Spanish dictionary during the editing process producing alterations to meaning deviating from the local usage. In one example, a seasonal marshy area at nearly 8,900 foot elevation called La Lagunita del Palo Quemado was changed to "El Lagunito Palo Qumador" (USGS 1954: Polvadera Peak). The misspelled Qumador was edited to Quemador (GNIS ID 906051) but still constituted a bad change of female to male gender and change of meaning from 'the pond of the burnt wood' to a nonsensical 'burner wood'. It was so named because "the area has had a forest fire" (USGS 1954: Polvadera Peak). Informants say that the marshy pond featured a charred tree trunk resulting from a lightning strike long ago. Cañada de Ojitos (GNIS ID 904410) suffers a number-agreement problem that should have instead been labeled as Cañada de los Ojitos meaning 'gulch of the little springs'. There is a small stream called El Rechuelo or El Riachuelo, meaning 'the rivulet' in the Abiquiu region. This name originates in centuries old Spanish usage as *río* and *chuelo* that morphed into *rechuelo* in the New Mexico dialect. This name puzzled the field crew and editors who could not find a meaning for this name in English and

concluded that it may be “a colloquial noun” (USGS 1954: Polvadera Peak). It was placed on the map with a number-agreement problem of El Rechuelos, a singular *el* with a plural *rechuelos* (GNIS ID 906083). A steep summit named El Montón de Tierra [Span. 'the heap of earth'] was changed to La Terrera (GNIS ID 907723), a dictionary term meaning 'steep piece of ground' or 'slope'. This name was also located incorrectly and classed as a ridge feature (USGS 1954: Polvadera Peak). La Mesa Piedregosa [NM Span. 'the stony tableland'] had its noun changed from the local dialect *piedregosa* ['rocky'] to the standard Spanish *pedregosa* and was given the preposition/definite article combination *del* making a nonsensical 'the mesa of the stony' La Mesa del Pedregosa (GNIS ID907686).

At this point, we might be reminded of the consequences of salvaging local geographic knowledge using the fixed spellings and meanings that are a product of print culture. Some scholars assert that local geographic knowledge removed from human experience and converted to a label on a map causes a geographic name to have its history, traditional knowledge, and environmental discourse associated with that name become lost or weakened (Herman 1999; Basso 1996). For this reason, it was believe important in the experiment of this study to have some annotation with every name. Herman has argued that maps, gazetteers, and literacy in general can weaken landscape knowledge and environmental discourses by creating more fixed non-fluid meanings. The collection of toponyms accompanied by an annotation concerning its meaning and associated anecdotes of name origins prove highly appealing to an effort to rescue disappearing local knowledge. This study was done with a mission to document this knowledge and thereby lay a foundation to reintroduce it into local geographic discourse,

if possible. This is especially important if the traditional language is being replaced altogether by English.

Misspelled names from older sources such as the Santa Fe National Forest Land Claims Archive provide clues as to how the non-native mispronounced names came to be mapped and perpetuated. As initially addressed earlier, most of the names that had been in Spanish were documented by Forest Service officials into English with reversed syntax, for their comfort in use in administrating the Forest Reserves. At the very least, the specific identifiers of the toponyms were retained, at least in some form, but had their generic identifier changed into Americanized lexicons. The generic name *cañón*, while being Spanish, was frequently used by Forest officials in the early 20th century, appearing in Forest homestead files archived at the Surveying Department of the Santa Fe National Forest administration office at Santa Fe. It appears that the American English 'canyon' and 'canon' was used as the substitute for both *cañón* and *cañada* in those archives. Although 'canyon' is among the geographic lexicons of American English, there are hints that the pronunciation of 'canon' may have accented the first syllable, changing it into something like canyon (CAHN-yun) from *cañón* (cah-NYON) and by this means the etymology of 'canyon' can be seen to have evolved from the Spanish into the Anglo-Spanish of the Southwest by the early 20th century. For example, a name like Cañón de los Garcias (located outside of the herein study area) was written by Forest Rangers on their maps and charts in the early 20th century as Garcia Canon, omitting the tilde on the n because they used typewriters, and this evolved into Garcia Canyon.

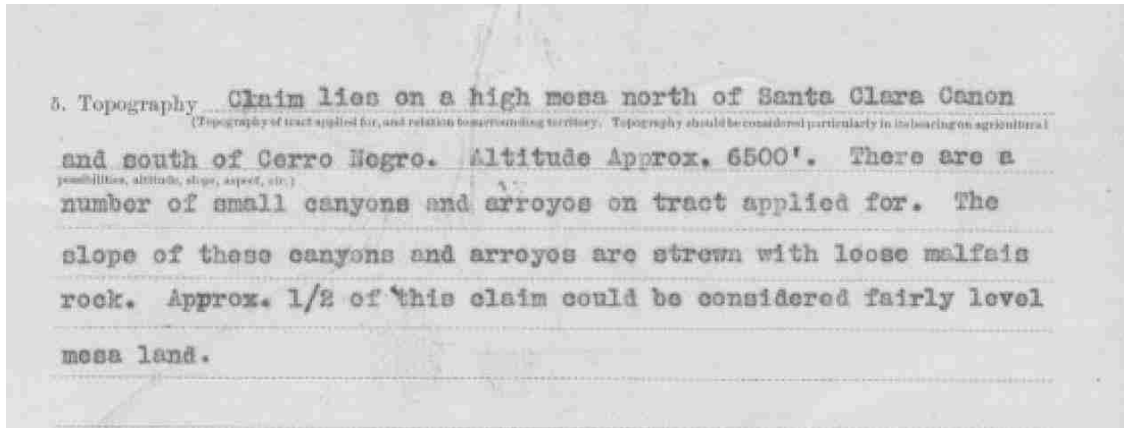


Figure 30 Excerpt from a Santa Fe National Forest Report of Agricultural Homestead Applications dated 1912 for Teofilo Archuleta. Note the dual use of 'Canon' and 'canyon', the reversed syntax of Santa Clara Canon, and the correct Spanish syntax of Cerro Negro (SFNFLCA 1912: Archuleta, Teofilo #403).

Federal and state agencies relying on maps often prefer abstract space concepts featuring rigid partitions and boundaries, and unusual technocratic geographic designation such as "unit 53," "section 21," or "Cuba ranger district." Locals often prefer using a place-name. When these two preferences meet, local perceptions of space may clash with state conceived space. However, locals may sometime use state conceptions of space when the need arises to communicate with officials of the government who passively demand to be spoken to using "officially" designated land-use classifications. For example, it is easier for a local when dealing with a fuel wood permit to speak to a representative of the governmental agency asserting administrative control over a region in terms of "I need a fuel wood permit for somewhere in the Espanola[sic] Ranger District." When answering questions about their use of land, local Hispanics may not use these classifications or may have low awareness about the official category in which those sites are located. Instead, they may refer to specific sites by a commonly accepted place-name or by an improvised place name during geographic discourse.

Improvised place naming also takes place among locals during their geographic conversations. Examples of names arising from improvised place names can be seen when locals speaking New Mexico Spanish may make reference to a fence line demarcating a boundary that can serve as a convenient reference point on the landscape. Only a section of the fence that crosses an arroyo or climbs a hillside might be intended. The context of the conversation might be something like "*vide un venado ai junte'l cerco de Eziquel Manzanares*" [NM Span. 'I saw a deer there by the fence of Ezekiel Manzanares']. Although this may seem like an improvised reference to an object, if the reference is frequently used the name evolves into a genuine Possessive place name conveying meaning to members within the community sharing the same landscape knowledge using the fence [*cerco*] as the generic element and Ezekiel Manzanares as the specific element making Cerco de Eziquel. Fences among traditional Northern New Mexico Hispanics are often geographic features of reference in high context geographic conversation. The location referred to may have no other extraordinary feature because it may compose the piñón pine forest with little other distinction from its surroundings than a fence in a known location belonging to a known person.

A history of conflict over land resources by rural Hispanic Americans with outside private and governmental interests had already established social distance between Anglo-Americans representing those interests and those associated with mountain Hispanic culture. This history affected the procurement of geographic knowledge by USGS field crews in the early 1950s who found it difficult to obtain geographic names in the region. This re-enforced their names collection activity to sources from other governmental agencies. Documents from the archive of the U.S.

Geological Survey at Lakewood, Colorado associated with quadrangles near the area of study are used herein to further elaborate upon the unusual difficulty in procuring place names. Just eight miles to the west of what is represented as the Polvadera Peak quadrangle were the Jarosa and Arroyo del Agua quadrangles. The 1953 Field Completion Reports for these quad maps had these interesting quotes:

The indifference of the local citizens to government employees left the obtaining of names to pre-existing maps and from the U.S. forest ranger and his charts (USGS 1953: Jarosa).

Difficulty was encountered in obtaining names from the local inhabitants due to their inherent wariness of strangers on the part of the natives [sic]. Therefore, the majority of the names on this sheet were obtained from the forest ranger and his charts. (USGS 1953: Arroyo del Agua).

These documents and others presented in the body of this work help build this narrative: that the USGS mapping program obtained names from U.S. governmental agencies, agencies of the state, and private industry (e.g. Rand McNally Atlas), generated by its personnel in American English thereby producing map products deviating from local common use that represented the priorities of the U.S. Government and linguistic preference of American society for English.

Renaming for official purposes of the U.S. Government seemed to have a logical premise, although that premise was power laden and destroyed prior artifacts on the cultural landscape. Exceptional concentrations of Spanish and American Indian populations in New Mexico have successfully retained their traditional toponyms. Others,

however, are lost to history and many named geographic features became examples of re-naming behavior due to the anti-conquest concept presented by R.D.K. Herman. Because certain name alterations were done by government action, other agencies of government and a host of people acting in commerce and industry accepted these altered names as "official" without respect to local and organic naming. There is a tendency to regard government publications or publications of reputation (e.g. Rand McNally Atlas) as reliable and disfavor local knowledge because it is not "official." However, official names based on renaming reflects what Jane Hill presented as English speakers considering Spanish as being a loose collection of symbolic material available for rearrangement according to whim (Hill1993: 163). Logically, the U.S. Forest Service wanted names that had English generics to communicate effectively with memorandums and inter-agency correspondence among administrators that were not bilingual. The U.S. Post Office also wanted an orderly method for mail delivery before the widespread use of zip codes by renaming towns and villages. In one case near the area of this study, the town of El Rito Encino was recast as Youngsville to avoid confusion with El Rito, NM and Encino, New Mexico. Youngsville Post Office uses the surname of John H. Young, an immigrant from Ireland who ran a mercantile and post office in that village. The name it overwrote, established by the descendants of Juan Bautista Valdez at this location in 1814 progressed from a campsite (Paraje del Rito Encino), to a ranch (Rancho del Rito Encino), to a hamlet (Plaza del Rito Encino) by the 1830s, to a village by the 1870s following a progression of land conveyance documents (NMSARC: Juan Bautista Valdez Grant; RACCO 1852-1912).

Since some of the USGS Field Completion Reports and other documents for the 7.5 minute series maps produced by the U.S. Geological Survey relevant to the study area of this work do not offer complete information about name collection and name changes by their personnel, answers were sought by researching reports relevant to adjoining quadrangle maps made during the years 1953-1954. As revealed in some reports, the USGS field office was at Fairview, New Mexico in 1953 and was the hub of their mapping activity region-wide during that time (USGS 1953: Aire). Discussion of place names outside of, but adjoining the herein study area, appears justified due to the region wide mapping activity actually being directed from Fairview, within the study area.

In one example, we may desire to find out what the USGS field crews were using as map references for their names. The 1953 USGS Field Report for the Youngsville, NM quadrangle lists ten sources were used to verify the names within that quad including a Santa Fe National Forest map, a U.S. Public Roads Administration map, Soil Conservation maps, a geological reports from the USGS, a geological report from the NM Bureau of Mines and Natural Resources, a Postal Guide, and a Rand McNally Atlas (USGS 1953: Youngsville). Absent from this example was any reference to "field sources" or local informants. Another example of name change is found in another file for a quadrangle adjoining the study area of this thesis. In it, the name Cañones Mesa was collected by U.S. Geological Survey mapping field crew in 1953 that uses American English syntax and no Spanish preposition and definite article. The field crew stated that they did not discover this name to be neither questionable nor controversial (USGS 1953: Canones). Meanwhile, this research found local common use from those in the area

employ three names of Mesa de los Cañones [Mex. Spanish: 'mesa of Los Cañones (village)'], Mesa de Abiquiu, and other simply say La Mesa.

Very often names collected in the region by USGS field crews in 1953 were thought of as unique to the region and caused them some confusion. In one example, a Topographic Engineer named John M. Stricklin indicated he was stationed at Fairview, NM in 1953 stated:

Names are generally Spanish-Indian, spelling and application generally local. Spelling and gender may be somewhat different from true spanish[sic] since usually such names have been applied by uneducated native people (USGS 1953: Alire).

Stricklin made assumptions that there are no rules of grammar, gender, and place name construction in the New Mexico dialect of Spanish, and it also assumed the language must be guided by literacy and prescriptive spelling (visual transfer) to be a "true Spanish." These assumptions are contradicted by this study and knowledge by this author. It is likely that Stricklin was either receiving written sources that had already been fouled by non-New Mexico Spanish speakers, or if they were coming from oral sources, the names were not being committed to writing by any with experience in writing Spanish. Also, the novelty of the names led the USGS editors to believe the names were a product of language fusion. On this last point Mr. Stricklin was somewhat correct but the language fusion had mostly taken place in the 16th century with the Indian language of central Mexico.

The New Mexico dialect was a product of migration, isolation, and developing a culture of habitat. Originating in Spain centuries ago, the dialect incorporates influence of

migration across the Atlantic Ocean and inland to central Mexico, where it borrowed many nouns and verbs from Nahuatl. Its establishment far inland, like its users, caused the language to become a product of living in the local environment of New Mexico with its peculiarities not unlike the way Canadian French, Chilean Spanish, or Australian English retains antiquated forms or embraces highly localized forms. Colonial European languages often receive criticism as having deviated from the standard while it may be the standard that changed, leaving the colonies maintaining old forms. Since living languages evolved in a semi-separate trajectory, local peculiarities develop. This study, for example ran into the word for 'rocky' sounded local as *piedregosa* while dictionaries display *pedregosa*. Editors who were probably not educated in New Mexico's history and relying on standard Spanish dictionaries created at least some of the errors during the editing process.

In 1953, Chester N. Soderberg, a USGS map editor, also commented on the peculiar name mixture he had to deal with and endeavored to provide some explanations for proposed changes to field collected names.

Names are Spanish, Spanish-Indian, and English, and in some cases may be a combination of any two or all three languages. Spelling is likely to be local and largely phonetic, and the gender may sometimes be wrong. The following discussion should help clarify some of the names and their application....."Rio Puerco" means "Dirty River". It was probably at one time called "Rio del Puerco", but should be published "Rio Puerco" (USGS 1953: Aire).

Fortunately, the incorrect etymology was rejected and Rio Puerco, the name for a river flowing seven miles northwest of the herein study area, was retained. The intuition that the name should be Rio del Puerco [Span. 'river of the swine'] was incorrect as locals explain that the river runs turbid red after any rain fall because of the prevalent red clay soil. The animal name *puerco* (male) or *puerca* (female) can also translate to 'filthy' or 'dirty' in English and these meaning are the preferred local usages of *puerco/puerca*. Local Hispanos prefer to use *marrano/a* and *cochino/a* to speak of the domestic animal. The use of *puerco* as a male gender specific identifier is necessary when associated with *rio*, also a male gender generic identifier. As the collection and editing of names by the USGS in the 1950s applied standardization and a prescriptive approach with the aid of Spanish dictionaries, a clumsy editing process caught some errors and created others. Granted there were deadlines, and there was likely a shortage of willing informants to clarify name histories.

Academic study of the peculiar Spanish dialect used in New Mexico had taken place but whether this information reached the USGS field personnel in Fairview seems unlikely. One example done before the USGS arrival 1953 is found in a study conducted by the University of New Mexico on the New Mexico Dialect of Spanish in 1934. A glossary was compiled using a study of the language spoken in Chilili, New Mexico, situated about 26 direct miles southeast of Albuquerque. Colloquialisms, words that underwent phonetic changes, archaic or obsolete words, words of Indian origin, Mexicanism used in New Mexico, and Hispanicized English words were examined qualitatively. The examination of the New Mexico dialect took a somewhat less pejorative tone when F.M. Kerchenville, Ph.D. wrote in the introduction:

The cases in the following pages which show a difference between New Mexican Spanish and Castilian are not meant to condemn our own vernacular. One proof that a language is still alive is that it changes to meet changed circumstances (Kercheville 1934: 12).

The multi-lingual nature of place naming, the presence of re-composed or mistake names, or the absence of place names on the USGS topographical maps covering lands administrated by the Santa Fe National Forest might be summed up as follows:

- Many native informants were not forthcoming with information in the early 1950s.
- There was a heavy reliance upon preexisting government publications that had piecemeal sources coming from local knowledge and governmental enterprise. It was a work with emphasis on governmental naming activity in the region.
- Map products were aimed at English speaking consumers, many of whom are external to the local population.
- Deadlines made field collection and research time too brief and a multitude of quadrangle maps in the region were being worked on during 1953 to early 1954.

Place Name Density in the Study Area

The geographic name density for the herein study area is calculated using a square mileage figure of 240.9939. This employs a bounding box on a horizontal plane measuring 27.97 miles on the north, 28.01 miles on the south, and 8.61 miles on the east and west. Using the figures in Table 10, the total names in the inventory of 836 produces a total toponym density is 3.47 names per square mile. Spanish place names, constitute

1.86 names per square mile. Tewa names are found in the amount of 1.13 per square mile, and names in American English came to a density of 0.48 per square mile.

Distribution of those densities is also telling, and will be discussed shortly.

The parochial world view appears to be innate to humans in small societies, especially if literacy, technology, media, and other trappings of a mass society are not contributing to the expansion of a world view and thereby the dilution of local geographic knowledge. In this respect, the Río Arriba region has undergone much change into modern livelihoods that brought about an alienation of many of its residents from the local landscape. Historically, the parochial world view appears to have contributed to the place name density of the herein study area. A typical resident of the area today in any of the three socio-linguistic groups cannot be expected to know very many names due to the general attrition of geographic knowledge. This attrition of landscape language has been noted as a general trend in the United States (Lopez 2006: xvi).

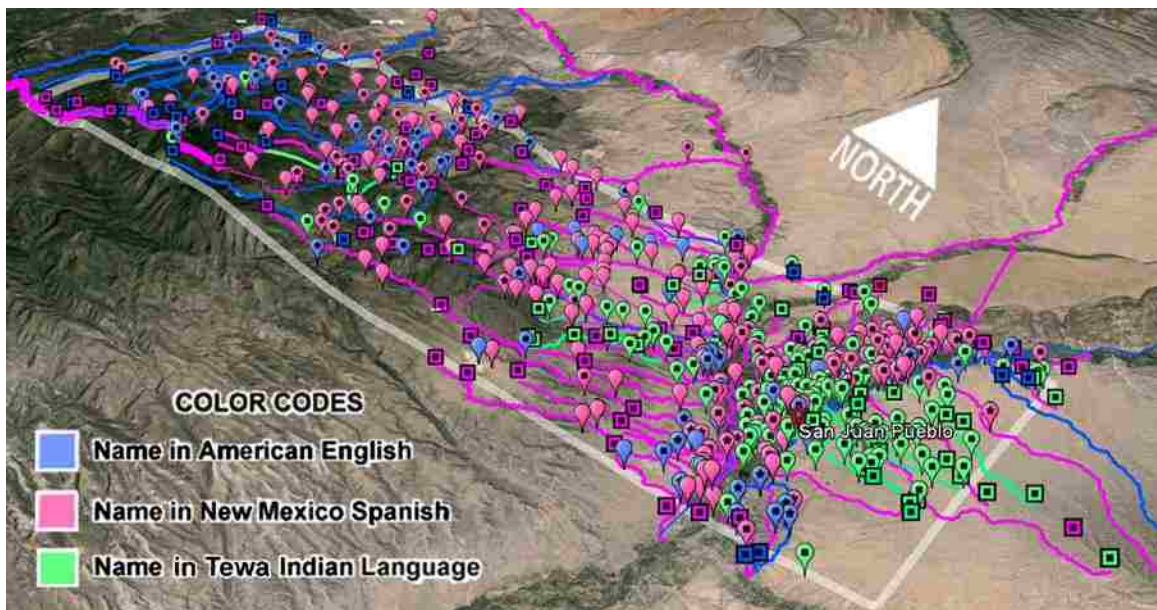


Figure 31 Three layers of place names from the three socio-linguistic groups of the Tewa, New Mexico Spanish, and American English are superimposed. The study area measures approximately 28 miles by 8.6 miles. San Juan Pueblo is at lower right.

The toponyms compiled for this study arise from a collective consciousness of the landscape from many informants and literary sources that all operate in the public domain and are products of human environment interaction spanning hundreds of years. Many of the toponyms herein presented would have had to have been diffused through a multitude of people spanning time as old as the most massive local cedar trees before arriving at being captured by this study. Despite the rise of mass society with its characteristic rise in statism, materialism, ambiguous moral directions, and tolerance of diversity that all doom local cultural heritage and family patterns, the Río Arriba maintains a population within which there are those who still live their lives surrounded by kin, are guided by shared heritage, and enough individuals who maintain traditions that this author has been able to meet many with repertoires of geographic names among the three languages during the past three decades.

This presentation of study area place name density was decidedly qualitative rather than quantitative because problems arise in dating each name in the collection. A toponymy of this scope showed that dating all items is not possible and in other ways, names proved difficult to be "fixed" into atomized segments that are quantifiable. Most of the names in the study area were existent by 1920, but more accurate dating would be required to perform a quantitative analysis of groups of toponyms and toponym clusters. Many of the toponyms in this study area are a mix of fading relics of the past together with names widely known and heavily used today. Assessing many of the toponyms into time periods would be very subjective and therefore it was determined that the time origins are not definitive enough for rigid mathematical analysis.

Nevertheless, assessing the quantity and density of this collection of geographic names is thought deserving of treatment by this study even if the toponyms evolved or were bestowed over time without the careful record keeping such as one sees for human births. An observation arising from the research for this study is that there would be more value in assessing quantity and density of the place name knowledge of living informants. However, since a typical local informant knows an area larger or otherwise non-conforming to the size and shape of the study area, this study can only propose this as a future project.

Despite the problem outlined, a 1994 scholarly piece was found that took a portion of the Tewa place name collection and subjected it to a mathematical examination using two variables. This was the number of named places per square mile within the range of a linguistic community and the population density of that community. Eugene Hunn presented this when he investigated a phenomenon of memory and information processing limitation in humans he called the "Magic 500." Hunn's presentation was based on the basic premise that persons operating within a society with an oral tradition culture reach the limits of memory at 500 taxonomies within a domain of things and social networks of persons:

It is well known that members of hunting-gathering societies keep meticulous accounts of the "balance of payments"—the give-and-take involved in food sharing and gift exchange. Evolutionary theorists have argued that systems of "reciprocal altruism" require effective personal accounting to escape the disruptive manipulations of "cheaters" (Hunn 1994: 85).

The anthropologist, Levi-Strauss, also observed the phenomenon of memory threshold and thought it to be from three to six hundred named folk taxonomies of plants and animals and observed the memory limitation that restrains the number of members in an individual's social and economic network (Hunn 1994: 83, 85). Hunn concedes that there is no psychological explanation that would privilege a network no larger than 500 and consider a larger one it to be cognitively unmanageable. However, oral traditions are suspected to place a special demand on human memory (Hunn 1994: 85). Hunn asserted that this limit on the size of taxonomic domains would affect the way humans understand and adapt to their geographic reality with geographic names and presented that there is a correlation between an area's population density and the density of toponyms (Hunn 1994: 83-85).

Hunn selected twelve samples of oral tradition populations whose geographic names were recorded in order to analyze their respective cognitive resolution. Several of these twelve came from ethnographic research of native people performed during the 19th and early 20th century. The samples included a variety of languages, economic systems, and habitats. Among his selections was John P. Harrington's collection of Tewa toponyms of 1910. Hunn's selections were made using people with low acculturation into modernism who satisfied their consumptive needs with local resources and who had been the subject of an ethno-geographic study (Hunn 1994: 83). The concept I present in this study as *traditional resource procurement* can also be expressed in the way Hunn presents as the satisfaction of consumptive needs with local resources.

Hunn used a numeral of 1,534 Tewa place names that Harrington mapped in 1916, in an area of 6,747 square miles arriving at a toponymic density of 0.227 per square

mile. Using a population figure of 2,100 persons, an early contact estimate for the six Tewa pueblos of the region, Hunn presented that there were 0.311 Tewa persons per square mile (Hunn 1994).

Hunn asserted that knowledge of geographic names is highly localized and individuals would not know but a fraction of a full inventory of names (Hunn 1994: 83). Hunn conjectured that a typical Tewa person may have known a little more than 300 names or a little more than a sixth of the total Tewa toponyms. This was based on a premise laid down by Harrington that the Tewa are intimately familiar with the area around their own pueblo but not the neighboring Tewa pueblo (Hunn 1994: 82-83).

The bounding box of this study includes what could have been the collective cognitive geographic knowledge of 261 names for the Pueblo of San Juan in 1910, but names to the outlying areas to the north and east are excluded. While the territory to the south would be better known by their southern neighbors, the Pueblo of Santa Clara and Nambe, the country to the southeast at Chimayo would probably have been familiar to San Juan Tewa. I venture to guess that the estimate of 300 toponyms that Hunn presented is valid, but with the refinement to this that the amount would reflect a *collective* intimate familiarity with territory around the Pueblo of San Juan to the Tewa there. Hunn noted the existence of individuals exceptional in geographic expertise among the various sample tribes or communities he tested and this could have been the case with Harrington when he completed his field work among the Tewa in 1910. The experience of this author includes encounters with members of a community who refer to a local expert among their number to make geographic names inquiries to. These local experts are sometimes praised as exceptional persons for this kind of knowledge by their community. Most, if

not all, did not have any higher education, lived lives of outdoor experience, and in general displayed a personal discipline against such vices such as alcohol.

In Hunn's presentation, he found that as an overall average, individuals operating in an oral tradition cultures have a place name repertoire of around 500 with a range of 200 to 800. Agriculturalists recognize smaller geographic areas but with their repertoire of 500, the toponyms will be dense relative to those that depend on hunting and foraging. The selected hunter cultures were shown to know a large geographic area that they recognize by widely dispersed place names (Hunn 1994: 83-84). Harrington suggested this same idea in his body of work in 1916.

For comparison purposes, one of Hunn's twelve samples can be compared to the Tewa to demonstrate his point. The upper Inlet Dena'ina is a coast and river people that were dependent on fishing and hunting in south-central Alaska. Hunn used an estimate of their pre-contact population to arrive at a population density of 0.108 persons per square mile, being roughly a third of that of the Tewa. He presented a toponym density of 0.027, showing that the Tewa's toponym density was over eight times as dense as that of the Dena'ina, who range in a traditional use area of 26,500 square miles, being nearly four times as large as the area for the Tewa used by Hunn. By this we see, that Hunn asserted that the Tewa farmers had a smaller world more densely packed with toponyms than their fisher/hunter counterparts in Alaska. Hunn's twelve samples helped him determine that hunters living without modern communication technology in an oral tradition had a low density of geographic names knowledge spread over a large territory relative to their population. Conversely, those living in small territories have a denser concentration of names. When a population increases, Hunn believed there would be a "corresponding

contraction of the territory with which a given individual is intimately familiar" (Hunn 1994: 83-84). This would suggest that a population increase creates the *patria chica* (small country) or parochial world view, unless the factors of outside influences, such as maps, improved transportation, media, and technology, interfere with and expand that world view.

One critique of Hunn's work is the gender bias omitted as a factor in his population estimate. The names collection and cosmological terms of the Tewa that Harrington collected is conjectured to have come from mostly anonymous male informants. In his work, Harrington mentions or photographs male Tewa informants. A majority of those Spanish and English toponyms obtained for this study over the past decades came from men who consistently surpassed the inventories possessed by women, who sometimes listened with interest and learned from the men about places along with this author. Although geographic names are used by both sexes, and many geographic names were associated with personal and social experiences, histories and facts concerning those geographic names always seemed to be the domain of men. For this reason, the population densities presented in Hunn's work should have clarified an estimate of the male population although his magic 500 was presented as accommodating individuals that could have a range of 200 to 800 (Hunn 1994: 84).

Variations in geographic name densities exist in the study area. Whereas in some portions of the terrain there appears to be voids of named features, other portions were dense. In this study area, the limits of topographical features and a selection of manmade features provided a factor for what can be seen as voids and clusters (Figure 31). Useful

to this explanation is the work of Stewart who presented four factors working to produce variations in place name densities:

- Topography. A featureless one, the works of man not considered, usually has few, while a variegated one invites many names.
- Density of the population. The proliferation of habitation names bears a somewhat proportional relationship to the density of the population of a given area. Stewart declared "The more people, the more names are needed" (Stewart 1975: 18).
- The length of time occupation of an area has a bearing on place name density. Stewart believed that names of occupied spaces such as farms become fixed after the two to four generations whereas if one tribe or population replaces another, many older names of smaller features do not get passed to the newcomers, who themselves do not place new names immediately (Stewart 1975: 18).
- Fourthly, Stewart declared that the "cultural pattern" of the people had an important influence upon the density. The rapid westward advance of the population of the United States begat a larger view of spaces to Americans than to their European ancestors, and thereby a lower density of names. A high density of place names, Stewart declared, coincided with an agricultural peasantry holding tenaciously to their small plots and practicing a traditional small scale agricultural economy. So to the pastoralist with an economy keeping sheep and cattle that grazed or took shelter in a variegated landscape, such as those of the Shetland Islands, exhibit a high density of names that allowed a herdsman to function efficiently upon the land performing animal husbandry (Stewart 1975: 19).

Stewart presented that densities of place names as portrayed on maps undergo an editing process by mappers looking to ease their task, or being hard pressed for space, they may omit names out of convenience (Stewart 1975: 15). Exclusions during the editing process in some cases may include names of streets of significant buildings like schools and churches (Stewart 1975: 16). Although Stewart's assertion explains why some names do not appear on published maps of an official nature for mass public consumption, Harrington's specialized Tewa place name project had little motivation to be brief.

In a report by W. H. Holmes, chief of the Bureau of American Ethnology that accompanies John P. Harrington's *The Ethnogeography of the Tewa*, the research of a multitude of projects concerning American Indians and archeology also included the Tewa people. This was funded by Congress on May 25, 1907 and given direction from the Smithsonian Institution that sought:

(1) Acquirement of a thorough knowledge of the tribes, their origin, relationship to one another and to the whites, locations, numbers, capacity for civilization, claims to territory, and their interests generally, for the practical purposes of government: and (2) the completion of a systematic and well-rounded record of the tribes for historic and scientific purposes before their aboriginal characteristics and culture are too greatly modified or are completely lost (Harrington 1916: 9-100).

Holmes wrote this sometime after June 30, 1908, at the conclusion of the fiscal year of the Bureau. In addition to this, F. W. Hodge, the Ethnologist-in-Charge in a note dated December 1913 commended Harrington's admirable success at gathering the

cosmology, symbolism of natural phenomena, periods of time, and "geographic nomenclature within the restricted limits of the universe as it is known to them" (Harrington 1916: 25). As explained by Hodge, this was a difficult task because, the Tewa people are notably conservative in all matters pertaining to their religious and social organization, making it extremely difficult to obtain information bearing on this phase of their life and requiring the utmost discretion in dealing with questions relating thereto. Nevertheless Mr. Harrington has succeeded admirably in his quest, as is shown by the results of his ethnogeographic studies (Harrington 1916: 25).

That study, *The Ethnogeography of the Tewa* is 592 pages of information authored by him. This supports a strong possibility that Harrington's collection is comprehensive enough to make the aforementioned research by Hunn insightful and valuable as to the density of the Tewa names.

Inspired by Harrington, this study also sought to present a comprehensive "names landscape" for the selected study area using organic sources (informants) together with what official maps have published, in addition to the specialized Tewa names collection of Harrington. It is believed that the results of this study could withstand more names collection and research, but after three decades and seven years of academic treatment, this study is presented as exhaustive enough to provide a comprehensive visual analysis of density.

Using Stewart's four factors working to produce variations in place name densities we see that the topography of the study area is a variegated one with many names. Even though there are many topographical features, the names are visibly denser where the

works of humankind are prevalent, that being in the lowlands along the Río Chama and Río Grande del Norte. In these areas the density of names appears proportional to the density of the population supporting Stewart's assertion of more people, more names.



Figure 32 The density of Tewa names, most collected by Harrington in 1910, is seen to be tightly clustered around the nucleus of San Juan Pueblo at lower right. These names were mapped for this thesis using Google Earth™ and a careful reading of Harrington's data. The study area measures approximately 28 miles long and 8.6 miles wide.

After mapping all the Tewa names in this collection, the Tewa namescape is found to feature a place name density to be 1.08 names per square mile, yet their distribution is thin in most of the area while it is tightly clustered near *Ohkay Ówîngeh* (Figure 32). There are several observable and historical factors that explain this. In general the Tewa have tended to have an introverted world view, were historically motivated by farming, are mostly town dwelling, have a community orientation, are generally reticent towards outsiders, are downward looking in their religion, and most of them are attached to their home pueblo. Tewa pueblos in the region host festivals in which the public is invited, and members of the public also enter into the private homes

of many Tewa hosts to enjoy a home cooked meals between watching their dances. These special occasions represent a ritualistic deviation from the norm of privacy and introversion. Historically, relatively few of their men were herders, or traders who ranged far from their pueblo, although hunting and trade did take some of their men far into Navajo country or the Great Plains as did the kidnapping of some Tewa women and children. Like the other two of the three socio-linguistic groups focused in this study, modernism has brought many changes to the Tewa. Few of them access Juniper firewood in their local landscape, such as their ancestors once did. Attrition of their landscape knowledge is similar to that of their Anglo-American counterparts. It was only in more recent historic time that the railroad allowed them tourism to places like Colorado, and the removal of children to Indian boarding schools introduced greater experiences to them while endeavoring to assimilate them in modern American cultural norms. In more current time, urban resettlement incentives, wage employment, arts and humanities grant programs, college education, and intermarriage with non-locals have changed Tewa culture significantly to the point that they have become distant from their landscape. Despite this the Tewa remain locally notorious for their introversion and secrecy.

The distribution of Spanish language toponyms from the inventory showed a high density of 1.78 names per square mile. The populated places have a high Hispanic demographic no one is the main center, making a multi-nucleated settlement pattern with relatively even scattering of geographic names (Figure 33). Although the main Hispano settlement started at Santa Cruz de la Cañada in 1732, and remained a major center in historical time, the Hispano population expanded outward in multiple directions to

establish other villages. The Hispano cultural landscape that remains characteristically multi-nucleated today and contrasts sharply with the centered Tewa one (Figure 32).

Using Hunn's presentation, we might be able to assume that the historic Hispano population density produced individuals that have a smaller area of place name knowledge, but just more individuals. A greater dependence on literacy could be argued, since more Spanish geographic names appear through visual transfer such as in deed documents, but the deed documents reflected oral sources anyway. These do not explain the prevalence of names in the dry broken hills beyond the private agricultural tracts along the rivers.

Most Hispanics used the local Spanish language newsprints in historic time to visually receive or contribute information but few names for this study area come from such visual sources. Most formal documentation of local knowledge producing maps was mostly done by Anglo-Americans who had access to publishing houses. The best and most likely explanation is that oral transfer of toponyms occurred among the locally mobile agro-pastoralists and wood cutters, navigating the variegated landscape throughout the past centuries. Like their Tewa counterparts, Hispanos had a parochial, village dwelling, farming, and local social network point of view. However, among their number there were men directly or indirectly running livestock from a summer pasture to winter pasture, and both men and women held ownership of two more local tracts of agricultural land they had to travel to. This laid the premise by which the Hispanos, with larger and expanding population in many villages, practiced outward views and frequent local travel into the surrounding landscape. Although many walked, men from among the Tewa and Hispano communities in historic time took special pride in horse ownership.

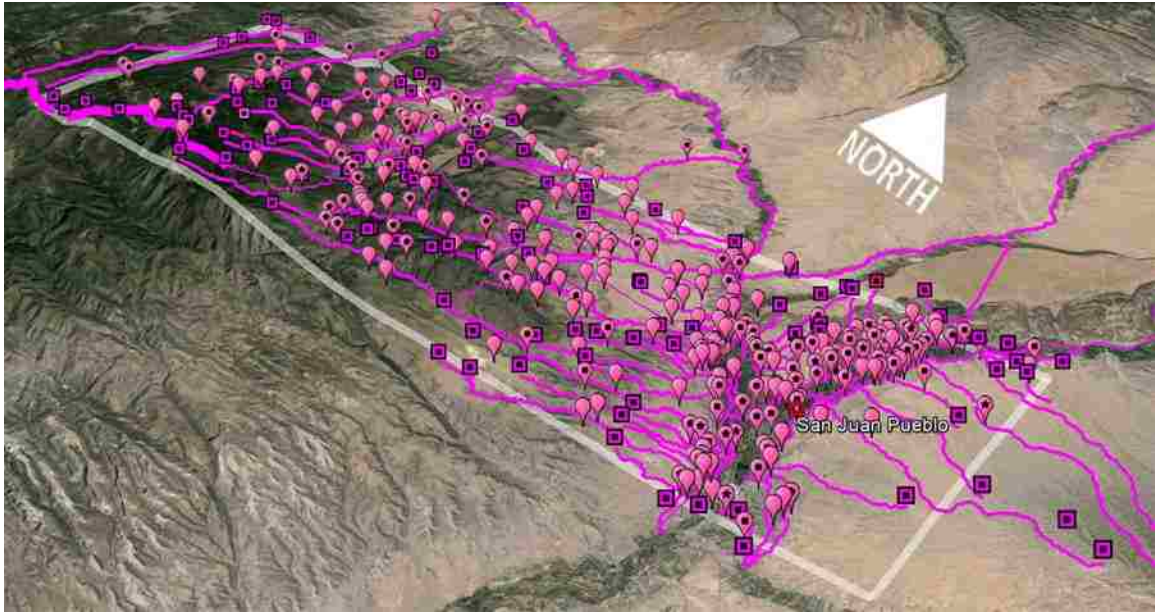


Figure 33 New Mexican Spanish place names (magenta) in the study area display a widely scattered pattern. Hispano populated places are multi-nucleated along the rivers. The study area measures approximately 28 miles long and 8.6 miles wide.

The study area features communities of people occupying the region with little to no interruption that were not greatly displaced by newcomers. The inception of Hispano occupation of the area dates to 1598, therefore inviting more toponym diffusion from elders to the younger generation of blood relations over a long period of time.

An even longer time span is exhibited by the Tewa, most of whose place name inventory has an ancient character reflecting no interruption. Occupation of this study area has been since time immemorial. The oldest continuously occupied populated place of San Juan Pueblo could be to 1300 A.D., according to data from the New Mexico Historic Preservation Division (LA 874). The reader will recall discussion that Tewa informants to Harrington said there were two pueblos prior to the one now occupied thought of as the third *Okay*. Another example of long occupation and local relocation is seen in the dating of a pueblo ruin within the study area 4.7 miles north northeast of

Ohkay Ówîngeh in Los Luceros. The date range for this pueblo ruin is estimated to be from 1200 to 1600 (LA 144). This site is called **Fi'o Ge Owingeh Keyi Phi²oge Ówîngeh Kayyee** [Téwa *phi²ôe* 'flicker' + *geh* 'down at' + *ówîngeh* 'pueblo' + *kayyee* 'old thing']. Meaning 'flicker place pueblo ruin' (Harrington 1916 9:43, 44), the name uses *phi²ôe*, meaning 'flicker', a type of bird (1916 9:43; Martinez 1982). Today the site is the private residence of an Indo-Hispano who occupies some of the pueblo ruin mound while another portion of it is owned by the State of New Mexico. The long occupation of the valley shows that even ruins can be the foundation of a current home.

The cultural patterns of the Tewa and Hispano contrast with that of the American English socio-linguistic group. The former two practice lower mobility and display a smaller view of space. Also practiced was the habit of returning (or pilgrimage) to a homeland, meaning that many Tewa and Hispano call the Río Arriba their original home to return to after employment in California, for example. The latter is a highly mobile society with greater internalization of freedom of choice. The value of the railroad to "tame the West" and the development of the automobile, telecommunication, refrigeration of food, electrical grids and appliances in the industrial east, reflect a value system noticed by Stewart, that Americans had a larger view of spaces and a rapid westward advance. Add to this also a resistance among a large segment of Americans to permanently settle, preferring to live near employment, accrue equity in their home, sell and move. By contrast, the trend of many local Tewa and Hispanos is to hold a home passed from a relative to them, even if they must vacate their home for extended periods of distant employment. Growing large scale demand for natural resources requiring investment from the Eastern States to extract them on an industrial scale also motivates

an expanded and superficial view of the landscape and a conforming naming practice.

One such example is a pumice mine, called the Rocky Mountain Mine that is operated in the study area by investors from Fort Worth, Texas. A naming practice of this type is also done by large scale government administration, such as the administration of the Santa Fe National Forest as seen in the study area in Figure 34 in which the names seem widely scattered and low in density.

Another question is whether the Tewa migrated into an area that was truly empty or whether prior inhabitation were exterminated or pushed out. The conventional thought by scholars is that Tewa Ancestral Puebloans are believed to have assimilated other populations coming from Mesa Verde. The high place name density around San Juan Pueblo and accompanying narratives do not indicate more than a local migration.

Archaeological work in the region finds evidence of Puebloan material cultural showing trade, interaction, and assimilation of material culture from outside sources but an overwhelming local manufacture as well. Linguistic work by Harrington cannot adequately confirm or deny absorption by other people but nevertheless, Tewa has a few rare linguistic curiosities that suggest an appropriation. Analysis of Tewa shows it mostly relies on its own vocabulary to form compounds or employs much contextual use, rather than borrow a foreign word.

The reader will recall George R. Stewart's presentation of the principle of Phonetic transfer of a toponym. This holds that names transferred phonetically may be altered in length and quality of the vowels in order to correspond with the speech habit of the recipients of the name (Stewart 1975: 55). In addition to this, if a place name was

orally transferred in haste, such as under circumstances of war or other stress, there would be less care in the rendering of the name (Stewart 1975: 55).

For the study area, there appears to be very few Tewa names that don't have a Tewa etymology. Exceptions were found among Harrington's collection, and assuming the best efforts and Harrington were genuine, include the Tewa name for the Arroyo de los Alamitos at El Güique replicated herein as **Jeshu Ko Hu'u** *Jeshukóhúu'u* [Téwa *jeshu* obscure etymology + *kó* 'arroyo' + *húu'u* 'large groove', 'cañada'] (Harrington 1916 13:8). Several geographical features near Alcalde using **anu** *aní*, such as a hill called **Anu Oku** *Aní'okú* [*aní* obscure etymology + *okú* 'hill'] (Harrington 1916 10:12) indicate names transferred orally without the experience or understanding of the etymology. These could suggest phonetic transfer from prior inhabitation or archaic remnants showing Tewa language evolution. One name collected by Harrington near San Ildefonso Pueblo, south of the herein study area, was *Măpoma* [*Mâpoma*] in which he stated emphatically that no part of the word could be explained, but that *ma* occurred as a last element in several place names he found in that part of the region (Harrington 1916 16:92). Few Tewa words lack an etymology as well. In another example, the Tewa word meaning 'whirlwind' has puzzled Tewa speakers. It is **nagomi** *nâgomí* [Téwa *nâa* 'it' or *nan* 'earth' + *gomí* unexplained], said to mean 'there is a whirlwind' according to Harrington (1916). In Santa Clara Pueblo, the expression used is **nagomi na** (na-go-MEE-na) and is thought to be a compound of 'earth' + 'go' (using a variation of *mää* 'gone' ?). The indicated etymology is a guess among native speakers who acknowledge it to be very un-Téwa sounding and suggest it is a borrowed word (Santa Clara Pueblo informant). Few geographic names in the study area herein presented definitively suggest that the Tewa

received names through phonetic transfer from prior inhabitation but as the above stated examples can be interpreted to suggest, borrowing from assimilated or completely eradicated people could have occurred.

The herein study area has many old Tewa names for smaller features that did not pass to the Spanish, and did not pass by phonetic transfer to speakers of American English but names for several major summits and populated places are among those that did pass to the Spanish population. Examples include the western cardinal mountain [Am. Eng.] Chicoma Mountain, from [NM Span.] Cerro Chicoma, and in turn from [Téwa] **Tsi Kumu Ping**. Others include the village of El Güache from **whasu whahsyu** ['houserow'], and the Río de Chama that arose as an Associative name from a ruin near that river, **Tsama Owinge Kayi Tsâmâ Ówîngeh Kayyee** [Téwa 'they wrestled pueblo ruin'].

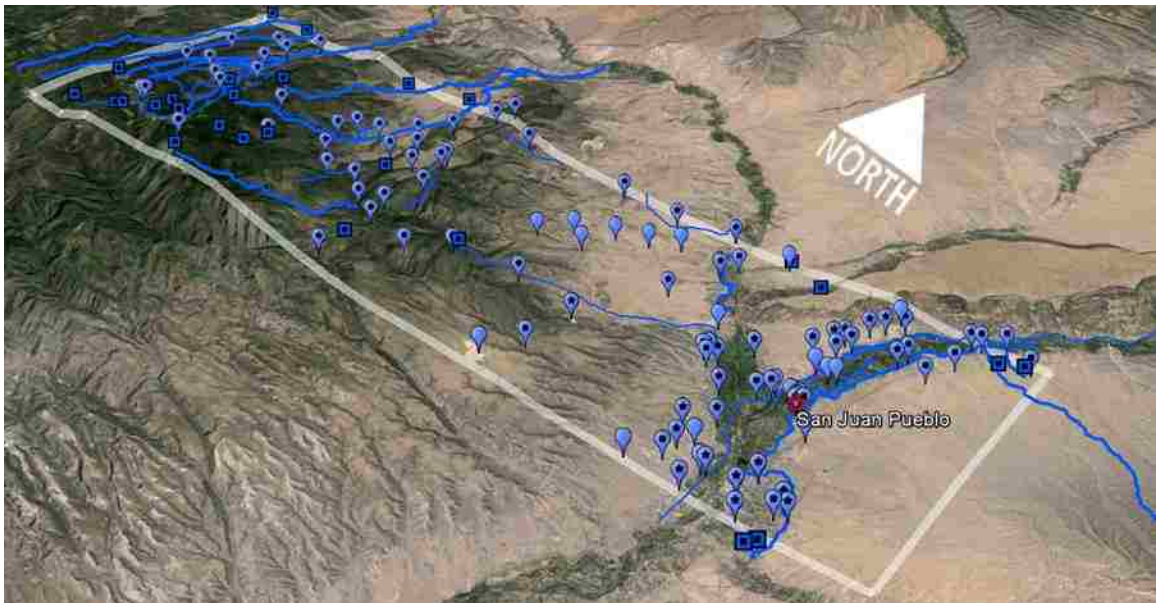


Figure 34 Place names in the study area in American English (blue) are comparatively few, relative to the place names of the Tewa and New Mexico Spanish socio-linguistic groups. The study area measures approximately 28 miles long and 8.6 miles wide.

Real settlement by Anglo-Americans into the Río Arriba began in earnest with the arrival of the railroad in 1883 into the herein study area during the Territorial Period with the completion of the Denver and Rio Grande Railroad line to Española Station, enduring until its dismantlement in 1943 (Gjevre 2008). Local rail transport also facilitated the extraction of timber and the movement of sheep and agricultural products to markets outside of the State of New Mexico. Since most of the underdeveloped and under settled lands were in northern Rio Arriba County, and western Taos County, Anglo-American population only partially replaced or displaced residency of the Hispano population in the Rio Arriba region, and it was usually through purchase of residential land and farmland along the Río Grande corridor. Acquisition of Spanish and Mexican land grants through chicanery involved major uninhabited grazing and woodland areas that were the commons of these grants and don't factor into population displacement in the study area. In some cases marriage facilitated land acquisition. Such was the case with the Rancho de los Luceros, also called the Los Luceros Hacienda, a ranch located on the floodplain of the Río Grande at the populated place of Los Luceros (and within the herein study area). Elias Clark, a county employee, married the daughter of Julian Lucero in 1850 (Salazar 2012). Their union produced a daughter Eliza who married the owner of the Rancho de los Luceros, Luis Maria Ortiz. The ranch passed fully into Anglo-American hands when it was conveyed to Mary Cabot Wheelwright, a rich patron of arts and culture (Sze 2000:47). She bought the real estate in 1923 using it until her death in 1958 (Salazar 2012). By 1986 it passed to the American Studies Foundation. It was conveyed to a non-profit that made it a museum in 2002-3. The property was sold to the State of New Mexico in 2008 (Salazar 2012).

Settlements of Anglo-Americans in the Española Valley included Española in its early years (located just south of the study area), the town of Fairview, and farms situated along the Río Grande in locales such as the historic San Gabriel Ranch, Cottonwood Ranch, and the aforementioned Los Luceros Hacienda. Anglo-Americans proved characteristically highly mobile, and remained a minority in the region.

Demographics limited by the bounding box of the herein study area cannot be obtained, but a general sweep of Rio Arriba County and the City of Española can provide a useful idea of what those population demographics could look like. The US Census provides 2013 estimates for the County of Rio Arriba with a population of 40,072 persons showing that a little over 71% of residents were categorized as "Hispanic or Latino", 18% as "American Indian", and a little over 13% were categorized as "White alone, not Hispanic or Latino" (US Census, percentages rounded herein). The figures for 2010 concerning the Incorporated City of Española embrace eleven populated places, including Fairview, Ranchitos, El Llano, and Corral de Piedra that are within the study area. The city was estimated to have 10,244 persons, with slightly over 87% of residents categorized as "Hispanic or Latino", almost 9% as "White alone, not Hispanic or Latino", and a little over 3% "American Indian" (US Census, percentages rounded herein).

American English names for this study were a co-mingled assemblage that can be seen to emphasize populated places (e.g. Fairview), churches (e.g. San Jose Church), locales (e.g. ranches, housing developments), summits (e.g. Clara Peak), industrial resource extraction sites (e.g. Rhodes Diatomite Pit), or sites of special governmentally funded or permitted projects (e.g. Vallecitos Corrales, Cuchillas Trick Tank, Sebastian Martin Black Mesa Site Two Dam). Abstract spaces (e.g. Santa Fe National Forest, Juan

Jose Lobato Grant) and sites of special government administration (e.g. Rio del Oso Ranger Station) were omitted from this study but serve as examples that further reinforce the notion that naming decisions are formulated out of federal law, legal action, bureau regulations, and management plans such as occur with the US Forest Service, whose decisions are implemented remotely from the chosen area.

The oldest English language place name in the study area may be the Juan Jose Lobato Grant. From 1854 onward to before 1892, the US Surveyor General began receiving petitions to validate Spanish and Mexican land grants and bestowed names for these geographic areas and legal claims. Prior to this, land grants were not conceptualized by these kinds of title names, but were done as part of the atomistic view of knowledge necessary as part of the work of adjudication.

We might conclude that the names in the American English language category have a chronology range from sometime after 1854 to the present day and were a product of the Age of Reason, the Industrial Revolution, scientific land management, and maintenance of knowledge authority.

Several of the names in the American English category were categorized for this study under the influence of the approaches presented by R.D.K. Herman regarding renaming behavior and analysis of Anglo-Spanish presented by Jane Hill. Herman presents name alterations were done by agencies of government and a host of people acting in commerce and industry who accepted the changes as "official" without respect to local and organic naming. The analysis of Jane Hill demonstrates how English speakers co-opted a limited amount of Spanish to communicate unusual environmental and cultural novelties but changed names that were orthographically difficult to monolingual English

speakers. By these perspectives, co-opting a Spanish New Mexican name, changing the syntax and replacement of Spanish generic identifiers with an American English generic identifiers created a vernacular combination typical with American English. The short length of time, the superficial occupation of an area, and social distance between those who use Spanish New Mexican place names (Figure 33) and those who use American English place names (Figure 34) helps explain the contrast and disparity between the density and clustering of the selection of geographic names.

CHAPTER 6

CONCLUSION

This study of three socio-linguistic classes of geographic names in the study area experimented with ways to discover, limit, compile and classify place names applicable to the area of interest. Discovery was accomplished with the GNIS database, archival sources, literary sources, and oral sources. Limits to topographic and a selection of man-made features were facilitated by using the Feature Class Definitions of the U.S. Board on Geographic Names. Compilation was facilitated by the use of computer software to maintain items such as a spreadsheet database. Google Earth allowed the named to be mapped that in turn them to be located by situation and by coordinates. This also allowed densities and patterns to be seen. Classification relied on the work of George R. Stewart and other literature to experiment with what the names of the region would reveal. Understanding the cultural landscape of the study area was greatly augmented by multiple approaches from literature on toponymy, geography, anthropology and many other contributions. This summation is not comprehensive enough in light of the herein chapters on literature and methods used, however. Hardly concluding, this study opens new opportunities for further research and increased understanding of the historical and cultural geography in the north-central State of New Mexico that could appeal to public interest, prove useful for local geographic problem solving, or support local traditional cultural values and causes in environmental justice.

Many names obtained in this study use references to local knowledge about plants, animals, minerals or terms for physical features of the landscape, and humankind's use of that landscape. In this way, toponymic investigation makes a contribution to

literature concerned with environmental science. The three linguistic categories offer this chance to see similarities and differences in how the populations representing their respective cultures think about and use the land over time.

The genre of place names found inside the study area as well as the general region, and also the non-use of traditional place names, illustrate a significant expansion of industry, governmental authority, and modernization occurring in the United States in the last century. The expansion of the state and decline of traditional communities are recognized trends of modernity and mass society. Modernity can be defined as a social pattern resulting from industrialization (Macionis 2002: 440) and mass society can be defined as a society where industry and bureaucracy erode traditional social ties (Macionis 2002: 444). In the development of a mass society, the power of the state expands and people are forced to deal more and more with distant, nameless officials and often unresponsive bureaucracies, undermining the autonomy of families and local communities (Macionis 2002: 446). In a mass society, face-to-face communication occurring in a village comes to be replaced by impersonal mass media and mass communication while geographic mobility and exposure to cultural diversity erode cultural heritage (Macionis 2002: 445-6).

My brief reference to sociological structural-functional approaches to modernity and mass society are made to preface my assertion that critical toponymy makes a contribution to environmental justice for traditional people who have a stake in land management decisions. More and more, the use of governmental designations for places (e.g. “the Wildlife Refuge”, “the National Forest”, “the BLM land”, “the wilderness area”, etc.) demonstrates a mindset towards the functions of government over that of

community and traditional society when interacting with the landscape. Governmental policy, maps, and media communications can use place names to direct the public mindset to think in terms of what governmental agency is administering what portion of the landscape rather than use or learn the toponyms for entities and usage born out of traditional resource procurement. For example, one hears "I'm going camping this weekend in the Santa Fe National Forest" as opposed to "I'm going camping this weekend in the Jemez Mountains" or even a more detailed "I'm going camping at Río de la Vaca, near Cuba." Integral in this world view is the use and dependence on map publications, published by agencies that present a view of territory abstracted and color-coded. It is a sort of propaganda to change the mind of the citizen into believing in and recognizing the power of the nation-state and its regulation before and during interaction with the environment.

In the latter we may see another trend of modernity: rationalization. Rationalization, presented by the German sociologist Max Weber (1864-1920) is the rational calculation to adopt whatever social pattern that would allow a modernist to achieve their goals and in so doing display little reverence for the past and tradition (Macdonis 2002: 443). Weber feared that rationalization as expressed by bureaucracy would erode the human spirit with endless rules and regulations (Macdonis 2002:444). Very often the modern society sets the stage for conflict between local communities engaging in traditional resource procurement and Government that views those communities as one of several "stakeholders" along with recreationalists, environmentalists, and outside commercial interests.

Monmonier presents that "Maps are both the tool and emblem of government, and their content implies official endorsement" (Monmonier 2006: 147). This emblem is often developed initially by collecting the cultural landscape knowledge of a traditionalist people, such as its place names, and then using this incompletely as the basis of rationalistic governmental endeavor. Viewing a defined section of the Río Chama north of the herein study area as the Rio Chama Wild and Scenic River and the canyonland through which it flows not as the Cañón del Río de Chama, but rather as the "Chama Canyon Wilderness" reflects a profound mentality strongly supportive of a mass society, conservationism, recreationalism, and ever growing institutions of government. Wilderness, traditionally conceptualized as arid lands devoid of people [Span. *despoblado*] is now defined by government action and can apply to forested areas with a river and arable land that historically had a homestead population, such as occurred in the Cañón del Río de Chama, settled from 1806 into the early decades of the 20th century.

Within the area of this study, a disproportionate place naming activity and abstract spatiality are in the American English language. My argument is that these place names show that the American English socio-linguistic group has a value system that believes in and supports the concept of abstract spatiality. It is a concept promoting a superficial relationship with the land, managing land with a long distance conservationist paradigm, industrial scale resource extraction, and a more profound man versus nature approach to the landscape. It is also a system forcing conformity to it upon rural dwellers practicing complex spatiality and deprives the rural dwellers of resources. The system thereby persuades migration to, and growth of cities and ever increasing resource use.

Important to this study is the documentation of disappearing local knowledge and information that can be used to revise official maps and names database of the U.S. Government for its official business. Evident also during the collection of the geographic data for this study was the value of place names for land title research in the Rio Arriba, as well as the potential to engage the popular interest about the history and geography of the general region of study using the media and the classroom. In this way a kind of "cultural therapy" that encourages positive environmental interaction may be fostered.

A strong basis for further research in these areas of literature and map data may result from this tri-lingual collection of researched toponyms. Expanding the collection to cover the entire Tewa homeland as conceived and defined by their cardinal mountains and the 1916 collection of Harrington would be a worthy goal. As a topographic name is identified and located, providing details about the name whenever and however much as possible, could expand the facets of human history, culture, and human environmental interaction of this region demonstrated in this study. As shown, this may be obtained from the overt linguistic context of a place name, its sociocultural context, and literary or archival documentation associated with that name.

Of interest is how the Spanish place names in New Mexico appear to show an acculturation of the Spanish caused by adopting the knowledge of the American Indian people and either practiced parallel adaptation or independent adaptation to the local environmental circumstances. Like the Tewa Pueblo people, the New Mexico Hispanic people entered into this geographic region determined to develop their relationship with the local environment with permanent, transgenerational settlement of the region, adjusting their life-ways in attempt to neither overwhelm nor be overwhelmed by their

environment. This contrasts with Anglophone people, who demonstrate highly impermanent residence, migratory habits, and relatively wider population dispersal of their families. Further also is a cultural practice among Anglophones to practice co-option of local knowledge, superimposition of knowledge, or replacement of knowledge to maintain their *logos*, or knowledge authority. This can be seen in many of the local names that have undergone linguistic rearrangement or replacement. In addition, the Anglophone appears to have introduced the material cultural value of dependency upon outside supply that grew in a major way with the railroad. Today, this dependency on outside supply can be seen in the architectural style of homes (e.g. Santa Fe Style home) or the desire of rural Hispanics to raise their social and material prestige by clamoring for corporately run variety stores at villages or towns serving as local economic hubs (e.g. the Family Dollar Stores®). As American institutions, values, language, knowledge, and soft culture are imposed upon the people of the herein study area, a false consciousness develops where locals accept these new values as certain, and their own cultural values as backward and in need of reform. As far as place naming is concerned, the Anglophone is often attracted to the mystique of romantic sounding Spanish or Tewa names but demand them to be Anglo-phonically pronounceable. In this way, many local people of the study area disfavor traditional names. Cañón del Oso becomes Bear canyon, just to avoid the social awkwardness and low prestige a given speaker of Spanish might feel. Many who speak the Tewa language have long avoided its use off the pueblo and in public altogether. It has become a language of private use in households or tribal offices. Increasingly, both Tewa and Spanish ceased being used by the younger generation and

thereby becoming moribund. For many families in the study area, Spanish and Tewa are already dead.

The hypothesis associated with this thesis and future research that would build upon it is that place naming regimes reflect the way of life involved with environmental procurement activity (farming, pastoralism, woodcutting, etc.) and world views of the culture of the namers (religion, land tenure, value systems, economies, etc.). The objective of this thesis would be to start a pathway of examination using toponymy to find how different socio-linguistic groups of people came to terms with the same environment. In this way continued study of toponyms will contribute to literature on toponymy, critical toponymy, cultural ecology, environmental justice, and cognitive geography.

Relatively recent literature on place names has taken a critical look at the role of geographic names as instruments of power, especially in a colonized landscape (Herman 1999). Place names have been shown to reflect cultural belonging and history with a more heavy-handed use of geographic names being used to "claim territory, signify conquest, and discourage the return of refugees." (Monomer 2006: xi). In this way, renaming can be a weapon of cultural assaults (Monmonier 2006: 108). Place names can establish territorial or property claims because many were initially derived from the local culture. This study is important to discuss a broader topic of how landscapes have been moved from local uses to mass society and its immensely sized institutions and globalized economies. With this, applied toponymy has mused upon changes in landscape identities not in favor of indigenous or otherwise local populations but rather in support of the prerogatives of government (Rose-Redwood 2009). Examples could

perhaps include the impact of the U.S. Postal Service changing names of communities for the objective of mail service before the innovation of the zip code assisted in regional mail delivery. This study builds a platform upon which to discuss how the Río Arriba might have its landscape decolonized and contribute to the cultural therapy of its people.

Further study in this localized realm of toponymy raises possibilities concerning the contribution to geographic science such as in the areas of geographic cognition, local knowledge of the biophysical environment, history of the region's land tenure, and questions leading further research opportunities. Since most place names are composed of a specific and generic part, the quantitative results for the number and type of generics appearing in region-wide New Mexico place name data (or lack of a generic name) can contribute to studies in geographic cognition with much more and a greater variety of data. It may also yield what features are most important to each of the three socio-linguistic groups.

This study seeks to help revise official maps and found many place names that have never appeared on the official National Map maintained by the U.S. Geological Survey, upon which many public and private organizations base their map products in the United States. The 7.5 minute topographical quadrangle series maps are the smallest scale series for the National Map. Official government publications incorporate place names from a national database maintained by the U.S. Board on Geographic Names or BGN (Orth & Payne 2003).

The BGN is a Federal body created in 1890 with an Executive Order issued by President Benjamin Harrison to serve the Federal Government and the public as a central authority to which new name proposals, name changes, or problem names are directed

(Orth & Payne 2003; Randall 2001). Their public website Geographic Names Information System database (GNIS) keeps current names for public inquiry (Orth & Payne 2003). Orth and Payne found that the Executive Order from President Harrison established the U.S. Board on Geographic because those in government recognized that conflicts in naming geographic features were a serious detriment to an orderly process of exploration and settlement of the country (Orth & Payne 2003). By 1906, President Theodore Roosevelt expanded the responsibilities of the BGN to standardize all geographic names for Federal use (Orth & Payne 2003). By 1947, these two Orders led to the establishment of Public Law 80-242 signed by President Truman to form the foundation for the present organization of the BGN (Orth & Payne 2003).

Numerous errors discovered by this study can be corrected. Name changes or corrections are conducted by the BGN working closely with State geographic names authorities or committees and with interested Federal and State agencies as well as local citizens to make decisions on a name (Orth & Payne 2003). The local state-based branch of the BGN charged with handling official name changes, revisions, or corrections within the State of New Mexico is the New Mexico Geographic Names Committee. Glaring errors such as the names El Gaucho (GNIS ID 928723) and La Chuachia (GNIS ID 907621) that should instead be El Güache and La Cuchilla may now have a basis because of this study to be corrected. The future benefit of this study is to contribute to the efforts of these organizations by submitting numerous corrections and additions to the Geographic Names Information System to augment the quality of its information. By extension, the history and culture of three socio-linguistic groups will be better represented on the National Map covering the Tewa Basin.



Figure 35 Newspaper column concerning place names of the Rio Arriba country appearing in the Rio Grande SUN on March 8, 2007. This well received series ran for 5 months from January through May 2007 and demonstrated that the public's interest could be engaged in historical and physical geography as well as a need for a more organized and convenient "source book" to find and produce stories of interest.

This study lays a foundation for educating the public by engaging their interest about landscapes and in a broader sense about geography. During the spring of 2007, this author found that this could be accomplished through the popular media. During that time the local newsprint known as the *Rio Grande Sun*, with circulation in Rio Arriba and northern Santa Fe Counties, hosted a weekly column from this author on place names

(Figure 35). The column was usually eleven column inches of text with a photograph of the feature being discussed. The column reached a broad segment of the population in the Río Arriba region who favor reading newsprint over books and whose interest was drawn towards local society and local current events in such a way that non-fictional library materials cannot provide. The column was initially planned to be a duration of five months that was designed to test the appeal of the topic for consumption in the Río Grande SUN newsprint.

The run of the newspaper column revealed that a volume of pre-prepared research would shorten the writing time. Quality and accuracy of research would improve by having a volume compiling a mass of literary, archival and reference material about place names in the region of study. Should the opportunity to write a local digest about Río Arriba toponyms for a longer term run arise, this study might be tested as that resource.

The success of the aforementioned column in its short duration of publication appears to have been honest research, and avoidance of sensationalism or exaggeration that some cynically expect from newsprint. Herman discusses that native place naming practices involve a complex of holistic thinking embedded in environmental discourse, direct cultural interface with landscape, and the fluidity of language used in the geographic code (Herman 1999). This complex of holistic thinking appears to have been stirred by the writing style of this author that appealed to the local traditional cultural values, natural resources, and history tied to the landscape that many in the Río Arriba region readily consumed. Besides appealing to local sentiments of nostalgia, misonaism (the dread of change) appeared to be another cause of positive feedback for the column.

Alienation from the landscape as a trend of modernity, and government spatiality has stirred local passions for well over a century.

This study can contribute to better land title research in Rio Arriba and northern Santa Fe Counties. This type of research involves a process of finding documents that provide a chronology of legal ownership, interest, or dispersal of rights to real estate called a "chain of title". Chains of title more realistically manifest themselves as a flowchart of individual documents of conveyance. Warranty deeds, quitclaim deeds, mortgages, oil leases, and assignments of rights to exploit minerals are examples of documents that require careful interpretation of descriptions of real estate.

Three ways of describing boundaries of real estate holdings through literary means are typically seen among real estate conveyance documents. The first is a description by adjoiners, which is a legal method that provides the names of people, physical features, or place names adjoining the boundaries of a tract or parcel of real estate (e.g. a tract of land in El Llano Abeyta, 80 yards wide, bounded on the east by Jose Cruz, on the south by the Cañada del Agua, on the west by Manuel Martinez, and on the north by the road to the village of Las Truchas). The second is a description by linear horizontal measurements and angular orientation typically based on quadrants of a compass called a metes and bounds description (e.g. N 32°12' 32" E, 324.45 feet to a point, a 1 ½ inch pipe, thence N 45°12'56" W, 567.45 feet to a point, a #5 rebar, etc). The third type of description is based on a rectangular system manifested as a grid in New Mexico. Namely, this is the Public Lands Survey System or "Section-Township-Range" system. Hybrids of these three methods of real estate descriptions are sometimes seen.

Until comparatively recent in the 20th century, the most common method for describing private real estate holdings in conveyance and mortgage documents was the description by adjoiners. It still remains easy for a marginally trained person in real estate to form such descriptions in Rio Arriba County. Simple measuring tools, names of people and topographic references contrasted with that of mathematical point-of-reference systems that require special instruments and special education to create a legal description. Change to a mass society brought about the involvement of many entities such as lending institutions, or governmental regulations that require the services of the land surveying professional to create a mathematical method of controlling, describing and taxing rights over real estate remotely. Remote involvement or regulation means that a governmental or non-governmental agency does not need to field persons but rather depends upon paper and digital databases in the confines of an office.

Land title research is a tedious process of searching indexes for names and geographic locations to narrow down the quantity of real estate descriptions that must be analyzed for content. With the large numbers of descriptions by adjoiner found in the clerk's offices of the counties of northern New Mexico, a richness of place names and cognitive geography can be found. It became apparent that the need for an index to find place names within a geographic, genealogical, and chronological context for a thesis on place names would also benefit research for real estate abstractors. The planning stage for this study led to the creation of a database of 7,966 Rio Arriba County land conveyances. These documents were registered during a time period stretching from 1852 to 1912. Among this number, are about 5,000 documents that date as far back as 1748 and cover the region embracing the area of interest in this study. This study will make land title

research of real estate in Rio Arriba County easier with its annotated and mapped compilation of many place names.

More research could be done by analyzing specific names of each topographical name feature using topology categories developed by Tent & Slatyer (2009), Randall (2001), Monmonier (2003), and Stewart (1975). These include, but are not limited to, typologies of False Etymology, Manufactured, Mistake, Transfer, Migrational, Political, Redundant, Unknown, and Regional Names in addition to the abundance of Descriptive, Associative, Incident, Commemorative, Commendatory, Possessive, and Phonetic Transfer names already found. A working typology may be developed by that kind of study during the analysis period in which new categories could develop as unique category patterns emerge. For example, Thornton refers to a study originally developed by Thomas Waterman in 1922 suggesting native names made references in their place names to flora, fauna, mythic episodes, food supply and human activities which Waterman was able to quantify (Thornton 1999). Another possibility is to quantify generics from those most often used to those rarely used (such as *arroyo*, *peak*, *kwaye*, etc). Specifics having a clear toponymic category could be quantified and the results will be interpreted. Generic and specific names could yield qualitative data that will show what biophysical features associated with topographical features were important to the respective socio-linguistic groups. The data may reflect cultural beliefs and environmental knowledge about the biophysical environment (e.g. important flora, wood gathering, pathway through difficult country, dry places, wet places, how much are Catholic icons or mythical monsters associated with features, etc).

Among the many anecdotes concerning geographic names in the Río Arriba, it is

asserted herein that the phonetic transfer principal addressed by Stewart (1975) provides the most useful category for a minor number of names borrowed from the Tewa into Spanish such as in the example of the Tewa word **whasu** *whahsyu* meaning 'houserow' that was used to name the village of El Güache and another (outside the study area) called Guachupange meaning 'over beyond Guachu'. Conversely, names formed in the New Spanish dialect phonetically transferred back into Tewa, such as in the example 'plain of the height by Guache' **Washe Kwaye Akong** *Washe kw'áyeħ aakon* ['Guache' (a Hispano community) + *kw'áyeħ* 'height' or 'on top' + *aakon* 'plain'] where *washe* is the Tewa pronunciation of Guache. These are held as examples of phonetic transfer, as opposed to translation, because the meaning of [NM Span.] El Güache and [Tewa] Washe was not conveyed. Years ago, an informant gave a personal folk-etymology to this author that the origins of the name were from the English word 'watch' and that perhaps the name of the village was *plaza del relos* [NM Span. 'village of the watch'] and was somehow related to time keeping since the narrow gauge railroad ran below the village. Historical records do not support this narrative. If the two languages involved differed markedly in sounds, a name may not have been easily absorbed intact into the second language. For this reason, many of the Tewa phonetic transfers to Spanish are not exact, but they are close, sometimes suffering alteration because the original Tewa meaning was not known to most users of the name.

For the study area, a few examples of translation through bilingual communication appear evident. However, one ambiguous example is Río Grande [Span. 'big river'] and **Po So'on** *P'oesó'on* [Téwa *p'oe* 'water' + *só'on* 'bigness' 'big']. Stewart cautioned against assuming a translation occurred if both names in two languages employ

a common name such as Big River because an obvious and easy to describe term from independent observation can be made without knowing what predecessors had used (Stewart 1975: 57). Believing the narratives that the Spanish had already bestowed the name Río Grande del Norte independent of contact with the Tewa, this may therefore be a useful example where independent yet mutual observation occurred.

Examples to show the difficulty in the application of Category 6.3 "Dual Names" of Tent and Blair may demonstrate the problems for use in this study. Many features in the Río Arriba have "Dual names" but are not done officially. As used in this study, the Pueblo de San Juan is still used even though *Ohkay Ówîngeh* without the diacritics was recently made the official name for mail service. The dual names appear to apply to efforts by the Australian government to appease Aboriginal populations and in some cases, perhaps with a double motive, to create lure as seen in the dual name for a popular tourist destination Uluru / Ayers Rock. The dual name strategy is even more prolific in Canada that has even had to deal with making names for languages that didn't have a writing system. The use of dual names in the herein study area such as [Span.] Cerro Alto and [Am. Eng.] Clara Peak is done in the "unofficial" or realm of the populous or rhizome order, as opposed to the molar order of official government media. Locals have presented to this author that the name change of the Pueblo de San Juan to *Ohkay Ówîngeh* has placed their Tewa residents in an unusual position to explain why they continue a major public feast day on the Roman Catholic *Dia de San Juan Bautista* ['St. John the Baptist Day'] on June 21st considering that they have removed the reference from their name. The renaming of the village may have had a counter-hegemonic political goal involved with their dependant sovereign status and gambling industry that

may have failed to assess consequences of something as basic as a feast day. For it was in the past that their public association with Roman Catholicism assured their Hispanic neighbors of continued friendship, vassalage, and mutual interest using religion as the premise. Today there is increasing critique of the pueblos of their selfishness and separation. Informants assert the pueblo has always been named *Ohkay Ówîngeh* but it was the development of a Tewa writing system that allowed it to progress to something that could be transferred visually, and this only happened in the last decades of the 20th century, not counting Harrington's recordation in 1910.

The study area does not offer much in the way of erroneous application of a non-toponym Indigenous name as a place name using Tent and Blair's 6.1 "Non-toponymic word" category they developed for Australian coastline names. For this they present an example of Charco Harbour, a name originating from "charco" or *yir-ké* "an exclamation of surprise" (Tent & Blair 2011:86). There are a minor percentage of names in Spanish that are based upon the Tewa language that do not suggest erroneous application. Examples include a populated place south of the herein study area called [NM Span.] Cuyemungue from **Kuu Yemu Ge** *K'uuyemugéh* [Téwa *k'uu* 'rock' + *yemu* 'fall' + *géh* 'over at' = 'rock throw down place'], the village of El Güache in the study area that uses the Tewa *whahsuy* 'house row' even though its inhabitants were in ignorance of its original etymology, and the name Río de Chama that uses **Tsama Owinge Kayi** *Tsâmâ Ówîngeh Kayyee* [Téwa 'they wrestled pueblo ruin'], a ruin near that river. These names suggest no real error in application but rather that early Spanish settlers had time to become familiar with some of the Tewa language place naming practices even if it remains unclear if they fully understood the etymology.

Since scholarship has shown the connection between people, their environment, and place naming regimes, additional issues concerning names collection and the nature of traditional resource procurement in the study area are important to consider. Would appropriating place names and lifting them out of the context of their use for study have positive or negative effects on the local knowledge of the people they were obtained from? There arises some question of research ethic about obtaining and publishing place name knowledge. Since this knowledge operates within the "public domain" of use, no issues other than discretion about the identities of informants arise while acquiring and publishing datasets of names. Yet, the people tied to the land and a way of life that begat the place naming regimes are important to address. The history of land tenure in the region of the selected area of study has seen changed over the centuries with the rise of state space, a progressive co-option of spaces used by traditional societies into the preservationist regime of scientific land management.

The interdisciplinary study of ethno-ecology has produced literature about how humans perceive nature through a screen of beliefs, knowledge, and practice to use and to manage landscapes and natural resources (Barrera-Bassols & Toledo 2005; Barrera-Bassols and Zinck 2003). Barrera-Bassols & Toledo believe that human uses of landscapes are a complex process mediated by knowledge and cosmology organized by social institutions (Barrera-Bassols & Toledo 2005).

Appropriating place names from their use and context from among an ethnic minority was found to save them from being forgotten, while paradoxically changing how they were used. In the case of the Inuit people of Igloolik in northern Canada (Nunavut), a difference was noted by Claudio Aporta between those who use mental

maps and those who were beginning to depend upon the printed map. Older generations of hunters had mental maps of place-names obtained through oral transfer. Subsequent generations were beginning to rely upon visual transfer through the use of maps to obtain and use their geographic heritage. Elders among Inullarit society declared to Aporta in May 2001 in the wake of a mapping project that it was the first time they had seen their place-names so extensively on topographic maps (Aporta 2003: 323). “Adults were especially satisfied to see their place-names on maps, and younger hunters were eager to have paper versions to use as navigational aids on their trips. Maps are being used increasingly in Igloodik. Although knowledgeable elders usually travel without them, maps have become essential navigational aids to people who hunt part time and to those who spend a good part of their formative years in formal schooling” (Aporta 2003: 321).

Moving local landscape knowledge from its oral roots into publications such as maps, gazetteers, place name literature (including this study) can have the effect of removing local knowledge from its sociocultural context. Duvall makes an argument that ethnoecologists who study local knowledge about natural resource management, may privilege certain research questions over others when local knowledge is assessed by standards in scientific knowledge (Duvall 2008). Removing local knowledge from its context and breaking it down into atomized bites of information for study as in a laboratory setting is alien to the sociocultural context from which names were obtained. While providing ontology of the place names, providing briefs about Hispano and Tewa cosmology where opportunity provided was thought important to set that context.

This study has uncovered in what ways the Tewa, New Mexico Spanish, and American English sociolinguistic groups either shared as common knowledge or

demonstrate ways that made them distinct from each other. The distinction of each group might be over-generalized as a centered approach to naming for the Tewa, a uniform and dense approach to naming for the New Mexico Spanish, and an industrial resource extraction approach to naming for the American English sociolinguistic group. Evidence of how each group came to terms with the environment of the Tewa Basin has become apparent in this study and shows the unusual aspect that place names play not typically treated upon by ethnologists and geographers.

A collection of place names never before mapped on paper has been presented in this study as a cultural resource of people in the study area. Place names may be considered cultural artifacts that give important clues to the historical and cultural geography of a given region (Thornton 1999: 221). Beyond being linguistic artifacts on the landscape, Thornton promotes a belief that place names should be considered "cultural resources" (Thornton 1999: 222). The conservation of place names, together with the named places, "should be a vital component of land and resource management regimes and not simply the objects of intellectual inquiry" (Thornton 1999: 222).

The Tewa language and the New Mexico dialect of Spanish have suffered much attrition and fueled a motive for this thesis to salvage geographic knowledge about the Rio Arriba/Tewa Basin region with the hope of reinserting disappearing knowledge back into the public consciousness. As demonstrated, sociolinguistic groups such as the Tewa Indians and Spanish New Mexicans shared some similar views, local geographic knowledge, and naming schemes born from their mutual interaction with the same environment or by influence upon each other. Linguists believe that in four generations we could lose thousands of languages worldwide and that 90% of languages used by

small ethnic groups will disappear in the 21st century (Barrera-Bassols & Zinck 2003; Comrie 2003). With their disappearance, many cultural solutions to problems of coming to terms with our environment found in the peculiar forms of indigenous perception, knowledge and management of the soil and land resources could also be lost (Barrera-Bassols & Zinck 2003; Comrie 2003). Barrera-Bassols & Zinck assert that the loss of linguistic diversity is expected to be 500 times larger than that of biological diversity and that there is a strong link between the richness of indigenous land knowledge to biological diversity (Barrera-Bassols & Zinck 2003).

Research such as that by Herman in 1999 also considered the restoration of traditional place naming practices as an instrument of post-colonial cultural recovery. Documenting toponymic heritage may be an environmental and cultural problem solving tool to assist the Indo-Hispano land tenure problems of northern New Mexico and educate the public about the value of local geographic knowledge. Perhaps it can be a factor in advocacy for the return of resources to local communities and better stewardship of those natural resources.

The rise of the internet has opened other options to change how geographic names are cataloged. Photographs labeled with geographic names can be uploaded to a photo sharing website called Panoramio that works in tandem with Google Earth and Google Maps allowing a user to locate their photo of landscape features on the aerial photo/terrain model of Google Earth. Entitling a photo allows a given user to see a feature and learn its name in virtual space. Although this tool was not employed in this study, posting photos on Panoramio and Google Earth has been incidental to other efforts by this author to rescue traditional place names. Other options include open geographic

database websites that web users can join and edit such as Wikimapia and Open Street⁷. In Wikimapia, a user can outline a given geographic feature and tag it with its name and other information. Users can also argue with one another about name conflicts.

An open system and the GNIS stand in contrast to each other. While the knowledge base of an open system on the internet is quick, emerging, and an adaptable, the GNIS is highly stable, difficult to revise, and remains the official governmental geographic names database. Unfortunately, the GNIS process is difficult for locals wanting to petition for names to be included or for name errors to be corrected. In some instances, agencies of the U.S. Government such as the U.S. Forest Service can insist that their naming be considered official over the wishes of the public. In addition, the GNIS has seen significant reductions in staff and funding and has more and varied demands made upon it.

Stewart asserted that place names sprung from an unconscious and communal process (Stewart 1975: 5). While local communities may be experiencing diversity that comes with modernity and a simultaneous loss of their geographic names from the mental maps of their members, interested and active community historian might find open source as the means to maintain memory of the community's history and culture associated with the names and thereby strengthen the sense of community of a given community. By whatever means, local knowledge should not be lost but rather seen as something valuable and worthy of dissemination. For the Río Arriba country, name documentation and revival may serve as a form of cultural therapy.

⁷ Denise Bleakly, GNIS Analyst at Sandia Labs advocated open source databases on the web to this author in in email corespondence dated 3-28-2015 as a way for interested community historians to preserve a community's history and culture. Denise also stated she had already advised a community activist of Embudo, NM, the late Estevan Arellano, that web based open source databases were a way that community might document their place names.

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APPENDIX A

Glossary of a Selection of Tewa, New Mexico Spanish, and American English Generic Identifiers Used in the Study Area

This glossary is devoted to generic names for geographic features in the three languages that appear in the study area. They are generic identifiers derived from the collection of place names found in the herein study area of Río Arriba region. Using the analytical method of George R. Stewart's 1975 publication *Names on the Globe*, the generic identifiers were simply separated from the listing of place names in the study area. In addition, those generic identifiers that may be found useful for narratives within the body of this research paper are included.

aa [Téwa *áa*] Meaning 'steep slope', according to Harrington (1916). However, in context it can mean any slope. The latter meaning is demonstrated as part of the place name called **Aa Ge áagéh** [Téwa *áa* 'steep slope' + *geh* 'over at'], the name for the lowland sloping westward from San Juan Pueblo to the Río Grande recorded by Harrington (1916 11:25). See also **ta'a** *taa'a*

abrevadero *m* [fr. Sp. *abrir* 'to open'] watering area for cattle; a right-of-way through farmland to water livestock at a river or pond. It was important to protect planted field from foraging livestock by allowing openings to water sources. An example is found in documents regarding the conveyance of a land grant to Juan Bautista Baldes at Cañones, NM granted through the agency of Alcalde Mayor Pedro Ygnasio Gallego, 1814: <por el sur a onde sepuso mojonera de camino para abrebadero...[bounded] by the south to where he placed a roadway landmark for an *abrevadero*>. See also El Abrevadero de Los Luceros (GNIS ID 928730).

acequia *f* [Col. NM Sp. *acequia*, fr. Sp. *acequia*] irrigation ditch; community irrigation canal; ditch association of a community (Rivera 1998). *Sacar acequia*, to dig an irrigation ditch (Cobos 2003). The act of taking water from a river or stream and digging irrigation ditches to carry the water to farming lands is known as the *saca de agua*. Another variation is **cequia**. See also **kwi'on** [Téwa].

acequia madre *f* [fr. Sp. *acequia* irrigation ditch] mother ditch; main irrigation ditch from which minor ditches feed from. An irrigation canal cut at one end of a community to carry water downstream along the foothills or slope enclosing the fields until it empties back into the river source at the lower end of the community (Rivera 1998). Diminutive is *acequiecita*. From an *acequia madre* or 'mother ditch' the smaller laterals branching from it are called *sangria*, *lateral*, and *vena* are applied (Rivera 1998). See also **Kwi'on Yiya** [Téwa].

acequia mancomún *f* [fr. Sp. *acequia de común*] A common property ditch made up of all land owners irrigating from a single canal (Rivera 1998).

acequiecita *f* [fr. NM Sp. *acequiecita*, dim. of *acequia*, irrigation ditch] a small *sangria-like* opening from one irrigated part of a field to another. See *sangria* (Cobos 2003). See also **kwi'o'e** [Téwa].

aguaje *m* [NM Sp. *aguaje*] Drainage, watershed. Elsewhere in New Mexico Cobos reports the use of *aguaje* to mean 'running spring', or 'water hole' (Cobos 2003). <"On top of the mesa, there are several natural lakes and *aguajes*, water holes."> (Fabiola C. de Baca, *We Fed Them Cactus*, 143 qtd in Cobos 2003).

akon, akong [Téwa *aakon* or *ahkon*] 'plain' (Harrington 1916; Martinez 1982), 'prairie', 'flat land' (Martinez 1982). This morpheme *aakon* can also be used as 'open country' or when prepounded can create a meaning that some plant is wild, as opposed to domestic such as in the example 'domestic onion' **si sêe**, to make the name 'wild onion' **akong si aakon sêe** (Robbins et al 1916). *The San Juan Pueblo Téwa Dictionary* features the spelling as both *ahkon* and *aakon* (Martinez 1982).

akon nu aakonnu [Téwa *aakon* 'plain' + *nu* 'at'] Meaning 'plain' (Harrington 1916). Harrington also asserts that the postfix *nä* (there) as in *aakonnä* is not used (1916). In its application in some place names, it means 'flat of dense sagebrush' as well. This can be seen in the example situated south, southwest of the old pueblo of San Juan **Tsigu Akon Nu Tsígu Aakonnu** [Téwa *tsígu* 'greasewood' + *aakon* 'plain' + *nu* 'below'] (11:34). See also **akon nu'e**

akon nu'e aakonnu'e [Téwa *aakon* 'plain' + *nu* 'at' + *'e* diminutive] 'little valley' (Harrington 1916). See also **akon nu**

akong pi'ye aakonpi'yeh [Téwa *ahkon* 'plain' + *pi'yeh* 'direction'] 'south', or literally "direction of the plains" according to Harrington (1916). Cf. Span. *Sur*. See also **pim pi'ye, thang pi'ye, tsan pi'ye**.

álamo *m* [Sp. *alamo* 'poplar tree'] applied to the Rio Grande Cottonwood [Sci. *Populus deltoides* subspecies *wislizeni*], known in the New Mexico dialect of Spanish as an *Álamo Algodón* [Span. 'poplar' + 'cotton'] because the female pods produce a seed with wispy fibers facilitating diffusion by wind. The tree in some circumstances can achieve a girth of over 8 feet in diameter. An *álamo gordo* [Mex. Span. 'the fat or corpulent cottonwood (tree)'] refers to a palaver tree, a large stately shade tree used by locals to socialize, relax, or picnic, and often approachable by automobile.

ancón *m* [Col. NM Sp. *ancón* from Spanish 'ocean inlet', 'bay', or 'cove'] an inland topographical feature being either 1. a flat recess in a slope, mesa, or other height bounded by a stream on one side and a scarped slope on the other, or 2. a meadow bounded by a river on one side and hedged on its other sides by heights with

forest or other undergrowth. Usually formed by the meandering action of a stream creating a cutbank and pointbar, the stream has shifted course creating a flat area. This should not be confused with a *basofete* [Col. NM Sp. 'point bar'], that part of a floodplain on the inside curve of a meandering river suitable for planting crops.

angostura *f* [NM Sp. *angostura* from Sp. *angosto*, 'narrow' and *angostura* 'narrowness'] narrow passage bounded by elevated terrain or forest. This can be a choke point in a canyon or a road bordered by barriers such as a slope on one side and an acequia on the other.

arbolera *f* [NM Spanish: 'fruit-tree grove' or 'orchard') According to Cobos, this word in the New Mexico dialect of Spanish is a variation of standard Spanish *arboleda* (Cobos, Ruben. A Dictionary of New Mexico and Southern Colorado Spanish. Museum of New Mexico Press. 2003). Found in the 1726 dictionary of the Royal Spanish Academy, it is defined as a site heavily populated by trees giving the amenity of shade. (<http://buscon.rae.es/ntlle/SrvltGUILoginNtllle> accessed 2 Feb 2012).

arroyo *m* [NM Sp. *arroyo* from Sp. *arroyo* 'stream'] an intermittent streambed flowing during storm runoff and being a known American English landscape lexicon equivalent to 'draw' in the State of Texas and 'wash' in the State of Arizona. Arroyos are often used by New Mexico villagers as roads and unlike their application in most of Latin America, they are almost always dry, although some may have short rivulets or patches of seeps of groundwater.

arrugas *m* [Sp. *arruga* 'wrinkle'] somewhat equivalent to the American English 'broken hills', 'gullied hills', and 'badlands'. This is an intricate surface area 3 miles southwest of Chili and one of three areas so named in the Española Valley, such as in the area of Arroyo Seco and another south of El Rito, NM. Although some *arrugas* can have relatively barren clay soil, unlike the common use of the American English 'badlands', many of these landform areas can support a semi-arid juniper savannah thereby approximating a meaning of 'broken hills' or 'juniper-studded badlands' as expressed in American English. The area of broken or faulted hills can appear in areas of geologic convergence forming sharp ridges, folded layers and elongated valleys. The topography appears to not be as extreme as breaks or *quebradas* such as used in the region of Socorro, NM, however.

banco *m* [NM Sp. *banco* from Sp. *banco* 'bench' as an article of furniture] terrace on a mountainside or canyon (Cobos 2003). Tier. This is usually applied to a geographic feature that is flat and terrace like, usually bordered by another feature of higher elevation adjoining it or positioned nearby.

barranca *f* [Sp *barranca*] ravine; gully. A steep channelized such as created by sudden runoff of an arroyo. See also *barranco*.

barranco *m* [NM Sp *barranco* fr Sp. *barranco* ravine] cliff; precipice; bluff. Also, canyon; ravine; gorge; gully, according to Cobos (2003). See also *barranca*.

biri *béedí* [Téwa] 'small roundish pile', 'grove', 'clump', 'hill', 'mound', 'round pile', 'round heap' (Harrington 1916). Aside from topography, it is used in a variant name for 'anthill' **ku'ñae te biri** *k'ų'yântehbéedí* [Téwa *k'ų'yân* 'ant' + *teh* 'home' + *béedí* 'small pile'] (Harrington 1916; Henderson & Harrington 1914). See **bori bodi**.

bori *bodi* [Téwa] Meaning 'large roundish pile', 'grove', 'clump', 'hill' or 'mound' (Harrington 1916). Aside from topography, it is used in a variant name for 'anthill' **ku'ñae te bori** *k'ų'yântehbodi* [Téwa *k'ų'yân* 'ant' + *teh* 'home' + *bodi* 'big pile'] (Henderson & Harrington 1914). See also **biri béedí**

bordo *m* [NM Sp. *bordo*] 1. furrow, ridge; a kind of scar formed into a ridge (Cobos 2003). 2. Divide. A dividing or border ridge or rim. One example is El Bordo de los Valles (BGN # 2710056, Valle San Antonio quad) meaning 'the border ridge of the valleys [Toledo and San Antonio]'. 3. A mound of earth along a furrow to contain irrigation water within a section of a field. Also refers to the earthen embankment on each side of an acequia (Rivera 1998).

bosque *m* [NM Sp. *bosque*] wooded area on the fringe of some body of water (lake, river, stream). Nos invitaron a pasar un día de campo en el bosque. We Were invited to a picnic in the bosque.> A *bosque* is different than an alameda, [Sp, 'poplar grove', 'tree-lined avenue', 'tree-canopied park'] in that *bosque* is overrun, and unkempt while its counterpart is pruned, tidied, and artificially maintained. backbone;

buge *búgeh* [Téwa *bu'u* 'dell', 'corner' + *geh* 'over at'] Meaning 'in an enclosure' (Martinez 1982).

bu'u *búu'ú* [Téwa] (1) large roundish low place, dell, dale, valley, a bottom in the sense of a low dell, large corner of a space, courtyard, plaza, placita, settlement surrounding a plaza, settlement, town, city (Harrington 1916). (2) of a large roundish ball-like shape, large ball, large mound (Harrington 1916).

caja *f* [NM Sp. *caja*, box and *cajon*, large box or wooden coffin] box canyon; river basin; narrow passageway; box; military drum; river basin; *Caja del río* river box; *encajonao-da* is the *adj*. See also *angostura*

cajete *m* [NM Sp. *cajete*, fr. Náhuatl *caxitl*, bowl] tub; tin tub, washtub (Cobos 2003). Applied to topographical features in New Mexico such as dry ponds, seasonal ponds, cirques, or a basin feature on the side of a mountain (Cajete del Cerro).

camino viejo *m* [fr. Sp *camino*] old wagon road; ancient road; historic road; abandoned road. Some continue in use and are paved, others are in unimproved condition.

Usually narrow, they accommodated horse-drawn wagons in the past. Many in unimproved condition appear as trails.

camino *m* [NM Sp. *camino* fr. Sp *camino*] road. Col. NM Sp. *Camino Real*, Royal Highway; highway (Cobos 2003)

campo santo, camposanto *m* [NM Sp. *camposanto* fr. Sp. *camposanto*, churchyard, cemetery] cemetery, literally meaning "holy ground". Other variations found in New Mexico include **capusanto, cementerio** (Cobos 2003). Camposanto combines two morphemes: *campo* 'field' + *santo* 'saint'.

canova, canoba, f [NM Sp. *canova* fr. Sp. *canoa* 'canoe'] (1) enclosed tubular cylinder used in the same manner as a *canoa*. This type of flume is usually made of metal or wood planks tied together (Rivera 1998). (2) Pipe of corrugated galvanized steel. *caño de camino* culvert (Cobos 2003). (3) metal or wooden culvert used to convey ditch water across ravines or to power grist mills and was usually supported by embrasures or trestles.

cañada *f* [NM Sp. *cañada*] small canyon; glen; gulch; thoroughfare canyon. This is a kind of valley feature. While mountainous areas have valley features that serve as pathways to higher country, others are flat bottomed channel valleys. A *cañada* is a suitable mountain pathways for cattle and sheep to be moved from winter to summer pasture or vice versa.

cañón *m* [NM Sp. *cañon* 'barrel of a firearm', 'cannon', 'canyon'] A valley feature with steep slopes or cliffs; a chasm in the earth, wide and deep. The Cañón de San Lorenzo in the Río Arriba region is roughly 1,100 feet deep and a mile wide although there are examples of much shallower and narrower *cañones*.

cañoncito *m* [NM Sp. diminutive of *cañón*] small canyon. The application of the diminutive postfix *-ito* often signifies endearment rather than relative size. In the Río Arriba region, a *cañoncito* can be 300 feet deep and a half mile wide or less but this often is little different than some features using the generic identifier of *cañón* in their name.

canyon [Am. Eng. from Span. *cañón*] channel; chute; drainageway; gorge. In the early 20th century, the Spanish geographic lexicon *cañon* was still being used in English, sometimes appearing without the tilde if typewritten and placed in reordered syntax in place names (e.g. Garcia Canyon). In the Río Arriba region 'canyon', 'canon', and 'cañon' were used as the substitutes for both *cañón* and *cañada* by speakers of American English.

capilla [Span. *capilla* 'chapel'] mostly applied in the Río Arriba to Roman Catholic chapels. A chapel is a sanctified building and space for Roman Catholic religious worship but a grade below that of an *iglesia* or church. A capilla is mostly maintained by local parishoners. A local parishoner supporting their

chapel is a *devoto* [Sp. 'devotee'] who may become an *esclavo* [Sp. 'slave'] with service and among these may be elected to be a *mayordomo* [Sp. 'manager', 'boss']. In some cases, the legal title to a chapel remains in local control. In the case of the Capilla del Sangre de Cristo at Cuarteles a local Hispanic family holds the chapel for the community. In other instances, a private chapel is an *oratorio* and usually used only by a family or individual.

ceja *f* [Col. NM Sp. *ceja*, fr. Sp. *ceja*, eye-brow] In the Río Arriba, a forboding barrier ridge, escarpment, or detached elongated summit with steep slopes, in the range of 400 to 1,300 feet tall. Although it may have a sharp precipice as its rim, it can have a flat top. Presented by Cobos as a summit; ridge; the Cap Rock country (2003). A *ceja* was also defined as having woody vegetation forming a landform feature similar to an eyebrow upon a *llano* or eastern plains (Cobos 2003). See also, *cejita*

cejita *f* [NM Sp. *cejita*, dim. of Col. NM Sp. *ceja*, eyebrow] ridge; minor ridge. Usually a barrier or divider ridge smaller than a *ceja*, a ridge made to look diminutive relative to an adjoining geographic feature of greater size, or a ridge considered by namers to be endearing. See also *ceja*.

cementerio, cementerio, ciminterio *m* [NM Sp. *cementerio* and Col. NM Sp. *cimenterio*, fr. XVI c Sp. *cimenterio*] cemetery, graveyard (Cobos 2003).

cerco *m* [Col. NM Sp. *cerco* from Sp. *cercado*, 'fence' and Sp. *cerco* 'encirclement'] fence (Cobos 2003). An important lexicon in the New Mexico dialect of Spanish used to describe different types of fences such as *cerco de alambre de pulla* (barbed wire fence), *cerco de alambre tejido* (chain link fence), *cerco de latilla* (coyote or latilla fence), and *cerco de gallinero* (chicken wire fence). In the Río Arriba, *cerco* appears in local geographic conversation as a line of reference and in some instances as a place name such as in the example Cerco de Diego Chacon (found in the Youngsville Quad, outside of the study area).

cerro *m* [NM Sp. *cerro*] hill; small mountain; a large physiographic high place; a summit feature. A summit not being a flat *mesa*.

cerrito *m* [NM Sp. *cerrito* diminutive of *cerro*] solitary high hill; small mountain; isolated summit feature usually under 600 feet tall relative to the surrounding landscape. In NM Sp. *loma* is more common, especially if there is a grouping of them, as *cerritos* tend to be solitary.

chamiso *m* [NM Span. *chamiso* fr. Span. *chamiza* 'reed' and *chamizo* 'burned wood', 'hut'] applied to varieties of high altitude desert scrub including Chamiso Jediondo or Chamiso Pardo (Big Sagebrush: *Artemisia tridentata*) (Cobos 2003). These are prevalent at elevations above 5,500 feet above sea level throughout the region of New Mexico. *Chamiso* is a male gendered word from the New Mexico Spanish dialect of Spanish spoken in the Río Arriba. Male and female cognates spelled

with a 'z' are found in Conventional Spanish as defined in the dictionaries of the Royal Spanish Academy from 1729 to 1992. The name *chamiza* (female gender) is used for a kind of wild cane or reed and its derivative *chamizo* (male gender) is found applied to burned wood or huts thatched with reeds (RAE). Spanish in the Southwestern United States applies *chamiza* to the Fourwing Saltbush [Sci. *Atriplex canescens*] such as in the area of EL Paso, Texas (e.g. Chamizal National Memorial BGN #1888906). *The Diccionario de Mejicanismos* acknowledges *chamiso* for the *Atriplex canescens* adding that this species is also called *ceniza* and *costillas de baca* (Santamaría 1978). This variety of desert scrub, by contrast, is known as *Chicos* in the New Mexico dialect of Spanish. This word is derived from a Tewa language word **tsigu** *tsígu*.

church [Am. Eng.] building used for religious worship (chapel, mosque, synagogue, tabernacle, temple) as defined by the features class definitions employed by the U.S. Board on Geographic Names.

ciénega *f* [NM Sp. *ciénega* from Sp. *ciénaga*] a kind of marshy, swampy land; moor. Mostly water saturated, muddy land with very little permanent standing water or shallow water in the wet season. Also, a small farm, according to Cobos (2003). A wetland with permanent standing water in the New Mexico dialect is an *estero*. See *estero*, *ciénegoso*.

ciénegoso-sa *adj.* [NM Sp. *ciénegoso*] muddy, swampy Cf. Sp. *cenagoso* ['muddy'], fr. *ciénaga*, marsh, moor.

corral *m* [NM Sp. *corral*, fr. Port. *curral* (African *kraal*)] pen; enclosure to keep horses, cattle (Cobos 2003).

creek [Am. Eng.] perennial stream like Span. *rito*. A creek was originally in the Eastern Seaboard applied to an estuary of a stream at a coast but became applied to the entire course of a given stream (Lopez 2006).

cuchilla, cuchia *f* [NM Sp. *cuchia*, fr. Sp. *cuchilla* 'kitchen knife'] a term applied to a sharp ridge including a faulted ridge or intrusive dike. Also, a strip of land or hill with one end narrower than the other. <La Moliana vinia de La Cuchia. Moliana was coming from La Cuchia. > (Cobos 2003).

cuesta, questa *f* [NM Sp. *questa*] hill, slope; New Mexico place name Questa in Taos County, NM (Cobos 2003). *cuesta arriba* 'upslope'; *cuesta abajo* 'downslope' (equivalent to *bajada*).

cueva *f* [Span.] shallow or deep cave; fault cave; slit cave; or grotto.

deposito *m* [NM Spanish *deposito* fr. Spanish *deposito* 'deposit', 'dump', 'depot', 'tank'] earth dam, concrete dam, major or minor reservoir earthwork for reservoir.

desague, desagië *m* [fr. Sp. *desagua* 'drain'] drainage; watershed; water drainage for an acequia system; funnel shaped drainage basin.

desboque *m* [NM Sp. *desboque*] a scarp created by a minor recess fracturing of a steep slope by erosion. The *desboque* is more obvious when occurring on a slope of darker rock rubble exposing distinctive lighter colored soil underneath.

descanso *m* [NM Sp. *descanso*] a kind of memorial shrine or memorial rest stop usually marked by a wooden cross, heap of stones, and sometimes flowers (Cobos 2003).

ditch [Am. Eng. 'narrow ground channel'] This feature dug in the ground is commonly applied in New Mexico to mean 'irrigation ditch' omitting the identifier 'irrigation' and not typically limited to drainage channels, such as alongside a road or the edge of a field. Ditches have been dug throughout time in New Mexico due to arid conditions to divert and bring water rather than just to drain it away.

diweh *diweh* [Téwa] 'at'; a locative. Formed from *ʔiweh* but pronounced riwe or diwe when sounded as part of a place name or descriptive such as **akon diweh** *aakonḍiweh* [Téwa *aakon* 'plain' + *ʔiweh* locative] Meaning 'at the plain', according to Harrington (1916).

era *áyda* [Téwa from Spanish *era* 'threshing floor'] 'threshing floor' (Harrington 1916). *The San Juan Pueblo Téwa Dictionary* features an untranslated place name **Era'i** *áydaʔiʔ* (Martinez 1982) meaning 'at threshing floor' (Informant). The threshing floor at the Pueblo of San Juan was just south of the old pueblo (Harrington 1916 11:31). Harrington indicates that wheat was threshed "Mexican fashion by driving animals over it" (1916 11:31). The threshing of wheat (**tata tátq**) took place on a flat area about 30 feet in diameter hardened with adobe plaster near the edge of a declivity or rim so that wind will assist the winnowing process and encircled by stakes and ropes. Five or six related men share the floor and pile the harvested wheat on this floor and animals are driven around upon it. The result is sifted through a perforated tin sheet and winnowed with baskets by the women allowing the chaff to blow away while the women gather the wheat seed into sacks for storage (Robbins et al 1916:108).

estero *m* [NM Sp. *estero* fr. Sp. *estero*, matting, estuary] swamp (Cobos 2003). wetland with permanent standing water in the New Mexico dialect used in the Río Arriba. A seasonal swamp or one with muddy marshy ground is referred to as a *ciénega*. See *ciénega*

estufa *f* [Col. NM Sp. *estufa* 'stove', 'hot-house'] Indian kiva. The early Spanish explorers believed a *kiva* was a sweat lodge and described *kivas* as *estufas*.

fe wa phéʔwa or **fe wang phéʔwan** [Téwa *phéh* 'stick' + *wan* unexplained, maybe *whaa* 'to drag' 'to spread'] 'cross' (Martinez 1982). Applied to the cross symbol of conventional Christianity.

fierrocarril *m* [NM Sp. *fierrocarril* fr. Sp. *ferrocarril*] railroad (Cobos 2003). Variations include *carroferri*. See also *linea ferrera*,

floresta *f* [NM Sp. *floresta* fr. Sp. *floresta* 'forest'] used *La Floresta*, the U.S. Forest Service (Cobos 2003). Early usage at the beginning of the 20th century used *Florestial* or *Servicio Florestial* to mean the U.S. Governmental agency called the Forest Service that evolved into *La Floresta*. To express 'forest', speakers of the New Mexico dialect of Spanish in the Río Arriba use *bosque* [Sp. 'forest'] or *monte* [Sp. 'woods'].

fo *pho* [Téwa *pho* 'hole'] hole, mouth of a canyon, cave, pit (Harrington 1916).). *The San Juan Pueblo Téwa Dictionary* lists *t'ovápho* 'cave' (Martinez 1982); a nest of the tarantula. See **tova fo** *t'ovápho*.

ge *geh* [Téwa] Meaning 'at', 'down at', 'to', 'down to' or 'over at' (Harrington 1916) and contextually meaning 'place' and postfixed to many Téwa place names. This morpheme *geh* was defined by Harrington as a "locative postfix denoting rest or motion at or motion toward one or more places below the level of the speaker" (1916). *The San Juan Pueblo Téwa Dictionary* depicts both *geh* and *géh* in various entries (Martinez 1982).

hacienda [Am. Eng. from Span. *hacienda* 'landed property', 'estate', 'fortune', 'wealth'] ranch with large home of an affluent person. This term was a feature of 19th and early 20th century Mexico but changed from 'landholding' to apply to a large home like a mansion. Hacienda is seen applied to a feature in the Río Arriba, the estate of Mary Cabot Wheelwright called the Los Luceros Hacienda in use by her from 1923 to 1958.

he'e *he'e* or **hee** *hée* [Téwa] Meaning 'small groove', 'arroyito', 'gulch', or 'gully' according to Harrington (1916). Harrington presents *hegi*, defining it as 'gulch-like', or 'groove' as well as *heji* (unexplained) in the phonetic spelling he employs. *He'yin* for 'long' is shown in *The San Juan Pueblo Téwa Dictionary* (Martinez 1982), and it appears that a variation of *he'yin* is or is somewhat equivalent to 'draw' or 'wash' the American English regional lexicons and *arroyo* in Mexican Spanish. This word *he'yin* truncated and joined with a diminutive *-e* may be the origin and logic of *he'e* recorded by Harrington. This appears in the place name 'over at the black peak gullies' **Ke Fendi He Ge** *K'e phéndi' hegeh* [Téwa *k'e* 'sharp' or *k'ewe* 'peak' + *phéndi'* 'black' + *hée* 'gully' + *geh* 'over at'] (Harrington 1916 2:27). See **he'ying** *he'yin*

hu'u *huu'u* [Téwa] 'large groove', 'arroyo', or 'cañada' according to Harrington (1916).

i *i*, **ing** *in* [Téwa] Locative and adjective postfixes roughly meaning 'the' or 'at' and postfixed to many Téwa place names (Harrington 1916). An example is **Kute Paa'i** *k'utepaa'i'* [Téwa *k'uu* 'rock' + *te*, a cognate of *tewhá* 'house' + *paa* 'piled up' (Informant), 'to make', 'wrapped' OR *k'uutepa* 'stone wall' + *i* locative]

Perhaps meaning 'there at stone wall [place], the Téwa name for the village of Corral de Piedra, a place where abundant rounded porphyritic was used to build livestock pens.

iglesia *f* [Sp. *iglesia* 'church'] An *iglesia* is a community house of worship of associated with both the Protestant and Roman Catholicism forms of Christianity. Some Spanish speaking Pentecostal organizations avoid using *iglesia* for their sacred spaces due to belief that the word applies to a mass of believers instead of a building (see *templo*). A Roman Catholic *iglesia* in the Río Arriba, the is a high rank of sanctified worship space, with lower ranks of smaller worship spaces in communities being called *capilla* [Sp. 'chapel'] and lower still, the *oratorio* [Sp. 'private chapel']. In some instances, title to a Roman Catholic *iglesia* is held by a local organization such as in the case of the Iglesia de San José del Chama that still retains the title of *iglesia* because of its historical status even though regular mass is held at the nearby San Jose de Chama Catholic Church.

isla *f* [Span. 'isle', 'island'] A sanbar of a braided river in the regio of the Río Arriba.

jolla, joya *f* [NM Sp. *joya*] dale, hollow; river basin (Cobos 2003). Pronounced HO-yah, this is a physiographic term of ancient linguistic origin in Spanish applied to places in New Mexico to a basin, bowl, or flat some of which are green and irrigated while other are semi-arid. Although the word *joya* in conventional Spanish means 'jewel', the New Mexico Spanish dialect includes both *joya* and *jolla* as two variation of spelling for a lowland prairie area surrounded by higher country, thereby suggesting an etymology in common from *olla* [Spanish: 'pot']. *Jolla* appears elsewhere in New Mexico such as on a 1779 Map of the Internal Province of New México (Miera y Pacheco). *Jolla* and *joya* exhibit an archaic Spanish phonological speech mannerism common in the New Mexico Spanish dialect featuring the aspiration of [h] as heard in words like *jumo* [from Sp. *humo* 'smoke'] (Cobos 2003). The 1609 Girolamo Vittori dictionary of Spanish to Italian notes *hólla* as applied to a horse with a good gait (RAE, translation mine). The 1617 John Minsheu dictionary lists *hollar* as a verb meaning 'to tread' and *hólla* as a variant of *olla* (RAE). The 1705 Francisco Sobrino dictionary provides the definition of [Sp.] *Holla* as feminine for the French word *Marmite* meaning 'pot' (RAE). The 1791 RAE Usual dictionary provides the verb *hollar* to mean 'to step' or 'to press something that digs in' (translation mine). An old expression found in the 1737 dictionary of the Royal Spanish Academy says that *olla* can be applied to holes that cause gyres at sea or in a river that can be dangerous to navigate (RAE). Bills and Vigil report maritime contributions to vocabulary in New World Spanish and New Mexico Spanish, even though such Spanish may be spoken in landlocked areas (Bills & Vigil 2008). Among the peculiar expressions for 'track', 'hoofprint', or 'footprint' in New Mexico Spanish is the regional use of either *jolla* or *juella* instead of *huella* [Sp. 'footprint'] (Informant). Sometime the plural *jollas* appears in place names due to some locals in the Río Arriba in the habit of rendering some singular features in the plural.

junta *f* [NM Sp. *junta* from Sp. *junta* 'join'] Meaning 'the joining', 'the coupling', 'the tributary'. The name La Junta is applied to the tributary of the Río Grande (GNIS ID 1385432) and Río Chama (GNIS ID923661) and its associated sandbars and bosque. See also **Po Ye Ge** *p'o²yegeh*

ke *k'e* [Téwa] Applied to a topographical feature having a 'point', 'projecting corner', or 'sharp point' (Harrington 1916). Harrington describes this word as applied to a point projecting more or less vertically, a projecting corner such as that of a table, or a 'sharp point' such as a cactus thorn or yucca (1916). *The San Juan Pueblo Téwa Dictionary* features **ke'i** *k'e²i²* for 'sharp' and **ke'we** *k'e²wéh* for 'on top' (Martinez 1982). **Keri**

kay *k'ay* [Téwa] 'river' (Martinez 1982), 'edge of' or 'rim' (Informant). Clues concerning its etymology may include words such as **kaygi** *k'aygi* 'home, **keya** *k'ayyaa* 'boundary' (Martinez 1982) See also **po ke** *p'o²k'áy* (river bank), **kegi** *k'aygi* (home), **ke** *k'áy* (neck). See also **kay ge**

kay ge *k'áygeh* [Téwa *k'ay* 'edge', 'rim', 'ridge' + *geh* 'over at'] ridge. An example appears in the place name **Huu Tse Kay Ge** *húts'ék'áygeh* [*húy* 'juniper' + *ts'áyyi²* 'yellow' + *k'ay* 'edge', 'rim', 'ridge' + *geh* 'over at'] that appears in Martinez (1982) without translation to English, meaning 'yellow juniper ridge'. A variant of this place name was also collected by Harrington and applied to some long ridges situated about 3.75 miles east northeast of San Juan Pueblo (*Ohkay Ówîngeh*) (Harrington 1916 12:2).

kayri *k'aydi* [Téwa *k'e* 'sharp' or possibly *k'ay* 'neck', 'edge of', 'enclosed space' + *di* in conjunction with] Meaning 'at the edge', 'enclosed space' or 'within edges' and applied to some kind of defined space and in place names. Also, 'on top', such as of an upward-projecting pointed object, like a hill or peak. Harrington reported that this term seemed to refer to the top edge of an upward-projecting sharp object (1916) and also to a 'narrow ridge' or 'height' (1916 13:11). **Kay** *k'ay*, meaning 'neck', is also used to express 'edge of' or 'rim' (Informant). The morphemes *k'e* and *k'ay* appear in *The San Juan Pueblo Téwa Dictionary* and perhaps the commitment of these morphemes to writing and compounding with other morphemes alter their spelling. This can be seen in the example **ke'we** *k'e²wéh* for 'on top' (Martinez 1982). Harrington presents the word in his phonetic alphabet as *ke.i* (1916). The application of **keri** *k'aydi* as some kind of defined space with edges can be seen in words such as **kegi** *k'aygi* 'home, **keya** *k'ayyaa* 'between edges', 'boundary' and an untranslated place name of **Era Kayri** *áyda k'aydi* (the threshing floor place) in Martinez (1982). The latter is a place south of the Pueblo of San Juan (Harrington 1916 11:31). This last one suggests that **keri** *k'aydi* is an abstract space with defined edges, possibly like the Spanish *era*, a "plot" of land. (Martinez 1982). Words demonstrating its application as 'on top' include **wha kayri** *wha²k'aydi* ('home' + 'neck' + 'at' = 'upstairs'). See also **keri** *k'edi*

keri *k'edi* [Téwa *k'e* 'sharp' or possibly *k'ay* 'neck', 'edge of' + *di* in conjunction with] While meaning 'on top', such as of an upward-projecting pointed object, Harrington reported that this term seemed to refer to the top edge of an upward-projecting sharp object (1916). *The San Juan Pueblo Téwa Dictionary* differs by featuring **ke'we** *k'e'wéh* for 'on top' (Martinez 1982) employing the postfix *-di* as a dependent clause maker. See also **kayri** *k'aydi*

ke'we *k'e'wéh* [Téwa *k'e* 'sharp' + *wéh* 'on'] 'on top' (Martinez 1982). See also *picachito*

kiva *f* [NM Sp. *kiva*] a large, underground or partly underground chamber in Pueblo Indian villages. The *kiva* is used for religious ceremonies and for important meetings of the Pueblo Council. This building contains a fire pit with a hole in the ground, the *sipapu*. (See *sipapu*.) See *estufa*.

ko *kó* or **kong** *kôn* [Téwa] arroyo. An 'arroyo' having cut banks. A 'barranca', 'bank of an arroyo or gulch', 'arroyo', or 'gulch', according to Harrington (1916). *The San Juan Pueblo Téwa Dictionary* shows 'arroyo' as *kó* and *kôn* and *kó'p'oe* as 'arroyo water' (Martinez 1982). Harrington asserts that *kó* is applied to arroyos that have a barranca or banks or that have a bank on one side and a gentle slope on the other (1916). See also **ko hu'u** *kóhuu'u*

ko hu'u *kóhuu'u* [Téwa *kó* 'arroyo'+ *huu'u* 'large groove', 'arroyo', or 'cañada'] Meaning 'arroyo with barrancas or banks as a prominent feature', 'large groove by the barrancas' according to Harrington (1916). Cf. **ko** *kó*

ko po *kó'p'oe* [Téwa *kó* 'arroyo' + *p'oe* 'water'] 'arroyo water' (Martinez 1982).

kwa ge *kw'ágeh* [Téwa *kw'á* + *geh* 'over at'] Meaning 'on or at the broad-topped height of', 'mesa', 'high and level place' or 'height', according to Harrington (1916). Harrington elaborates that this word is used to describe a mesa-top, the top of a frustrated cone, or even the flat top of a hand-quern (1916). Because of an inconsistency over *kwa'a* and *kw'á* there is some doubt about John P. Harrington's analysis of words such as **kwa ge** *kw'ágeh*, and also the presentation of the word **kwaye** *kw'áyeh* in Martinez with its peculiar spelling and accent (1982). This difference may tolerate further analysis of its etymology. See also **kwaye** *kw'áyeh* (height), **kwaje** *kw'ájeh* (height), **kwa'a**, **kwa** *kwa'a* or *kw'á* (downstairs).

kwage *kw'ágeh* [Téwa *kw'á* + *geh* 'over at'] Meaning 'on or at the broad-topped height of', 'mesa', 'high and level place' or 'height', according to Harrington (1916). Harrington elaborates that this word is used to describe a mesa-top, the top of a frustrated cone, or even the flat top of a hand-quern (1916). Because of an inconsistency over *kwa'a* and *kw'á* there is some doubt about John P. Harrington's analysis of words such as **kwage** *kw'ágeh*, and also the presentation of the word **kwaye** *kw'áyeh* in Martinez with its peculiar spelling and accent (1982). This difference may tolerate further analysis of its etymology. See also **kwaye** *kw'áyeh* (height).

kwaje *kw'ájuh* [Santa Clara Téwa dialect *kw'ájuh*] Meaning 'on top of', this word is often found applied as a name for geographic features (Informant). It is equivalent to *kw'áyeh*, as depicted in *The San Juan Pueblo Téwa Dictionary* (Martinez 1982) and in the Ethnogeography of the Téwa shown as *kwageh* in in the peculiar phonetic alphabet of Harrington (1916). Many speakers of the Santa Clara Téwa dialect reportedly harden the 'y' heard among other Téwa and featured in *The San Juan Pueblo Téwa Dictionary* into a German *j* (Informant).

kwaye *kw'áyeh* [Téwa *kw'áyeh*] Meaning 'on top of', this word is often found applied as a name for geographic features (Informant). Harrington reports to the meaning as 'height' and can be seen in many place names recorded by Harrington as *kwajè* in his phonetic alphabet (1916). *The San Juan Pueblo Téwa Dictionary* features *kw'áyeh* as part of a place name list but does not give an English equivalent (Martinez 1982). The Santa Clara Pueblo dialect presents the pronunciation of this word as **kwaje** *kw'ájuh*. See also **kwage** *kw'ágeh*

kwi'on *kwi'ón* [Téwa] 'ditch' (Martinez 1982). See also **kwi'onu** *kwi'ónú*

kwi'o hay'ing *kwi'ó hay'in* [Téwa *kwi'ón* 'ditch' + *hay* 'greatness', 'great' + *in* locative OR *he'yin* 'long' in mineral gender] 'long irrigation ditch'. This may or may not be different than the 'acequia madre' or main irrigation ditch by San Juan Pueblo (Harrington 1916 11:13). This uses **he'ying** *he'yin* [Téwa] 'long' (Martinez 1982) and appearing in 'long irrigation ditch' **kwi'o hay'ing** (Harrington 1916 11:13). The Santa Clara Pueblo dialect is said to pronounce *he'yin* as **he'jing** *he'jin* (Informant). Harrington presented this word as something like **henyíng** or **heñing** (Harrington 1916) providing a clue that this word had some variation in pronunciation when he did his study in 1910. Martinez states that in some words, some speakers use a sound like a Spanish ñ but represented as a 'y' in the practical alphabet such as in her example: *yá* (ñá) 'nest' (1982). See also **he'yi** *he'yi'* (tall), **tunwae'i** *tɨwǎ'i'* (tall).

kwi'o'e *kwi'ó'e* [Téwa *kwi'ón* 'ditch' + *'e* diminutive] 'small irrigation ditch' (Harrington 1916). See also **kwi'on yiya**, **kwi'on jija** *kwi'ónyíyá*

kwi'on yiya *Kwi'ónyíyá* [Téwa] Meaning 'main ditch', but literally 'mother ditch'. **Kwi'on yiya** is the main irrigation ditch of Pueblo of San Juan (Ohkay Owingeh) (Harrington 1916 11:13). Combining *kwi'ón* 'ditch' + *yíyá* 'mother', Harrington believed this to be a Téwa translation of the corresponding term in New Mexican Spanish "*acequia madre*" (1916 11:13). The main ditch below and west of the Pueblo of San Juan (Ohkay Owingeh) also serves the community of La Joya de San Juan below Alcalde. See also **kwi'o hay'ing**, **kwi'o'e** *kwi'ó'e*

kwi'onu *kwi'ónú* [Téwa *kwi'ón* 'ditch' + *núu* 'below'] (Martinez 1982). 'irrigation ditch' (Harrington 1916). Harrington also states "[t]he Tewa made extensive use of irrigation by means of ditches, in pre-European times. Ditch-work is now done by the men. In olden times it was done by men and women working together and the

implements used were narrow shovel-shaped digging-sticks. Ditchwork is still, as formerly, communal and compulsory" (1916). *The San Juan Pueblo Téwa Dictionary* also features *kwi'ónú* and *kwi'ón* for 'ditch' (Martinez 1982). See also **kwi'on yiya, kwi'on jija** *kwi'ónyíyá*, **kwi'o hay'ing** *kwi'ó hay'in*

laguna *f* [NM Sp. *laguna*] lake; pond; natural lake or pond but also applied to man-made reservoirs. Cf. Sp. *lago* (Cobos 2003). A *laguna* can be small shallow area of standing water both in high country and river floodplain.

llano *m* [Sp. *llano*, 'plain'] level or inclined area of semi-arid grassland. In the Río Arriba, any semi-arid grassland, or juniper savannah being either flat or having rolling hills can be defined as a *llano*.

llanito *m* [dim. of *llano* plain] a small flat or clearing of semi-arid grassland in a forest or savannah.

linea *ferrera f* [NM Sp. *linea ferrera*] rail line (lit. 'irony line'). This term is often seen in deed documents dating to the early 20th century in Rio Arriba County, New Mexico. See also *fierrocarril*

loma *f* [NM Sp. *loma*] hill; In the Río Arriba region the plural *lomas* is often seen applied to both broken and rolling hills in a series of considerable elevation 30 feet or greater. *Lomas* is applied to the edge or rim of the bordering tier or terrace of the Río Grande floodplain. The Lomas Altas, miles to the west of the Río Grande floodplain, is a series of rounded edge or rim of a greater plateau. The Lomas Altas reach heights of 600 feet and explain why the qualifier *altas* [Sp. 'high'] is added.

lugar *m* [fr. Span. *lugar* 'place', 'spot', 'village', 'employment', 'office', 'dignity', 'cause', 'motive', 'in lieu of'] place, location. Used in the Río Arriba region in instances of a homestead or farm such as in the example Lugar de los Lopez [Span. 'place of the Lopez (family)'] or Rancho de los Lopez [NM Span. 'ranch of the Lopez (family)'], a place name applied to a locale situated on the west bank of the Río Grande between Estaca and El Güique. The farm at this location became known as the Rancho de los Lopez [NM Span. 'ranch of the Lopez (family)'] or Lugar de los Lopez [Span. 'place of the Lopez (family)'] because the name is associated with a collection of farms historically dominated by Hispanic farmers of the surname Lopez.

malpais *m* [NM Sp. *malpais*, fr. Sp. *malpaís*] lava beds or badlands (Cobos 2003). Lava beds and fields of broken basalt are difficult country for travel afoot, by horseback, or wheeled vehicle. The word is formed by compounding *mal* 'bad' + *país* 'country'. The New Mexico dialect of Spanish employs a pronunciation with a flat 'i' rather than an accented 'í' such as in the name for basalt rock, *pedra malpais*.

mesa *f* [Col. NM Sp. *mesa* 'table'] tableland; flat-topped mountain. Also, flat-topped hill, or butte (Cobos 2003).

mesita *f* [Col. NM Sp. *mesita*, dim. of Sp. *mesa*] small tableland; butte.

mina *f* [Sp. 'conduit', 'subterranean canal', 'mine', 'source of water'] borrow pit; quarry; strip mine; adit; a man-made mineral extraction pit.

monte *m* [NM Sp. *monte*] forest, the woods (Cobos 2003). Forested terrain, either flat, sloped, rolling, or broken hills, and regarded as a source of fuel wood. *Monte revuelto*, mixed woods, a woodland of mixed conifers. See also *floresta*.

montecito *m* [NM Sp. *montecito*, dim. of Sp. *monte*] forest, woods; outer edge of the woods or forest (Cobos 2003).

morada *f* [NM Sp. *morada*, fr. Sp. *morada*, dwelling] Penitente chapel and chapterhouse of the brotherhood called Los Hermanos de la Fraternidad Piadosa de Nuestro Padre Jesus Nazareno [Span. 'the brothers of the pious fraternity of our father Jesus of Nazareth'] or sometimes La Cofradia de Nuestro Padre Jesus Nazareno [Span. 'the fraternity of our father Jesus Nazarene'].

nacimiento [Span. *nacimiento* 'birth', 'Nativity'] head of a canyon and stream within. A topographic feature where a creek is sourced from. In the Río Arriba, this generic identifier can be applied to a union of gulches in a basin about 1100 feet deep that form the headwaters of the Rito de la Polvadera called thus because that creek is born there.

nae *nää* or **nae'i** *nää'i*? [Téwa *nää* + *i*? 'the' or 'at'] (1) 'this' and 'here' (Harrington 1916; Martinez 1982). According to Harrington, this is a demonstrative element that denotes a position close by the speaker (1916), as opposed to *hää* 'there' and *oe* 'over there' (Martinez 1982). According to Harrington, *nää* is used before postfixes with a locative meaning such as **nae kwage** *nääkw'ágeh* 'here on top' and **nae tewha'iwe** *näätewhá'iwe* 'at this house' (1916). (2) 'at' locative postfix (Harrington 1916). The use of **nae** appears in place names in the Río Arriba region such as **Tsi Thi Nae** *Tsíthinae* [Téwa *tsee* 'basalt' + perhaps *thée*? or *thí* 'small and round' + *nää* 'here']. The name translates to 'at the basalt fragments' according to Harrington (1916 2:23).

nang hu'u *nanhuu'u* [Téwa *nan* 'land' + *húu'u* 'large groove', 'cañada', or 'arroyo'] (Harrington (1916; Martinez 1982) perhaps 'large gouge in the land'. This name is listed in *The San Juan Pueblo Téwa Dictionary*, it is not located or translated to English (Martinez 1982). It may be a generic feature name or perhaps applied to an actual singular feature although which remains uncertain.

nava *nava* [Téwa] A 'cultivable field' according to Harrington (1916) or or simply 'field' (Martinez 1982).

noria *f* [NM Sp. *noria*, fr. Arabic *naura*] 'well' (Cobos 2003). *Noria de papalote* [NM Span. 'well' + 'of' + 'flywheel'] 'windmill' using *papalote* [fr. Náhuatl *papalotl* 'butterfly'].

nu'u *núu³u* [Téwa] Meaning 'below', 'under', 'beneath', 'at the foot of', 'at the base of', 'close to', or 'down in' (Harrington 1916). This term can be applied to liquids (Harrington 1916). *The San Juan Pueblo Téwa Dictionary* depicts *núugéh* as a place name but does not provide an English language equivalent (1982). Nevertheless, the place name **Nuu Ge** *núugéh* [Téwa *núu* 'below' + *géh* 'over at'] means 'land below', 'down below' (Harrington 1916 11:36). Harrington depicts this location about ¼ miles south of San Juan Pueblo (*Ohkay Ówîngeh*) but an informant indicated the place as the farmland south and southwest of the old pueblo.

oku *okú* [Téwa] 'hill' (Harrington 1916; Martinez 1982).

oku'e *okú²e* [Téwa *okú* 'hill' + *e* diminutive] little hill; little hills (Harrington 1916).

ojito *m* [diminutive of NM Sp. *ojo* 'spring'] spring. The application of the diminutive postfix *-ito* often signifies endearment rather than relative size.

ojo (de agua) *m* [Col. NM Sp. *ojo*, 'eye'] In Spanish an *ojo*, a natural spring, is so called because, as one looks at the orifice (the *ojo*) from which the water emanates, one notices the resemblance between it and the human eye. *Hacer ojo* or *malojo*, to cast a spell; *ojo caliente*, hot springs; New Mexico place name (Rio Arriba, Taos counties) (Cobos 2003).

othonae *othónä* [Téwa *o* 'I' + *thón* unknown + *nä* 'at'] 'on the other side', and especially used with reference to bodies of water, according to Harrington, who says that *nänä othónä* is used to express 'on this side' of a body of water such as a river (1916). *The San Juan Pueblo Téwa Dictionary* features *onä* as 'on the other side' and *othónä* as part of an untranslated place name (Martinez 1982). Cf. Span. *otra banda* ['other side'].

owinge *ówîngeh* [Téwa *ó* 'I' + *wîn* 'stand' + *geh* 'over at'] 'pueblo', 'down at a pueblo' (Harrington 1916; Martinez 1982; Informant). Harrington's in his work *The Ethnogeography of the Tewa* consistently uses *ónwî* (1916) instead of *ówîn* or *ówîngeh* suggesting he detected a very quick nasal puff after the initial 'ó'. *The San Juan Pueblo Téwa Dictionary* only uses *ówîngeh* in every instance a reference is made to 'pueblo' (Martinez 1982). See **owinge kayi** for more detail on the morphemes composing *ówîngeh*.

owinge kayi, owinge kaji *ówîngeh kayyee* [Téwa *ówîn* 'pueblo' + *geh* 'there at' + *kayyee* 'old thing'] Meaning 'pueblo ruin place' according to Tewa naming convention (Martinez 1982; Informant). A more precise etymology is believed to be *ó* 'I' + *wîn* 'stand' + *kay* 'strong' + *yíyéh* 'to walk' with the intended meaning to be "the

strength of the village walked away or took another step" (Informant). This etymology is tied to a concept of how traditional Téwa assume that a given village in ruins was a step in migration and time for the people from since emergence. The interpretation that a pueblo ruin is a pueblo wherein its "strength walked away". *The San Juan Pueblo Téwa Dictionary* does not list *kay* as 'strong' but features the following words possibly sharing etymologies: **kayi** *kayyee* 'old thing', **kaye su** *kayyee syy* 'stale smell', **kay'i** *kây'i?* 'hard', and **kaygi** *kaygi* as 'fast', 'loud', or 'forcefully' (Martinez 1982). Speakers of the Santa Clara Pueblo dialect of the Téwa pronounce 'y' as 'j' making *kayyee* **kaji**.

pa'a *pq'a* [Téwa] 'thread' or 'string', any fiber made into a string (Harrington 1916; Robbins et al 1916). Harrington records geographic words in which **pa** *pq'* was used figuratively to mean 'little stream' (1916).

pa'a ge *pa'ageh* [Téwa *pa'a* uncertain + *geh* 'over at'] Meaning 'sunny place' below the speaker, according to Harrington (1916) as well as 'sunny side of a pueblo' (Robbins et al 1916). *The San Juan Pueblo Téwa Dictionary* differs for parts of this compound word by featuring *pqayógédí* for 'summer', *pqayo egó* for 'seasons', and *pqayo* for 'year' (Martinez 1982) Sunny is *than súwágí* (**than suwagi**) that breaks down to *than* 'sun' + *súwá* 'warm feel' + *gí* (*geh?*) locative (Martinez 1982).

pa'a ye'i *pq'a* [Téwa *pq'a* 'thread' + *yeh, jeh* or *yây* 'to meet', 'to join' + *i* locative] 'where the threads meet' referring to a tributary of streams or arroyos (Harrington 1916 16:62).

paenge (pange) *p'ângeh* [Téwa *p'ân* 'beyond', 'side' + *geh* 'over at'] 'over or down on the other side'; 'beyond' (Harrington 1916). *The San Juan Pueblo Téwa Dictionary* features *p'ângeh* as 'next door' (Martinez 1982).

peñasco *m* [NM Sp. *peñasco*] spire of rock; boulder (Cobos 2003). Exposed and conspicuous elevations of unsoiled rock (RAE). The term is related to *peñascoso* (adj.) used to describe mountains of exposed outcrops (RAE1803). In the Río Arriba region, *peñasco* is a big rock, and an often used lexicon in the New Mexico Spanish dialect for a massive rock outcrop, a cliff face, or series of cliff faces connected by a common layer.

picacho *m* [Sp. *picacho* 'sharp point'] peak. See **ke'we**

picachito *m* [dim. of Sp. *picacho*] little peak; pinnacle.

piedra *f* [NM Sp. *piedra*] rock, stone, pebble; *piedra imdn* or *imana*, lodestone (used by some people to try to attract love or wealth, or both); *piedra infernal*, silver nitrate; *piedra life*, lime powder; *piedra lumbre*, flint; *piedra de moler*, grindstone (Cobos 2003). See also *pierda*

pierda *f* [NM *Sp. pierda*, var. of NM *Sp. piedra*] pebble, rock, stone (Cobos 2003). This version of *piedra* is a local metathesis of the consonants used by some speakers of the New Mexico dialect of Spanish.

peak [Am. Eng.] a sharp pointed mountain but appearing in the Río Arriba applied in official names loosely to *any* mountain whether or not it has a sharp point.

peni be'e *peníbé'e* [Téwa *pení* 'corpse'+ *bé'* 'corner' + *'e* 'small'] 'graveyard' (Harrington 1916). See also **peni buge**

peni buge *pení búgeh* [Téwa *pení* 'corpse'+ *búgeh* 'in an enclosure' + *geh* 'over at'] cemetery. Found but not directly defined in *The San Juan Pueblo Téwa Dictionary* (Martinez 1982). See also **peni be'e**

pim pi'ye *p'inpi'yeh* [Téwa *p'in* 'mountain' + *pi'yeh* 'direction'] 'north', 'northern' or 'to the north' (Harrington 1916; Martinez 1982). *P'inp'q'geh* 'from the direction of the north' (Harrington 1916). Cf. Span. *norte*. **Pim Pi'ye Ae Po** *P'inpi'yehqäp'ôe* [Téwa *p'in* 'mountain' + *pi'yeh* 'direction' = 'north', 'northern' or 'to the north' + *qä* 'to run'+ *p'ôe* 'trail', 'track', 'road'] is described as the 'northern race track' that is described as the northern or two race-tracks at San Juan Pueblo noted in 1912 as being used during Saint John's day for a ceremonial foot-race (Harrington 1916 11:20). Running in a north to south direction, the dirt track had its starting line marked by two shrine-like granite, pyramid shaped stones (1916 11:20). See also **akong pi'ye, thang pi'ye, tsan pi'ye**.

pim po *p'in p'oe* [Téwa *p'in* 'mountain' + *p'oe* 'water'] Meaning 'mountain stream' (Harrington 1916) or 'mountain water' (Martinez 1982). Whereas Harrington lists it as a compound word, Martinez lists it as separate words.

ping *p'in* [Téwa] 'mountain' (Harrington 1916; Martinez 1982).

placita *f* [diminutive of NM *Sp. plaza* 'village'] small village, hamlet.

plaza *f* [NM *Sp. plaza*] town, downtown.

plaza *f* [NM *Sp. plaza* fr. *Sp. plaza* 'square', 'courtyard'] town, downtown, village. In Col. NM Spanish the *plaza* consisted of a series of flat-roofed adobe houses joined together to form a rectangle with an opening at each end, or on the sides (Cobos 2003). In historic times the home of an affluent landowner or extended household in New Mexico featured living quarters, storerooms, granaries and workshops built around a square [*plaza*] and a covered gated entryway as a stronghold that was also called a *plazuela* or *emplazado*. A Pueblo Indian village featured a *plaza* [square] as well. <"Los pueblos de indios se mantienen . . . con sus casas unidas de dos y tres altos formando *plazas*." "The Indian pueblos remain firm . . . in their two- and three-story houses joined with one another forming strongholds."> (Bernardo de Miera y Pacheco, *Plano de la*

Provincia Interna de el Nuevo Mexico 1779). No longer using *pueblo*, *villa*, or *aldea* to communicate a populated place, New Mexico Hispanics favored using *plaza* to refer to any village, and the diminutive *placita* to refer either to a small village or hamlet or a satellite of a town or village. See also **uwaenae bu pinge** [Téwa].

plaza vieja [NM Sp. *plaza* 'village', 'town' and *vieja* 'old'] applied to a living village of considerable age, a historic square, historic village, or ruined village.

po *p'ôe* [Téwa] 'trail', 'track', 'road'(Harrington 1916).

po *p'ôe'e* [Téwa *p'ôe* 'trail' + *e* diminutive postfix] A 'small trail' (Harrington 1916).

po *p'oe* [Téwa, pronounced *p'ôe*, low tone] Meaning 'water', 'river', 'creek', 'brook', 'body of water', or 'juice', according to Harrington (1916). Robbins et al presents 'juice of a cornstalk' as **khuu'u po** *khúy'úp'oe* [Téwa *khúy'ú* 'cornstalk' + *p'oe* 'water'], 'sap of a valley cottonwood tree' as **te po** *tehp'oe*, and 'sweet juice' or 'syrup' as **apo** *áp'oe* (1916, see also **melasa** *melasà*). Harrington also states that he had "not learned that rivers are personified by the Tewa. But Goddard says of the Pecos, Canadian, Río Grande, and Chama: 'These are the sacred rivers of the Jicarilla. The Canadian and Río Grande are male, 'men,' the Pecos and Chama are female and are so pictured in the ceremonial by paintings' " (1916). This word is pronounced slightly different than **po** *poe* [Téwa *poh*] 'squash', 'pumpkin', 'calabash' and 'gourd' (Harrington 1916; Robbins et al 1916).

pokwi'e *p'oekwî'e* [Téwa *p'oekwîn* 'lake' + *'e* diminutive] Meaning 'little lake', 'pond', and 'lagunita' (Harrington 1916).

pokwing *p'oekwî, p'oekwîn* [Téwa *p'oe* 'water'+ *kwî* unexplained] A 'body of water', 'pool', 'lake', 'pond', 'lagoon', 'reservoir', or 'sea' (Harrington 1916). Harrington reported that all "lakes were supposed to be the dwelling places of [**okhuwa** *okhúwá*] 'cachinas' and passageways to and from the underworld" (Harrington 1916). *The San Juan Pueblo Téwa Dictionary* also features *kwi'ónú* and *kwi'ôn* for 'ditch' (Martinez 1982). This may suggest that *-kwî* is some sort of abrupt drop off or low place. Harrington elaborates that "*-kwi* can perhaps be explained by comparing the Taos *páqwĩă-* 'lake' and Taos *qwĩă-* 'pit' 'pitfall'. Lakes are believed by the Tewa to be the dwelling places of *'ôk'uwa* [*ókhuwa*] and to communicate with the waters beneath the earth. At every lake there is a *khoyi* or roof-hole, through which the *'ôk'uwa* [*ókhuwa*] pass when they leave or enter the lake. It is said that each pueblo has its lakes of the four cardinal points. Among the Tewa place-names will be found the names of many sacred lakes" (1916: 85). Harrington reported that *ókhuwa* meant 'spirit' or 'cachina' (1916). *The San Juan Pueblo Téwa Dictionary* also features *p'oekwîn* to simply mean 'lake' (Martinez 1982). Martinez also features *sôekhuwa khän* as the headpiece worn by participants in the San Juan Pueblo deer dance (Martinez 1982). If the spelling and pronunciation conform, this supports the premise that ceremonial dancers are

believed to represent intermediaries between the spirit world and the physical world.

po ye ge *p'oʔyegeh* [Téwa *p'oe* 'water' + *yeh, jeh* 'to meet', 'to join' + *geh* 'over at']. Meaning 'down where the waters meet' or 'tributary', the name **Po Ye Ge** it is applied to this union of the Río Grande and Río Chama and is in a larger sense applied to the farmland east of the tributary as one moves in the direction of San Juan Pueblo (*Ohkay Ówîngeh*) (Harrington 1916 13:36). The Téwa place name is listed in Martinez without translation to English or location (1982). See also **junta** [Span.], **pa'a ye'i** [Téwa].

poso *m* [NM Sp. variation of Sp. *pozo* 'well'] chasm; hole; hollow; basin. In the Río Arriba region, when applied to topography, this is a chasm carved out by the action of water. A place known as Los Posos [Spanish: 'the holes'] is a name applied to a junction of deep chasms carved out by the Rito de las Gallinas and the Río del Oso that form a tributary within. The use of standard Spanish *hoyo* to 'hole' is not common to speakers of the New Mexico dialect of Spanish who prefer *pozo, poso*. When not applied to topography, *pozo/poso* is applied to a rut or deep hole in a street or road; pothole; pit; grave. <El muerto al pozo, el vivo al retozo. The dead to the grave, the living to their play. > grave (Cobos 2003).

potrero *m* [NM Sp. *potrero* from *potrillo* 'colt'] a kind of pasture or *grazing* land (Cobos 2003). An isolated small pasture serving as a containment area to pen and pasture livestock enclosed by forest and sometimes additionally by a fence or difficult terrain. Although the origin of the word is specific to young horses where horses were sequestered they are sometimes used for any livestock. One kind of *potrero* can be a narrow corner of a mesa or a box canyon, sometimes in a triangle shape, where two sides are cliffs and the third side can be enclosed by a brush or wire fence. Another can be an elongated clearing with an earthen stock tank in the cedar and pine forest.

pueblo *m* [Col. NM Sp. *pueblo* 'town', 'village', 'population', 'populace'] a small town with the basic municipal organization, usually headed by *a juez de paz*, a kind of justice of the peace (Cobos 2003). An American English lexicon applied to certain kinds of American Indian tribes officially recognized by the U.S. Government. In the Río Arriba region, the use of *pueblo* has historically been extended not only to mean 'population' but also to populations of Indians whose culture was centered in relatively permanent villages. Abiquiu, a town with a historic American Indian population, it is also known as El Pueblo.

pueblo viejo *m* [NM Sp. *pueblo* 'Indian town'] pueblo ruin; ruin of Ancestral Pueblos.

pueblito *m* [diminutive of NM Sp. *pueblo* 'Indian town'] a hamlet of Pueblo Indians; a satellite of a main pueblo of Pueblo Indians. In the Río Arriba, Pueblito is a satellite west of the Río Grande from the Pueblo of San Juan.

puerta *f* [NM Sp. *puerta*, fr. Sp. *puerta*] door; gate (Cobos 2003). The use of this as a generic identifier appears in the place name Puertas del Infierno [Sp. 'gates of hell'] that is an intrusive dike of dark basalt bisected by an arroyo creating a gate-like feature.

puerto *m* [NM Sp. *puerto* from Sp.*puerto* port] pass or road between mountains (RAE translation mine). A gap or saddle used as a passageway for a road or trail through mountainous terrain. See also *puertecito*

puertecito *m* [Col. NM Sp. *puertecito*, dim. of Sp.*puerto*, port] small opening in the mountains; small mountain pass (Cobos 2003). A gap through a ridge through which a road or trail passes.

punta *f* [NM Sp. *punta*, fr. Sp. *punta*, point] *punta de la sierra*, point of the mountains; *punta de la isla*, point of a river island; a triangular narrowing of a mesa top or flat topped mountain. When not applied to topography, a *punta* is a word with broader application such as *a punta de*, by dint of; *punta de arado*, plowshare; *una punta de ladrones*, a bunch of thieves (Cobos 2003).

ranch [Am. Eng. fr. SW Sp. *rancho*] a kind of rural operation devoted to manage and graze domestic livestock.

rancho *m* [Col. NM Sp. *rancho* (*ranches*)] ranch; farm. Originating as a word applied to describe a nomadic Indian camp (Cobos 2003), thatched house, or subdivision of people assigned rations or provisions, the word evolved into a station of people inhabiting a remote or otherwise rural location to manage and graze domestic livestock. In the Río Arriba, a rancho can be as small as forty acres. See also *ranchito*.

ranchito *m* [diminutive of NM Sp. *rancho*] small farm. In the Río Arriba region, a *ranchito* is usually less than forty acres, and as small as one acre, although this is subjective. The tract of land this small normally has access to diverted or well water for domestic use or irrigation to support subsistence farm activity. A collection of them appears in the plural as *ranchitos*.

rechuelo, riachuelo *m* [fr. Sp. *riochuelo*] rivulet (Harrington 1916 2:18). Spelling and pronunciation in the New Mexico dialect of Spanish is often heard as *Rechuelo*, along with other variations such as *riachuelo* and *reachuelo*, all evolving from *riochuelo*. *Riachuelo* is a small river with a low volume of flow (RAE 1737-1992, translation mine). The etymology involves the words *río* and *chuelo*. *Chuela* is defined in the *Diccionario de Mejicanismos* as an expression to depreciate someone as a simpleton (Santamaría 1978). Presumably, *chuelo* is a diminutive expression. *Riachuelo* and *reachuelo* also appear in deed documents recorded in the Rio Arriba County Clerk's Office dating from 1888 to 1896 for stream features in the vicinity of the Pueblo de Abiquiu, Rio de los Frijoles, and La Polvadera (RACCO Book 12 Page 353; 12/443; 9/572). The generic identifier

rechuelo appears to be a generic name favored in historic time by inhabitants of Abiquiu during exploration and settlement of the mountains immediately to their south during the past two centuries who used this generic identifier for little streams and rivulets.

resolana *f* [NM Sp. *resolana*] sheltered and sunny side of a building (Cobos 2003); sunnyside of terrain. See also *pa'a ge* [Téwa].

río *m* [Span.] river. The dry character of New Mexico lends the application of *río* to any major drainage of running water that in wetter regions might be considered a creek. see, *rito*.

Rio Arriba County [Am. Eng.] A political entity and subdivision of the State of New Mexico. The entity is defined by rigid boundaries that have been modified throughout time. Its original county boundaries established in 1851-2 defined as follows: The boundaries of the county of Rio Arriba are as follows: on the south from the Puertecito of Pojuaque[sic], drawing a direct line toward the west in the direction of the mesilla of San Yldefonso; from the mesilla crossing the Rio del Norte toward the west and continuing until it reaches the boundaries of the territory; drawing a direct line from said Puertecito de Pojuaque toward the east until it reaches the last house of the town of Cundiyo, toward the south, continuing the same line until it reaches the highest point of the mountain of Nambe; from thence, following the summit of the mountain toward the north, until it reaches the southern boundary of the county of Taos; this shall constitute the eastern boundary, and on the north the boundary of the county of Taos, and on the west the boundary line of the territory (4-21-1).

Río Arriba [Span. *río arriba* 'upper river'] up river; a term applied to Río Grande lands in New Mexico north of La Bajada (the slope), a 500 foot high slope some nineteen miles from Santa Fe on Highway 1-25 (Cobos 2003). An early reference to Rio Arriba is found in the writings of the Franciscan Friar Francisco Atanasio Dominguez who visited the missions of the Catholic faith in New Mexico in 1776. He left for posterity a description of New Mexico as “divided into two sections: Rio Arriba which runs from San Ildefonso to Taos and includes the places which lie on either side of the line between them; and Rio Abajo, which runs from Cochiti to below Isleta” (Adams & Chavez 1953: 7).

rincón *m* [NM Sp. *rincón*, fr. Sp. *rincon*, mok] nook, corner; large basin; cove (*ensenada*) (Cobos 2003).

rito *m* [NM Sp. *rito*, fr. Sp. *riito*, dim. of *rio*] creek; stream; brook; rivulet; intermittent stream.

salto *m* [Sp. *salto* 'jump', 'leap'] jump; leap. In the Río Arriba region, is found used as the name of a spring Salto del Agua [Sp. 'leap of water'].

sawmill camp [Am. Eng.] industrial site devoted to the harvest of timber. Usually, sawmill camps were a feature in historic time when the labor force and machinery could be established close to certain timber lands in larger tracts.

shuu *shúu* [Téwa] horizontally projecting point applied to a topographic feature probably derived from *shu* 'nose' according to Harrington (1916). *The San Juan Pueblo Téwa Dictionary* lists an untranslated place name **Aa Shuu Ge** *áqshúugéh* (Martinez 1982) meaning [Téwa *áq* 'alkali' + *shúu* 'projecting point' + *geh* 'over at'] meaning 'over at alkali point' and recorded by Harrington (1916 13:35). Harrington indicated this to be a V-shaped alkali meadow located just north of the tributary of the Río Chama and the Río Grande.

sierra *f* [fr. Sp. *sierra* 'saw', 'range of mountains'] mountain chain; one mountainous area with multiple high points; *sierranía*, many mountain chains.

sierrita *f* [diminutive of Sp. *sierra* 'range of mountains'] a mountain chain with multiple high points within a larger body of a mountain range. The diminutive postfix *-ito* also represents endearment. An example in the Río Arriba region is La Sierrita de la Gallina south of Abiquiu.

spring [Am. Eng.] a location where ground water flows naturally to the surface, seeps to the surface, or drips from a rock outcrop.

station [Am. Eng.] short for 'railroad station'. An example in the Río Arriba region includes Española Station, Alcalde Station, and Claro Station that were stops for the coal fired railroad engines to re-fill with water. Crews also used station houses as bases from which to perform maintenance of the track.

ta'a *taa'a* [Téwa] Meaning 'gentle slope' (Harrington 1916). Cf. *áa* 'steep slope'. Harrington recorded *ta'a* in the phonetic alphabet he employed in his work *The Ethnogeography of the Tewa* (1916). *The San Juan Pueblo Téwa Dictionary* lists an untranslated place name *saymáataa'a* (1982), suggesting that *taa'a* is the equivalent to what Harrington recorded. The word *áa* 'steep slope' is also used to give a sense of 'below' (Informant). See also **aa** *áa*

tank [Am. Eng.] stocktank, a pond or reservoir formed by storm runoff blocked by a dam, often earthen (Lopez 2006).

tanque *m* [NM Sp. *tanque*, fr. Eng. 'tank'] tank, reservoir. Cf. Sp. *estanque* (Cobos 2003).

templo *m* [Sp. *templo* 'temple', 'church'] some Latin American based pentecostal church organizations use *templo* the way other organizations use *iglesia* 'church' due to a belief that *iglesia* should be applied to a body of people called out of the world to become unique rather than an organization or building. Most do use *iglesia*,

however (see place name New Life Nueva Vida Bilingual Assemblies of God, Appendix D).

te'i *teʔi* [Téwa *te* 'dwelling place', 'warren', 'rabbit hole' + *i* 'locative & adjective forming postfix'] *estufa* (NM Span.) and 'kiva', according to Harrington who asserted that both pronunciations of *teʔe* and *teʔi* were in use (1916). In several place names *teʔi* is used for 'rabbit hole' (Harrington 1916, 12:25). See also **te'e** *teʔe*.

te'i he'yi'i *teʔiheʔyiʔi* [Téwa *teʔi* 'round kiva' + *heʔyiʔ* 'tall' or *heʔyin* 'long' + *i* locative] 'rectangular *estufa*' (Harrington 1916).

te'e *teʔe* [Téwa *te* 'dwelling place', 'warren', 'rabbit hole' + *e* diminutive] *estufa* (NM Span.), kiva, according to Harrington who asserted that both pronunciations of *teʔe* and *teʔi* were in use (1916). See also **te'i** *teʔi*

terrera *f* [Span. *terrera* 'steep slope'] A very steep siding of a mountain or mesa in conventional Spanish. *La terrera* 'the sidehill'.

thang pi'ye *thanpiʔyeh* [Téwa *than* 'sun' + *piʔyeh* 'toward'] Meaning 'east' or 'to the east' (Harrington 1916; Martinez 1982). **thang pae'ge** *thanpʔáʔgeh* 'from the east' (Harrington 1916). Cf. Span. *oriente, este*. See also **akong pi'ye, pim pi'ye, tsan pi'ye**.

tienda *f* [NM Sp. *tienda* from Sp. *tienda* 'store', 'tent', 'awning'] store; grocery store; diminutive *tiendita* is applied to a small village grocery store; small shop. See also **tiendejón**.

tiendejón *m* [NM Sp. *tiendejón*, aug. of Sp. *tienda* 'store', 'shop'] a small country store.

tova *t'ová* [Téwa] 'cliff' (Harrington 1916; Martinez 1982).

tova fo *t'ovápho* [Téwa *t'ová* 'cliff' + *pho* 'hole'] 'hole in a cliff' (Harrington 1916), 'cave' (Martinez 1982). See also **fo pho**.

town [Am Eng.] a populated place. Town is usually subjectively applied to a populated place over 400 in population in the Río Arriba region of New Mexico. It is similar, but not equal to the NM Sp. term *plaza*. See *plaza, pueblo*

trail [Eng.] A route for passage from one point to another such as a footpath or ski trail. Although this excludes roads or highways, it can embrace the so-called jeep trail or four-wheel-drive path, ski trail using the Feature Class Definitions employed by the U.S. Board on Geographic Names

tsan pi'ye *tsánpiʔyeh* [Téwa *tsán* 'twilight' see explanation + *piʔyeh* 'toward'] 'west' as a cardinal direction (Harrington 1916; Martinez 1982). Harrington reported that *tsán* was of obscure etymology but points out a possible relation with *tsáʔdi*

'yesterday' (1916). Other possibilities include *otsá'gi keetan* ('cloudy' + 'vision') and a term meaning 'day before yesterday', **tsan pae'ge tsânp'q̄'geh** [*tsân + p'q̄'geh* 'from the direction of'] (Martinez 1982). *The San Juan Pueblo Téwa Dictionary* also features *ots'ákhandi'* that is applied to something dull to the sight, as well as *kayhán* 'to feel tired' (Martinez 1982). The cognates of this include *khan* 'faded', *t'a khan* (someone who has) 'past away', or (something that has) 'faded away' and **thang khandi** *than khandi'* (*than* 'sun' + *khan* 'faded' + *di'* locative =shady place) (Informant). This may suggest *tsân* to have some relation with 'waning', 'fading' or 'the past'. It is also a word used to describe the twilight condition of dawn or dusk (**nena tsan tamu ae né-na tsân tamu q̄q̄** "now it dawn arriving", a verse in a Téwa song) (Informant). Cf. Span. *oeste, poniente*. See also **akong pi'ye, pim pi'ye, thang pi'ye**.

uwaena *úwq̄ná* [Téwa pronounced oh-weh-NEH] 'home pueblo' (Martinez 1982).

uwaena bu ping *úwq̄ná búpingeh* [Téwa *úwq̄ná* 'home pueblo' + *búu'ú* 'dell', 'town' + *pin* 'middle', 'heart' + *geh* 'over at'] Meaning 'in the middle of the home pueblo' and applied to the historic core of the Téwa Pueblo of San Juan (Ohkay Owingeh). Cf. Span. *plaza*.

vara *f* [NM Sp. *vara*] rod, bar, measuring unit equivalent to 84 cm or 33 1/16 inches (2.7552 feet). Cobos lists it as a variable unit of 2.8 feet or 3 feet for all purposes (2003).

vallecito [NM Sp. *vallecito* from Sp. *valle* 'valley'] An upland glade bordered by hills and forest. Meaning 'the [endeared mountain] valley'), The diminutive *-ito* post fixed to *valle* is normally used in the diminutive but in context is used in the Río Arriba to express endearment rather than size. In an example making its appearance in documents as far back as the 18th century, El Vallecito is a large green glade interrupted by gently rolling hills enclosed by forested mountains and rolling hills.

vedera *f* [NM Sp. *vedera* 'trail' from Sp. *vereda*] path, shortcut, or trail with a diminutive *vederita* simply meaning a narrow path (Cobos 2003). Found in the dictionaries of the Royal Spanish Academy since 1739, it is defined the same but spelled *vereda* in standard Spanish (RAE). The word underwent metathesis of the consonant cluster during the development of the New Mexico Spanish dialect.

vega *f* [Col. NM Sp. *vega*, plural, *vegas*] common grazing land; meadow; pasture-land (Cobos 2003). Locals of the Río Arriba in mountain areas apply *vega* and *veguita* to upland meadows encircled by forest and sometimes higher terrains such as found in narrow mountain gulches. In general this term is applied to low lands that are fertile and relatively moist. Both the dictionary of the Royal Spanish Academy dating to 1739 and that of *Mejicanismos* by Santamaría conform in agreement (Santamaría, Francisco J. *Diccionario de Mejicanismos*. 3rd Ed. Editorial Porrúa

S.A. Mejico 1978). The meaning can be construed to be equivalent in American English as 'fruitful plain' with potential for agricultural purpose as opposed to *llano*, a semi-arid prairie chiefly useful for grazing.

vuelta [Sp. *vuelta* 'return', 'short-cut', 'lap'] curve in a road; short-cut trail. The latter is seen in the a trail in the Río Arriba region called Vuelta del Malpais [NM Span. 'short cut trail of the basalt rock].

whoge *whogeh* [Téwa] A delta or place where an arroyo or running water cuts through, breaks through, or washes out, combining *who* 'to cut through' + *geh* 'over at' according to Harrington (1916). *The San Juan Pueblo Téwa Dictionary* lists the name of San Ildefonso Pueblo to be *P'owhogeh Ówíngeh* (Martinez 1982). Harrington breaks the compound *P'owhogeh p'oe* 'water' + *who* 'to cut through' + *geh* 'over at' (1916). In some cases **po whoge** appears as a delta of a perennial stream.

wi'i *wi'i* [Téwa *wi* 'gap', 'pass' + *i* locative] 'gap', 'pass', 'chink' (Harrington 1916). This appears to be related to **wiye** *wiyéh* [Téwa] 'divide', 'sort' or 'quarter-dollar' (Martinez 1982) and joined to *i*, a locative postfix.

wiri *widí* [Téwa *wí* unexplained + *di* in conjunction with] A 'point,' a horizontally projecting corner or point such as of a cliff, mesa, or house (Harrington 1916). Cognates include **wiye** *wiyeh* for 'divide' or 'sort' and **wiri be** *widíbây* for 'prairie clover' (Martinez 1982). The latter can be broken down to *widí* 'divide' + *bây* 'roundness' and suggests that *bây* speaks of the round leaves whereas *widí* is the division of the leaf into pedals (using Martinez 1982). All this suggests that **wiri** *widí* is the division or "sorting out" of a larger geographic feature into respective parts that are usually sharply pointed fragments of a greater whole, such as "anvil points" or promontories sticking out of a mesa. An example of its use in a place name is **Sipu Wiri** *sipuwidí* applied to a place where a projecting corners of hills resemble the lower ribs of an emaciated person (Harrington 1916 2:36).

wove *wove* [Téwa] 'high and dry plain' or ' arid plain', Harrington asserts that it is not analyzable (1916). See place name El Llano. The name was also found used in the area of the Tewa speaking Pueblo of San Ildefonso, NM. See also Arroyo de Ranchitos (GNIS ID 897595) in Appendix D, annotated place name catalogue.

APPENDIX B

U.S. Board on Geographic Names Feature Class Definitions

This study limited the inventory of names to topographical features and a selection of man-built features on the cultural landscape using the herein presented feature class definitions developed by the U.S. Board on Geographic Names. These definitions are used to classify official and variant names stored in the database of the Names Information System (GNIS) of the U.S. Board on Geographic Names. These classifications originally were developed in the late 1970's for computer mainframe file structure search purposes and have no status as official or authoritative. They serve to broadly define and assign a descriptive category to a place names as to type or genre. Although some of the terms are generally consistent with dictionary definitions, many serve as general terms to embrace many variations of geographic features. These definitions they are derived from the GNIS Data Maintenance Forms User's Guide in order to provide a classification model for this thesis.

Airport—Manmade facility maintained for the use of aircraft (airfield, airstrip, landing field, landing strip, helipad/heliport/helispot)

Arch—Natural arch-like opening in a rock mass (bridge, natural bridge, sea arch).

Area—Any one of several areally extensive natural features not included in other categories (badlands, barren, delta, fan, garden).

Arroyo—Watercourse or channel through which water may occasionally flow (coulee, draw, gully, wash).

Bar—Natural accumulation of sand, gravel, or alluvium forming an underwater or exposed embankment (ledge, reef, sandbar, shoal, spit)

Basin—Natural depression or relatively low area enclosed by higher land (amphitheater, cirque, pit, sink).

Bay—Indentation of a coastline or shoreline enclosing a part of a body of water; a body of water partly surrounded by land (arm, bight, cove, estuary, gulf, inlet, sound).

Beach—The sloping shore along a body of water that is washed by waves or tides and is usually covered by sand or gravel (coast, shore, strand).

Bench—Area of relatively level land on the flank of an elevation such as a hill, ridge, or mountain where the slope of the land rises on one side and descends on the opposite side (level).

- Bend**—Curve in the course of a stream and (or) the land within the curve; a curve in a linear body of water (bottom, loop, meander).
- Bridge**—Manmade structure carrying a trail, road, or other transportation system across a body of water or depression (causeway, overpass, trestle).
- Building**—A manmade structure with walls and a roof for protection of people and (or) materials, but not including church, hospital, or school.
- Canal**—Manmade waterway used by watercraft or for drainage, irrigation, mining, or water power (ditch, lateral).
- Cape**—Projection of land extending into a body of water (lea, neck, peninsula, point).
- Cave**—Natural underground passageway or chamber, or a hollowed out cavity in the side of a cliff (cavern, grotto).
- Cemetery**—A place or area for burying the dead (burial, burying ground, grave, memorial garden).
- Census**—A statistical area delineated locally specifically for the tabulation of Census Bureau data (census designated place, census county division, unorganized territory, various types of American Indian/Alaska Native statistical areas). Distinct from Civil and Populated Place.
- Channel**—Linear deep part of a body of water through which the main volume of water flows and is frequently used as a route for watercraft (passage, reach, strait, thoroughfare, throughfare).
- Church**—Building used for religious worship (chapel, mosque, synagogue, tabernacle, temple).
- Civil**—A political division formed for administrative purposes (borough, county, incorporated place, municipio, parish, town, township). Distinct from Census and Populated Place.
- Cliff**—Very steep or vertical slope (bluff, crag, head, headland, nose, palisades, precipice, promontory, rim, rimrock).
- Crater**—Circular-shaped depression at the summit of a volcanic cone or one on the surface of the land caused by the impact of a meteorite; a manmade depression caused by an explosion (caldera, lava).
- Crossing**—A place where two or more routes of transportation form a junction or intersection (overpass, underpass).

Dam—Water barrier or embankment built across the course of a stream or into a body of water to control and (or) impound the flow of water (breakwater, dike, jetty).

Falls—Perpendicular or very steep fall of water in the course of a stream (cascade, cataract, waterfall).

Flat—Relative level area within a region of greater relief (clearing, glade, playa).

Forest—Bounded area of woods, forest, or grassland under the administration of a political agency (see "woods") (national forest, national grasslands, State forest).

Gap—Low point or opening between hills or mountains or in a ridge or mountain range (col, notch, pass, saddle, water gap, wind gap).

Glacier—Body or stream of ice moving outward and downslope from an area of accumulation; an area of relatively permanent snow or ice on the top or side of a mountain or mountainous area (icefield, ice patch, snow patch).

Gut—Relatively small coastal waterway connecting larger bodies of water or other waterways (creek, inlet, slough).

Harbor—Sheltered area of water where ships or other watercraft can anchor or dock (hono, port, roads, roadstead).

Hospital—Building where the sick or injured may receive medical or surgical attention (infirmary).

Island—Area of dry or relatively dry land surrounded by water or low wetland (archipelago, atoll, cay, hammock, hummock, isla, isle, key, moku, rock).

Isthmus—Narrow section of land in a body of water connecting two larger land areas.

Lake—Natural body of inland water (backwater, lac, lagoon, laguna, pond, pool, resaca, waterhole).

Lava—Formations resulting from the consolidation of molten rock on the surface of the Earth (kepula, lava flow).

Levee—Natural or manmade embankment flanking a stream (bank, berm).

Locale—Place at which there is or was human activity; it does not include populated places, mines, and dams (battlefield, crossroad, camp, farm, ghost town, landing, railroad siding, ranch, ruins, site, station, windmill).

Military—Place or facility used for various aspects of or relating to military activity.

Mine—Place or area from which commercial minerals are or were removed from the Earth; not including oilfield (pit, quarry, shaft).

Oilfield—Area where petroleum is or was removed from the Earth.

Park—Place or area set aside for recreation or preservation of a cultural or natural resource and under some form of government administration; not including National or State forests or

Pillar—Vertical, standing, often spire-shaped, natural rock formation (chimney, monument, pinnacle, pohaku, rock tower).

Plain—A region of general uniform slope, comparatively level and of considerable extent (grassland, highland, kula, plateau, upland).

Populated Place—Place or area with clustered or scattered buildings and a permanent human population (city, settlement, town, village). A populated place is usually not incorporated and by definition has no legal boundaries. However, a populated place may have a corresponding "civil" record, the legal boundaries of which may or may not coincide with the perceived populated place. Distinct from Census and Civil classes. Three sub-class of this classification are: Populated Place -- Populated Place: mobile home park, Populated Place: subdivision, Populated Place: Unincorporated Place

Post Office—An official facility of the U.S. Postal Service used for processing and distributing mail and other postal material.

Range—Chain of hills or mountains; a somewhat linear, complex mountainous or hilly area (cordillera, sierra).

Rapids—Fast-flowing section of a stream, often shallow and with exposed rock or boulders (riffle, ripple).

Reserve—A tract of land set aside for a specific use (does not include forests, civil divisions, parks). Examples include national historical landmark, national park, State park, wilderness area).

Reservoir—Artificially impounded body of water (lake, tank).

Ridge—Elevation with a narrow, elongated crest which can be part of a hill or mountain (crest, cuesta, escarpment, hogback, lae, rim, spur).

School—Building or group of buildings used as an institution for study, teaching, and learning (academy, college, high school, university).

Sea—Large body of salt water (gulf, ocean).

- Slope**—A gently inclined part of the Earth's surface (grade, pitch).
- Spring**—Place where underground water flows naturally to the surface of the Earth (seep).
- Stream**—Linear body of water flowing on the Earth's surface (anabranch, awawa, bayou, branch, brook, creek, distributary, fork, kill, pup, rio, river, run, slough).
- Summit**—Prominent elevation rising above the surrounding level of the Earth's surface; does not include pillars, ridges, or ranges (ahu, berg, bald, butte, cerro, colina, cone, cumbre, dome, head, hill, horn, knob, knoll, mauna, mesa, mesita, mound, mount, mountain, peak, puu, rock, sugarloaf, table, volcano).
- Swamp**—Poorly drained wetland, fresh or saltwater, wooded or grassy, possibly covered with open water (bog, cienega, marais, marsh, pocosin).
- Tower**—A manmade structure, higher than its diameter, generally used for observation, storage, or electronic transmission.
- Trail**—Route for passage from one point to another; does not include roads or highways (jeep trail, path, ski trail).
- Tunnel**—Linear underground passageway open at both ends.
- Unknown**—This class is assigned to legacy data only. It will not be assigned to new or edited records.
- Valley**—Linear depression in the Earth's surface that generally slopes from one end to the other (barranca, canyon, chasm, cove, draw, glen, gorge, gulch, gulf, hollow, ravine).
- Well**—Manmade shaft or hole in the Earth's surface used to obtain fluid or gaseous materials.
- Woods**—Small area covered with a dense growth of trees; does not include an area of trees under the administration of a political agency (see "forest").

APPENDIX C

Listing of Tewa, New Mexico Spanish, and American English Place Names Found in the Study Area with Typology.

Geographic names used in this study were assigned classifications for analysis. The names are presented in literal alphabetical order, such as in those names in Spanish with a definite article beginning with 'La' are assigned to the category of 'L'. Named geographic features appearing in the Geographic Names Information System (GNIS) of the U.S. Board on Geographic Names (BGN) have a GNIS identification number (GNIS ID) and a Feature Class Definition (FEATURE CLASS) as per those listed in Appendix B. Many official names or their variants from the GNIS database have mistakes, such as spelling errors or a wrong feature class assigned to that given name. In other cases a variant name should be the official name, in other cases a variant name was omitted entirely. Misspellings or mis-assignments of Feature Class were corrected for this study. Examples include many arroyos found classified as streams. This listing represents an idealized correction done for purposes of this study. A quantity of 838 place names are assigned to three general language categories in quantities of: Tewa (272), New Mexico Spanish (450), and American English (116). Assigned typology classification was derived from principles originally presented by George R. Stewart in 1975 but greatly modified and detailed for this study.

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Aa Ge	Locale	Tewa	Descriptive name: subjective: unique
	Aa Ge Kwaye Akong	Bench	Tewa	Feature shift name: topographical feature: slope
	Aa Shu Ge	Flat	Tewa	Descriptive name: sensory: composition
902935	Abiquiu Creek	Stream	Spanish	Feature shift name: village
901401	Abiquiu Mountain	Summit	American English	Feature shift name: village
	Abiquiu Mountains	Range	American English	Feature shift name: village
901401	Abiquiu Peak	Summit	American English	Feature shift name: village
885663	Acequia de Alcalde	Canal	Spanish	Feature shift name: village
887426	Acequia de Chamita	Canal	Spanish	Feature shift name: village
889921	Acequia de Hernández	Canal	Spanish	Feature shift name: village
	Acequia de la Loma Parda	Canal	Spanish	Feature shift name: topographic feature: summit
894448	Acequia de la Rinconada del Pueblo de San Juan	Canal	Spanish	Feature shift name: topographical feature: basin
885663	Acequia de los Luceros	Canal	Spanish	Feature shift name: village
894319	Acequia de los Salazares	Canal	Spanish	Possessive name: resident family
912108	Acequia de los Vigiles	Canal	Spanish	Possessive name: resident family

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
894319	Acequia de San Antonio del Güache	Canal	Spanish	Feature shift name: village
889921	Acequia de San José y San Antonio del Güache	Canal	Spanish	Feature shift name: village
2038491	Acequia de San Rafael del Güique	Canal	Spanish	Feature shift name: village
	Acequia de Santa Cruz	Canal	Spanish	Feature shift name: village
	Acequia de Santa Cruz de la Cañada	Canal	Spanish	Feature shift name: village
2038491	Acequia del Güique	Canal	Spanish	Feature shift name: village
2038491	Acequia del Huique	Canal	Spanish	Feature shift name: village
908087	Acequia del Llano	Canal	Spanish	Feature shift name: topographical feature: bench
894448	Acequia del Pueblo de San Juan	Canal	Spanish	Feature shift name: village
885663	Acequia Madre de los Luceros	Canal	Spanish	Feature shift name: village
2038491	Acequia Madre de San Rafael	Canal	Spanish	Feature shift name: village
885663	Acequia Madre del Río Arriba	Canal	Spanish	Feature shift name: village
2038491	Acequia Publica del Pueblito	Canal	Spanish	Feature shift name: village
	Agafe Tsii	Valley	Tewa	Associative name: local avian
	Agafe Tsii Kwaye	Summit	Tewa	Feature shift name: topographical feature: valley
	Aguapá	Locale	Spanish	Phonetic transfer: Tewa to Spanish: flora
928680	Akade Bu'u	Populated Place	Tewa	Phonetic transfer: Spanish to Tewa: government official
	Akon Pi'ye Ae Po	Locale	Tewa	Descriptive name: locational: compass point
	Akong Nu Tae	Bench	Tewa	Descriptive name: sensory: configuration: length
	Akong Nu Tae	Bench	Tewa	Descriptive name: sensory: configuration: length
	Akonge Ing Ko	Arroyo	Tewa	Descriptive name: locational: compass point
928680	Alcalde	Populated Place	Spanish	Possessive name: political figure
885663	Alcalde Community Ditch	Canal	American English	Feature shift name: village
885663	Alcalde La Villita Ditch	Canal	American English	Feature shift name: village
902466	Alcalde United Methodist Church	Church	American English	Feature shift name: village
	Ancón	Populated Place	Spanish	Descriptive name: subjective: unique
928680	Anu Bu'u	Populated Place	Tewa	Feature shift name: village
	Anu Bu'u	Flat	Tewa	Feature shift name: village

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Anu Keri	Bench	Tewa	Feature shift name: village
	Anu Ko	Arroyo	Tewa	Feature shift name: village
	Anu Oku	Summit	Tewa	Associative name: unknown
	Anu Oku Bu'u	Basin	Tewa	Feature shift name: topographic feature: summit
	Anu Oku Ko	Arroyo	Tewa	Feature shift name: topographic feature: summit
	Anyi Bu Keri	Bench	Tewa	Feature shift name: topographical feature: basin
	Anyi Bu Okay Keri	Bench	Tewa	Associative name: man made feature: pueblo ruin
	Anyi Bu Okay Owinge Kayi	Locale	Tewa	Feature shift name: topographical feature: basin
	Anyi Bu'u	Flat	Tewa	Associative name: local flora
	Anyi Keri	Bench	Tewa	Associative name: local flora
2038350	Apache Trail	Trail	American English	Feature shift name: topographical feature: summit
	Arroyo Cerro Gordo	Arroyo	Spanish	Feature shift name: topographical feature: summit
903313	Arroyo de Chinguayé	Arroyo	Spanish	Phonetic transfer: Tewa to Spanish: descriptive
	Arroyo de Don Filigonio Gallegos	Arroyo	Spanish	Possessive name: real estate owner
903287	Arroyo de la Anima	Arroyo	Spanish	Incident name: human death
	Arroyo de la Cañada Honda	Arroyo	Spanish	Feature shift name: topographical feature: arroyo
	Arroyo de la Cueva	Arroyo	Spanish	Associative name: local: topographic feature
	Arroyo de la Jarita	Arroyo	Spanish	Associative name: local flora: riparian
	Arroyo de la Jolla de los Yutas	Trail	Spanish	Associative name: local: topographic feature
	Arroyo de la Madera	Arroyo	Spanish	Feature shift name: woods
903294	Arroyo de la Plaza Larga	Arroyo	Spanish	Associative name: man made feature: village
903329	Arroyo de la Plaza Larga del Sur	Arroyo	Spanish	Relational shift name: arroyo
903295	Arroyo de la Presa	Arroyo	Spanish	Associative name: man made feature
897581	Arroyo de la Presa	Arroyo	Spanish	Associative name: man made feature
903295	Arroyo de la Vayareca	Arroyo	Spanish	Associative name: human activity/occupation
903295	Arroyo de la Vayarequa	Arroyo	Spanish	Associative name: human activity/occupation
897586	Arroyo de las Canobitas	Arroyo	Spanish	Associative name: man made feature
	Arroyo de las Carreras	Arroyo	Spanish	Descriptive name: repetitive: recreational activity
	Arroyo de las Entrañas	Arroyo	Spanish	Associative name: local flora

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
928682	Arroyo de las Lemitas	Stream	Spanish	Associative name: local flora: edible
	Arroyo de las Lomitas Cuatitas	Arroyo	Spanish	Feature shift name: topographical feature: summit
897591	Arroyo de las Peñitas	Arroyo	Spanish	Descriptive name: sensory: composition
	Arroyo de los Alamitos	Arroyo	Spanish	Associative name: local flora: prevalent
	Arroyo de los Aragones	Arroyo	Spanish	Possessive name: resident family
897589	Arroyo de los Borregos	Arroyo	Spanish	Possessive name: resident family
903302	Arroyo de los Chavez	Arroyo	Spanish	Possessive name: resident family
	Arroyo de los Lopez	Arroyo	Spanish	Possessive name: resident family
903332	Arroyo de los Ojitos	Arroyo	Spanish	Associative name: hydrographic feature: spring
	Arroyo de los Pachecos	Arroyo	Spanish	Possessive name: resident family
	Arroyo de los Soldados	Arroyo	Spanish	Feature shift name: man made feature: structure
897598	Arroyo de los Trujillos	Arroyo	Spanish	Possessive name: resident family
	Arroyo de Maguín Sandoval	Arroyo	Spanish	Possessive name: real estate owner
897595	Arroyo de Ranchitos	Arroyo	Spanish	Associative name: man made feature: village
	Arroyo de Tía Juana	Arroyo	Spanish	Possessive name: real estate owner
	Arroyo de Tijuana	Arroyo	Spanish	Possessive name: real estate owner
903302	Arroyo de Tío Chavez	Arroyo	Spanish	Possessive name: real estate owner
918040	Arroyo del Corral de Piedra	Arroyo	Spanish	Feature shift name: village
	Arroyo del Garambuyo	Arroyo	Spanish	Associative name: local flora: edible
903332	Arroyo del Giorge	Arroyo	Spanish	Possessive name: pastoralist
	Arroyo del Güache	Arroyo	Spanish	Phonetic transfer: Tewa to Spanish: building
897602	Arroyo del Güique	Arroyo	Spanish	Associative name: man made feature: village
897599	Arroyo del Medio	Arroyo	Spanish	Descriptive name: relative: spacial position
903336	Arroyo del Palacio	Arroyo	Spanish	Feature shift name: topographical feature: summit
903337	Arroyo del Palacio	Arroyo	Spanish	Feature shift name: topographical feature: unknown
897604	Arroyo del Pueblito	Arroyo	Spanish	Associative name: man made feature: village

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
938791	Arroyo del Pueblo	Arroyo	Spanish	Feature shift name: man made feature: pueblo ruin
897576	Arroyo Maestas	Arroyo	Spanish	Possessive name: real estate owner
	Asae Hu'u	Arroyo	Tewa	Descriptive name: sensory: composition
919467	Assembly of God	Church	Spanish	Possessive name: religious organization
915797	Augustine Tank	Reservoir	American English	Possessive name: rancher
901401	Ave Shuu Ping	Summit	Tewa	Feature shift name: village
	Awa Nuu Khuu Pokwing	Swamp	Tewa	Associative name: local flora: riparian
903337	Awafa Bu'Ing Ko	Arroyo	Tewa	Feature shift name: topographical feature: basin
	Awafa Bu'u	Flat	Tewa	Associative name: local flora: prevalent
	Awafa Kwaye	Bench	Tewa	Feature shift name: topographical feature: basin
	Awapa Bu'u	Swamp	Tewa	Associative name: local flora: riparian
	Ballejos Spring	Spring	American English	Possessive name: pastoralist
	Banco Chato	Bench	Spanish	Descriptive name: metaphorical descriptive
	Banco de las Animas	Bench	Spanish	Incident name: human death
	Banco de los Archuletas	Bench	Spanish	Possessive name: resident family
	Banco del Río	Bench	Spanish	Associative name: local: topographic feature
	Banco Largo	Bench	Spanish	Descriptive name: sensory: configuration: depth
913628	Bancos Loop Trail	Trail	American English	Feature shift name: topographical feature: bench
	Barranca Blanca	Cliff	Spanish	Descriptive name: sensory: color
	Barrancas de los Ballejos	Cliff	Spanish	Feature shift name: hydrographic feature: spring
916739	Bartholomew - Sanchez Grant	Mine	American English	Phonetic transfer: Spanish to English: spelling mistake
	Bay Aage	Locale	Tewa	Associative name: local flora: edible
	Bay Hu Ge	Flat	Tewa	Descriptive name: subjective: unique
	Bay Kha Iwe	Locale	Tewa	Descriptive name: subjective: unique
928692	Black Mesa	Summit	American English	Descriptive name: sensory: color
908205	Black Mesa	Summit	American English	Descriptive name: sensory: color
908205	Black Mountain	Summit	American English	Descriptive name: sensory: color

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Bordo de la Chicoma	Ridge	Spanish	Feature shift name: topographical feature: summit
	Bosque de la Cuchilla	Locale	Spanish	Feature shift name: topographical feature: ridge
	Calvary Chapel	Church	American English	Possessive name: religious organization
	Camino de los Carros	Trail	Spanish	Associative name: human activity/occupation
	Camino Viejo al Leche del Conejo	Trail	Spanish	Associative name: destination
	Campo Santo de la Plaza del Alcalde	Cemetery	Spanish	Feature shift name: village
	Campo Santo de la Villita	Cemetery	Spanish	Feature shift name: village
	Campo Santo de San José del Chama	Cemetery	Spanish	Feature shift name: village
	Campo Santo de San Pedro de Chamita	Cemetery	Spanish	Feature shift name: village
	Cañada Cerro Gordo	Valley	Spanish	Feature shift name: topographical feature: summit
904344	Cañada de la Parida	Valley	Spanish	Incident name: domestic livestock
904352	Cañada de los Corrales	Valley	Spanish	Associative name: man made feature: structure
	Cañada de los Ojitos	Valley	Spanish	Associative name: local: topographic feature
904410	Cañada de los Ojitos	Valley	Spanish	Associative name: local: topographic feature
	Cañada de Tía Rafela	Valley	Spanish	Possessive name: pastoralist
904373	Cañada del Comanche	Valley	Spanish	Incident name: human action: ethnicity identified
904405	Cañada del Indio	Valley	Spanish	Incident name: human action: ethnicity identified
	Cañada del Ojito	Valley	Spanish	Associative name: local: topographic feature
	Cañada del Trigo	Valley	Spanish	Associative name: human activity/occupation
904606	Cañon de la Madera	Valley	Spanish	Feature shift name: woods
	Cañon de los Chihuahueños	Valley	Spanish	Incident name: human action: ethnicity identified
2038796	Cañon de San Lorenzo	Valley	Spanish	Feature shift name: village
	Cañon de Santa Rosa	Valley	Spanish	Feature shift name: topographical feature: flat
	Cañon del Aguaje	Valley	Spanish	Associative name: local: topographic feature
909384	Cañon del Oso	Valley	Spanish	Incident name: animal: predatory
904708	Cañoncito de los Ranchos	Valley	Spanish	Feature shift name: locale: farm/ranch
	Cañoncito del Corral de Piedra	Valley	Spanish	Feature shift name: village
	Cañoncito del Vallecito	Valley	Spanish	Feature shift name: topographical feature: valley

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
904717	Cañoncito Tía Tona	Valley	Spanish	Possessive name: settler
904722	Cañones Creek	Stream	American English	Feature shift name: village
907185	Capilla de la Inmaculada Concepción de María	Church	Spanish	Commemorative name: Roman Catholic saint
887167	Capilla de Nuestra Señora de Guadalupe	Church	Spanish	Commemorative name: Roman Catholic saint
887168	Capilla de San Antonio	Church	Spanish	Commemorative name: Roman Catholic saint
	Capilla de San Antonio del Güache	Church	Spanish	Feature shift name: village
	Capilla de San Francisco	Church	Spanish	Commemorative name: Roman Catholic saint
	Capilla de San Francisco	Church	Spanish	Commemorative name: Roman Catholic saint
887170	Capilla de San José	Church	Spanish	Commemorative name: Roman Catholic saint
887172	Capilla de San Miguel	Church	Spanish	Commemorative name: Roman Catholic saint
887171	Capilla de San Pedro	Church	Spanish	Commemorative name: Roman Catholic saint
887172	Capilla de San Rafael	Church	Spanish	Commemorative name: Roman Catholic saint
	Cementerio de la Plaza del Alcalde	Cemetery	Spanish	Feature shift name: village
	Cementerio de San José de Hernandez	Cemetery	Spanish	Feature shift name: village
	Cementerio de San Rafael	Cemetery	Spanish	Feature shift name: village
904912	Cerrito Chato	Summit	Spanish	Descriptive name: subjective: girth
899570	Cerrito de la Baca	Summit	Spanish	Descriptive name: metaphorical descriptive
	Cerrito de la Cruz	Summit	Spanish	Associative name: man made feature: structure
	Cerrito de los Ratonos	Summit	Spanish	Associative name: local fauna: mammal
904904	Cerrito del Chibato	Summit	Spanish	Incident name: domestic livestock
2038777	Cerrito del Gigante	Summit	Spanish	Descriptive name: metaphorical descriptive
	Cerrito Mana Dela	Summit	Spanish	Possessive name: settler
	Cerrito Puntigudo	Summit	Spanish	Descriptive name: sensory: configuration: shape
905182	Cerro Alto	Summit	Spanish	Descriptive name: sensory: configuration: height
938811	Cerro Chacoma	Summit	Spanish	Phonetic transfer: Tewa to Spanish: mountain
938811	Cerro Chicoma	Summit	Spanish	Phonetic transfer: Tewa to Spanish: mountain
901401	Cerro de Abiquiu	Summit	Spanish	Feature shift name: village
	Cerro de los Tuzos	Summit	Spanish	Associative name: local fauna: mammal

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Cerro del Capirote	Summit	Spanish	Descriptive name: metaphorical descriptive
	Cerro Gordo	Summit	Spanish	Descriptive name: subjective: girth
905000	Cerro Negro	Summit	Spanish	Descriptive name: sensory: color
938811	Cerro Pelado	Summit	Spanish	Descriptive name: subjective: bald
904993	Cerro Pelón	Summit	Spanish	Descriptive name: subjective: bald
905182	Cerro Prieto Montoso Alto	Summit	Spanish	Descriptive name: sensory: multiple
905000	Cerro Román	Summit	Spanish	Possessive name: settler
938811	Cerro Tichicoma	Summit	Spanish	Phonetic transfer: Tewa to Spanish: mountain
928803	Chama	Populated Place	Spanish	Feature shift name: topographical feature: region
902263	Chama	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish: pueblo
902263	Chama Abajo	Populated Place	Spanish	Descriptive name: relative: spacial position
928803	Chama Abajo	Populated Place	Spanish	Feature shift name: topographical feature: region
899579	Chamita	Populated Place	Spanish	Feature shift name: topographical feature: region
	Chamita Depot (historical)	Locale	American English	Feature shift name: village
887426	Chamita Ditch	Canal	American English	Feature shift name: village
	Chamita Oku'e	Ridge	Tewa	Feature shift name: village
938811	Chicoma Mountain	Summit	American English	Phonetic transfer: Spanish to English: mountain
938811	Chicoma Peak	Summit	American English	Phonetic transfer: Spanish to English: mountain
905093	Chihuahueños Creek	Stream	American English	Phonetic transfer: Spanish to English: ethnicity identified
	Chile Line Express (historical)	Locale	American English	Associative name: local flora: edible
905096	Chilí	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish: mineral
905148	Ciénaga del Oso	Swamp	Spanish	Incident name: animal: predatory
905155	Ciénaga Redonda	Swamp	Spanish	Descriptive name: sensory: configuration: shape
905148	Ciénega del Oso	Swamp	Spanish	Incident name: animal: predatory
905155	Ciénega Redonda	Swamp	Spanish	Descriptive name: sensory: configuration: shape
905182	Clara Peak	Summit	American English	Phonetic transfer: Spanish to English: incomplete transmission
	Clara Peak Trick Tank	Reservoir	American English	Feature shift name: topographical feature: summit

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Claro Station	Populated Place	Spanish	Phonetic transfer: Spanish to English: obscure meaning
901402	Corral de Piedra	Populated Place	Spanish	Associative name: man made feature: structure
	Corral de Tone Martinez (historical)	Locale	Spanish	Possessive name: pastoralist
912061	Corrales de los Guardias	Locale	Spanish	Commemorative name: government personnel
2038421	Corrales Tank	Reservoir	American English	Feature shift name: topographical feature: valley
	Cottonwood Ranch	Locale	American English	Associative name: local flora: riparian
2038428	Cuchillas Trick Tank	Reservoir	American English	Feature shift name: topographical feature: ridge
	Cuesta del Indio	Slope	Spanish	Incident name: human action: ethnicity identified
	Cuesta del Trigo	Slope	Spanish	Associative name: human activity/occupation
	Cuestecita de los Descansos	Slope	Spanish	Incident name: human death
905567	Curve Tank	Reservoir	American English	Associative name: man made feature
	De Si Wi	Gap	Tewa	Incident name: animal: predatory
	De Si Wi Ko Hu'u	Arroyo	Tewa	Feature shift name: topographical feature: gap
	De Si Wi Ko Hu'u	Arroyo	Tewa	Feature shift name: topographical feature: gap
	De Si Wi Kwaye	Arroyo	Tewa	Feature shift name: topographical feature: gap
	Denver and Rio Grande Railroad (historical)	Locale	American English	Possessive name: corporation
	Desboque de la Ceja	Slope	Spanish	Feature shift name: topographical feature: summit
	Descanso de Difunto Rocas	Locale	Spanish	Incident name: human death
917008	Diatomaceous Earth Mine	Mine	American English	Descriptive name: sensory: composition
	Duke City	Locale	American English	Possessive name: corporation
909782	East Fork Polvadera Creek (In Part)	Stream	American English	Descriptive name: locational: compass point
	East Kennedy Housing Area	Populated Place	American English	Feature shift name: man made feature: school
	Ekwela Paenge Era (historical)	Locale	Tewa	Descriptive name: relative: spacial position
928730	El Abrevadero de los Luceros	Populated Place	Spanish	Possessive name: resident family
	El Aguaje	Basin	Spanish	Descriptive name: subjective: unique
	El Alamo Gordo	Locale	Spanish	Descriptive name: sensory: biological feature
	El Alamo Gordo	Locale	Spanish	Descriptive name: sensory: biological feature

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
906031	El Banco del Apache	Summit	Spanish	Incident name: human action: ethnicity identified
	El Bosque del Pueblo de San Juan	Flat	Spanish	Feature shift name: village
	El Cajete del Cerro	Basin	Spanish	Feature shift name: topographical feature: summit
2038796	El Cañón	Valley	Spanish	Descriptive name: subjective: unique
	El Cañoncito	Valley	Spanish	Descriptive name: subjective: unique
	El Desague	Canal	Spanish	Descriptive name: subjective: unique
902820	El Duende	Populated Place	Spanish	Incident name: phenomena
	El Estero	Swamp	Spanish	Descriptive name: subjective: unique
	El Ferrocarril D. & R. G. (historical)	Locale	Spanish	Possessive name: corporation
928723	El Güache	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish: building
902257	El Güique	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish
	El Guique Pit	Mine	American English	Feature Shift name: village
928723	El Huache	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish: building
902257	El Huigue	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish
902257	El Huique	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish
899622	El Llano	Populated Place	Spanish	Descriptive name: subjective: unique
899622	El Llano del Romerillo	Populated Place	Spanish	Associative name: local flora: prevalent
	El Montón de Tierra	Summit	Spanish	Descriptive name: subjective: steepness
	El Nacimiento del Rito Polvadera	Basin	Spanish	Feature shift name: hydrographic feature: stream
	El Palacio	Summit	Spanish	Descriptive name: metaphorical descriptive
	El Palacio	Populated Place	Spanish	Feature shift name: topographical feature: summit
906068	El Palacio Ranch (historical)	Locale	American English	Feature shift name: topographical feature: summit
	El Palo Blanco	Populated Place	Spanish	Associative name: local flora: riparian
	El Picacho	Pillar	Spanish	Descriptive name: subjective: unique
	El Potrero	Flat	Spanish	Associative name: human activity/occupation
	El Pueblo Quemado	Locale	Spanish	Descriptive name: sensory: damage
	El Pueblo Viejo	Locale	Spanish	Descriptive name: relative descriptive: position in time

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	El Puerto	Gap	Spanish	Descriptive name: subjective: unique
	El Rancho del Molino (historical)	Locale	Spanish	Associative name: human activity/occupation
	El Rancho Viejo	Locale	Spanish	Descriptive name: relative descriptive: position in time
906083	El Rechuelo	Stream	Spanish	Descriptive name: subjective: unique
906083	El Riachuelo	Stream	Spanish	Descriptive name: subjective: unique
902820	El Tizón	Populated Place	Spanish	Incident name: phenomena
	El Vallecito	Area	Spanish	Descriptive name: subjective: unique
898400	El Yunque	Locale	Spanish	Phonetic transfer: Tewa to Spanish: pueblo
	Era Kayri	Ridge	Tewa	Feature shift name: man made feature
	Era'i (historical)	Locale	Tewa	Descriptive name: subjective: unique
	Escuelita Vieja	Locale	Spanish	Descriptive name: relative descriptive: position in time
928729	Española	Populated Place	Spanish	Possessive name: real estate owner
928730	Estaca	Populated Place	Spanish	Commemorative name: non-local event: sacred
	Evergreen Run	Trail	Spanish	Associative name: human activity/occupation
899632	Fairview	Populated Place	American English	Commendatory name: pleasing characteristic
	Fe Sere Owinge Kayi Nava	Locale	Tewa	Feature shift name: man made feature: pueblo ruin
910226	Fe Sere Po	Stream	Tewa	Descriptive name: repetitive: natural action
	Fe Wa Bori	Summit	Tewa	Associative name: man made feature: structure
	Fe Wa Windiwe (historical)	Locale	Tewa	Associative name: man made feature: structure
	Fewha'in Po'o (historical)	Locale	Tewa	Associative name: man made feature: structure
	Fifth Mesa	Bench	American English	Descriptive name: relative: numbered
938791	Fi'o Ge Ing Ko	Arroyo	Tewa	Feature shift name: man made feature: pueblo ruin
	Fi'o Ge Owingeh Keyi	Locale	Tewa	Incident name: animal: avian
	First Mesa	Bench	American English	Descriptive name: relative: numbered
938811	Fo Pi Ping	Summit	Tewa	Descriptive name: subjective: bald
	Fourth Mesa	Bench	American English	Descriptive name: relative: numbered
923602	Gallina Creek	Stream	American English	Phonetic transfer: Spanish to English: avian

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Gates of Hell	Locale	American English	Descriptive name: metaphorical descriptive
928723	Guachu	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish: building
902257	Guique	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish
2038491	Guique Ditch	Canal	American English	Feature shift name: village
	Hayter Arroyo	Arroyo	American English	Possessive name: real estate owner
	Henry Spring	Spring	American English	Possessive name: pastoralist
902263	Hernández	Populated Place	Spanish	Commemorative name: political figure
889921	Hernández Ditch	Canal	American English	Feature shift name: village
913623	Highline Trail	Trail	American English	Associative name: local: topographic feature
928803	Huu In Nae	Populated Place	Tewa	Descriptive name: sensory: biological feature
	Huu Tse Kay Ge	Ridge	Tewa	Associative name: local flora: prevalent
	Huu Tse Ko	Arroyo	Tewa	Feature shift name: topographic feature: ridge
	Huu Tse Kwaye	Ridge	Tewa	Associative name: local flora: prevalent
887170	Iglesia de San José del Chama	Church	Spanish	Feature shift name: village
	Iglesia de San Juan Bautista	Church	Spanish	Commemorative name: Roman Catholic saint
	Iglesia de Santa Ana	Church	Spanish	Commemorative name: Roman Catholic saint
919467	Iglesia El Buen Pastor	Church	Spanish	Commemorative name: Deity
907185	Immaculate Conception Chapel	Church	American English	Commemorative name: Roman Catholic saint
	Industrial Park	Locale	American English	Associative name: human activity/occupation
	Jeshu Ko Hu'u	Arroyo	Tewa	Associative name: unknown
	Kaagi Po	Stream	Tewa	Incident name: animal: avian
	Ke Fendi He Ge	Summit	Tewa	Descriptive name: sensory: multiple
	Keya Po	Bend	Tewa	Incident name: animal: mammal
	Kho Who Wiri	Ridge	Tewa	Feature shift name: topographical feature: flat
903313	Ko Faagi	Arroyo	Tewa	Descriptive name: sensory: configuration: width
903313	Ko Faagi Ing	Arroyo	Tewa	Descriptive name: sensory: configuration: width
	Ko Faagi Ing Ko Paenge	Flat	Tewa	Descriptive name: relative: spacial position
	Ko Faagi Ing Ko Paenge Bu'u	Locale	Tewa	Descriptive name: relative: spacial position

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Ko Nuge	Flat	Tewa	Descriptive name: relative: spacial position
	Ko Paenge	Flat	Tewa	Descriptive name: relative: spacial position
	Ko Paenge Bu'u	Locale	Tewa	Descriptive name: relative: spacial position
	Ko Paenge Bu'u Bay Hu Ge	Basin	Tewa	Descriptive name: relative: spacial position
	Ko Pi Kagi	Arroyo	Tewa	Descriptive name: sensory: color
	Ko Pi Kagi Ing Kwaye	Ridge	Tewa	Feature shift name: topographical feature: arroyo
	Ko Pi Kagi Ing Kwaye Oku	Ridge	Tewa	Feature shift name: topographical feature: arroyo
	Ko Whoge	Flat	Tewa	Descriptive name: repetitive: natural action
	Koti Bu Hu'u	Arroyo	Tewa	Feature shift name: topographical feature: basin
	Koti Bu'u	Basin	Tewa	Incident name: sickness
	Ku Khong Diwe (historical)	Mine	Tewa	Associative name: human activity/occupation
	Ku Owinge Kayi	Locale	Tewa	Associative name: local: topographic feature
901402	Ku Tapa'i	Populated Place	Tewa	Associative name: man made feature: structure
	Ku Tsawae Bu	Basin	Tewa	Descriptive name: sensory: composition
	Ku Tsawae Bu Ing Ko	Arroyo	Tewa	Feature shift name: topographical feature: basin
	Ku Tsawae Bu Kwaye	Ridge	Tewa	Feature shift name: topographical feature: basin
	Ku Wha Nu Ge Ing Ko	Arroyo	Tewa	Incident name: human action
	Kumantsi Hu'u	Arroyo	Tewa	Incident name: human action: ethnicity identified
	Kuu Teegi'i	Flat	Tewa	Descriptive name: sensory: composition
	Kuu Teegi'i Kwaye	Ridge	Tewa	Feature shift name: man made feature: pueblo ruin
	Kwae Tsii	Valley	Tewa	Associative name: local flora: prevalent
	Kwaekum Po (historical)	Locale	Tewa	Descriptive name: sensory: composition
	Kwaekum Po Kofe (historical)	Bridge	Tewa	Descriptive name: sensory: composition
894448	Kwi'o Hay'ing	Canal	Tewa	Descriptive name: sensory: configuration: length
	Kwi'on Wiye Iwe	Locale	Tewa	Associative name: man made feature
894448	Kwi'on Yiya	Canal	Tewa	Descriptive name: metaphorical descriptive
	La Angostura	Gap	Spanish	Descriptive name: sensory: configuration: narrow

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	La Angostura	Populated Place	Spanish	Descriptive name: subjective: unique
	La Angostura del Aguaje	Valley	Spanish	Feature shift name: topographical feature: basin
907606	La Bentolera	Ridge	Spanish	Descriptive name: repetitive: natural action
907610	La Cañada	Valley	Spanish	Descriptive name: subjective: unique
907613	La Cañada del Almagre	Valley	Spanish	Descriptive name: sensory descriptive: material
907615	La Cañada del Cerro	Valley	Spanish	Feature shift name: topographic feature: summit
	La Cañada Honda	Valley	Spanish	Descriptive name: sensory: configuration: depth
890847	La Capilla	Populated Place	Spanish	Associative name: man made feature: structure
	La Ceja	Summit	Spanish	Descriptive name: subjective: unique
	La Ceja	Summit	Spanish	Descriptive name: subjective: unique
	La Cienegita	Locale	Spanish	Descriptive name: subjective: unique
	La Cuchilla	Ridge	Spanish	Descriptive name: metaphorical descriptive
907621	La Cuchilla	Populated Place	Spanish	Feature shift name: topographical feature: ridge
	La Cuchilla de en Medio	Ridge	Spanish	Descriptive name: relative: spacial position
907627	La Cuchilla de la Monjonera	Ridge	Spanish	Associative name: distinguished feature
	La Cuchilla de la Ventana	Ridge	Spanish	Feature shift name: topographical feature: unusual feature
	La Cuchilla Encinosa	Ridge	Spanish	Associative name: local flora: prevalent
907725	La Cuesta de la Yuta	Slope	Spanish	Incident name: human action: ethnicity identified
	La Cuesta de Salsipuedes	Slope	Spanish	Descriptive name: hortatory descriptive: pathway hazard
	La Cuesta Piedregosa	Slope	Spanish	Descriptive name: sensory: composition
	La Cueva	Cave	Spanish	Descriptive name: subjective: unique
	La Cueva Santa	Cave	Spanish	Incident name: phenomena
	La Cuevita	Locale	Spanish	Descriptive name: subjective: endearment/size
	La Isla	Island	Spanish	Descriptive name: subjective: unique
	La Joya de San Juan	Flat	Spanish	Feature shift name: village
907669	La Joya de Tío Gregorio	Valley	Spanish	Possessive name: settler
	La Junta	Area	Spanish	Descriptive name: subjective: unique

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	La Laguna	Swamp	Spanish	Descriptive name: subjective: unique
906051	La Lagunita del Palo Quemado	Lake	Spanish	Associative name: distinguished feature
	La Loma de la Cueva	Summit	Spanish	Associative name: local: topographic feature
	La Loma Desbocada	Summit	Spanish	Descriptive name: sensory: damage
	La Loma Redonda	Summit	Spanish	Descriptive name: sensory: configuration: shape
	La Loma Vista Cemetery	Cemetery	American English	Commendatory name: pleasing characteristic
907686	La Mesa Pedregosa	Summit	Spanish	Descriptive name: sensory: composition
907686	La Mesa Piedregosa	Summit	Spanish	Descriptive name: sensory: composition
	La Piedra del Agua	Pillar	Spanish	Descriptive name: repetitive: natural action
902334	La Placita de Polito Marquez	Populated Place	Spanish	Possessive name: settler
902284	La Plaza	Populated Place	Spanish	Descriptive name: subjective: unique
890847	La Plaza de la Villita	Populated Place	Spanish	Commendatory name: pleasing characteristic
	La Plaza de los Sernas	Populated Place	Spanish	Possessive name: resident family
902284	La Plaza Larga	Populated Place	Spanish	Descriptive name: sensory: configuration: length
	La Puente Vieja	Bridge	Spanish	Descriptive name: relative descriptive: position in time
	La Punta de la Isla (historical)	Locale	Spanish	Associative name: local: topographic feature
	La Punta de la Mesa	Ridge	Spanish	Descriptive name: sensory: configuration: shape
	La Sierra de Abiquiu	Range	Spanish	Feature shift name: village
	La Sierra del Vallecito	Range	Spanish	Feature shift name: topographical feature: valley
	La Sierrita de la Gallina	Range	Spanish	Incident name: animal: avian
907723	La Terrera	Ridge	Spanish	Descriptive name: sensory: configuration: steep
907725	La Utah	Slope	Spanish	Incident name: human action: ethnicity identified
	La Vedera de San Lorenzo	Trail	Spanish	Feature shift name: village
	La Vedera Entre los Cerros	Trail	Spanish	Descriptive name: relative: spacial position
	La Vedera pa San Lorenzo	Trail	Spanish	Associative name: destination
	La Vega del Pueblo	Flat	Spanish	Associative name: man made feature: village
890847	La Villita	Populated Place	Spanish	Commendatory name: pleasing characteristic
	Las Arrugas	Area	Spanish	Descriptive name: subjective: unique

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Las Canovas	Locale	Spanish	Descriptive name: subjective: unique
	Las Ciruelas (historical)	Flat	Spanish	Associative name: local flora: edible
	Las Cuchillas	Ridge	Spanish	Descriptive name: metaphorical descriptive
928753	Las Cuchillas	Ridge	Spanish	Descriptive name: metaphorical descriptive
	Las Grullas	Flat	Spanish	Associative name: local avian
	Las Islas del Corral de los Soldados (historical)	Island	Spanish	Feature shift name: man made feature: structure
	Las Jollas de San Juan	Flat	Spanish	Feature shift name: village
	Las Jollas del Pueblo de San Juan	Flat	Spanish	Feature shift name: village
	Las Joyas	Flat	Spanish	Descriptive name: subjective: unique
	Las Lomas	Ridge	Spanish	Descriptive name: subjective: unique
	Las Lomas Altas	Ridge	Spanish	Descriptive name: sensory: configuration: height
	Las Lomas de la Mesa	Summit	Spanish	Feature shift name: topographical feature: mesa
907696	Las Mesitas	Summit	Spanish	Descriptive name: sensory: configuration: size
	Las Tiras	Locale	Spanish	Descriptive name: sensory: configuration: length
917008	Leche del Conejo	Mine	American English	Descriptive name: sensory: composition
913092	Lemitas Trail	Trail	American English	Feature shift name: topographical feature: arroyo
	Línea Férrea Denver Río Grande (historical)	Locale	Spanish	Possessive name: corporation
	Línea Ferrera (historical)	Locale	Spanish	Descriptive name: sensory: composition
	Línea del Carroféril Denver y Río Grande (historical)	Locale	Spanish	Possessive name: corporation
	Little Juarez	Locale	American English	Descriptive name: metaphorical descriptive
	Llanito Capadero	Bench	Spanish	Incident name: domestic livestock
	Llano de la Mesa	Flat	Spanish	Feature shift name: topographical feature: bench
	Llano de los Soldados	Bench	Spanish	Feature shift name: man made feature: structure
	Llano de San Juan	Bench	Spanish	Feature shift name: village
	Llano de Santa Rosa	Flat	Spanish	Commemorative name: Roman Catholic saint
	Llano del Saladero	Flat	Spanish	Associative name: human activity/occupation

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
908087	Llano Ditch	Canal	American English	Feature shift name: topographical feature: bench
	Llano Largo	Bench	Spanish	Descriptive name: sensory: configuration: length
	Llanos de la Pomía	Bench	Spanish	Descriptive name: sensory descriptive: material
	Llanos de la Pomina	Bench	Spanish	Descriptive name: sensory descriptive: material
908098	Lobato Mesa	Summit	American English	Feature shift name: land grant
	Loma Parda	Slope	Spanish	Descriptive name: sensory: color
908135	Loma Parda	Summit	Spanish	Descriptive name: sensory: color
912053	Vallecito	Locale	Spanish	Feature shift name: topographical feature: summit
	Loma Tendida	Bench	Spanish	Descriptive name: sensory: configuration: length
	Lomita Ditch	Canal	American English	Feature shift name: topographical feature: summit
	Lopez Ditch	Canal	American English	Possessive name: real estate owner
	Los Arenales	Locale	Spanish	Descriptive name: sensory: composition
	Los Bancos del Rito Polvadera	Bench	Spanish	Feature shift name: hydrographic feature: stream
	Los Carro Viejos Robados	Locale	Spanish	Associative name: human activity/occupation
908201	Los Cerritos	Bench	Spanish	Descriptive name: subjective: unique
908200	Los Cerritos	Summit	Spanish	Descriptive name: subjective: unique
	Los Cerritos Cuates	Summit	Spanish	Descriptive name: metaphorical descriptive
908200	Los Cerritos de Malpais	Summit	Spanish	Descriptive name: sensory: composition
908205	Los Cerros	Summit	Spanish	Descriptive name: subjective: unique
908205	Los Cerros Negros	Summit	Spanish	Descriptive name: sensory: color
	Los Chicos	Locale	Spanish	Descriptive name: sensory: biological feature
924009	Los Depositos	Dam	Spanish	Descriptive name: subjective: unique
924206	Los Depositos	Dam	Spanish	Descriptive name: subjective: unique
924203	Los Depositos	Dam	Spanish	Descriptive name: subjective: unique
924010	Los Depositos	Dam	Spanish	Descriptive name: subjective: unique
924205	Los Depositos	Dam	Spanish	Descriptive name: subjective: unique
924204	Los Depositos	Dam	Spanish	Descriptive name: subjective: unique

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Los Depositos	Dam	Spanish	Descriptive name: subjective: unique
901569	Los Luceros	Populated Place	Spanish	Possessive name: resident family
885663	Los Luceros Ditch	Canal	American English	Feature shift name: village
935481	Los Luceros Hacienda	Locale	American English	Possessive name: resident family
901408	Los Pachecos	Populated Place	Spanish	Possessive name: resident family
	Los Palacios	Summit	Spanish	Descriptive name: metaphorical descriptive
	Los Palacios	Populated Place	Spanish	Feature shift name: topographical feature: summit
908227	Los Posos	Basin	Spanish	Descriptive name: metaphorical descriptive
910036	Los Rechuelos del Río del Oso	Locale	Spanish	Feature shift name: hydrographic feature: stream
910036	Los Riachuelos	Locale	Spanish	Feature shift name: hydrographic feature: stream
	Los Sernas	Populated Place	Spanish	Possessive name: resident family
908299	Lucas Tank	Reservoir	American English	Possessive name: rancher
	Lugar de los Lopez	Locale	Spanish	Possessive name: resident family
	Maestas Pueblo	Locale	American English	Commendatory name: family
928723	Mahu Bu'u	Populated Place	Tewa	Incident name: animal: avian
	Mahuu Bu Kwaye Oku	Ridge	Tewa	Feature shift name: village
	Mahuu Buge Kwaye Akong	Bench	Tewa	Feature shift name: village
	Mahuu Bu'u Ing Ko	Arroyo	Tewa	Feature shift name: village
	Mahuu Bu'u Wiri	Ridge	Tewa	Feature shift name: village
	Mahuu Ing Ko	Arroyo	Tewa	Incident name: animal: avian
	Mahuu Oku	Ridge	Tewa	Feature shift name: village
	Mahuu Wiri	Ridge	Tewa	Feature shift name: village
905182	Makowa Ping	Summit	Tewa	Descriptive name: metaphorical descriptive
908603	Mesa de la Gallina	Bench	Spanish	Incident name: animal: avian
909784	Mesa de la Polvadera	Bench	Spanish	Feature shift name: topographical feature: area
908613	Mesa de las Escobas	Summit	Spanish	Associative name: local flora: prevalent
909784	Mesa de las Polvaderas	Bench	Spanish	Feature shift name: topographical feature: area
	Mesa del Malpais	Bench	Spanish	Descriptive name: sensory descriptive: material
908610	Mesa del Medio	Summit	Spanish	Descriptive name: relative: spacial position

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
908583	Mesa del Ojito	Summit	Spanish	Associative name: local: topographic feature
928692	Mesa Negra	Summit	Spanish	Descriptive name: sensory: color
928692	Mesa Prieta	Summit	Spanish	Descriptive name: sensory: color
	Mesita de las Carreras	Bench	Spanish	Descriptive name: repetitive: recreational activity
	Mesita de Madagua	Bench	Spanish	Associative name: unknown
	Mesita del Pueblo Quemado	Summit	Spanish	Feature shift name: man made feature: pueblo ruin
	Misa Te	Church	Tewa	Associative name: human activity/occupation
	Misa Te Hay'i	Church	Tewa	Associative name: human activity/occupation
	Misa Te'e	Church	Tewa	Associative name: human activity/occupation
	Molino de Juan de la Cruz Borrego (historical)	Locale	Spanish	Possessive name: proprietor
	Monte de la Madera	Slope	Spanish	Associative name: human activity/occupation
	Montona	Locale	Spanish	Associative name: local: topographic feature
	Mora Ranch Community Ditch	Canal	American English	Feature shift name: locale: farm/ranch
	Morada de Nuestro Padre Jesus Nazareno	Church	Spanish	Commemorative name: Roman Catholic saint
	Morada de Nuestro Padre Jesus Nazareno	Church	Spanish	Commemorative name: Roman Catholic saint
	Morada de Nuestro Padre Jesus Nazareno	Church	Spanish	Commemorative name: Roman Catholic saint
	Morada de Nuestro Padre Jesus Nazareno	Church	Spanish	Commemorative name: Roman Catholic saint
935795	Morada de San Antonio de Padua	Church	Spanish	Commemorative name: Roman Catholic saint
928730	Nan Fo Nu'u	Populated Place	Tewa	Descriptive name: relative descriptive: position
	Nan Pi Biri	Summit	Tewa	Descriptive name: sensory: color
	Nan Pi Buge	Basin	Tewa	Feature shift name: topographical feature: basin
908205	Negro Mesa	Summit	American English	Descriptive name: sensory: color
	New Life Nueva Vida Bilingual Assemblies of God	Church	American English	Commendatory name: pleasing characteristic
928776	New York	Populated Place	American English	Descriptive name: ironic descriptive
890847	Nuestra Señora de la Soledad del Río Arriba	Populated Place	Spanish	Feature shift name: village
	Nuu Ge	Flat	Tewa	Descriptive name: relative: spacial position
	Odo Saa Te'i	Church	Tewa	Incident name: animal: avian

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
928804	Ohkay Owingeh	Populated Place	Tewa	Associative name: human activity/occupation
	Ojito de la Madera	Spring	Spanish	Feature shift name: woods
2709939	Ojito de Tía Rafela	Spring	Spanish	Possessive name: pastoralist
913624	Ojitos Polvadera Trail	Trail	American English	Associative name: destination
928788	Ojo Caliente Creek	Stream	American English	Feature shift name: hydrographic feature: spring
	Ojo de Enrique	Spring	Spanish	Possessive name: pastoralist
	Ojo de los Vallejos	Spring	Spanish	Possessive name: pastoralist
	Ojo de Tía Valleja	Spring	Spanish	Possessive name: pastoralist
	Okay Akon Nu	Bench	Tewa	Feature shift name: village
	Okay Kwaye	Bench	Tewa	Feature shift name: village
	Okay Kwaye	Bench	Tewa	Feature shift name: village
	Okay Kwaye Akong	Bench	Tewa	Feature shift name: village
928804	Okay Owinge	Populated Place	Tewa	Associative name: human activity/occupation
	Okay Owinge Kayi	Locale	Tewa	Associative name: human activity/occupation
928804	Okay Uwaenae	Populated Place	Tewa	Associative name: human activity/occupation
	Oku Tuwaeyo	Summit	Tewa	Descriptive name: sensory: configuration: height
	Oku Tuwaeyo Paenge	Basin	Tewa	Descriptive name: relative: spacial position
	Oku Tuwaeyo Paenge Bu'u	Basin	Tewa	Feature shift name: topographical feature: area
	Oku Tuwaeyo Paenge Kwaye	Ridge	Tewa	Feature shift name: topographical feature: area
898400	Old San Juan	Locale	American English	Descriptive name: intellectual descriptive
	Oñate Monument	Locale	American English	Commemorative name: political figure
909384	Oso Canyon	Valley	American English	Phonetic transfer: Spanish to English: predatory
	Oratorio de San Antonio de Padua	Church	Spanish	Commemorative name: Roman Catholic saint
	Othonae Kwaye Ing Kwi'ong	Canal	Tewa	Descriptive name: relative: spacial position
928776	Othonae Uwaenae	Populated Place	Tewa	Descriptive name: relative: spacial position
	Pa Pi Be	Basin	Tewa	Descriptive name: metaphorical descriptive
	Pa Pi Be Kwaye	Ridge	Tewa	Feature shift name: topographical feature: basin
	Pae Day Nang Ko'i	Area	Tewa	Associative name: local fauna: mammal
	Pae Whaen Diwe	Area	Tewa	Incident name: animal: mammal
	Pae Whaen Diwe Oku'e	Area	Tewa	Feature shift name: topographical feature: area

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Pae Whaen Diwe Ping	Area	Tewa	Feature shift name: topographical feature: area
	Paenae Aa Ge	Flat	Tewa	Descriptive name: relative: spacial position
	Pe Ye Bu Aa	Flat	Tewa	Feature shift name: topographical feature: basin
	Pe Ye Bu'u	Flat	Tewa	Associative name: local fauna: mammal
909546	Peñasco Blanco	Pillar	Spanish	Descriptive name: sensory: color
	Peñasco Roñoso	Cliff	Spanish	Descriptive name: subjective: appearance
	Peni Bege	Cemetery	Tewa	Associative name: human activity/occupation
	Peni Buge	Cemetery	Tewa	Associative name: human activity/occupation
	Pi Bu'u	Basin	Tewa	Descriptive name: sensory: color
	Pi'i Napo Khong Diwe	Locale	Tewa	Associative name: human activity/occupation
	Pi'i Wiri	Locale	Tewa	Descriptive name: sensory descriptive: material
	Pi'i Wiri Bu'u	Valley	Tewa	Feature shift name: man made feature
	Pi'i Wiri Ing Hu'u	Arroyo	Tewa	Feature shift name: man made feature
	Pim Pi'ye Ae Po (historical)	Locale	Tewa	Descriptive name: locational: compass point
	Pin Ge	Flat	Tewa	Descriptive name: relative: spacial position
908205	Ping Khu	Summit	Tewa	Descriptive name: sensory: color
	Pivi Kutsae Ing Hu'u	Arroyo	Tewa	Incident name: human action
	Pivi Wi'i	Gap	Tewa	Feature shift name: topographical feature: arroyo
897581	Pivi Wi'I Ing Ko	Arroyo	Tewa	Feature shift name: topographical feature: gap
907621	Placita de la Cuchilla	Populated Place	Spanish	Feature shift name: topographical feature: ridge
	Placita de los Palacios	Populated Place	Spanish	Feature shift name: topographical feature: summit
	Placita de los Sernas	Populated Place	Spanish	Possessive name: resident family
	Placita del Palacio	Populated Place	Spanish	Feature shift name: man made feature
902284	Placita Larga	Populated Place	Spanish	Descriptive name: sensory: configuration: length
910651	Placita San Lorenzo	Locale	Spanish	Commemorative name: Roman Catholic saint
901569	Plaza de Los Angeles del Río Arriba	Populated Place	Spanish	Feature shift name: topographical feature: region

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
901569	Plaza de los Luceros	Populated Place	Spanish	Possessive name: resident family
901408	Plaza de los Pachecos	Populated Place	Spanish	Possessive name: resident family
890847	Plaza de Nuestra Señora de la Soledad	Populated Place	Spanish	Commemorative name: Roman Catholic saint
928680	Plaza de San Antonio	Populated Place	Spanish	Commemorative name: Roman Catholic saint
928723	Plaza de San Antonio	Populated Place	Spanish	Commemorative name: Roman Catholic saint
928803	Plaza de San José del Chama	Populated Place	Spanish	Feature shift name: topographical feature: region
928680	Plaza del Alcalde	Populated Place	Spanish	Possessive name: political figure
901402	Plaza del Corral de Piedra	Populated Place	Spanish	Associative name: man made feature: structure
	Plaza Vieja del Vallecito	Locale	Spanish	Feature shift name: topographical feature: valley
	Po Fend'iwe	Flat	Tewa	Descriptive name: sensory: color
	Po Kay	Bar	Tewa	Descriptive name: subjective: unique
	Po Okari Iwe	Swamp	Tewa	Descriptive name: sensory: temperature
923661	Po Ping	Stream	Tewa	Descriptive name: sensory: color
923661	Po Ping Po	Stream	Tewa	Descriptive name: sensory: color
	Po Shu	Bend	Tewa	Descriptive name: subjective: unique
	Po Shu Ge	Bend	Tewa	Descriptive name: subjective: unique
	Po Shu Po Kwage	Flat	Tewa	Feature shift name: hydrographic feature: stream
	Po So	Bend	Tewa	Descriptive name: sensory: configuration: depth
1385432	Po So Ge	Stream	Tewa	Descriptive name: sensory: size
1385432	Po So'on	Stream	Tewa	Descriptive name: sensory: size
	Po Te Ke Ge Owinge Kayi	Locale	Tewa	Associative name: local: topographic feature
	Po Wa Wiri	Cliff	Tewa	Descriptive name: repetitive: natural action
	Po Wa Wiri Ping	Summit	Tewa	Associative name: local: topographic feature
	Po Ye Ge	Area	Tewa	Descriptive name: subjective: unique
909782	Polvadera Creek	Stream	American English	Feature shift name: topographical feature: area
909785	Polvadera Mountain	Summit	American English	Feature shift name: land grant
909785	Polvadera Peak	Summit	American English	Feature shift name: land grant

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
909786	Polvadera Sawmill Camp (historical)	Locale	American English	Feature shift name: land grant
928788	Posiwi Po	Stream	Tewa	Feature shift name: hydrographic feature: spring
	Potsa	Swamp	Tewa	Descriptive name: subjective: unique
	Potsa Ge	Swamp	Tewa	Descriptive name: sensory: multiple
	Potsa Whoge	Stream	Tewa	Feature shift name: hydrographic feature: swamp
	Poyare (historical)	Island	Tewa	Descriptive name: subjective: unique
	Pu Ping	Summit	Tewa	Associative name: local fauna: mammal
	Pu Te Ing Ko	Arroyo	Tewa	Feature shift name: topographic feature: flat
	Pu Te Ing Ko Whoge	Flat	Tewa	Feature shift name: topographic feature: arroyo
	Pu Te Oku	Summit	Tewa	Feature shift name: topographic feature: flat
	Pu Te'i	Flat	Tewa	Associative name: local fauna: mammal
928776	Pueblito	Populated Place	Spanish	Descriptive name: subjective: unique
938791	Pueblo Arroyo	Arroyo	American English	Feature shift name: man made feature: pueblo ruin
928804	Pueblo de San Juan	Populated Place	Spanish	Commemorative name: Roman Catholic saint
928804	Pueblo de San Juan de los Caballeros	Populated Place	Spanish	Commemorative name: Roman Catholic saint
928849	Pueblo de Yunque	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish: pueblo
928804	Pueblo of San Juan	Populated Place	American English	Commemorative name: Roman Catholic saint
	Pueblo Viejo del Rio del Oso	Locale	Spanish	Feature shift name: hydrographic feature: stream
913625	Puerco Espín Trail	Trail	American English	Incident name: animal: mammal
	Puertas del Infierno	Pillar	Spanish	Descriptive name: metaphorical descriptive
	Puwa Bu'u	Flat	Tewa	Associative name: human activity/occupation
902334	Ranchitos	Populated Place	Spanish	Descriptive name: subjective: unique
902334	Ranchitos de San Juan	Populated Place	Spanish	Feature shift name: village
902334	Ranchitos de San Miguel	Populated Place	Spanish	Commemorative name: Roman Catholic saint
910036	Rancho de Agustín Vigil	Locale	Spanish	Possessive name: rancher
	Rancho de los Lopez	Locale	Spanish	Possessive name: resident family
935481	Rancho de los Luceros	Locale	Spanish	Possessive name: resident family

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Rancho de Mano Melitón	Locale	Spanish	Possessive name: settler
	Rancho del Río	Locale	Spanish	Associative name: local: topographic feature
	Rancho del Río del Oso	Locale	Spanish	Feature shift name: hydrographic feature: stream
	Ranchos Trail	Trail	American English	Feature shift name: locale: farm/ranch
910036	Rechuelos	Locale	Spanish	Feature shift name: hydrographic feature: stream
913627	Rechuelos Trail	Trail	American English	Associative name: local: topographic feature
917008	Rhodes Diatomite Pit	Mine	American English	Possessive name: proprietor
910180	Rincón de la Mora	Basin	Spanish	Descriptive name: sensory: color
	Rincón de la Vaca	Basin	Spanish	Incident name: domestic livestock
	Rincón del Mogote	Basin	Spanish	Associative name: local: topographic feature
	Rinconcito del Barrial	Valley	Spanish	Descriptive name: sensory descriptive: material
890847	Río Arriba	Populated Place	Spanish	Feature shift name: topographical feature: region
923661	Río Chama	Stream	Spanish	Feature shift name: man made feature: pueblo ruin
923661	Río de Chama	Stream	Spanish	Feature shift name: man made feature: pueblo ruin
923602	Río de las Gallinas	Stream	Spanish	Incident name: animal: avian
910226	Río del Josó	Stream	Spanish	Incident name: animal: predatory
1385432	Río del Norte	Stream	Spanish	Descriptive name: locational: compass point
910226	Río del Oso	Stream	Spanish	Incident name: animal: predatory
1385432	Río Grande	Stream	Spanish	Descriptive name: sensory: size
1385432	Río Grande del Norte	Stream	Spanish	Descriptive name: locational: compass point
928788	Río Ojo Caliente	Stream	Spanish	Feature shift name: hydrographic feature: spring
902935	Rito de Abiquiu	Stream	Spanish	Feature shift name: village
909782	Rito de la Polvadera	Stream	Spanish	Feature shift name: topographical feature: area
909782	Rito de las Polvaderas	Stream	Spanish	Feature shift name: topographical feature: area
904722	Rito de los Cañones	Stream	Spanish	Feature shift name: topographical feature: village
905093	Rito de los Chihuahueros	Stream	Spanish	Incident name: human action: ethnicity identified
904722	Rito de los Pedernales	Stream	Spanish	Associative name: local mineral
906083	Rito del Indio	Stream	Spanish	Incident name: human action: ethnicity identified

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
904722	Rito del Mogote	Stream	Spanish	Associative name: distinguished feature
904722	Rito del Pedernál	Stream	Spanish	Feature shift name: topographic feature: summit
912062	Rito del Vallecito	Stream	Spanish	Feature shift name: topographic feature: valley
	Road Mesa	Bench	American English	Associative name: human activity/occupation
	Road Mesa Trick Tank	Bench	American English	Feature shift name: topographic feature: mesa
	Rocky Mountain Mine	Mine	American English	Feature shift name: topographic feature: mountain range
	Sa Po Bu'u	Valley	Tewa	Descriptive name: metaphorical descriptive
	Sa Po Bu'u Kwaye	Summit	Tewa	Descriptive name: metaphorical descriptive
908098	Saenbay Kwaye	Summit	Tewa	Descriptive name: metaphorical descriptive
903332	Saenwae Ko Hu'u	Arroyo	Tewa	Descriptive name: sensory descriptive: material
894319	Salazar Ditch	Canal	American English	Possessive name: resident family
910556	Salazar Tank	Reservoir	American English	Possessive name: rancher
910653	Salto del Agua	Spring	Spanish	Descriptive name: hortatory descriptive: natural action
928680	San Antonio	Populated Place	Spanish	Commemorative name: Roman Catholic saint
928723	San Antonio de Chama	Populated Place	Spanish	Feature shift name: topographical feature: region
928723	San Antonio del Güache	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish
928723	San Antonio del Huache	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish
928680	San Antonio del Río Arriba	Populated Place	Spanish	Feature shift name: topographical feature: region
902820	San Francisco de Chama	Populated Place	Spanish	Feature shift name: topographical feature: region
928730	San Francisco de la Estaca	Populated Place	Spanish	Commemorative name: non-local event: sacred
928849	San Gabriel	Populated Place	Spanish	Commemorative name: Roman Catholic saint
928849	San Gabriel del Yunque	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish: pueblo
928803	San José	Populated Place	Spanish	Commemorative name: Roman Catholic saint
	San Jose Church	Church	American English	Commemorative name: Roman Catholic saint
928803	San José de Chama	Populated Place	Spanish	Feature shift name: topographical feature: region
	San José de Chama Catholic Church	Church	Spanish	Feature shift name: village
902263	San José del Chama	Populated Place	Spanish	Feature shift name: topographical feature: region

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	San Juan Bautista Catholic Church	Church	Spanish	Commemorative name: Roman Catholic saint
902284	San Juan de Chama	Populated Place	Spanish	Feature shift name: topographical feature: region
917270	San Juan Pit	Mine	American English	Possessive name: government entity
928804	San Juan Pueblo	Populated Place	American English	Commemorative name: Roman Catholic saint
894448	San Juan Pueblo Ditch	Canal	American English	Feature shift name: village
	San Juan Sand and Gravel Mine	Mine	American English	Possessive name: government entity
910651	San Lorenzo	Locale	Spanish	Commemorative name: Roman Catholic saint
910653	San Lorenzo Spring	Spring	American English	Feature shift name: village
2038665	San Lorenzo Trail	Trail	American English	Feature shift name: village
899579	San Pedro de Chamita	Populated Place	Spanish	Feature shift name: topographical feature: region
	San Rafael de la Chuigurisa	Locale	Spanish	Associative name: local flora: prevalent
902257	San Rafael del Güique	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish: demarcation
	Santa Cruz Ditch	Canal	American English	Feature shift name: village
	Santa Rosa Canyon	Valley	Spanish	Feature shift name: topographical feature: flat
899903	Santo Niño	Populated Place	Spanish	Commemorative name: Roman Catholic saint
924009	Sebastian Martin Black Mesa Site Five Dam	Dam	American English	Feature shift name: land grant
924206	Sebastian Martin Black Mesa Site Four Dam	Dam	American English	Feature shift name: land grant
924203	Sebastian Martin Black Mesa Site One Dam	Dam	American English	Feature shift name: land grant
924010	Sebastian Martin Black Mesa Site Six Dam	Dam	American English	Feature shift name: land grant
924205	Sebastian Martin Black Mesa Site Three Dam	Dam	American English	Feature shift name: land grant
924204	Sebastian Martin Black Mesa Site Two Dam	Dam	American English	Feature shift name: land grant
	Second Mesa	Summit	American English	Descriptive name: relative: numbered
	Shrine of Our Lady of Lourdes	Church	American English	Commemorative name: Roman Catholic saint
	Shuu Pin Nuu Ge	Area	Tewa	Feature shift name: topographic feature: summit
	Shuu Pin Paenge	Slope	Tewa	Descriptive name: relative: spacial position
	Shugo Be'e	Swamp	Tewa	Associative name: insect
917008	Shu'nyae Khong Diwe	Mine	Tewa	Associative name: human activity/occupation

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Shu'nyae Khong Diwe Hu'u	Arroyo	Tewa	Feature shift name: man made feature
909785	Shu Ping	Summit	Tewa	Descriptive name: metaphorical descriptive
	Sipu Wiri	Ridge	Tewa	Descriptive name: metaphorical descriptive
	Sipu Wiri Hu'u	Arroyo	Tewa	Feature shift name: topographical feature: points
	Sipu Wiri Oku	Ridge	Tewa	Feature shift name: topographical feature: points
2038777	Sleeping Dragon	Summit	American English	Descriptive name: metaphorical descriptive
890847	Soledad	Populated Place	Spanish	Commemorative name: non-local event: sacred
	Soondau Fe Kha Wing Akon Nu	Bench	Spanish	Feature shift name: man made feature: structure
911242	South Fork Polvadera Creek	Stream	American English	Descriptive name: locational: compass point
	St. John the Baptist Cemetery	Cemetery	American English	Feature shift name: village
	Sundao Fe Kha'ing Ko Hu'u	Arroyo	Tewa	Phonetic transfer: Spanish to Tewa: man made feature
	Sunny Brook	Flat	American English	Descriptive name: metaphorical descriptive
	Taa Thong Keri	Slope	Tewa	Associative name: local: prevalent
	Taa Thong Keri Hu'u	Arroyo	Tewa	Feature shift name: topographical feature: slope
905567	Tanque de la Curva	Reservoir	Spanish	Associative name: man made feature
	Tanque de Nicolas Sanchez	Locale	Spanish	Possessive name: pastoralist
905567	Tanque la Curvia	Reservoir	Spanish	Associative name: man made feature
	Tanque Numero Cinco	Reservoir	Spanish	Descriptive name: relative: numbered
	Ta'nyaeng Tunwaeyo Bori	Summit	Tewa	Associative name: local flora
	Ta'nyaeng Tunwaeyo Oku	Summit	Tewa	Associative name: local flora
	Tase Tuwayo Tova	Cliff	Tewa	Feature shift name: topographic feature: area
	Tay Aa Ge	Locale	Tewa	Associative name: distinguished feature
	Tay To Kwaye	Slope	Tewa	Descriptive name: metaphorical descriptive
	Tay'e Wi'i	Gap	Tewa	Associative name: distinguished feature
	Tay'e Wi'I Bori	Summit	Tewa	Feature shift name: topographical feature: gap
	Tay'e Wi'i Hu'u	Arroyo	Tewa	Feature shift name: topographical feature: gap
	Tay'e Wi'i Owinge Kayi	Locale	Tewa	Feature shift name: topographical feature: gap

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Te Khave Hu'u	Arroyo	Tewa	Feature shift name: hortatory descriptive
	Te Khave Kwaye	Slope	Spanish	Descriptive name: hortatory descriptive: pathway hazard
	Te Po Kofe	Bridge	Tewa	Associative name: man made feature: structure
	Tedendi	Woods	Tewa	Associative name: local flora: prevalent
	Teren Diwe	Woods	Tewa	Associative name: local flora: prevalent
	Thang Kwaye	Summit	Tewa	Feature shift name: topographical feature: basin
	Thang Yo Bu'u	Flat	Tewa	Descriptive name: relative: spacial position
	Third Mesa	Bench	American English	Descriptive name: relative: numbered
	Tiri Ta' Hinyae'i	Ridge	Tewa	Descriptive name: metaphorical descriptive
	Tiri Ta'he'i	Ridge	Tewa	Descriptive name: metaphorical descriptive
	Tiri Ta'Hinae Ko	Arroyo	Tewa	Feature shift name: topographic feature: ridge
	To Wii Bu'u	Basin	Tewa	Associative name: local: topographic feature
903295	To Wii Bu'u Hu'u	Arroyo	Tewa	Feature shift name: topographical feature: gap
	Tova Fo	Cave	Tewa	Descriptive name: subjective: unique
	Tova Fo Bu'u	Basin	Tewa	Feature shift name: topographical feature: unusual feature
	Tova Fo Ing Ko	Arroyo	Tewa	Feature shift name: topographical feature: unusual feature
	Tova Fo Keri	Ridge	Tewa	Feature shift name: topographical feature: cave
	Tova Fo Kwaye	Summit	Tewa	Feature shift name: topographic feature: cave
	Tova Fo Kwaye Bori	Summit	Tewa	Feature shift name: topographical feature: cave
	Tova Fo Kwaye Tova	Cliff	Tewa	Feature shift name: topographic feature: cave
	Tova Fo'i	Cave	Tewa	Descriptive name: subjective: unique
897604	Tova Tsae Ing Ko	Arroyo	Tewa	Associative name: local: topographic feature
	Tova Tsae'i	Cliff	Tewa	Descriptive name: sensory: color
899632	Town of Fairview	Populated Place	American English	Commendatory name: pleasing characteristic
	Tsae'i Khaeng Nae	Area	Tewa	Descriptive name: metaphorical descriptive
	Tsaeta Ge Ing Ko	Arroyo	Tewa	Feature shift name: topographical feature: slope

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Tsaeta Ge Ko	Arroyo	Tewa	Feature shift name: topographical feature: slope
938811	Tsan Pi'ye Im Ping	Summit	Tewa	Descriptive name: locational: compass point
	Tsan Pi'ye Ping	Range	Tewa	Descriptive name: locational: compass point
	Tsaviyo Pu'an	Slope	Tewa	Descriptive name: metaphorical descriptive
	Tsay Po	Trail	Spanish	Associative name: human activity/occupation
	Tsay Wi Po	Trail	Tewa	Associative name: local: topographic feature
	Tsi Ku Ko Hu'u	Arroyo	Tewa	Associative name: local: mineral
	Tsi Ku Ko Ing Hu'u	Arroyo	Tewa	Associative name: local: topographic feature
938811	Tsi Kumu Ping	Summit	Tewa	Descriptive name: sensory: composition
928692	Tsi Kwage	Summit	Tewa	Descriptive name: sensory: composition
928692	Tsi Kwaye	Summit	Tewa	Descriptive name: sensory: composition
905096	Tsi Paa Pu	Populated Place	Tewa	Descriptive name: sensory: composition
	Tsi Paa Pu Ko	Arroyo	Tewa	Feature shift name: village
	Tsi Paa Pu Ko Hu'u	Arroyo	Tewa	Feature shift name: village
	Tsi Paa Pu Oku'e	Area	Tewa	Feature shift name: topographical feature: area
	Tsi Shuu	Ridge	Tewa	Descriptive name: sensory: composition
	Tsi Thi Nae	Lava	Tewa	Descriptive name: sensory: composition
	Tsi Wiri	Ridge	Tewa	Descriptive name: sensory: composition
	Tsigu Akon Nu	Flat	Tewa	Associative name: local: prevalent
	Tsigu Buge	Locale	Tewa	Associative name: local flora: prevalent
	Tsigu Buge Residential Area	Populated Place	American English	Feature shift name: topographical feature: flat
	Tsigu Bu'u	Locale	Tewa	Associative name: local flora: prevalent
	Tsigu Kwaye	Bench	Tewa	Associative name: local: prevalent
	Tsigu Po Nu Popi	Spring	Tewa	Feature shift name: hydrographic feature: spring
	Tsigu Po Nuge	Spring	Tewa	Feature shift name: hydrographic feature: spring
	Tsigu Po Nu'ge Ing Ko	Arroyo	Tewa	Feature shift name: hydrographic feature: spring
	Tsigu Po Nuge'i Oku'e	Summit	Tewa	Feature shift name: hydrographic feature: spring

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Tsigu Po Nuge'i Tova	Cliff	Tewa	Feature shift name: hydrographic feature: spring
	Tsigu Po Nuge'im Pokwi'e	Swamp	Tewa	Feature shift name: hydrographic feature: spring
	Tsigu Po Nu'u	Spring	Tewa	Feature shift name: hydrographic feature: spring
905096	Tsi'i	Populated Place	Tewa	Descriptive name: sensory: composition
	Tsikowa Be	Flat	Tewa	Associative name: insect
	Tsikowa Be Ing Ko	Arroyo	Tewa	Feature shift name: topographical feature: basin
	Tsikowa Be Kwaye	Ridge	Tewa	Feature shift name: topographical feature: basin
	Tsikowa Kwaye	Ridge	Tewa	Feature shift name: topographical feature: basin
905096	Tsili	Populated Place	Tewa	Phonetic transfer: Spanish to Tewa: village
	Tsili Ko	Arroyo	Tewa	Feature shift name: village
	Tsili Ko Hu'u	Arroyo	Tewa	Feature shift name: village
	Tsili Oku'e	Area	Tewa	Feature shift name: village
	Tsiyo Keri	Ridge	Tewa	Descriptive name: metaphorical descriptive
	Upper Rio Grande Water- shed District Dam Seven	Dam	American English	Possessive name: corporation
912053	Vallecito	Locale	Spanish	Feature shift name: topographical feature: summit
912062	Vallecito Creek	Stream	Spanish	Feature shift name: topographic feature: valley
	Vallecito de San Antonio	Area	Spanish	Descriptive name: subjective: endearment
912061	Vallecitos Corrales	Locale	American English	Associative name: man made feature: structure
912063	Vallecitos de los Chamisos	Valley	Spanish	Associative name: local flora: prevalent
912057	Vallecitos de los Chamisos Tank	Reservoir	American English	Feature shift name: topographical feature: valley
	Vedera de la Cañada del Trigo	Trail	Spanish	Feature shift name: topographical feature: valley
	Vedera de la Ceja	Trail	Spanish	Feature shift name: topographical feature: summit
913092	Vedera de las Lemitas	Trail	Spanish	Feature shift name: topographical feature: arroyo
	Vedera de los Valles	Trail	Spanish	Feature shift name: topographical feature: valley
2038665	Vedera de San Lorenzo	Trail	Spanish	Feature shift name: village
	Vedera de Zamora	Trail	Spanish	Commemorative name: government personnel
2038350	Vedera del Apache	Trail	Spanish	Feature shift name: topographical feature: summit
	Vega de San José	Flat	Spanish	Commemorative name: Roman Catholic saint

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	GENERAL LANGUAGE	ASSIGNED TYPOLOGY CLASSIFICATION
	Victory Outreach Church	Church	American English	Possessive name: religious organization
912108	Vigiles Ditch	Canal	American English	Possessive name: resident family
	Vuelta del Malpais	Trail	Spanish	Associative name: local mineral
2038777	Waasi Kwaye	Summit	Spanish	Descriptive name: metaphorical descriptive
	Washe Kwaye Akong	Bench	Tewa	Feature shift name: village
	Washe Wiri	Ridge	Tewa	Feature shift name: village
912226	West Fork Polvadera Creek	Stream	American English	Descriptive name: locational: compass point
	Wha Ka Be	Basin	Tewa	Associative name: local flora: prevalent
	Wha Kayri	Bench	Tewa	Descriptive name: metaphorical descriptive
	Wha Kayri Tova	Cliff	Tewa	Feature shift name: topographical feature: bench
	Wheve Ye Ge Nuu Ge	Locale	Tewa	Descriptive name: repetitive: recreational activity
	Wheve Ye Ge Nuu Ge Keri	Ridge	Tewa	Feature shift name: locale: farm/ranch
	Whore Nae Bu'u	Flat	Tewa	Feature shift name: topographical feature: delta
903302	Whore Nae Ko Hu'u	Arroyo	Tewa	Descriptive name: repetitive: natural action
903302	Whore Nae Kon Ge	Arroyo	Tewa	Descriptive name: repetitive: natural action
	Windmill Number Two	Locale	American English	Descriptive name: relative: numbered
	Wove	Bench	Tewa	Descriptive name: subjective: unique
	Yakhen Buge	Flat	Tewa	Associative name: local flora
	Yakhen Bu'u	Flat	Tewa	Associative name: local flora
	Yakhen Wiri	Ridge	Tewa	Feature shift name: topographical feature: basin
	Yang Fa Kwaye	Ridge	Tewa	Feature shift name: topographical feature: arroyo
	Yang Fagi Ing Ko	Arroyo	Tewa	Associative name: local flora: riparian
	Yo Fay Ping	Ridge	Tewa	Associative name: local flora: prevalent
	Yo Fay'i Oku	Ridge	Tewa	Associative name: local flora: prevalent
	Yunge Oku'e	Ridge	Tewa	Feature shift name: man made feature: pueblo ruin
928849	Yunge Owinge	Populated Place	Tewa	Incident name: animal: avian
928849	Yuque Yunque	Populated Place	Spanish	Phonetic transfer: Tewa to Spanish: pueblo
	Zamora Trail	Trail	American English	Commemorative name: government personnel

APPENDIX D

Catalogue of Annotated Tewa, New Mexico Spanish, and American English Place Names Found in the Study Area

This is a catalogue of geographic names used in this study annotated with their situation from selected populated places, analysis of their linguistic etymology, and place history. Further details include the assignment of each name to one of four USGS 7.5 minute quadrangle maps used to define the study area named from east to west San Juan Pueblo, Chili, Vallecitos, and Polvadera Peak, NM. World Geographic System 1984 (WGS84) decimal geographic coordinates are provided for each place name. For areal features, these are assigned to a centroid, such as of a populated place. For linear features, two sets of coordinates are assigned, such as to the mouth and source of a stream or arroyo. Exceptions to this include acequias that are only assigned a mid-point coordinate as per practice by the U.S. Board on Geographic Names (BGN). The listing of names in this catalogue is in literal alphabetical order, such as in those names in Spanish with a definite article beginning with 'La' is assigned to the category of 'L'. If a feature has more than one name, the Tewa name is provided first, Spanish appears second, and American English is third. Named geographic features appearing in the Geographic Names Information System (GNIS) of the U.S. Board on Geographic Names (BGN) have a GNIS identification number and a Feature Class Definition as per those listed in Appendix B. In many cases, a geographic name from the GNIS had errors or a wrong feature class assigned to that given name. Furthermore, many official names or their variants from the database have mistakes, such as spelling errors. In other cases a variant name should be the official name, or a variant name was omitted entirely. Many names in this study have never appeared on maps or other known written forms before. This listing represents an idealized catalogue of names done for purposes of this study with errors discovered in the GNIS corrected.

(NO GNIS ID)

Aa Ge, Little Juarez

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.0558150, -106.0749650

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated a quarter mile west northwest from the populated place of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) to the east about a quarter mile from the Río Grande (GNIS ID 1385432) on the west. HISTORY: The Tewa name is **Aa Ge áagéh** [Téwa *áa* 'slope', 'below' + *geh* 'over at'] and applies to the lowlands westward from San Juan Pueblo to the Río Grande (Harrington 1916 11:25). The location is a satellite or neighborhood of San Juan Pueblo that is a collection of private residences, vacant tracts, agricultural tracts, and bosque upon the floodplain. The San Juan Elementary School (GNIS ID 914705) is also located here. The name Little Juarez is also applied by locals from *Ohkay Ówîngeh* to this locale as well because it is said that the non-symmetrical alignment and vernacular construction of man-made features in this neighborhood of Indian trust land inspired locals to draw comparisons with Ciudad Juarez, a Mexican border city.

(NO GNIS ID)

Aa Ge Kwaye Akong

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.0594700, -106.0517170

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This bench is situated about one mile northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and embraces both sides of, but being mostly north of the 'red starving arroyo' **Ko Pi Kagi** *Kó'p'êe k'aagi* (Harrington 1916 12:7).

HISTORY: **Aa Ge Kwaye Akong** *Áagéh Kw'áyeéh Aakon* [Téwa *áa* 'below' 'slope' + *geh* 'over at' + *kw'áyeéh* 'height', 'on top of' + *aakon* 'plain'] This name means 'plain of the height above the slope' but the origin of the name was not clear to Harrington's two Tewa informants (Harrington 1916 12:5).

(NO GNIS ID)

Aa Shu Ge

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0520760, -106.0874770

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1 miles south southeast of the Capilla de San Pedro at the populated place of Chamita (GNIS ID 899579) and 0.41 miles southwest of **Yunge Owinge** (GNIS ID 928849), and 1.25 mile west of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: **Aa Shu Ge** *áqshúugéh* [Téwa *áq* 'alkali' + *shúu* 'projecting point' + *geh* 'over at']. Appearing in Martinez (1982) without translation to English, this name appears in Harrington as 'alkali point' (1916 13:35). This alkali flat is described by Harrington as a V-shaped alkali meadow located just north of the tributary of the Río Chama and the Río Grande (ibid). It is today a sandy flat cow pasture with young trees and patches of thin alkali encrustations upon the sand that grow during the dry season in early summer. It was asserted by Harrington's informants that at one time this place was a viable source of salt (1916). It's evolution into worthless alkali is explained with the myth of **Anyae Kwiyo** *áqyáqá kwiyó* [Téwa *áqyáqá* 'salt' + *kwiyo* 'old woman'] 'Old Salt Woman'. She is a mythical being mentioned in a Tewa myth who lived at **A Shu Ge** giving her body to the people (1916 536). She visited the now ruined pueblo of **Yunge Owinge** (*yúngéh ówíngéh*) during a festival and sprayed mucus upon the food to salt it. Certain inhabitants were scornful of this and Old Salt Woman forsook the former salt flat whereupon it became a useless alkali flat, with only traces of salt (Harrington 1916 536-37). The nearest location to obtain good salt was thereafter a journey of almost 98 direct miles south from Las Salinas. By the time Harrington recorded this myth during his field research season of 1910, someone from San Juan Pueblo had brought a wagon load of salt from the Salinas district (1916: 535). Harrington also reported the obtaining of salt as a pilgrimage or religious ceremony, lest Old Salt Woman forsake them again, that involved men making extensive prayers, leaving prayer sticks, and throwing coarse meal into the lakes where they believed she lived (Harrington 1916 536-37). Harrington indicates that the Santa Clara version of the myth has her wearing white boots, a white manta, and holding a soft, foldable, abalone shell in her hand (maybe *eyi ayyêe* 'mollusk shell'), but omits an association with the place **Aa Shu**

Ge ǵǵshúugéh (Harrington 1916 536-37) perhaps because of its proximity with San Juan Pueblo and away from Santa Clara.

Abiquiu Creek, see Rito de Abiquiu

Abiquiu Mountain, see Ave Shuu Ping

Abiquiu Mountains, see Tsan Pi'ye Ping

Abiquiu Peak, see Ave Shuu Ping

(GNIS ID 885663)

Acequia de Alcalde, Acequia de los Luceros, Acequia Madre del Río Arriba, Acequia Madre de los Luceros, Alcalde Community Ditch, Alcalde La Villita Ditch, Los Luceros Ditch

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.100267, -106.050188 Secondary 36.1303005, -106.0202999

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This irrigation ditch about 7.75 miles long diverts water from the Río Grande (GNIS ID 1385432) for irrigation purposes and serves the populated place of Los Luceros (GNIS ID 901569), La Villita (GNIS ID 890847), and Alcalde (GNIS ID 928680) among other villages. HISTORY: The Acequia de Alcalde [NM Spanish: 'irrigation ditch of (the village of) Alcalde'] is reported by to have originated around 1717 when Sebastián Martín gave the Indians of San Juan Pueblo a piece of land in the valley in payment for services in digging the ditch. Lentz calls it the "Los Luceros Ditch" and stating that it runs for about 8 miles and is 14 feet wide (Lentz 2011). One variant name is the Acequia Madre de los Luceros [NM Spanish: 'mother ditch of the Lucero (family)]. An early example of the use of this name is found in a deed document dated 1869 between Maria Lagos Trujillo and Louis Clark for a tract of agricultural land, house, and fruit trees (RACCO 1870: Book 2 Page 319). Another variant name is the Acequia Madre del Rio Arriba such as noted as serving as an eastern boundary for a tract near the Plaza de los Luceros conveyed from Antonio Vargas to Elias T. Clark in 1857 (RACCO 1857: Book 1 Page 232). This Acequia is currently managed by the Comisión de la Acequia de Alcalde, a local incorporated acequia association and political organization of the State of New Mexico. The acequia has a registration with the NM Laboratory of Anthropology with aliases of both the Los Luceros Ditch and the Alcalde Ditch (LA 122393). Another variant name is the Alcalde Community Ditch (NMAC). Many early land conveyance documents refer to this ditch simply as "La Acequia Madre." Examples include a conveyance for a tract from Tomas Salazar to Diego Archuleta at Los Luceros (RACCO 1864: Book 9 Page 546), another from Maria Guadalupe Marquez to Louis Clark at La Villita (RACCO 1871: Book 9 Page 544), and one at the Plaza del Alcalde between Rumaldo Trujillo et ux to Jose Pablo Trujillo calling it "La Acequia Madre o Comun" (RACCO 1865: Book 2 Page 315). At the time that the US Geological Survey conducted the mapping and collection of names for the 1953 publication of the San Juan Pueblo 7.5 minute topographical map, each village of people laid claim to this mother ditch by

associating it with the name of their village. Perhaps for this reason, the GNIS database features the Los Luceros Ditch (GNIS ID 908216) and the Alcalde La Villita Ditch (GNIS ID 885663) for the same canal feature, but with different coordinates (data accessed on 8-25-2013) suggesting that there was not a unified name for the entire length of the canal. Since that date the last prominent populated place along its service route of Alcalde (GNIS ID 928680) has been applied as the name to the canal feature, clarifying its definition for purposes of government grants and avoiding confusion with another Acequia de los Luceros in Taos county.

(GNIS ID 887426)

Acequia de Chamita, Chamita Ditch

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.070056, -106.104139

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This irrigation ditch measuring about 3.76 miles long diverts water from the Río Chama (GNIS ID 923661) for irrigation purposes and serves the populated place of Chamita (GNIS ID 899579) and San Gabriel del Yunque (GNIS ID 928849), also known as Yunge Owinge. The latter is a Téwa hamlet and satellite settlement west of the Río Grande (Harrington 1916 13:27) and west of its associated community of Téwa people called the Pueblo of San Juan (*Ohkay Ówîngeh*). HISTORY: [NM Spanish: 'irrigation ditch of little Chama (community)'] Whereas the GNIS database records the name as the Chamita Ditch (GNIS ID 887426) the Spanish name is recognized as official by the State of New Mexico (ONMSE; NMAC) as well as being in common use as a name. This canal may be part of an irrigation system that was documented as having been dug on the 11th of August of 1598 when Spanish settlers were assisted by 1500 local Indians in preparation for settlement by the Spanish (Hammond & Rey 1953: 322-23).



Figure 36 the Acequia de San José y San Antonio del Güache at the gauging station as it appears in the middle of March when the irrigation season is started (collection of author).

(GNIS ID 889921)

Acequia de Hernández, Acequia de San José y San Antonio del Güache, Hernández Ditch

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.058455, -106.113423

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This irrigation ditch measuring almost 4.44 miles long diverts water from the Río Chama (GNIS ID 923661) for irrigation purposes and serves the populated place of place of El Duende (GNIS ID 902820), San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263), and San Antonio del Güache (GNIS ID 889921).

HISTORY: Whereas the GNIS database records the name as the Hernandez Ditch (GNIS ID 889921), this canal feature is also known as the Acequia de Hernandez (Informant) and the Acequia de San José y San Antonio del Güache [NM Spanish. 'irrigation ditch of Saint Joseph and Saint Anthony of + Tewa: 'long house row (village)]. The latter name is also confirmed by NM Office of the State Engineer but presented as Acequia of San Jose and San Antonio del Güache (1961: 28). The Office of the New Mexico State Engineer found that this ditch irrigates 615.47 acres (1961: 29). The name in part uses the name for the populated place of El Güache (GNIS ID 928723), deriving from the historical names of *Huache* or *Guachu* that in turn appear to be derived from the Téwa word **whasu** *whahsuyu* meaning 'house row' (using Martinez 1982).

(NO GNIS ID)

Acequia de la Loma Parda, Lopez Ditch

BGN Feature Class Definition: Canal

WGS84 Decimal Coordinates: Primary 36.078361, -106.342038

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This middle of this linear feature is situated 15.29 miles west northwest the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804) and nine miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: The Acequia de la Loma Parda [NM Span. 'irrigation ditch of the grey hill'] and its variant name Lopez Ditch [Am. Eng.] diverts stream runoff from the Rito del Vallecito (GNIS ID 912062) for 1.42 miles through an upland glade, and savannah at the edge of Vallecito de San Antonio. The irrigation ditch serves private land owners on the southwest side of the Rito del Vallecito and carefully skirts the north end of Loma Parda through the forest at its foot. Although the ditch was dug at a time immemorial, it is likely associated with the first Hispanic settlement of the area in 1807 associated with the nearby El Pueblo Viejo or Plaza Vieja del Vallecito situated about a mile to the north and below it. It is said that one of the local land owners George Lopez named the ditch in the early 1970s when he filed a declaration of diversion of water rights with the Office of the New Mexico State Engineer.

Acequia de la Rinconada del Pueblo de San Juan, see Kwi'o Hay'ing

Acequia de los Luceros, see Acequia de Alcalde



Figure 37 the Acequia de los Salazares in mid-March is stony with river cobbles (collection of author).

(GNIS ID 894319)

Acequia de los Salazares, Acequia de San Antonio del Güache, Salazar Ditch

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.011179, -106.082723

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This irrigation ditch measuring almost 5.5 miles long diverts water from the Río Chama (GNIS ID 923661) for irrigation purposes and serves the populated place of place of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263), San Antonio del Güache (GNIS ID 889921), La Plaza Larga (GNIS ID 902284), La Angostura, and ending in Corral de Piedra (GNIS ID 901402). **HISTORY:** Known as the Salazar Ditch (GNIS ID 894319; NMAC), it is known in local common use as the Acequia de los Salazares [NM Spanish: 'irrigation ditch of the Salazar (family)']. This irrigation ditch is named after a prominent family surnamed Salazar, expressed in the plural in the New Mexico dialect of Spanish as "Salazares" that to this day own title to lands served by this ditch. An early example of this name can be found in a deed document dated 1856 conveying a tract of land from Jose Tomas Montoya to Jose Ramon Vigil naming the west adjoiner as "*La Acequia Madre que la llaman de los Salazares*" (RACCO 1872: Book 3 Page 110). Historically, it was also called the Acequia de San Antonio del Güache, as indicated in one example, a deed document dated 1864 between Seldedon Valdez and Trinidad Ortega (RAACO 1864, Book 2 Page 120). This ditch irrigates 485 acres (ONMSE 1961: 18).

(GNIS ID 912108)

Acequia de los Vigiles, Vigiles Ditch

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.011481, -106.079927

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This irrigation ditch measuring almost 4.6 miles long diverts water from the Río Grande (GNIS ID 1385432) for irrigation purposes and serves the populated place of place of La Angostura, Corral de Piedra (GNIS ID 901402), and Española (GNIS ID 928729) before emptying excess back into the Río Grande. HISTORY: [NM Spanish: 'irrigation ditch of the Vigil (family)'] The name is attributed to the prominence of the Vigil family, historically and continuously to the contemporary time. An abundance of land owners surnamed Vigil were accounted for by the US General Land Office in the early 20th century (Santa Clara Pueblo Grant: 1917 Plat 1, 1935 Plat 9b). The name uses the New Mexico Spanish custom of pluralizing a family surname with the postfix "-es". Whereas the GNIS database records the name as the Vigiles Ditch (GNIS ID 912108) the name in common use applies Spanish syntax and a Spanish generic name of Acequia de los Vigiles (NMAC).

Acequia de San Antonio del Güache, see Acequia de los Salazares

Acequia de San José y San Antonio del Güache, see Acequia de Hernández

(GNIS ID 2038491)

Acequia del Güique, Guique Ditch, Acequia de San Rafael del Güique, Acequia del Huique, Acequia Madre de San Rafael, Guique Ditch, Acequia Publica del Pueblito

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.092505, -106.072272

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This irrigation ditch measuring almost 5.75 miles long diverts water from the Río Grande (GNIS ID 1385432) for irrigation purposes and serves the populated place of place of Estaca (GNIS ID 928730), El Güique (GNIS ID 902257), and Pueblito (GNIS ID 928776). HISTORY: Whereas the GNIS database records the name as the Guique Ditch (GNIS ID 889921), this canal feature is also known as the Acequia del Güique (Informant). The name is composed of [NM Span.] *acequia de* meaning 'irrigation ditch of' with a word likely of Tewa origin. The name Guique may be composed of *whí* 'fiber' 'line' or *whi* 'knot' with *geh* 'over at'. (information with the aid of Harrington 1916; Martinez 1982). The Hispanicized version is employed as a male gender word by Spanish speakers. The specific name Guique can also be found as *Huique* and the irrigation ditch was referred to by the names La Acequia Vieja [Sp. 'the old irrigation ditch'] or La Acequia Antigua [Sp. 'the ancient irrigation ditch'] in the mid nineteenth century (RACCO). An early example of this name is found in a deed dated 1849 for a tract measuring 10½ varas wide bordered on the west by "*La sequia vieja dentro del sitio del Pueblo*", referring to the fact that part of El Güique is in the San Juan Pueblo Grant (RAACO 1873, Book 3 Page 271). An 1847 deed to Vicente Aragon is an early mention of "*la acequia antigua*" that formed the east border of his house lot in El Güique (RACCO 1872: Book 3 Page 271). This ditch is also called La Acequia Madre de San Rafael [Spanish: 'the mother ditch of the Archangel Raphael]. An early reference using that name is found in an 1892 document for a conveyance of a house lot between Antonio Casados et ux and Felix Borrego et ux bordered on its east side by this acequia (RACCO 1895: Book 12, Page 438). Another name in older documentation is La Acequia Publica del Pueblito [Spanish: 'the public irrigation ditch of Pueblito'] referring

to the satellite village of Tewa Indians of San Juan Pueblo called Pueblito (GNIS ID 928776) that is the last populated place served by its water, 2.24 miles below a relief drainage called El Desague. An example of this name is found in a deed document dated 1926 between Antonio Sanchez et ux to Pedro Casados (RACCO 1926: Book 18A Page 78).

(NO GNIS ID)

Acequia de Santa Cruz, Acequia de Santa Cruz de la Cañada, Santa Cruz Ditch

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.008023, -106.046497

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This irrigation ditch serves the populated places of Cuarteles (GNIS ID 909916), Santa Cruz de la Cañada (GNIS ID 928814), Fairview (GNIS ID 899632), and Ranchitos (GNIS ID 902334). A flow of surface water is diverted from the Río Santa Cruz into the Santa Cruz and El Llano ditches running for 2.12 miles in a common canal before arriving at a division box where there from the Santa Cruz Ditch becomes distinct from the El Llano Ditch and runs 3.35 more miles before emptying into the San Juan Pueblo Ditch (GNIS ID 894448), thence into a nearby swamp of the Río Grande (GNIS ID 1385432). About 428.98 acres are irrigated by surface waters of this ditch and it is managed by the Santa Cruz Irrigation District (ONMSE 1964: 245-247). HISTORY: The Acequia de Santa Cruz, also known as the Acequia de Santa Cruz de la Cañada [Spanish: 'irrigation ditch of holy cross of the glen'], or the Santa Cruz Ditch, was initiated to serve the populated place of its namesake since at least the late 17th century. The canal, also known as the Santa Cruz Ditch, has been given a water priority date to before 1695 when a colony of Spanish Mexican citizens settled there under the direction of New Mexico Governor Don Diego de Vargas (ONMSE 1964: 245-247). This canal can be found under the an alias in error of "San Juan Pueblo Ditch" in the records of the NM Laboratory of Anthropology and with a possibility that at least a portion could predate the Hispanic presence in this area, perhaps to 1539, although this is not certain (LA 114357).

Acequia de Santa Cruz de la Cañada, see Acequia de Santa Cruz

Acequia del Güique, see Acequia de San Rafael del Güique

Acequia del Huique, see Acequia de San Rafael del Güique

(GNIS ID 908087)

Acequia del Llano, Llano Ditch

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.012854, -106.045757 Secondary 35.994657, -106.042544

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This irrigation ditch serves the populated places of Santa Cruz de la Cañada (GNIS ID 928814), El Llano (GNIS ID 899622), and Ranchitos (GNIS ID 902334). A flow of surface water is diverted from the Río Santa Cruz into the Santa Cruz and El Llano ditches running for 2.12 miles in a common canal before arriving at a

division box wherefrom the Acequia del Llano becomes distinct from the Acequia de Santa Cruz and runs 3.76 more miles before re-uniting with the Santa Cruz Ditch, where its waste waters empty into the San Juan Pueblo Ditch (GNIS ID 894448) for a short length, and thence into a nearby swamp of the Río Grande (GNIS ID 1385432). This ditch serves about 491.76 acres and it is managed by the Santa Cruz Irrigation District (ONMSE 1964: 345-347). HISTORY: The Acequia del Llano [Mex. Spanish: 'irrigation ditch of the semi-arid grassland (village)'] is also known as the El Llano Ditch and was initiated to serve the populated place of its namesake that was also known as El Llano del Romerillo since at least the late 17th century. The canal has been given a water priority date to before 1695 when a colony of Spanish Mexican citizens settled the town of Santa Cruz de la Cañada under the direction of New Mexico Governor Don Diego de Vargas (ONMSE 1964: 345-347). This canal can be found under the aliases of "Llano Ditch" and "El Llano Ditch" in the records of the NM Laboratory of Anthropology (LA 114356).

Acequia del Pueblo de San Juan, see Kwi'o Hay'ing

Acequia Madre de los Luceros, see Acequia de Alcalde

Acequia Madre de San Rafael, see Acequia del Güique

Acequia Madre del Río Arriba, see Acequia de Alcalde

Acequia Publica del Pueblito, see Acequia del Güique

(NO GNIS ID)

Agafe Tsii

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0432740, -106.0307750

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This valley feature runs in a general south to north direction for about a third of a mile. Its mouth is situated about 2.31 miles east southeast of the old San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Agafe Tsii** *Agáphé'ts'êe* [Téwa *agáphé* 'cliff swallow' + *ts'êe* 'canyon'] This name means 'cliff swallow canyon'. This place name is depicted in Harrington identifying *agáphé* as having obscure etymology while believing that *phé* may be *phéh* 'stick' (1916 12:37). The word *agáphé* means 'cliff swallows' (Informant). This name was recorded by Harrington as applying to a deep gulch and branch to a valley feature drained by 'rabbit hole arroyo' **Pu Te Ing Ko** *Pute'in Kó* [Téwa *puu* 'rabbit' + *te* 'dwelling place', 'warren', 'rabbit hole' + *i* locative 'at' + *kó* 'arroyo with banks'] (1916 12:27, 20).

(NO GNIS ID)

Agafe Tsii Kwaye, Tova Fo Kwaye

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.043274, -106.030775

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is located about 2.35 miles east southeast of the old San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: Two names are applied to broken hills that include cliffs. [A] **Tova Fo Kwaye** *T'ováphokw'áye*h [Téwa *t'ová* 'cliff' + *pho* 'hole' + *kw'áye*h 'height'] Meaning 'cliff hole height', Harrington states that the name probably applies to the most western hill of many hills (1916 12:36). It is so named after a well known cave adjacent to cliffs (1916 12:36). [B] **Agafe Tsii Kwaye** *Agáphé'ts'êe kw'áye*h [Téwa *agáphé* 'cliff swallows' + *ts'êe* 'canyon + *kw'áye*h 'height'] This may mean 'cliff swallow canyon height'. This name appears in *The San Juan Pueblo Téwa Dictionary* without translation to English or location (1982) and this place name is depicted in *The Ethnogeography of the Tewa* with *agáphé* identified as having obscure etymology (Harrington 1916 12:37). The word *agáphé* means 'cliff swallows' (Informant).

(NO GNIS ID)

Aguapá

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch
WGS84 Decimal Coordinates: Primary 36.074351, -106.062391

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1.48 miles north northeast of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) and 1.07 mile south southwest of the Capilla de San Antonio (GNIS ID 887168) at the village of Alcalde, NM (GNIS ID 928680). HISTORY: Harrington reported that another name for **Okay Kwaye** *Ohkay kw'áye*h [Téwa *ohkay* 'San Juan Pueblo' + *kw'áye*h 'height'] was **Aguapá**. *Aguapá* is a New Mexico Spanish lexicon applied to a species of wetland plant, the 'cattail' derived from the Tewa word **awafa** *awaphaa* [Téwa *awa* 'cattail' + *phaa* 'fire', 'upward points']. The name *Ohkay kw'áye*h is listed in *The San Juan Pueblo Téwa Dictionary* without translation to English but mapped as situated well north of the Pueblo of San Juan and south of the village of Alcalde, NM (Martinez 1982). The name *aguapá* is curious because it is usually applied to lowland swamps, and not heights. Since there are two **Okay Kwaye** names and locations, it is likely that **Aguapa** applies to the location closer to the Plaza del Alcalde, and assigned in error to the more southerly **Okay Kwaye**, meaning 'height about San Juan Pueblo'. **Okay Kwaye** was recorded by Harrington in 1916 as being applied to the extreme northeast corner of the Pueblo and further stated that the "place is said to be called Aguapa by the Mexicans" and that there was no explanation for this (11:21). The location referred to by Harrington at the edge of the old Pueblo of San Juan is likely an error and the intended location was much further north at a collection of predominantly Hispanic owned small farms at La Jolla de San Juan.



Figure 38 at the Plaza del Alcalde, a view looking north at a portion of the built environment from the plaza in front of the chapel taken in 2010 (courtesy Dr. Jose Rivera, UNM).

(GNIS ID 928680)

Akade Bu'u, Anu Bu'u, Alcalde, Plaza del Alcalde, Plaza de San Antonio, San Antonio, San Antonio del Río Arriba

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.089008, -106.056137

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village of Alcalde (GNIS ID 928680) is situated about 5.5 miles north of the populated place of Fairview (GNIS ID 899632) and 2.5 miles north northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). **HISTORY:** This populated place is commonly called Alcalde with variations that include Plaza del Alcalde [Spanish: 'town of the local political chief'] and the irregular Plaza de Alcalde (using an irregular *de* 'of'). This village is likely named for having been the residence of a local political chief during the Mexican era of New Mexico history but the name of the village has undergone a transformation over time. The name was San Antonio [Spanish: 'Saint Anthony']. An early documented reference can be found in a Roman Catholic baptism dated 1772 when Maria Josepha Pacheco was born to Spanish parents named Felipe Julian Pacheco and Barbara Antonia Valerio (Martinez, T.D. 1994). Another early reference dated 1818 used Plaza de San Antonio in a baptism of Maria de los Dolores Chavez (ibid). The progression to the common use of Plaza del Alcalde in documentation appears to have started in 1841 with the baptism of Jose Ygneo Bustos, son of Bartolome

Antonio Bustos and Maria Teodora Vigil (ibid). Thereafter, Plaza del Alcalde is generously documented into the 20th century. By following a married couple Julian Lujan and Maria Ruperta as they raised a family and baptize their infants, a documented progression of at least three name changes for the village can be seen: San Antonio 1829, 1831, 1833, 1834, 1836; Plaza de San Antonio 1838, and Plaza del Alcalde 1841 (using Martinez, T. D. 1994). The name San Antonio del Río Arriba [Spanish: 'Saint Anthony of the upper river (country)'] is yet another name making its appearance in documents such as in a land conveyance in 1854 between Jose Ramon Chacon to Ramon Castro and in 1877 between Pablo Martín and Soledad Salazar (RACCO 1894: Book 2 Page 325; Book 9, Page 449). Anecdotal and documented evidence suggests a tradition devotion to the Roman Catholic Saint Anthony historically existed and continues in contemporary time in the area of Alcalde. The patron saint bestowed upon the local chapel, the Capilla de San Antonio, is illustrated in a document dated 1888 (RACCO 1894: Book 12 Page 69). During the Spanish and Mexican era, an *alcalde* was an official like today's city mayor and judge combined, but over a region of populated places. The name for this village began to change coincident with a general secularization of government in Mexico and the assignment of an *alcalde* to the local area. A clue to this is seen in a deed document dated 1845. In that instrument, a conveyance of a tract of agricultural land is being facilitated at nearby Los Luceros by a government official named Marsiano Lucero, the Constitutional Alcalde of the Municipality of Luceros, and Judge of the First Instance, of the 2nd District (RACCO 1872: Book 3 Page 106). Either a predecessor or successor *alcalde* lived at Alcalde and thereby grew as an organic reference among the governed to the village of his residence. The names in the Tewa language include (1) **Anu Bu'u** *Anʉbúu'ú* [Téwa *any* obscure etymology + *búu'ú* 'dell', 'low roundish place', 'town'] and (2) a Tewa pronunciation of *alcalde* as Ah-kah-deh in **Akade Bu'u** (Harrington 10:15).

(NO GNIS ID)

Akon Pi'ye Ae Po

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: racetrack/dragstrip

WGS84 Decimal Coordinates: Primary 36.0518830,-106.0695860

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated south of the old Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: **Akon Pi'ye Ae Po** *Aakonpi'yeh ääp'óe* [Téwa *aakon pi'yeh* 'plain or southerly direction' + *ää* 'to run'+ *p'óe* 'trail', 'track', 'road'] This is the 'southern race track' that is described as one of two race-tracks at San Juan Pueblo or *Ohkay Ówíngéh* used for ceremonial foot-races (Harrington 1916 11:33). At the time of Harrington's work, he described it as lying on level ground, running north to south at the barren height of **Tsigu Akon Nu** *Tsígu Aakonnu* [Téwa *tsígu* 'greasewood' + *aakon* 'plain' + *nu* 'below' to describe a flat of dense sagebrush] (11:34). This is situated south, southwest of the old pueblo. Since the time that John P. Harrington conducted his field study of Tewa geographic knowledge in 1910, the built environment of San Juan has sprawled. The former track is now absorbed into Day School Road.

(NO GNIS ID)

Akong Nu Tae, Loma Tendida

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.041093, -106.157035

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature is 4.91 miles west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 2.6 miles west of the Iglesia de San José del Chama (GNIS ID 887170) east of Cerro Román (GNIS ID 905000). HISTORY: Loma Tendida [Sp. 'stretched out hill'] This bench feature extends about one mile northeast and one mile south west from the coordinates indicated. Historically, this feature was visited by local Tewa and Hispano residents for fuel wood harvests. The Tewa name is **Akong Nu Tae** *Aakonnut'q̄h* [Téwa *aakon* 'plain' + *nu* 'at' + *t'q̄h* 'state of being stretched'] meaning 'stretched plain' (Harrington 1916 13:46). Described by Harrington as the bench feature west of El Güache, it was believed by him to be a translation of Loma Tendida.

(NO GNIS ID)

Akong Nu Tae, Llano Largo

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.034059, -106.112568

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature borders the populated place of San Antonio del Güache (GNIS ID 889921) to its west. It is situated about 2.4 miles north northwest of Española (GNIS ID 928729) and is bisected on its eastern side by the Chama Highway, also known as US Highway 84-285. This feature is roughly 2.5 miles in length and a half a mile wide at its widest, running lengthwise from east to west. HISTORY: [NM Spanish: 'long arid grassy flat'] Llano Largo is a flat, almost treeless arid grassland bench of alluvium that was used of San Antonio del Güache (GNIS ID 889921) and La Plaza Larga (GNIS ID 902284). Both oral tradition and swales of worn, abandoned pathways indicate that this feature served both as pasture as well as access higher pasture and woodland for the communities of the Río Grande floodplain below.

(NO GNIS ID)

Akonge Ing Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.052612, -106.072022

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff in a general east to west direction for 0.49 mile on the south side of the old original Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Akonge Ing Ko** *Aakongeh'in Kó* [Téwa *aakon* 'plain' + *geh* 'over at' + *in* locative + *kó* 'arroyo', 'ravine'] This name means 'the arroyo down at the plains' and is described as the arroyo running north of the residence of Mr. Samuel Eldodt who operated the mercantile store of Reuth, Eldodt & Co. at the Pueblo of San Juan (Harrington 1916 11:27). Since 1916, the populated and built environment of *Ohkay Ówîngeh* has sprawled significantly and absorbed the arroyo as roadway, but otherwise drains runoff into the San Juan Pueblo Ditch (GNIS ID 894448). A short section of the

arroyo in question has since become a paved thoroughfare called Day School Road separating the community school from the library.

Alcalde, see Akade Bu'u

Alcalde Community Ditch, see Acequa de Alcalde

Alcalde La Villita Ditch, see Acequia de Alcalde

(GNIS ID 902466)

Alcalde United Methodist Church

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.090614, -106.053089

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This Protestant church within the village of Alcalde (GNIS ID 928680) is located about 5.59 miles north of the populated place of Fairview (GNIS ID 899632).

HISTORY: This is one of a chain of local regional United Methodist congregations in the environs of the Española Valley (GNIS ID 906192).

(NO GNIS ID)

Ancón, Claro Station (historical)

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.128784, -106.032662 Secondary 36.124042, -106.037792

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is located about 5.65 miles NW of San Juan Pueblo (GNIS ID 928804) and about 1.5 miles NW of Los Luceros (GNIS ID 901569) on the west bank of the Río Grande (GNIS ID 1385432). HISTORY: An *ancón* [NM Sp.] is applied to a 'bay', 'cove', or 'recess or canyon in a hill' (Cobos 2003). The name Ancón is applied to a hamlet upon a floodplain recess measuring about one mile long and 0.2 mile wide between the Mesa Prieta (GNIS ID 928692) and the Río Grande. An early documentation of this place is found in a deed from Jose Ramon Martinez to Juan Francisco Gallegos for a tract of land 92 *varas* and 1 foot wide with house and corral executed in 1879 (RACCO 1895: Book 12 Page 312). Ancón has an irrigation ditch dug by its pioneers called the Acequia del Ancón, that today serves several farms are at this location. Sometime after 1881, a section house, siding and water tower were established for the Denver and Rio Grande Railroad at this place and named the Alcalde Station. However, due to confusion with the much older Plaza del Alcalde, it was renamed Claro Station. The railroad was dismantled by 1943 (Gjevre 2008).

Anu Bu'u, see Akade Bu'u

(NO GNIS ID)

Anu Bu'u (historical), Las Ciruelas

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.090327, -106.057496

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This locale is situated immediately north of and adjoining the village of Alcalde (GNIS ID 928680), situated 2.61 miles north northeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). These agricultural fields have become managed and operated by the New Mexico State University experimental farm in contemporary time.

HISTORY: The name *ciruela* [Sp. 'plum'] presumably indicates the presence of a bush, usually found at waist height, of a kind of heritage fruit of small yellow plumb that can be found today growing by some irrigation ditches in the Española Valley (GNIS ID 906192). A deed document dated 1887 between Juan Lorenzo Garcia and Prudencio Borrego shows a conveyance of an agricultural tract "situated a little above the front of the Plaza del Alcalde in the place that they call the 'Ciruelas'" measuring 30 *varas* wide (RACCO 1887: Book 9 Page 514). A plat of survey made by the U.S. General Land office based on a survey conducted in 1915 depicts a portion of the tract of Prudencio Borrego lying outside of the surveyed boundaries of the Sebastian Martin Grant a little above the Town of Alcalde (USGLO 1917: Plat 2, Sec. 35, T22N, R8E). The Tewa name is **Anu Bu'u** *Anú búu'ú* [*anú* obscure etymology + *búu'ú* 'dell'] (Harrington 1916 10:9). Harrington reported that several geographical features in the immediate area use **anu** *anú* in the name but could not provide the meaning or etymology of the morpheme *anú* (1916 10:9-15).

(NO GNIS ID)

Anu Keri

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.089925, -106.055170

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature at the village of Alcalde (GNIS ID 928680) is situated 2.62 miles north northeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804).

HISTORY: This bench feature upon which the village of Alcalde sits is called by the Tewa name is **Anu Keri** *Anú k'aydi* [*anú* obscure etymology + *k'aydi* 'at the edge', 'on top', 'height'] according to Harrington (1916 10:10). Harrington reported that several geographical features in the immediate area use **anu** *anú* in the name but could not provide the meaning or etymology of the morpheme *anú* (1916 10:9-15).

(NO GNIS ID)

Anu Ko, Arroyo de los Pachecos

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.092602, -106.063935 Secondary 36.0822, -106.015435

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measures about 3.65 miles in length and drains storm runoff from east to west from arid hills roughly 2 miles east of the populated place of Alcalde (GNIS ID 928680). The mouth of this arroyo empties storm runoff into an intake channel, a short manmade distributary, from the Río Grande (GNIS ID 1385432) that in turn diverts irrigation water into the San Juan Pueblo Ditch (GNIS ID 894448). HISTORY:

The name Arroyo de los Pachecos [Spanish: 'arroyo of the Pacheco family'] is so named after a local prominent Hispanic family surnamed Pacheco. This arroyo serves as a

traditional divider and definer between the Hispanic villages of Plaza Alcalde and Los Pachecos. In the New Mexico dialect of Spanish, reference to this family surname in the plural is done with a postfix of "-s". The Tewa name is **Anu Ko** *Anú kó* [*anú* obscure etymology + *kó* 'barranca', 'arroyo with banks'] (Harrington 1916 10:11). Harrington reported that several geographical features in the immediate area use **anu** *anú* in the name but could not provide the meaning or etymology of the morpheme *anú* (1916 10:9-15).

(NO GNIS ID)

Anu Oku

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.088018, -106.038747

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This summit feature is situated one mile east of the Capilla de San Antonio at the village of Alcalde (GNIS ID 928680) and 2.95 miles northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This hill is called by the Tewa name **Anu Oku** *Anú?okú* [*anú* obscure etymology + *okú* 'hill'] according to Harrington (1916 10:12). Harrington reported that several geographical features in the immediate area use **anu** *anú* in the name but could not provide the meaning or etymology of the morpheme *anú* (1916 10:9-15). On or about the year 2000, a tall radio tower appeared at the north edge of the San Juan Reservation boundary, which raised controversy with the non-Indian locals. It was placed in **Anu Oku Bu'u** behind this hill.

(NO GNIS ID)

Anu Oku Bu'u

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.087595, -106.025983

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This basin feature is situated 1.72 miles east of the Capilla de San Antonio at the village of Alcalde (GNIS ID 928680) and 3.41 miles northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Anu Oku Bu'u** *Anú?okúbúu?ú* [*anú* obscure etymology + *okú* 'hill' + *búu?ú* 'dell'] This feature is a low place encircled by ridges that was reported by John P. Harrington to be barren, with no works of mankind in sight, when he did his field study in 1910 (1916 10:9). On or about the year 2000, a tall radio tower was constructed within the basin, at the north boundary of the San Juan Reservation that raised controversy with the non-Indian locals.

(NO GNIS ID)

Anu Oku Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.089925, -106.055170

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff in a general southeast to northwest direction for one mile. Its mouth is situated 1.52 miles east of the Capilla de San Antonio at the village of Alcalde (GNIS ID 928680) and 3.47 miles northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This is called by the Tewa name **Anu Oku Ko** *Anú?okú kó* [*anú* obscure etymology + *okú* 'hill' + *kó* 'arroyo', 'ravine'] according

to Harrington (1916 10:13). Harrington reported that several geographical features in the immediate area use **anu aní** in the name but could not provide the meaning or etymology of the morpheme *aní* (1916 10:9-15).

(NO GNIS ID)

Anyi Bu Keri, Anyi Bu Okay Keri, Anyi Keri, Aguapá, Okay Kwaye

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.074351, -106.062391

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature is situated 1.48 miles north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.07 mile south southwest of the Capilla de San Antonio (GNIS ID 887168) at the village of Alcalde, NM (GNIS ID 928680). HISTORY: This name **Okay Kwaye** *Ohkay kw'áye*h [Téwa *Ohkay* 'San Juan Pueblo' + *kw'áye*h 'height'] and **Anyi Bu Okay Keri** *Áyí' bú Ohkay K'edi* [Téwa *áyí'* 'sunflower' + *búu'ú* 'dell', 'low roundish place' + *Ohkay* 'San Juan Pueblo' + *k'edi* 'on top'] apply to a bench feature tied to the location of the first of a succession of three pueblos established by the people of today's **Okay Owinge** *Ohkay Ówîngeh*, the third in succession of pueblos (Harrington 1916 10:26). This place name **Okay Kwaye** *Ohkay kw'áye*h is listed and depicted on a map in *The San Juan Pueblo Téwa Dictionary* but without translation to English (Martinez 1982) but essentially means 'San Juan Pueblo height'. Other Tewa names include **Anyi Keri** ['sunflower height'], **Anyi Bu Keri** ['sunflower corner height'], and **Anyi Bu Okay Keri** ['sunflower corner San Juan Pueblo height'] (Harrington 1916 10:25).

(NO GNIS ID)

Anyi Bu Okay Owinge Kayi, Okay Owinge Kayi

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.0745990, -106.0626150

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1.49 miles north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.05 mile south southwest of the Capilla de San Antonio (GNIS ID 887168) at the village of Alcalde, NM (GNIS ID 928680). HISTORY: The name of this pueblo ruin means 'sunflower dell Ohkay pueblo ruin' **Anyi Bu Okay Owinge Kayi** *Áyí' bú Ohkay Ówîngeh Kayyee* [Téwa *áyí'* 'sunflower' + *búu'ú* 'dell', 'low roundish place', 'town' + *Ohkay* 'San Juan Pueblo' + *ówîngeh* 'pueblo' + *kayyee* 'old thing']. Harrington reported that the Tewa people of San Juan would speak of this pueblo ruin in their history more than any other ruin, and that its name, *Ohkay*, was carried and applied to the third pueblo they now inhabit, established after a flood destroyed this one, the first in the series of three (1916 10:26). Informants said that at the first pueblo, a religious custom required that a man be isolated and shut in a dark room for twelve days without food or water, and a man and woman were appointed to watch him. On the eleventh day he burst out of the room running like a madman to **Anyi Bu'u** *Áyí' búu'ú* [Téwa 'sunflower corner'] just below that pueblo to a marshy place. He lay down and over drank, later bursting open. Water gushed from his body over the highlands and lowlands obliterating the pueblo. The inhabitants fled to build a new *Ohkay* village about

a mile south, at its present location (Harrington 1916: 207-208). The woman who was helping guard the sequestered man fled toward Picuris along an old trail carrying a couple of ears of corn for sustenance. At a pass she lay down to rest, and she and the ears of corn transformed into stone (ibid). That incident is said to have occurred at a place called **Kuu Soyo Wee** *K'usóyowée* [Téwa *k'uu* 'rock' + *sóʔyo* 'large' + *wée* 'gap', 'divide'] meaning 'great rock gap arroyo' (Harrington 1916 9:15) perhaps about 7 miles northeast of San Juan Pueblo and east of Las Cachanias near the arroyo within the valley feature called Cañada Ancha. Harrington reported that the first obliterated *Ohkay* is on a low highland not far from the Río Grande, had no distinct mound, and only some fragments of gray and black unpainted pottery could be found (1916 10:26).

(NO GNIS ID)

Anyi Bu'u, El Bosque del Pueblo de San Juan, La Joya de San Juan, Las Jollas del Pueblo de San Juan, Las Jollas de San Juan, Sunny Brook

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.07455, -106.066968

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is located about 1.4 miles almost true north of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). This feature may be defined as being a flat on the floodplain of the Río Grande del Norte bounded on the north by the Arroyo de Tío Chavez (GNIS ID 903302), on the east by a rim of a semi-arid prairie bench, and west by the Río Grande. HISTORY: This flat is known as La Joya de San Juan [NM Spanish: 'the hollow of San Juan (Pueblo)']. In Tewa it is called **Anyi Bu'u** *Anyi bu'u* [Téwa *anyi* 'sunflower' + *bu'u* 'corner'] according to Harrington (1916 10:24). Another name applied to this feature is [Am. Eng.] Sunny Brook. The Tewa name *anyi* refers to the Common Sunflower or [Lat] *Helianthus annuus* (using Martinez 1982; Robbins et al 1916). One variation of the Spanish name is given in the plural as Las Jollas de San Juan (Informant). An early example of the Spanish name is found in a deed dated 1888 from Justo Camue and Maria Brigida Montoya to Teofilo Salazar conveyed a tract of agricultural land between La Asequia[sic] del Pueblo and La Asequia[sic] de la Rinconada at Las Jollas del Pueblo de San Juan (RACCO 1895: Book 12 Page 240). Another name for this location appears as El Bosque del Pueblo de San Juan [Span. 'the forest of the (Tewa) pueblo of Saint John']. An example is found in a deed document dated 1895 conveyed a tract of land from Filomena Montaña and wife to Thomas Dupre. Its adjoiners included the Acequia del Pueblo to the west and the Camino Real on the east (RACCO 1896: Book 13 Page 16). Today, at this location, a residential self-help organization called Delancy Street embracing 17 acres with a reservoir called Swan Lake is the setting for a program assisting substance abusers and ex-convicts (delanceystreetfoundation.org Accessed 11-26-2014). The location of this foundation is used by some locals to express the location of La Joya (Informant). Although the word *joya* in conventional Spanish can mean 'jewel', this is a variation of spelling of *jolla*, applied to lowlands surrounded by higher country in the New Mexico Spanish dialect.

Anyi Keri, see Anyi Bu Keri

Apache Trail, see Vedera del Apache

Arroyo Cerro Gordo, see Asae Hu'u

Arroyo de Chinguayé, see Ko Faagi

(NO GNIS ID)

Arroyo de Don Filigonio Gallegos

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: 36.063708, -106.119569 Secondary 36.060033, -106.145856

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measuring about 1.7 miles in length drains storm runoff from hills in the west into the Acequia de Hernandez (GNIS ID 889921) flowing within the populated place of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263). HISTORY: [NM Spanish: 'arroyo Mister Filigonio Gallegos'] It is said that this arroyo is so named for a former prominent property owner near the mouth of the arroyo decades past. It is said that he came into the area from a homestead area about 33 miles to the northwest called the Cañon de Río Chama and that his descendants live by this arroyo to this day. This is confirmed by a US General Land Office survey of 1915, and plat accepted in 1917 (USGLO: Private Claim 328, Plat 17: Section 8 - San Juan Pueblo Grant).

(GNIS ID 903287)

Arroyo de la Anima

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.101733, -106.331586 Secondary 36.0450206, -106.3775303

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm water in a general southwest to northeast direction for 5.95 miles to empty into the Rito del Vallecito (GNIS ID 912062). The mouth is situated 14.97 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 7.31 south of the town of Abiquiu (GNIS ID 928674). HISTORY: Arroyo de la Anima [Mex. Spanish: 'arroyo of the spirit or soul'] is likely named for an incident of human death, usually without last rites in Roman Catholic belief, although it is not known what incident from time immemorial initiated this name. It is said that Hispano herdsmen were murdered by Navajo in the 1850s somewhere in the region, but it remains uncertain if this alleged incident relates to this feature's name.

Arroyo de la Cañada Honda, see Tsi Ku Ko Hu'u

(NO GNIS ID)

Arroyo de la Cueva

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.1184810, -106.0475810 Secondary 36.1347930, -106.0642080

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff from the slopes of the Mesa Prieta (GNIS ID 928692) about a thousand feet in vertical elevation for about 1.74 miles in a

general northwest to southeast direction to empty into the Río Grande (GNIS ID 1385432). Its mouth is located at the hamlet of La Cueva, and situated about 4.63 miles northeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: The Arroyo de la Cueva [Mex. Span. 'draw of the little cave'] is a feature that is so named after a grotto or cave somewhere near its lower course on the slopes of the Mesa Prieta.

(NO GNIS ID)

Arroyo de la Jarita

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: 36.086375, -106.198679

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo drains storm water from north to south about 4.33 miles to empty into the Río del Oso (GNIS ID 910226) about 7.53 miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: [Spanish: 'arroyo of the little willow']. The general New Mexico Spanish word for willow is *Jara*. Listed by Robbins et al as [Lat] *Salix argophylla* and [Lat] *Salix irrorata* (1916). These are Narrowleaf Willow and Dewystem Willow respectively (plants.usda.gov). *Salix irrorata* is also known as Bluestem or Sandbar Willow. Although no Tewa name for this feature has been found, the Tewa word for willow is **yang** *yán* in the San Juan Téwa dialect (Martinez 1982) or or **jan** *ján* in the Santa Clara Téwa dialect (Informant). While the Téwa people use 'y', the Santa Clara Pueblo Téwa dialect features a pronunciation like a Germanesque 'j'. Willow branches are used for baskets, water jugs, cradles for newborn infants, hats, food vessels, and storage baskets. The willow roots are alleged to be durable enough as a crude sewing thread. Willow charcoal, called **yam feng** *yámphén* [*yán* 'willow' + *phén* 'black'] is used for body paint (Robbins et al 1916). Robbins et al reported a Willow Clan at the Pueblo of Santa Clara (1916).

(NO GNIS ID)

Arroyo de la Jolla de los Yutas

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.121602, -106.050206 Secondary 36.1281190, -106.0517660

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff from the slopes of the Mesa Prieta (GNIS ID 928692) in a general north to south direction to empty into the Arroyo de la Cueva and thence into the Río Grande (GNIS ID 1385432). Its mouth is located above the hamlet of La Cueva and about 4.8 miles north northeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: This arroyo is so named after a basin and bench feature on the slopes of the Mesa Prieta named after the Yutas, a nation of American Indians who are ancestors of the Ute of today. The slopes of the mesa were crossed in route to the country of the north frequented by these nomads.

(NO GNIS ID)

Arroyo de la Madera

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.1789091, -106.1972475 Secondary 36.122578, -106.269042 Source 36.1269646, -106.2825272

Chili, NM 7.5 minute quadrangle map

Medanales and Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff in a general southwest to northeast direction for 10.3 miles to empty into the Río Chama (GNIS ID 923661). Its source inside the Vallecitos, NM quadrangle is situated 7.31 miles west of the village of Chilí (GNIS ID 905096) and 12.38 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). **HISTORY:** The Arroyo de la Madera [Mex. Span. 'draw of the timber'] is so named for the resource of Ponderosa Pine that grows scattered and tolerant of the sandy area around the Cerro del Capirote.

(GNIS ID 903294)

Arroyo de la Plaza Larga

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0284900, -106.0800260 Secondary 36.0080771, -106.3236397

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo is about 16.2 miles in length and empties storm water into the Río Grande (GNIS ID 1385432). Its mouth is situated about 1.8 miles south southwest of the Tewa Indian populated place of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) on the east side of the Río Grande. **HISTORY:** This arroyo is named after a village on the alluvial fan of the arroyo known as La Plaza Larga [NM Spanish: 'the long village', 'the long settlement' or perhaps 'the long house row']. It is likely due to the peculiar architectural practice of building long rows of attached adobe houses with shared common walls typical of Hispano and Tewa Pueblos prior to the 20th century. Historically, the village was also called San Juan de Chama [NM Spanish: 'Saint John of the' + Téwa tsâmâ]. The arroyo may have served as one of several routes for inhabitation of the populated place of La Plaza Larga (GNIS ID 902284) and other nearby populated places to drive stock into the upper country to the west. The arroyo is crossed by the Chama Highway, also known as US Highway 84-285, a quarter mile west of which this arroyo forks into three, where a gravel mine was opened sometime in early 2003 as a sand and gravel strip mine on land leased from the San Juan Pueblo Tribal Government. An early reference to the name can be found in a deed document dated 1897 from Juan Montaña and Maria Lionisia Lobato his wife to Cornelio Vijil in which a tract of land was conveyed that was described and being north of the Arroyo de la Plaza Larga (RACCO 1905: Book 14 Page 27).

(GNIS ID 903329)

Arroyo de la Plaza Larga del Sur, Arroyo del Corral de Piedra

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0217150, -106.0962880 Secondary 36.0086337, -106.1722472

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo is about 5.42 miles in length and its mouth empties storm water into the Arroyo de la Plaza Larga del Medio (GNIS ID 897599) about 2.29 miles northwest of Española (GNIS ID 928729) and a quarter mile west of the Chama

Highway, also known as US Highway 84-285. HISTORY: The Arroyo de la Plaza Larga del Sur [NM Spanish: 'south branch of the arroyo of the long village] is the south branch of the Arroyo de la Plaza Larga (GNIS ID 903294). This is may have served as one of several routes for inhabitation of the populated place of La Plaza Larga (GNIS ID 902284) and other nearby populated places to drive stock into the upper country to the west. The Arroyo de la Plaza Larga del Sur has incorrectly appeared as "Arroyo del Corral de Piedra" on the San Juan Pueblo 7.5 minute quad map published since 1953 (USGS), a name that in turn should have been applied to another arroyo whose mouth is situated 0.88 mile southeast also incorrectly labeled as "Arroyo del Gaucho" (GNIS ID 918040) since 1953.

Arroyo de la Presa, see To Wii Bu'u Hu'u

Arroyo de la Presa, see Pivi Wi'i Ing Ko

Arroyo de la Vayareca, see To Wii Bu'u Hu'u

Arroyo de la Vayarequa, see To Wii Bu'u Hu'u

(GNIS ID 897586)

Arroyo de las Canobitas

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0760010, -106.1095860 Secondary 36.0881390, -106.0966830

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo located at the north end of the populated place of Chamita (GNIS ID 899579) measures about 1.31 miles in length and drains storm runoff from northeast to southwest from the broken hills below the slope of the Mesa Prieta (GNIS ID 928692) to empty in the Acequia de Chamita (GNIS ID 887426) that diverts water from the Río Chama (GNIS ID 923661). HISTORY: [NM Spanish: 'arroyo of the little troughs'] The name identifies a kind of structure of hewn, hollowed out logs used on irrigation ditches to carry water over sudden drops in terrain and likely this arroyo in historic times. The present day concrete diversion for the Acequia de Chamita (GNIS ID 887426) is located a little over a mile upstream from the mouth of this arroyo. Given the problems associated with the flooding the Río Chama, the Acequia de Chamita may have been realigned in historical times. For this reason, the namesake *canobitas* may name the original structure that has long since been replaced.

(NO GNIS ID)

Arroyo de las Carreras

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: 36.067539, -106.120748 Secondary 36.067157, -106.134148

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measures about nine tenths of a mile in length and drains storm runoff from certain flat topped hills in the west into the Acequia de Hernandez (GNIS ID 889921) flowing within the populated place of San José del Chama (GNIS ID

928803) or Hernandez (GNIS ID 902263) in the east. HISTORY: [NM Spanish: 'arroyo of the (horse) races'] This arroyo served as an access route to a bench upon which horse races took place in historical times. Locals up until the mid 20th century or prior to World War Two gathered for public events and celebrations that involved the young men of the community of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263) racing horses at this bench. Betting is said to have taken place.



Figure 39 a cutbank of the Arroyo de las Lemitas features sandstone orbs and mini-orbs simply called *bolitas* in the local Spanish (collection of author).

(NO GNIS ID)

Arroyo de las Lemitas

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.1272436 -106.1500244 Secondary 36.1194653, -106.2016920

Primary coordinates in Medanales, NM quadrangle, Secondary are in Chili, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo drains storm water generally from west to east about 4.08 miles to empty into the Río Chama (GNIS ID 923661) about 6.72 miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.5 mile north of the village of Chilí (GNIS ID 905096). HISTORY: [NM Span. 'draw of the Three-leaved Sumac] This arroyo is named after the species [Lat] *Schmaltzia bakeri*, a kind of bush with thick, hard stems of greasy wood that produces fruit called [NM Span] *lemita*. This small fruit about the size of lentils is green in the month of May and early June and yield a lime taste before turning red and producing seed.

(NO GNIS ID)

Arroyo de las Lomitas Cuatitas

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: 36.056825, -106.116252 Secondary 36.055015, -106.133464

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measuring about 1.1 miles in length drains storm runoff from hills in the west ending ambiguously in the alluvium by of the Río Chama (GNIS ID 923661) in the east . This arroyo cuts a relatively small channel through the populated place of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263). HISTORY: [NM Spanish: 'arroyo of the (cute, diminutive) twin little hills'] This arroyo is named for the relative similarity of a couple of protrusions of the escarpment of a terrace of alluvium above the flood plain of the Río Chama (GNIS ID 923661) and Río Grande (GNIS ID 1385432) in the east. To the viewer at the populated place of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263), they appear as twin hills.

(GNIS ID 897591)

Arroyo de las Peñitas

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.078579, -106.11552 Secondary 36.099064, -106.113163

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo located at the northwest edge of the populated place of Chamita (GNIS ID 899579) measures about 1.85 mile in length and drains storm runoff from north to south from the slope of the Mesa Prieta (GNIS ID 928692) to empty in the Río Chama (GNIS ID 923661). The mouth is located about 3.05 miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: [Mex. Spanish: 'arroyo of the little boulders'] This arroyo drains a portion of the slopes of Mesa Prieta (GNIS ID 928692) formed with a caprock of vesicular basalt atop softer beige sediment. This vesicular basalt has cracked and boulders are densely scattered upon the slopes from the mesa cliff above to the Río Chama below, hence the likely origin of the name. In the Tewa language, this and other arroyos grouped with it were recorded as being named **Tsi Ko Tsikó** [Téwa *tsí* 'basalt' + *kó* 'arroyo with cut banks', 'barranca', 'gulch'] meaning 'basalt rocks arroyos' (Harrington 13:19). Tewa informants to Harrington reportedly applied this to several "short and broken gulches...strewn with blocks and masses of basalt" (Harrington 1916 13:39).

(NO GNIS ID)

Arroyo de los Aragones

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: 36.015956, -106.08507 Secondary 36.013876, -106.123199

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo flows about 2.6 miles from west to east and divides the populated places of Corral de Piedra (GNIS ID 901402) to its south and La Angostura to its north. The mouth of the arroyo is about 1.7 mile north of the centroid of the populated place of Española (GNIS ID 928729). HISTORY: [NM Spanish: 'arroyo of the Aragón family] The arroyo is named after the family surnamed Aragon who are inhabitants at its lower terminus. The name uses the New Mexico Spanish custom of pluralizing a family surname, in this case the Aragon family, with a postfix "-es". Local Hispanic informants confirm that the name is attributed to the prominence of the Aragon family in this area historically and the family's presence is continuous to the present time. Juan R Aragón et ux and a widow Manuelita M de Aragón are depicted as

the owners of long lot tracts bounded by the Río Grande on the east arid hills to the west on a 1935 plat (USGLO: Plat 32AA & 32AAA, Sections 27 & 34. San Juan Pueblo Grant).

(GNIS ID 897589)

Arroyo de los Borregos

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.1007500, -106.0609590 Secondary 36.1199880, -106.0910000

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo located at the north end of the populated place of El Güique (GNIS ID 902257) measures about 2.7 miles in length and drains storm runoff from northwest to southeast from the Mesa Prieta (GNIS ID 928692) to empty into the Río Grande (GNIS ID 1385432). HISTORY: [Span. 'draw of the Borrego (family)'] This arroyo separates the farms of El Güique from a place know as Lugar de los Lopez. North of this arroyo was the location of a locally renown millers Manuel E. and Tomas Borrego, sons of Juan de la Cruz Borrego (Informant), an assertion somewhat apparent in the 1870 census showing the extended family living in the same locale (NMSARC: 1870 Federal Census, Huigue, Precinct No. 13). Their grist mill is believed to have been active since at the 1890s but fell into disuse by 1937. The small Mexican grist mill was powered by water from a lateral from the Acequia de San Rafael del Güique (GNIS ID 2038491) that crosses this arroyo.

Arroyo de los Chavez, see Whore Nae Kon Ge

(NO GNIS ID)

Arroyo de los Lopez

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.1036150, -106.0596560 Secondary 36.1269480, -106.0838400

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo empties into the Río Grande (GNIS ID 1385432) about 3.5 miles NNE of the Pueblo of San Juan (GNIS ID 928804) also known as *Ohkay Ówîngéh*. This arroyo drains storm runoff from northwest to southeast for 2.48 miles from the top of the Mesa Prieta (GNIS ID 928692) through a locale called the Rancho de los Lopez [NM Span. 'ranch of the Lopez (family)'] southwest of the populated place of Estaca (GNIS ID 928730). HISTORY: [Spanish: 'draw of the Lopez'] The name is associated with a collection of farms on the west bank of the Río Grande, historically dominated by Hispanic farmers of the surname Lopez that the arroyo bisects. The farm at this location became known as the Rancho de los Lopez [NM Span. 'ranch of the Lopez (family)'] or Lugar de los Lopez [Span. 'place of the Lopez (family)']. Juan Lopez, the apparent patriarch, had various tracts of considerable size at this location. Juan Lopez appears in the 1870 US Census as 45 years old with his wife and ten children (NMSARC: 1870 Federal Census, Huigue, Precinct No. 13). Dead by 1881, his widow named Gregoria Lopez appears in a conveyance of a right-of-way to the Denver & Rio Grande Railroad (RACCO Book 8 Page 71). The so-called Chile Line Express narrow gauge railroad crossed over this arroyo.

Arroyo de los Ojitos, see Saenwae Ko Hu'u

Arroyo de los Pachecos, see Anu Ko

Arroyo de los Soldados, see Sundao Fe Kha'ing Ko Hu'u

(NO GNIS ID)

Arroyo de los Trujillos

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0719650, -106.1065880 Secondary 36.0834390, -106.0917690

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo nearly bisects the populated place of Chamita (GNIS ID 899579) measuring about 1.39 miles in length draining storm runoff from northeast to southwest from broken hills below the Mesa Prieta (GNIS ID 928692). The last 0.4 mile has an ambiguous channel due to the expansion of the built environment of Chamita, and a check dam about midway through its course retains runoff but otherwise, the swale extends to empty into the Acequia de Chamita (GNIS ID 887426) about 2.36 miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: The Arroyo de Trujillos [Mex. Span. 'draw of Trujillos'] is so named because of an extended family surnamed Trujillo (singular) in the Chamita area. At the terminus of the arroyo an owner of an almost 84 acre tract named Teodocio Trujillo is depicted on a U.S. General Land Office survey plat completed in 1915 (USGLO: Plat 16: Section 9 T21N R8E, San Juan Pueblo Grant). The name in the records of the U.S. Board on Geographic Names may therefore be omitting a longer name.

(NO GNIS ID)

Arroyo de Maguín Sandovál

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: 36.003845, -106.076722 Secondary 36.003991, -106.117273

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo carries storm runoff from west to east dividing the populated place of Española (GNIS ID 928729) from Corral de Piedra (GNIS ID 901402), bisecting the campus of Northern New Mexico College (GNIS ID 901636), passing over an irrigation ditch called the Acequia de los Vigiles (GNIS ID 912108), and terminating ambiguously on the floodplain of the Río Grande. HISTORY: [NM Spanish: 'arroyo of Maguín Sandovál'] This arroyo is named after an early 20th century land owner within which the course of the arroyo flows through. However, it is Maguín's brother, Miguel Sandovál who is depicted on a 1935 plat as the owner of the long lot at the arroyo's location (USGLO: Exception 5. Plat 1B: Section 34 - Santa Clara Pueblo Grant. 1935). At the time, the tract was bounded by the Río Grande on the east, the boundary between Sections 33 and 34 upon arid hills to the west, and by owners surnamed Vigil to the tract's north and south. Furthermore, the Sandoval tract was bisected by the Denver and Rio Grande Railroad and a ditch, the Acequia de los Vigiles. Maguín also owned land at La Plaza Larga (GNIS 902284) as well and was remembered for running errands between various farm tracts he owned upon a white horse.

(GNIS ID 897595)

Arroyo de Ranchitos (Wove Ing Ko)

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0294730, -106.0675270 Secondary 36.0374790, -106.0105000

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This intermitted wash drains storm water 3.74 miles from east to west into the Acequia del Pueblo de San Juan (GNIS ID 894448) although a storm check dam was built in contemporary time to block and store most runoff upon land managed by the San Juan Pueblo government. HISTORY: The Arroyo de Ranchitos [Mex. Span. 'draw of Ranchitos] derives from the historic name of the settlement, Ranchitos de San Juan [NM Span. 'little farms of Saint John']. The name in Tewa was recorded in 1910 as **Wove Ing Ko** *Wove[?]inkó* [Téwa *wove* 'high and dry plain' or ' arid plain' + *in* locative + *kó* 'barranca'] meaning 'arroyo of the high plain (Harrington 1916 15:13).

Arroyo de Tía Juana, see Te Khave Hu'u

Arroyo de Tijuana, see Te Khave Hu'u

Arroyo de Tío Chavez, see Whore Nae Kon Ge

(GNIS ID 918040)

Arroyo del Corral de Piedra (Arroyo del Gaucho[sic])

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: 36.0128130, -106.0830190 Secondary 35.9958559, -106.2039143

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo is almost 9 miles in length and its mouth empties storm water into the Acequia de los Salazares (GNIS ID 894319), an irrigation ditch that in turn empties water in the Río Grande (GNIS ID 1385432). Its mouth is located about 1.5 miles north of the centroid of the populated place of Española (GNIS ID 928729) and about a third of a mile east of the Chama Highway, also known as US Highway 84-285. HISTORY: [NM Spanish: 'arroyo of the corral of rock'] This arroyo is so named for a populated place at its mouth called [Span.] Corral de Piedra meaning 'animal pen of rock'. This was a fortified village mentioned in the will of Pedro Martin Serrano dated 35 March 1768 (NMSARC: SANM I 35/1374-81) and founded by the Martín Serrano family in the early 1700s. Historian Richard Salazar believes that the collection of fortified households called plazuelas was within a large "corral" (personal interview). Porphyritic rock of ancient volcanic origin is found in abundance within the alluvial fan from this arroyo. This arroyo is said to have served as one of several routes for inhabitation of Corral de Piedra and other nearby populated places to drive stock into the upper country to the west. This arroyo was found mis-named Arroyo del Gaucho in the GNIS database.



Figure 40 Arroyo del Garambuyo as it appears near its mouth and terminus at the Río del Oso (collection of author).

(NO GNIS ID)

Arroyo del Garambuyo

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.083788, -106.206621 Secondary 36.062053, -106.223988

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo drains storm water generally from southwest to northeast about 2.83 miles to empty into the Río del Oso (GNIS ID 910226) about 7.88 miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: [NM Span. 'arroyo of the gooseberry'] The name refers to a bush with dark-red ball-like fruit about a quarter inch in diameter. This is thought to be called in NM Spanish *garambullo loco*, *garambullo* or 'Wolf Berry'. This is known as Pale Desert-Thorn a bush that is thorny and produces a bright red berry (plants.usda.gov). This is different from the *Garambullo* species in Texas [Lat] *Cylindropuntia leptocaulis* also known as Tasajillo or Pencil Cholla and different from that found in northern Mexico as [Lat] *Myrtillocactus geometrizans* or Blue Candle Cactus. Wolf Berry is prolific at ancient Pueblo Indian sites, and it is said that its presence discourages cutworms at ancient rock mulch gardens (Informant). Although no Tewa name for this arroyo was found, the Tewa name for this type of bush is **sopa sohpáa** [Téwa] [Lat] *Lycium pallidum* (Robbins etal 1916). Robbins etal reports that Hopi eat the berries (1916). Robbins etal reports this is the same as NM Spanish "*tomatilla* [sic]" (1916). However, another plant called *tomatilla* can be found under the listing herein as **tsigo'othe tsígó' óthéh**. *The San Juan Pueblo Téwa Dictionary* lists this as 'Spanish tomatilla[sic]' (Martinez 1982) but this is doubtful (see **tsigo'othe tsígó' óthéh**) because of the Latin scientific name Robbins etal provides. There is some suspicion that Martinez simply reproduced the tomatilla[sic] name listed by Robbins etal.

Arroyo del Giorge, see also Saenwae Ko Hu'u

(GNIS ID 918040)

Arroyo del Güache

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: 36.048264, -106.104282 Secondary 36.027726, -106.155693

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo is about 4.2 miles in length and its mouth empties storm water into the Acequia de San Jose y San Antonio del Güache, also known as the Hernandez Ditch (GNIS ID 889921; ONMSE 1961). The mouth of this arroyo is located about 4.1 miles north northwest of Española (GNIS ID 928729) and about a quarter mile west of the Chama Highway, also known as US Highway 84-285. HISTORY: [NM Spanish: 'arroyo of' + Tewa 'long houserow'] Named for the populated place at its lower terminus called El Güache (GNIS ID 928723). The name Guache, and its variant names Huache or Guachu, appear to be derived from the Téwa word **whasu** *whahsyu*. This Tewa word translates to English as 'house row' according to *The San Juan Pueblo Téwa Dictionary* (Martinez 1982).

(GNIS ID 897602)

Arroyo del Güique

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0915220, -106.0656220 Secondary 36.0982130, -106.0912260

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measures about 2.1 miles in length and drains storm runoff from west to east from certain arid hills west of the populated place of El Güique (GNIS ID 902257) known as Las Lomas de la Mesa. The mouth of this arroyo empties storm runoff into the Río Grande (GNIS ID 1385432). HISTORY: The Arroyo del Güique [Spanish: 'wash of' + Tewa: *whí* 'line' + *geh* 'over at'] is named after the village of San Rafael del Güique (GNIS ID 902257). The name uses New Mexico Spanish syntax and generic name combination with a specific name of Tewa origin. The name Güique may be composed of *whí* 'fiber' 'line' or *whi* 'knot' with *geh* 'over at' (information with the aid of Harrington 1916; Martinez 1982). The Hispanicized version is employed as a male gender word by Spanish speakers. The specific name Güique can also be found as Huique in records from 1852 to 1912 in the Rio Arriba County Clerk's Office.



Figure 41 Arroyo de Vayarequa as it appears looking eastward and downstream with La Loma Redonda in the background (collection of author).

(GNIS ID 897599)

Arroyo del Medio, Arroyo de Vayarequa

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0230785, -106.0925236 Secondary 36.0211111, -106.1238889

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff from west to east for about 2.1 miles in length and its mouth empties storm water into the Arroyo de la Plaza Larga (GNIS ID 903294) and thence into the Río Grande (GNIS ID 1385432). **HISTORY:** The Arroyo del Medio [Mex. Span. 'draw of the middle'] is the middle fork of the Arroyo de la Plaza Larga. The Arroyo del Medio is one of three arroyos that join into one course before entering the alluvial fan upon which sits the village of La Plaza Larga (GNIS ID 902284). The Arroyo del Medio has incorrectly appeared as "Arroyo de Vayarequa" [NM Span. 'arroyo of the pack train route'], a name for an arroyo at the village of El Duende whose mouth is located 4.6 miles to the northwest of this one and labeled in the 1953 US Geological Survey 7.5 minute series quadrangle map entitled Chili, NM. The Arroyo de Vayarequa at El Duende is in turn incorrectly labeled "Arroyo de la Presa" (GNIS ID 903295) an arroyo also confused with another Arroyo de la Presa (GNIS ID 897581) already named near the community of Chamita.



Figure 42 View looking west to Cerro Chicoma through the channel of the Arroyo del Palacio (collection of author).

(GNIS ID 903336)

Arroyo del Palacio

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.120022, -106.151691 Secondary 36.0914095, -106.2930831

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo feature drains storm runoff in a general west to east direction for 11.9 miles to drain into the Río Chama (GNIS ID 923661) at a point situated about 6.43 miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and about a mile north of Chilí (GNIS ID 905096). **HISTORY:** Arroyo del Palacio [Mex. Span. 'wash of the palace'] is so named after an aggressive rocky summit east of the mouth of this arroyo across the Río Chama, into which it flows. The feature reminded the namers during a time immemorial of a palace, known by the names of El Palacio [Span. 'the palace'] in singular and Los Palacios in plural. John P. Harrington during his 1910 study of the Tewa geographic knowledge obtained the name Arroyo Palacio 'palace arroyo', differing somewhat from "Arroyo del Palacio" in common use. Harrington was told by a San Juan informant that Samuel Eldodt, owner of the mercantile store at San Juan Pueblo claimed a portion of tillable land at the mouth of this arroyo but quit the claim after damage from a flash flood (Harrington 1916 5:32). Even to this day, rare flash floods deposit large amounts of sandy sediment making agricultural activity at this locale a challenge.

Arroyo del Palacio, see Awafa Bu'Ing Ko

Arroyo del Pueblito, see Tova Tsae Ing Ko

Arroyo del Pueblo, see Fi'o Ge Ing Ko

(GNIS ID 897576)

Arroyo Maestas

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0697446, -106.1028015 Secondary 36.0777778, -106.0900000

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo roughly bisects the center of the populated place of Chamita (GNIS ID 899579) measuring about 1.2 mile in length draining storm runoff from northeast to southwest from broken hills below the Mesa Prieta (GNIS ID 928692). The last 0.4 mile has an ambiguous channel due to the expansion of the built environment of Chamita but would empty into Acequia de Chamita (GNIS ID 887426) about 2.1 miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: The [Mex. Span.] Arroyo Maestas is so named because of an extended family surnamed Maestas in the Chamita area. At the terminus of the arroyo an owner of a 20.589 acre lot named Juan Antonio Maestas is shown on a U.S. General Land Office survey plat completed in 1915 (USGLO: Plat 16: Section 9 T21N R8E, San Juan Pueblo Grant). The name in the records of the U.S. Board on Geographic Names may therefore be omitting a longer name.



Figure 43 This is one of several chasms of the watershed of the Arroyo Cerro Gordo cut by storm waters that empty into the Río del Oso.

(NO GNIS ID)

Asae Hu'u, Arroyo Cerro Gordo

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.092242, -106.188482 Secondary 36.098094, -106.226378

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo drains storm water generally from west to east about 3.94 miles to empty into the Río del Oso (GNIS ID 910226) about 7.1 miles west northwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: The Arroyo Cerro Gordo [Mex. Span. 'fat mountain draw'] flows within a valley feature called the Cañada Cerro Gordo [fat mountain gulch], both named after the broad summit of Cerro Gordo. These features are found documented in testimony concerning the Rio del Oso Grant from Jose Rafael Lobato (age 70) and Francisco Herrera (39) during proceedings in 1898 concerning the Roque Jacinto Jaramillo Land Grant to determine boundaries and extent of the land claim (NMSARC: Reel 52 Frame 1197-8 & 1216-17). The Tewa name is 'alkali arroyo' **Asae Hu'u** *Áhsq̄q̄ huuʔu* [Téwa *áhsq̄q̄* 'alkali' + *húuʔu* 'large groove', 'arroyo'] according to Harrington (1916 5:36).

(GNIS ID 915797)

Augustine Tank

BGN Feature Class Definition: Hydrographic Feature: Reservoir

WGS84 Decimal Coordinates: Primary 36.0700207, -106.3236397

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.2 miles west of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804) and 9.48 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: This is one of several small reservoirs in El Vallecito for cattle and wildlife. It is named after Agustín Vigil, a local rancher that held land at Rechuelos during the mid 20th century and ran cattle.

(GNIS ID 901401 & 909785)

Ave Shuu Ping, Shu Ping, Cerro de Abiquiu, Abiquiu Mountain, Abiquiu Peak, Polvadera Mountain, Polvadera Peak,

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0596130, -106.4051670

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This is a prominent broad cone-shaped mountain with a broad meadow on its south face is situated about 18.73 miles west southwest of the Pueblo de San Juan (GNIS ID 928804) and 11.29 direct miles south-southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: This is one of the highest summits in the mountain range called La Sierra del Vallecito (GNIS ID 2710105). To the Tewa pueblos near the Río Grande, the summit was thought to resemble the rounded shape of a certain insect and named **Shu Ping** *Shuy P'in* [Téwa 'cicada mountain']. Cerro Abiquiu and Abiquiu Mountain were collected around 1910 by John P. Harrington, during his research into Tewa geographic knowledge (1916. 2:10). Another Indo-Hispano name with origins from the town of Abiquiu is **Ave Shuu Ping** *Ávéh Shúu P'in* (informant). This is a Tewa language name that can be translated into English as 'chokecherry end mountain' [Téwa *ávéh* 'chokecherry' + *shúu* 'projecting point', 'nose' + *p'in* 'mountain']. Many Hispanos conceptualize the feature as a larger entity and as a collection of summits when using the name La Sierrita [Span. 'the range (diminutive and endearing)'] that is an abbreviation of La Sierrita de la Gallina. This concept of the mountain being part of a larger entity is evident also in a notation made during the USGS map editing process in 1953-54 when Abiquiu Peak was described to be the peak on Polvadera Mountain (USGS 1954).

(NO GNIS ID)

Awa Nuukhu Pokwing, El Estero

BGN Feature Class Definition: Hydrographic Feature: Swamp

WGS84 Decimal Coordinates: Primary 36.0388340, -106.0782840

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This swamp feature is situated about one mile southwest of the San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) on the east floodplain of the Río Grande (GNIS ID 1385432). HISTORY: The swamp feature is known as **Awa Nuukhu Pokwing** *Awa niukhuy p'oekwîngéh* [Téwa *awa* 'cattail' + *núu* 'below' + *khuy* 'shade', 'dark', or 'ash dark' + *p'oekwî* 'lake' + *geh* 'over at'] and likely means 'over at shady or dark lower cattail lake' in English. The use of *khuy* 'shade', 'dark', or 'ash dark' could mean water dark from decaying matter. This name appears in *The San Juan Pueblo Téwa Dictionary* as a place name and mapped without translation to English (Martinez 1982). This wetland sits within La Vega del Pueblo [Span. 'the meadow of the pueblo (of San Juan)'] on the floodplain of the Río Grande and features almost permanent water and cattails. This appears to be identical with El Estero [NM Spanish: 'the permanent swamp']. An early example of this name is found documented in a deed dated 1894 from Jesus Maria Salazar to Francisco Trujillo for a trapezium shaped 1.3 acre piece of farmland bordered on the south and west by open swampland at the "Center of the league of the Pueblo" or Pueblo reservation (RACCO 1894: Book 12 Page 126. Translation from Spanish mine).

(GNIS ID 903337)

Awafa Bu'Ing Ko, Arroyo del Palacio

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.1114400, -106.0556960 Secondary 36.0434080, -105.9099940

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measures about 10.5 miles in length draining storm runoff from southeast to northwest from arid broken hills and empties into the Río Grande (GNIS ID 1385432). The final half mile creates an alluvial fan upon which the village of Los Luceros (GNIS ID 901569) sits and enters irrigated agricultural fields bounded on the south by the village of La Villita (GNIS ID 8908471). The mouth is 4.05 miles north of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The Arroyo del Palacio [Mex. Span. 'draw of the palace'] is a name with an uncertain etymology except the obvious. After an example of the name is found in a deed document dated 1892 shows a conveyance of tract 160 *varas* wide north of La Villita from Serafina Mestas de Pacheco to Antonio Archuleta and Maria Eulogia Pacheco bounded on its north by "*el arroyo comunmente llamado de palacio*" (RACCO 1892: Book 11 Page 314). The Téwa name is **Awafa Bu'Ing Ko** *Awaphaa Búu'inkó* [Téwa *awaphaa* 'cattail' + *búu'ú* 'large corner' 'dell' + *'in* locative + *kó* 'arroyo with banks'] meaning 'cattail corner arroyo' (Harrington 1916 10:6), presumably because of the presence of wetlands in historic time.

(NO GNIS ID)

Awafa Bu'u

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.048218, -106.073495

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 0.43 mile south southwest of the old Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804) on the east floodplain of the Río Grande (GNIS ID 1385432). HISTORY: This feature is known as **Awafa Bu'u** *Awa búu'ú* [Téwa *awa* 'cattail' + *phaa* 'fire', 'plant with upward leaves' + *búu'ú* 'large corner' 'dell'] and means 'cattail corner' in English. The sewage ponds for the pueblo are nearby as well as a farm road named Cattail Corner Road.

(NO GNIS ID)

Awafa Kwaye

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.1137170, -106.0334390

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature is situated 4.61 miles north northeast of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804), southeast of the Río Grande (GNIS ID 1385432), and is the feature upon which sits much of the man built environment of Los Luceros (GNIS ID 901569). HISTORY: **Awafa Kwaye** *Awaphaakw'áye* [Téwa *awa* 'cattail' + *phaa* 'fire', 'plant with upward leaves' + *kw'áye* 'height'] Meaning 'cattail height' and located by Harrington as being the bench feature upon which the ruins of **Fi'o Ge Owíngēh Keyi** *Phi'oge Ówíngēh Kayyee* stand (1916 9:46).

(NO GNIS ID)

Awapa Bu'u

BGN Feature Class Definition: Hydrographic Feature: Swamp

WGS84 Decimal Coordinates: Primary 36.1154830, -106.0483830

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 4.43 miles north northeast of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804), southeast of the Río Grande (GNIS ID 1385432) upon its floodplain with its associated wetland and agricultural land west of the village of Los Luceros (GNIS ID 901569). HISTORY: **Awapa Bu'u** *Awaphaabúu'ú*, [Téwa *awaphaa* 'species of cattail' + *búu'ú* 'dell'] Meaning 'cattails corner', Harrington reported Cattails were growing at the upper end of this feature (1916 9:45: 10:5). After the mid 20th century, the course of the Río Grande was straightened by the U.S. Bureau of Reclamation. At the time John P. Harrington mapped Tewa place names for his field study in 1910, the identity of the place appears to be where today there are oxbow lakes, artificially created when the Río Grande was straightened. *The San Juan Pueblo Téwa Dictionary* shows 'cattail' to be *awa* and 'fire' or 'yucca plant' as *phaa* (Martinez 1982). Their use in compound is descriptive of the aggressive appearance of the upward pointing leaves of many cattails growing in wetlands (Martinez 1982).

Ballejos Spring, see Tsigu Po Nu Popi

(NO GNIS ID)

Banco Chato

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.0767780, -106.3732400

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is seventeen miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 9.5 miles south southwest of the town of Abiquiu (GNIS ID 928674), HISTORY: Banco Chato [NM Spanish: 'flattish bench'] is a name applied to a forested slope with an elongated incline transitioning to a summit. The name emphasizes the slope over the summit point. The incline is perceived as gradual and is named to be a bench. Chato can mean 'flat nosed' (Cobos 2003).

(NO GNIS ID)

Banco de las Animas

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.043371, -106.374351 Secondary 36.040634, -106.390716

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 16.47 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.17 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Banco de las Animas [NM Span. 'bench of the spirits'] is the source of the Arroyo de la Anima [Mex. Spanish: 'arroyo of the spirit']. The bench stretches roughly one mile northeast and one mile southwest of the primary coordinates indicated and forms the imposing height of the north side of the Cañón del Oso. Whereas *anima* is found in the singular for the arroyo, it is plural for the bench but this may be due either to a tendency among some speakers of New Mexico Spanish to make certain words plural or because the feature was named for an incident involving more than one human death. The name is said to date from a time immemorial and not narrative found to explain the name from living informants. In historic time, some names using *anima* arose from incidents of human death without last rites in Roman Catholic belief. In this belief a person not receiving last rite was believed to be unable to enter Paradise and could be assigned to Purgatory or trapped as a wandering ghost. It is not known what incident from time immemorial initiated this name. It is said that Hispano herdsmen were murdered by Navajo in the 1850s somewhere in the region, but it remains uncertain if this alleged incident relates to this feature's name.

(NO GNIS ID)

Banco de los Archuletas

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.0527990, -106.3081090

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is 13.29 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 10.67 south southeast of the town of Abiquiu (GNIS ID 928674), HISTORY: Banco de los Archuletas [NM Spanish: 'bench of the Archuleta (family)'] is a name said to apply to a set of forested spur ridges and a sloping height with

a meadow whose crest and west face is a separate entity called La Cuchilla de la Mojonera (GNIS ID 907627).

(NO GNIS ID)

Banco del Río

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.0641810, -106.3708920

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 16.82 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 10.29 miles south southwest of the town of Abiquiu (GNIS ID 928674), HISTORY: Banco del Río [Spanish: 'bench of the river'] is named for the nearby Rito de Vallecitos (GNIS ID 912062) that in its upper reaches has more volume like a river (*río*) than a creek (*rito*). The Rito de Vallecitos runs dry in its lower course.

(NO GNIS ID)

Banco Largo

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.094202, -106.372979

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 17.15 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.36 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Banco Largo [NM Spanish: 'long bench'] is an elongated series of rolling heights west of the broad El Vallecito at the foot of La Sierrita de la Gallina (Polvadera Peak). It was heavily forested with some meadows before a major forest fire called the South Fork Fire in June 2010 left large portions of this feature bald. USGS editors received this name from a local rancher Augustine Vigil but omitted it (USGS 1953). It is likely that they were unable to determine the its location or found it conflicting with another name.

(GNIS ID 913628)

Bancos Loop Trail

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.0594644, -106.4430880

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: The center point of this trail is situated 12.33 miles southwest of Abiquiu (GNIS ID 910274), 21.48 miles almost due west of the town of Fairview (GNIS ID 899632) and 20.85 miles almost west southwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: This trail is associated with pastoralist activity upon benches and mesas of dense forest featuring a chain of meadows upon Los Bancos del Rito Polvadera [Span. 'the benches of the dustiness [place] creek']. This trail is about thirteen miles and is identified as Trail 107 of the Santa Fe National Forest Trail System (SFNF Trails).

(NO GNIS ID)

Barranca Blanca

BGN Feature Class Definition: Landform Feature: Cliff

WGS84 Decimal Coordinates: Primary 36.094734, -106.182231

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This cliff feature is 6.85 miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.95 mile southwest of the village of Chilí (GNIS ID 905096). HISTORY: [NM Spanish: 'white break, bluff, or cliff'] This feature appears in the historical record as marking the east boundary of the Rio del Oso Land Grant according to testimony from Jose Rafael Lobato (from San José) who was age 70 in 1898. He provided testimony that the river ran 100 varas distant from it but during floods he had seen the river run against the bluff (NMSARC Roque Jacinto Jaramillo Grant. Reel 52-1214-5).

Barrancas de los Ballejos, see Tsigu Po Nuge'i Tova

(GNIS ID 916739)

Bartholomew - Sanchez Grant

BGN Feature Class Definition: Industrial Facility: Mine

WGS84 Decimal Coordinates: Primary 36.015144, -106.097109

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The sand and gravel mine is about 3 miles NNE of the Pueblo of San Juan (GNIS ID 928804) also known as *Ohkay Ówîngeh* and 1.85 miles NNE of Española (GNIS ID 928729). HISTORY: The name for this mine is derived from the name of a tract of real estate, a Spanish grant called the Bartolome Sanchez Land Grant (GNIS ID 916739). The grant was issued by the then Governor of New Mexico to Bartolomé Sanchez initiating the settlement called Chama in 1707 (NMSARC). This sand and gravel open pit mine is listed in the Mineral Resources Data System of the US Geological Survey under the name of "Bartholomew - Sanchez Grant" (MRDS 2014). The mine is leased by the Bartolome Sanchez Land Grant Corporation and operated by a sand and gravel contractor as of December 2014.

(NO GNIS ID)

Bay Aage

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.0519170, -106.0740570

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about a quarter mile southwest of the south plaza of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This place on the agricultural floodplain west of the pueblo is called **Bay Aage** *Bay áagéh* [Téwa *bay* 'apples' + *áa* 'below', 'slope' + *geh* 'over at'] and appears in Martinez without translation to English (1982). The name means 'apple orchard slope' or 'apple orchard below' in English.

(NO GNIS ID)

Bay Hu Ge

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.065198, -106.069028

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 0.78 mile north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.79 miles south southwest of Alcalde (GNIS ID 928680). HISTORY: The name **Bay Hu Ge** *Bâyhuugeh* [Téwa *bây* 'roundness', 'corner' or *be'e* 'dell' + *húu* 'large groove' + *geh* 'over at'] means 'large arroyo corner place' and is likely associated with the closest large arroyo to San Juan Pueblo known as the Arroyo de Chinguayé. The name appears in Martinez without translation to English or mapped location (1982).

(NO GNIS ID)

Bay Kha Iwe

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Corral

WGS84 Decimal Coordinates: Primary 36.0549970, -106.0692240

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about one mile north of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The name **Bay Kha Iwe** *Bay khaa iweh* [Téwa *bay* 'round' + *khaa* 'enclosure' + *iweh* 'there'] appears in Martinez without translation to English (1982). This name means 'there at corral'. An aging corral is located at the northeast edge of the old Pueblo of San Juan. Corrals throughout the pueblo have fallen into disuse with a change of lifestyle away from pastoralist activity.

Black Mesa, see Tsi Kwage

Black Mesa, see Ping Khu

Black Mountain, see Ping Khu

(GNIS ID 2710055)

Bordo de la Chicoma

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0153380, -106.4215310 Secondary

36.0139620, -106.3643840

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge is situated 18.93 miles west southwest of the town of Abiquiu (GNIS ID 928674) and 14.43 miles south southwest of the Pueblo de San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The Bordo de la Chicoma [NM Spanish: 'border ridge of the Chicoma'] is a name is applied to a high country ridge approximately 8 mile long that includes the prominent mountain of Cerro Chicoma (GNIS ID 938811) that is adapted into a female gender (La Chicoma) by those speaking the Spanish New Mexican dialect because it ends in an 'a'. The name derived in turn from the Tewa language **Tsi Kumu Ping** *Tsee Kúmu P'in* meaning 'mountain covered by flaking stone' (Harrington 1916; Martinez 1982). The ridge has two connecting trails along its crest used as stock drives. One from lower country called the Vadera de los Valles or Vadera de Zamora climbs to the top of Bordo and connects with the Highline Trail (GNIS ID 913623).

(NO GNIS ID)

Bosque de la Cuchilla

BGN Feature Class Definition: Agriculture or Livestock Structure: Farm/Ranch.

WGS84 Decimal Coordinates: Primary 36.091635, -106.132599

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This collection of small farms is situated 4.3 miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.4 mile north northwest of the village of El Duende (GNIS ID 902820) on the west bank of the Río Chama (GNIS ID 923661). HISTORY: [NM Span. 'woods of the [ridge called] knife edge'] This was said to be a historical waystop featuring large cottonwood trees that may have served as palaver trees, or social gathering site. Jicarilla Apache would journey from the Tierra Amarilla region and encamp here for the Fiesta de San Antonio, even holding a rooster pull. Many local Hispanos would arrive as spectators and Pueblo Indians would bring fruit. By the time of Harrington's visit in 1910, the yearly feast had stopped. The Tewa name for this feature is **Tay Ka Bori** *Te k'a bodi* meaning 'cottonwood grove' according to Harrington (1916 5:51). According to the San Juan Dictionary *tay* is cottonwood tree (1982). The morphem *k'a* is provided by Harrington to mean the same as 'thicket', 'forest', 'thick', or 'close together'. Although The San Juan Pueblo Dictionary is silent concerning 'forest' and does not present enough information to verify the meaning of *bodi* (mBOH-rih), Harrington provides 'round pile', 'groove', 'knob', 'knoll', or 'round-topped mountain' as meanings in English (1916). This shady grove had been the noontime or evening goal of travelers up the Chama Valley (Harrington 1916: 156-7). Riverside cottonwood forests were not as dense or contiguous as today.

(NO GNIS ID)

Calvary Chapel

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.058842, -106.118261

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This Protestant church located in the populated place of San José del Chama (GNIS ID 928803), also known as Hernandez (GNIS ID 902263) and situated about 5.1 miles NW of Española (GNIS ID 928729) and almost 2.7 miles West of San Juan Pueblo (GNIS ID 928804) and west of the Río Chama (GNIS ID 923661).

(NO GNIS ID)

Camino Viejo al Leche del Conejo

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Midpoint 36.049436, -106.1771

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This trail travels in a general northeast to southwest direction beginning at the Arroyo de Vayarequa (GNIS ID 897599) and leading to the diatomaceous earth mine of the Leche del Conejo (GNIS ID 917008), for a little over a mile in length. HISTORY: [NM Span. 'the old road to the milk of the rabbit (diatomaceous earth)'] This trail is an old road meant to access bleach white diatomaceous earth said to have been useful to protect grain from pests. Before construction of a wider road to the Diatomaceous Earth Mine about in the 1950s, this was the traditional trail that traveled up from the Arroyo de Vayarequa to access the mineral. Due to the nature of the wider

road's exclusive access, this wagon or jeep trail remains a known traditional access route to La Leche de Conejo.

(NO GNIS ID)

Camino de los Carros

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Midpoint 36.101844, -106.103720

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This trail travels in a general southwest to northeast direction from Chamita (GNIS ID 899579) to ascend the Mesa Prieta (GNIS ID 928692), for a over three miles in length although this is ambiguous. HISTORY: [NM Span. 'road of the cars'] This jeep and walking trail is an old road upon the most gentle slope of an otherwise steep mesa existing in the 1950s and used into the early to mid 1970s. It was closed by the San Juan Pueblo tribal government because it passes through their claim.

(NO GNIS ID)

Campo Santo de la Plaza del Alcalde

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building:
Cemetery

WGS84 Decimal Coordinates: Primary 36.086968, -106.054351

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This cemetery is located at the fringe of the village of Alcalde (GNIS ID 928680) about 5.5 miles NNE of Fairview (GNIS ID 899632). HISTORY: [Spanish: 'holy ground of the village of the political chief'] This cemetery is affiliated with the Roman Catholic organization. In 1877, fifty-two persons signed a document conveying to "Lord Archbishop Juan Bautista Lamy" a plot of land measuring 60 yards square having walls and dedicated as a *campo santo* "as a property dedicated to the Roman Apostolic Cult" (*Culto Apostolico Romano*) (RACCO 1894: Book 12 Pages 67).

(NO GNIS ID)

Campo Santo de la Villita

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building:
Cemetery

WGS84 Decimal Coordinates: Primary 36.105921, -106.047117

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This Roman Catholic cemetery is located about 1.3 mile northeast of the village of Alcalde (GNIS ID 928680) in the rural populated place of La Villita (GNIS ID 890847). HISTORY: This Roman Catholic cemetery was conveyed to the Roman Catholic church in 1885. Forty-eight persons used a deed instrument to convey to "Juan Bautista Lamy" the "Lord Archbishop" a 60 yard square "located a medium distance outside of the limits of the Plaza of La Villita or Plaza de Nuestra Señora de la Soledad...known by the name of the Campo Santo Catholico" and having four walls and "dedicated for the Roman Catholic cult [*culito Catolico Romano*]" (RACCO 1894: Book 12 Pages 68, 427. translation mine).

(NO GNIS ID)

Campo Santo de San José del Chama

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building:
Cemetery

WGS84 Decimal Coordinates: Primary 36.057228, -106.115379

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This cemetery is associated with the Iglesia de San José del Chama (GNIS ID 887170), a Catholic church that served the populated place of places of El Duende (GNIS ID 902820), San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263), and San Antonio del Güache (GNIS ID 889921). It is located almost 5 miles north northwest of Española and 2.5 miles WNW of San Juan Pueblo (GNIS ID 928804).

HISTORY: [Spanish: 'holy ground of Saint Joseph of the Chama (region)'] A New Mexico resident Miguel Mariano Chaves asked the authorities of the Roman Catholic Church to build a public chapel at San José de Chama on June 11, 1844 and it was dedicated six years later in 1850 (Informant). The chapel (*capilla*) would later be dedicated as an church (*iglesia*). The graveyard was presumably used since that time and filled to capacity until another church building and cemetery was dedicated a quarter miles to the west on the alluvial plain to accommodate modern preferences called the Cemeterio de San José de Hernandez.

(NO GNIS ID)

Campo Santo de San Pedro de Chamita

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building:
Cemetery

WGS84 Decimal Coordinates: Primary 36.065999, -106.097541

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This cemetery is located about 5.25 miles north northwest of Española (GNIS ID 928729) and 1.7 miles WNW of San Juan Pueblo (GNIS ID 928804).

HISTORY: [Spanish: 'holy ground of Saint Peter of Chamita (village)'] This Roman Catholic cemetery is associated with the Capilla de San Pedro (GNIS ID 887171), a Catholic Chapel at the populated place of Chamita (GNIS ID 899579).

(NO GNIS ID)

Cañada Cerro Gordo

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.093159, -106.189037 Secondary 36.098094, -106.226378

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This valley feature is drained by the Arroyo Cerro Gordo that drains storm water generally from west to east about 3.94 miles to empty into the Río del Oso (GNIS ID 910226) about 7.1 miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The Cañada Cerro Gordo [Mex. Span. 'fat mountain gulch'] is named after the broad summit of Cerro Gordo, north of the said cañada. These features are found documented in testimony concerning the Rio del Oso Grant from Jose Rafael Lobato (age 70) and Francisco Herrera (39) during proceedings in 1898

concerning the Roque Jacinto Jaramillo Land Grant held to determine boundaries and extent of the land claim (NMSARC: Reel 52-1197-8 & 1216-17).

(GNIS ID 904405)

Cañada del Indio

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0486321, -106.3247508 Source 36.0311111, -106.3355556

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.23 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 10.94 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: The Cañada del Indio [Mex. Span. 'gulch of the Indian'] is a shallow gulch on the Mesa de la Gallina (GNIS ID 908603). The feature has its mouth in the Cañón del Oso (GNIS ID 909384) downstream from the former hamlet of Rechuelos (GNIS ID 910036).

(GNIS ID 904344)

Cañada de la Parida

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0875231, -106.0075220 Secondary 36.0522460, -105.9566878

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This valley feature is four and a half miles long and descends from southeast to northwest. Its mouth is situated 2.7 miles southeast of Los Luceros (GNIS ID 901569) and 4.23 miles northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The Cañada de la Parida [NM Span. 'gulch of the one recently given birth'] uses *parida*, applied to ewes that have lately delivered lambs. Sheep are usually kept watch over in relatively sheltered places that have a good view to protect lambs from predators.

(GNIS ID 904352)

Cañada de los Corrales

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.119519, -106.320408 Source 36.1236111, -106.3294444

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 15.29 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 5.78 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: Cañada de los Corrales [Mex. Span. 'gulch of the livestock pens'] is so named for corrals, at least one of which remains intact, from cattle raising activity in this region.

(NO GNIS ID)

Cañada de los Ojitos

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.077905, -106.149011 Secondary 36.0772440, -106.1716670

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This valley feature runs in a general west to east direction with its mouth located about 1.65 almost west of El Duende (GNIS ID 902820) within which the Arroyo de los Ojitos (GNIS ID 903332) drains storm runoff. HISTORY: [NM Span. 'gulch of the little springs'] The mid to upper reaches of this *cañada* are a maize of gullies and deep channeled arroyos with seeps of wet sandy soil known as *ojitos* that occasionally break into limited surface runoff, hence the name. The main arroyo within it is also known by the variant name Arroyo del Gorge (he-OR-heh).

(GNIS ID 904410)

Cañada de los Ojitos

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.124368, -106.427582 Secondary 36.0675200, -106.4197540

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This *cañada* runs in a general south to north direction for about 4.6 miles. The mouth of this valley feature is situated 20.56 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804), 21.81 miles west northwest of Fairview (GNIS ID 928804), and 8.34 southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Cañada de los Ojitos [Spanish: 'gulch of the little springs'] is so named on the presence of springs in the upper reach of the valley feature that do not create a perennial stream. USGS records from 1954 asserted that this canyon did not have any springs at that time (USGS 1954). An informant from Abiquiu indicated that a spring (36.068329, -106.419423) at the upper reach of this *cañada* issues forth only a little water that dries at the same place and that the area around it used to be the habitation of wild horses prior to 1949, saying "*El ojo nace y seca casi en donde mismo y aqui moraban mestenos*" (Informant). The name Cañada de los Ojitos was found in the official U.S. Board on Geographic Names data website categorized as a stream and was missing its preposition 'los' (BGN 904410). The name was changed by USGS editors to "CANADA del OJITOS," a version of the name that made the final edit onto the Polvadera Peak, NM and Canones, NM quadrangle maps (USGS 1954). Meanwhile, the GNIS database lists the official name different than the map as "Cañada de Ojitos" and the correct name Cañada de los Ojitos is listed as an unofficial variant name (BGN 904410).

(GNIS ID 2709862)

Cañada de Tía Rafela, Cañada del Ojito

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.1033070, -106.3899890 Secondary 36.0694650, -106.3997530

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 18.19 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.19 miles west southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: This valley feature is named for a spring within called the Ojito de Tía Rafela (NM Spanish: 'little spring of aunt Rafela). A more detailed identity for her is difficult to obtain and might be beyond what oral narratives can provide perhaps because the name is old. Known by some as Cañada del Ojito [NM Span. 'gulch of the little spring'] and Cañada de Tía Rafela [NM Span. 'gulch of aunt Rafela'], these

names may have evolved from a longer name that could have been Cañada del Ojito de Tía Rafela.

(GNIS ID 904373)

Cañada del Comanche

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0444655, -106.3155838 Secondary 36.0661111, -106.3122222

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 13.73 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 14.47 miles north northwest of Fairview (GNIS ID 899632). HISTORY: The Cañada del Comanche [NM Span. 'gulch of the Comanche (Indian)'] is a valley feature likely named in the 18th century when the Comanche nation conducted raids upon the Hispano and Pueblo Indian settlements in the valleys of the Río Chama and Río Grande. Operations typically involved launching raids on horseback from hidden encampments in remote mountainous areas where water and wildlife was available and where scouting and planning activity was more clandestine. Raids by the Comanche upon settlements in New Mexico peaked in 1779 when the Comanche nation was defeated leading to a treaty of peace by February 1786. A friendly trading relationship followed and lasted to the early 1870s when the U.S. Government removed Comanche to Oklahoma.

Cañada del Ojito, see Cañada de Tía Rafela

(NO GNIS ID)

Cañada del Trigo

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.066969, -106.236906 Secondary 36.047595, -106.236626

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This valley feature runs in a general south to north direction with its mouth located about 6.52 west of El Duende (GNIS ID 902820) and 9.33 miles almost due west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: [Span. 'gulch of the wheat'] It is said that subsistence farmers from San Lorenzo and vicinity transported their wheat harvest by wagon road through this gulch to the vicinity of Española where there were flour mills. Spilled grain was seen to sprout and grow within the Cañada del Trigo.

(GNIS ID 904606)

Cañon de la Madera

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.166219, -106.223777 Source 36.111709, -106.280112

Medanales and Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This canyon is oriented in a general west to east bearing and has a centroid inside the Vallecitos, NM quadrangle situated 6.78 miles west northwest of the village of Chilí (GNIS ID 905096) and 12.07 miles northwest of the Pueblo de San Juan

(GNIS ID 928804). HISTORY: The Cañón de la Madera [Mex. Span. 'canyon of the timber'] features an arroyo that empties storm water into the Río Chama and called the Arroyo de la Madera.

(GNIS ID 2709348)

Cañón de los Chihuahueros

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.1287090, -106.4614260 Secondary 36.087966, -106.48303 Source 36.125019, -106.461978

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: The point at which the canyon is midway into the Polvadera Peak quadrangle at WGS84 decimal coordinates 36.087966, -106.48303 is situated 7.27 miles south southwest of the village of Los Cañones (GNIS ID 904721), 12.32 miles southwest of the town of Abiquiu (GNIS ID 928674), and 23.20 miles west of the Pueblo de San Juan (GNIS ID 928804). HISTORY: The name Chihuahueros is believed to refer to the *Sabuaganas* (sometimes morphed into *Chaguagueños*), a tribe of the Yuta Indian people, ancestors of today's Ute, that may have camped in the area during trading relations with the inhabitants of Abiquiu (Quintana 1991). Trading relation by the Hispano people were carried on with the Yutas (or *Yutah*) into the early to mid 19th century. The Rito de los Chihuahueros, also known as Chihuahueros Creek, flows within this canyon.

(GNIS ID 2038796)

Cañón de San Lorenzo, El Cañón

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0612760, -106.2504360 Secondary 36.0498280, -106.3293130

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 10.08 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 10.77 miles south southeast of the town of Abiquiu (GNIS ID 928674). HISTORY: The Cañón de San Lorenzo [Span. 'canyon of Saint Lawrence'] employs the same specific name element as the former hamlet within named San Lorenzo that was inhabited up to the mid 20th century. Its head is formed by the union of the mouth of the Cañada del Comanche (GNIS ID 904373) with the Cañón del Oso (GNIS ID 909384) and within flows the Río del Oso (GNIS ID 910226). The Cañón de San Lorenzo is also known as El Cañón. An early mention of El Cañón was made during testimony concerning the Rio del Oso Grant from Francisco Herrera, a thirty-nine year old resident of San José, during proceedings in 1898 to adjudicate the Roque Jacinto Jaramillo Grant (NMSARC: Roque Jacinto Jaramillo Grant).

(NO GNIS ID)

Cañón de Santa Rosa, Santa Rosa Canyon

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.018880, -106.179542 Secondary 36.018151, -106.287518

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This valley feature runs in a general west to east direction for about six miles in length with its mouth situated about 5.47 miles west of La Plaza Larga (GNIS

902284) and 6.56 miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: Within this valley feature called Cañón de Santa Rosa [Span. 'canyon of Saint Rose'] flows the Arroyo de la Plaza Larga during storm runoff (GNIS ID 903294). An early documented mention of this feature appears in a homestead claim for 160 acres that was made by T.A. Heim in 1912 and noted by a Santa Fe National Forest Ranger as being near the "Canyon de Santa Rosa" (#402. 1912. SFNFLCA). Mr. Heim had cleared about two-thirds of his claim that had been used in the past as grazing land. Piñon and Juniper cover then, as now, was slightly heavier in Santa Rosa Canyon that also had pine and where water for stock and domestic use may have run during spring melt (ibid).

(NO GNIS ID)

Cañón del Aguaje

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0205520, -106.2660440

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 11.18 miles west southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 11.32 miles west northwest of the town of Fairview (GNIS ID 899632). HISTORY: Cañón del Aguaje [NM Spanish: 'canyon of the watershed or drainage'] is a canyon that is so named because of its funnel shaped drainage of Los Cerritos de Malpais (GNIS 908200) into a single drainage. An informant recalled that bear (*oso*) frequented this valley feature, remarking "*muncho oso aqui*".

(GNIS ID 909384)

Cañón del Oso, Oso Canyon

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0452060, -106.3164940 Secondary 36.0397222, -106.3700000

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 13.78 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 11.18 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: This canyon known as Cañón del Oso [Mex. Spanish: 'canyon of the bear'] or Oso Canyon is named from its mouth at the locale of La Cieneguita to the source of the stream flowing within called the Rio del Oso (GNIS ID 910226). Its mouth joins with the mouth of the Cañada del Comanche (GNIS ID 904373) to form the Cañón de San Lorenzo (GNIS ID 2038796).

(GNIS ID 904708)

Cañoncito de los Ranchos

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0496050, -106.3296250 Secondary 36.0238889, -106.3491667

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.50 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 15.11 miles north northwest of the town of Fairview (GNIS ID 899632). HISTORY: The Cañoncito de los Ranchos [NM Spanish: 'little canyon of the ranches'] is said to have been named because a family surnamed

Padilla had tracts of ranchland where the mouth of this canyon joins the Cañón del Oso. REMARKS: LOCATION ADJUSTMENT—XYZ coordinates were changed slightly without change to the feature it was applied to.

(NO GNIS ID)

Cañoncito del Corral de Piedra

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.009388, -106.131851 Secondary 35.996991, -106.187189

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This valley feature runs in a general west to east direction for about 4.6 miles with its mouth situated about 2.7 miles west of the village of Corral de Piedra (GNIS ID 901402) and 4.59 miles southwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: [Mex. Span. 'little canyon of the stock pen of rock'] This valley feature is named after a settlement situated east southeast of its mouth called Corral de Piedra. Within flows the Arroyo del Corral de Piedra (GNIS ID 903329). This *cañoncito* is said to have been one route downward for stock raisers from the Llanos de la Pomina, a broad prairie bench to the west of this feature.

(NO GNIS ID)

Cañoncito del Vallecito

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0965250, -106.3355240 Secondary 36.0554120, -106.3908550

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this feature is situated 15.11 miles west northwest of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804) and 7.7 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: A shallow canyon within which the Rito del Vallecito (GNIS ID 912062) flows transecting the major upland glade called El Vallecito is named Cañoncito del Vallecito [NM Spanish: 'little canyon of the (place called) the upland glade or endeared mountain valley']. The diminutive of *valle* is *vallecito* but the diminutive expresses endearment rather than size and therefore more meaningfully translates to 'upland glade' or 'upland green valley'.

(GNIS ID 904717)

Cañoncito de Tía Tonia

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0786316, -106.3269731 Secondary 36.0825000, -106.3088889

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.45 miles west of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804) and 8.89 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: The [Mex. Span.] Cañoncito de Tía Tonia means 'little canyon of Aunt Antonia', with a shortened form of Antonia, a feminine version of 'Anthony'. The identity of the person featured in this name has not been discovered by this study. Rather than a canyon, this is more of a narrow gap, rough and forested, in the ridge of La

Cuchilla del Medio allowing storm runoff to drain from the Vallecitos de los Chamisos into La Cañada (GNIS ID 907610).

(GNIS ID 907185)

Capilla de la Inmaculada Concepción de María, Immaculate Conception Chapel

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.1007780, -106.1480470

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This Roman Catholic chapel is located at the village of Chilí (GNIS ID 905096), about 5.4 miles northwest of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804) and 8.75 miles north northwest of Española (GNIS ID 928729). HISTORY: [Span. 'chapel of the immaculate Conception of Mary'] This is a Roman Catholic chapel above the acequia and bordering the west floodplain of the Río Chama (GNIS ID 923661) at the Hispanic village of Chilí. The chapel is so named after a belief of the Catholic Church in which it is taught that Mary was conceived by normal biological means but kept sinless.

(GNIS ID 887167)

Capilla de Nuestra Señora de Guadalupe

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.11828, -106.039847

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This Roman Catholic chapel is located about 2.2 miles northeast of the village of Alcalde (GNIS ID 928680) in the rural populated place of Los Luceros (GNIS ID 901569). HISTORY: This Roman Catholic chapel is part of a historical ranch at Los Luceros. It is said that when the Río Grande del Norte flooded, the family of Luis María Ortiz built this chapel in response, at the high water mark, to ward off further floods. A small lot and the chapel was conveyed to the Catholic Church in 1891 (Sze 2000: Page 55). The deed document dated July 8, 1890 shows Luis María Ortiz et ux conveying to Archbishop J.B. Salpointe a chapel dedicated to Jesus, Mary, & Joseph, the Holy Family, measuring north to south 58 ft. and east to west 111 ft. bounded on the east by the public road to Los Luceros (RACCO 1891: Book 11 Page 1, translation mine). For some reason in the aftermath, the chapel was renamed and rededicated as La Capilla Nuesra Señora de Guadalupe.

(GNIS ID 887168)

Capilla de San Antonio

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.089099, -106.056607

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This Roman Catholic chapel within the village of Alcalde (GNIS ID 928680) is located about 5.48 miles north of the populated place of Fairview (GNIS ID 899632) and about 2.55 miles NNE of the populated place of Pueblo of San Juan, or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: This Roman Catholic chapel called the Capilla de San Antonio [Spanish: 'chapel of Saint Anthony'] is said to be of considerable age, and the village of Alcalde is built around it. The chapel was conveyed to the Roman

Catholic church on March 19, 1888. Fifty-three persons used a deed instrument to convey to Archbishop J.B. Salpointe a chapel, measuring about 60 ft X 36 ft with public ingress and egress around it (RACCO 1894, Book 12 Page 69). Anecdotal and documented evidence suggests a historical and current devotion to the Roman Catholic Saint Anthony in the area of Alcalde. An example can be found in a deed document that uses the name Plaza de Señor San Antonio (Spanish: 'town of Lord Saint Anthony') in an 1839 conveyance between Maria Miquela Manzanarez to Jose Ramon Vigil for 179 varas of agricultural land (RACCO 1872: Book 3 Page 106).



Figure 44 The Capilla de San Antonio, a Roman Catholic chapel at the village of Alcalde taken in 2010 (courtesy Dr. Jose Rivera, UNM).

(GNIS ID 2701877)

Capilla de San Antonio del Güache

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.042914, -106.10271

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This Roman Catholic chapel is associated with the community of El Güache (GNIS ID 928723) forming a center point for the village. The chapel is situated about 3.77 direct miles north northwest of the populated place of Española (GNIS ID 928729). It is wedged between the old road (County Road 1) and the modern US Highway 84-285 and situated about 100 feet from either. **HISTORY:** [NM Spanish: 'Saint Anthony of the' + Tewa 'long house row'] The chapel is located in a primarily Hispano community known as San Antonio del Güache (oo-AH-cheh). This Roman Catholic

chapel was re-established at its present location from another site about 230 yards ENE of the present location, below the irrigation ditch known as the Acequia de San José y El Güache (GNIS ID 889921) sometime after 1915 (USGLO 1917: Sheet 31. Section 21 T21N R8E). The name itself is based upon the patron Saint Anthony applied to this populated place long ago as evidenced by a land conveyance document dated 1839 between Maria Manuela Manzanarez and Jose Ramon Vigil for a tract of land in the "Plaza del Señor San Antonio" [Spanish: 'town of our lord Saint Anthony'] (RACCO 1872: Book 3 Page 106). The Plaza del Alcalde and El Güache use the same patron saint of San Antonio and both populated places are within the same historical parish of San Juan Pueblo. For this reason careful investigation is required to determine which Plaza de San Antonio is being referred to. El Güache has also been known as San Antonio de Chama, and an early mention is found in a document dated 1846 for a tract of agricultural land 10 *varas* wide with a twenty-one beam house conveyed from Juan Jose Cordova to Maria Lucia Gallegos (RACCO 1886: Book 8 Page 749). The name "Chama" is often found attached to historic names in the immediate region embracing the villages of El Duende, San José de Chama, and El Güache. Chama is found in an early Roman Catholic baptism dated 1729 for Antonia Teresa Rivera, daughter of Victorino Rivera and Barbara de Herrera (Martinez, T.D. 1994).

(NO GNIS ID)

Capilla de San Francisco

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.073868, -106.122693

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This Roman Catholic chapel is about 6.2 miles north northwest of the populated place of Española (GNIS ID 928729) in the village of El Duende (GNIS ID 902820). HISTORY: The Capilla de San Francisco [Spanish: 'chapel of Saint Francis'] is said to have been built early in the 20th century. It is sheltered within private land and opened once a year for local Roman Catholic devotees. The patron saint name applied to this village makes an early appearance as San Francisco de Chama, appearing in a Roman Catholic baptism of Maria Manuela Lucero, daughter of Miguel Lucero and Juana Maria Mestas, dated 1832 (Martinez, T.D. 1994). Devotees chose San Francisco as the patron saint of both the village of Estaca and El Duende, both populated places being within the same historical parish of San Juan Pueblo. For this reason, the appearance of the historical name of Plaza de San Francisco requires investigation to find what village it refers to. Variations of El Duende and San Francisco appear interchangeable, as evident in deed documents. One document dated 1904 conveys land to Silviano Roibal at San Francisco while a few years later, his southern neighbor named Eliceo Lobato received two different parcels of land in 1909 using the place names of San Francisco and El Duende (RACCO: Books 14 Page 35, 573, 574).

(NO GNIS ID)

Capilla de San Francisco

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.111749, -106.059386

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This chapel is situated four miles north northeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804), on the west side of the Río Grande (GNIS ID1385432) at the village of Estaca (GNIS ID 928730). HISTORY: This village Roman Catholic chapel has as its patron San Francisco. An early mention of the identity of this village tied to its patron saint is found in a deed document dated 1843 in which the patriarch Julian Lucero from the Plaza de los Luceros across the river, conveyed two tracts of land to Juan de la Cruz Borrego (RACCO 1857: Book 1 Page 221. The land was described as situated "*en el puesto de San Francisco que comunmente llama La Estaca*" (at the outpost of Saint Francis that is commonly called the stake) bounded on its north by the Arollo[sic] de la Asequia[sic] Madre para Arriba y de la Asequia Para Abajo, on the east by El Estero [NM Span. 'the permanent swamp'] and west by Las Lomas de la Mesa (ibid, translation mine). Devotees chose San Francisco as the patron saint of the village of Estaca and El Duende, both populated places being within the same historical parish of San Juan Pueblo, and probably because some farmers in the area of Estaca are known to have migrated to El Duende. An older chapel was destroyed when the Río Grande flooded. A devotee named Francisquita Gallegos de Borrego is said to have initiated the building of a new chapel when when she expressed regret that a *bulto* of San Francisco had no chapel to be displayed in. Francisquita's husband, Juan de la Cruz Borrego designed the chapel and work began in 1936 (Coyne 2003; Informant). (GNIS ID 887170)

Capilla de San José, Iglesia de San José del Chama

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.057668, -106.114642

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is the name of a church of considerable age and constructed of massive adobe walls about which the community of San José (GNIS 928803), or Hernandez (GNIS 902263), has grown. It is located almost 5 miles north northwest of Española and 2.5 miles WNW of San Juan Pueblo. HISTORY: [NM Spanish: 'church of Saint Joseph of the Chama'] A New Mexico resident Miguel Mariano Chaves asked the authorities of the Roman Catholic Church to build a public chapel at San José de Chama on June 11, 1844. Its massive walls were built in what was then a sparsely populated desert scrub area above the flood plain of the Río Chama. Six years later, the US-Mexican War occurred and New Mexico was annexed by the United States before the chapel was completed and dedicated. The Capilla de San José was blessed by the Bishop of Durango, México on September 1st, 1850 while visiting the region (Informant). The chapel (*capilla*) would later be dedicated as an church (*iglesia*). Today, the lintel beam above the main entrance reads "*Iglesia Católica-San José del Chama.*" John P. Harrington in *The Ethnogeography of the Tewa* reported that the church was at the southern end of the settlement (1916 13:45) that has since grown to envelope the site. By the early 1970s another church building was dedicated further west on the alluvial plain to accommodate modern preferences. It is said that title to this old church building is held by the local Penitente brotherhood and not the Roman Catholic Church.

(GNIS ID 887172)

Capilla de San Miguel

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.028346, -106.065061

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is a Roman Catholic chapel situated within the populated place of Ranchitos (GNIS ID 902334) about 1.27 miles north northwest of Fairview (GNIS ID 928804) and about 1.7 mile SSE of the Pueblo of San Juan, or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: [Spanish: 'chapel of Saint Michael'] This chapel is said to be of great age, of adobe construction, and roofed by corrugated steel. When the chapel was established is difficult to ascertain with available documentation. An early example of San Miguel in association with Ranchitos can be found in two deed documents for tracts of land "*situada en el lugar comunmente conosido llamado Los Ranchitos de San Miguel*" [Sp. 'situated in the place commonly known/called the ranches of Saint Michael'] acquired by Antonio and Manuel Valdez (RACCO 1892: Book 11 Page 502-504). The village itself makes more appearances as Ranchitos de San Juan than Ranchitos de San Miguel and this is likely because this agricultural community was named for its proximity to the Pueblo of San Juan (GNIS ID 928804) rather than the establishment of a patron saint for the village.

(GNIS ID 887171)

Capilla de San Pedro

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.065465, -106.097488

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is the name of a Roman Catholic chapel of considerable age and constructed of massive adobe walls in the community of Chamita (GNIS 899579). It is situated almost about 4.25 miles north northwest of the populated place of Fairview (GNIS ID 899632) and about 1.7 miles NW of the populated place of Pueblo of San Juan, or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: [Spanish: 'chapel of Saint Peter'] This is a Roman Catholic chapel of considerable age with an associated cemetery representing a devotion to Saint Peter located within the populated place of Chamita (GNIS ID 899579). The Hispano community establishing this chapel received a Spanish land grant in 1724 (NMSARC: Chamita Grant). Although of uncertain date, the chapel appears to have been initiated as exclusive or private for its devotees. A deed document conveyed the oratory chapel from the private hands of Liandro Mestas and his wife to Archbishop Luis Placido Chappelle noting it to be "*la capilla oratorio de San Pedro de Chamita*" [Sp. 'the oratory chapel of Saint Peter of little' + Téwa '*Tsâmâ*'] (RACCO 1896: Book 13 Page 37).

(GNIS ID 887172)

Capilla de San Rafael

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.093009, -106.072685

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is a Roman Catholic Chapel of considerable age located within the populated place of El Güique (GNIS ID 902257) about 2.7 miles North of San Juan Pueblo, also known as *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: [Spanish: 'chapel of Saint Raphael'] This chapel is associated with the village of El Güique by devotees of the Roman Catholic religion who selected a patron saint when the village was founded

sometime during the 18th century. The present chapel dating to 1892 is said to have been predated by a smaller one of greater age. A flood from the nearby Arroyo del Güique is said to have damaged the prior chapel and the present one was dedicated roughly 60 yards further south (Informant). The new chapel constructed in 1892 measured 70 feet long and the lot for a chapel was conveyed by Antonio Casados and Vicente Aragon to Archbishop J.B. Salpointe (RACCO 1894: Book 12 Page 65). It is said that sometime thereafter, a group from the village of El Güique took cattle to summer pasture over 30 miles northwest to the Sierra del Rito, north of the town of El Rito (GNIS ID 906090). A persistent rain motivated the group of men to bind themselves to an oath to their Roman Catholic saint that if the rain stopped, they would roof their village chapel with corrugated steel roofing. The rain stopped, and the group paid for and built the roof sometime after their return (Informant). Being considered a patron of travelers, another local legend asserts that a young man from the village of name unknown was accompanied by San Rafael to a safe arrival from a journey similar to a narrative about Saint Rafael found in the Book of Tobit, considered canonical by Catholics.

(NO GNIS ID)

Cementerio de la Plaza del Alcalde

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building:
Cemetery

WGS84 Decimal Coordinates: Primary 36.085307, -106.055817

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This cemetery is located on the fringe of the village of Alcalde (GNIS ID 928680) about 5.3 miles NNE of Fairview (GNIS ID 899632) and 2.31 miles NNE of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: [Spanish: 'cemetery of the village of the political chief'] The cemetery is also located behind a local chapter house of the Confradia de Nuestro Padre Jesus Nazareno, a Penitente morada. This Roman Catholic cemetery is relatively newer for the community, established and located about 190 yards southwest of an older one. The older one, the Campo Santo de la Plaza del Alcalde, dates to 1877 (RACCO 1894: Book 12 Pages 67).

(NO GNIS ID)

Cementerio de San José de Hernandez

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building:
Cemetery

WGS84 Decimal Coordinates: Primary 36.056445, -106.120355

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This cemetery serves the populated place of El Duende (GNIS ID 902820), San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263), and San Antonio del Güache (GNIS ID 889921). It is located almost 5 miles north northwest of Española and 2.5 miles WNW of San Juan Pueblo. HISTORY: [Spanish: 'cemetery of Saint Joseph of Hernandez (town)'] This cemetery is the successor to one of greater age about a quarter mile to the east associated with a Roman Catholic Church dedicated in 1850 called the Iglesia de San José del Chama (GNIS ID 887170). This cemetery is associated with a relatively newer Catholic church dedicated to accommodate modern preferences called the San José de Chama Catholic Church.

(NO GNIS ID)

Cementerio de San Rafael

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: Cemetery

WGS84 Decimal Coordinates: Primary 36.094886, -106.074657

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This cemetery is located miles 2.82 miles north of the populated place of San Juan Pueblo (GNIS ID 928804) in the village of El Güique (GNIS ID 902257).

HISTORY: [NM Span. 'cemetery of Saint Raphael'] This cemetery is said to be of great age having decaying wooden crosses having dating into the 1800s (Informant). The oldest rows of graves are said to be in the north central part of the cemetery and features a children's section on the eastern end of those rows (Informant). Because of the complicated title history of the Black Mesa Grant (GNIS ID 903874), the cemetery was within the claim of non-local land speculators and the deceased of El Güique had to be buried in other cemeteries in the region. A local man named Nerio Borrego is said to have facilitated the expansion of this cemetery, securing some kind of consent or legal title from the then owner of that portion of the Black Mesa Grant where the cemetery sits, thus allowing an expansion sometime prior to 1960 (Informant).

(GNIS ID 904912)

Cerrito Chato

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.1102440, -106.3799690

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 17.74 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 7.51 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Cerrito Chato [NM Span. 'short, fat, or flattened nose little mountain'] is the name applied to a small mountain with double summits south of Abiquiu. USGS records indicate that the name was applied "to both the small hills, which has a flat saddle in between" (USGS 1954).

Cerrito de la Baca, see Waasi Kwaye

Cerrito de la Cruz, see Fe Wa Bori

(NO GNIS ID)

Cerrito de los Ratones

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.03924, -106.195075

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This relatively small summit feature is situated 7 direct miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 4.7 miles west southwest of the Iglesia de San José del Chama (GNIS ID 887170), just north of Cerro Román (GNIS ID 905000). HISTORY: [Mex Span. 'little mountain of the rats'] This feature serves as a waypoint in hunting activity and was noted for a plurality of rats at some time in the distant past. To its east is a basin feature called in Tewa **Koti Bu'u** *K'ót'í búu'ú* ['malarial chills' + 'dale'] was recorded by Harrington (1916 2:31). It is not

known what species of rat the name refers to, but speculation may include the White-throated Woodrat [Lat] *Neotoma albigula* or North American Woodrat [Lat] *Neotoma cinerea*. The Spanish word for 'rat' when joined in *ratón rayado* [NM Span. 'striped rat'] is a name applied to the chipmunk, such as the Colorado Chipmunk [Lat] *Tamias quadrivittatus*.

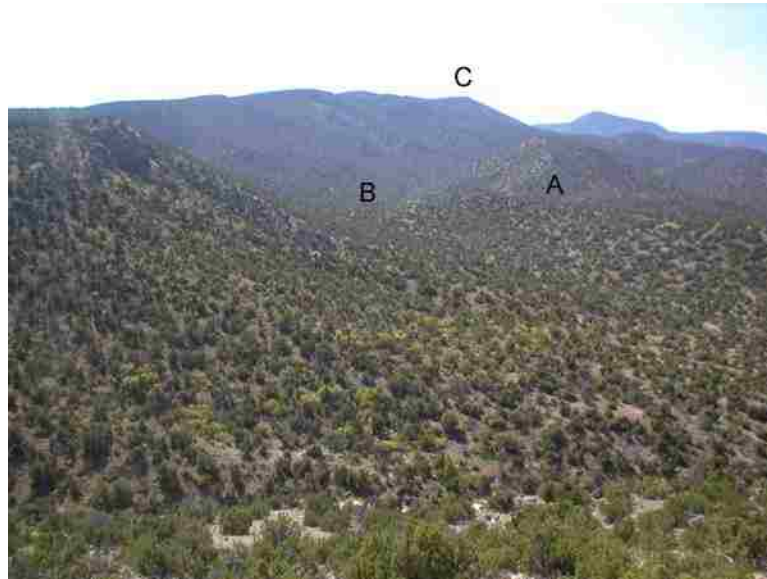


Figure 45 Features seen looking west from the Diatomaceous Earth Mine includes (A) Cerrito de los Ratones, (B) Koti Bu'u, and (C) Cerro Negro (collection of author).

(GNIS ID 904904)

Cerrito del Chibato

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.1077980, -106.3169729

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.32 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 6.87 miles south of the town of Abiquiu (GNIS ID 928674). **HISTORY:** The Cerrito del Chibato [NM Spanish: 'little mountain of the seed goat'] is a name applied to a small stony summit overlooking the Cañada de los Corrales (GNIS ID 904352) and named after a billygoat, perhaps one that was distinguished or often seen upon its rocky crest. An agro-pastoralist community once flourished in this region of El Vallectio and the Plaza Vieja del Vallectio is situated only about 1.3 miles to the southwest of this summit feature. It is likely that herdsman named the feature while pasturing goats upon it.

Cerrito del Gigante, see Waasi Kwaye

(NO GNIS ID)

Cerrito Mana Dela

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0947340, -106.3449040

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 15.61 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 7.9 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Cerrito Mana Dela [NM Spanish: 'little mountain (of) sister Dela'] is so named after Adela Chavez, a local woman in historic time who had a home in the Pueblo de Abiquiu and another at the foot of this summit feature. The specific part of the name is a contraction of *hermana Adela* and implies that the name originated from a family member or that she was part of a *sociedad* or a Roman Catholic religious society. She was described as having a feisty personality and carried a holstered handgun. Informants said that she died about 1960 or before. Some locals knew this feature referred to in conversation as simply 'El Cerrito' until the locals began to add the commemorative specific name element in order to distinguish this summit from others.

(NO GNIS ID)

Cerrito Puntigudo

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0871220, -106.3560820

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This summit feature is situated 16.14 direct miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.54 miles west southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Cerrito Puntigudo [Mex. Span. 'sharp pointed little mountain'] is a prominent grey rocky forested outcrop southwest of the Plaza Vieja del Vallecito.

(GNIS ID 905182)

Cerro Alto, Cerro Prieto Montoso Alto, Clara Peak, (Téwa: Makowa Ping)

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0355350, -106.2403790

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This bench is situated 9.6 direct miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 7.2 miles west southwest of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: This summit feature is depicted as [Am. Eng.] Clara Peak on past publications of USGS topo maps. The specific name is an element likely borrowed from the nearby Santa Clara Indian Reservation boundary. This summit is known as Cerro Prieto Montuoso Alto [Mex Span. 'mountain' + 'dark' + 'wooded' + 'high'] meaning 'high wooded dark mountain' and is often presented with the shortened form of Cerro Alto in local common use. The Tewa name for this mountain is **Makowa Ping** *Makówá P'in* [*makówá* 'sky' + *p'in* 'mountain'] (Harrington 1916 2:unlocated:4). This name was indicated to be "a mountain north or northwest of Santa Clara Pueblo", although it was not located or mapped by him (1916 2:unlocated:4). It is likely not the same as **Ping Khu** *P'in khuy* [Téwa 'mountain' + 'dark'] that Harrington recorded and appeared to apply to the summit of Cerro Alto (1916 2:25). Cerro Alto is a sharp pointed summit of a larger feature called Los Cerros Negros (GNIS ID 908205). In this way the Tewa names seem to match, in that **Makowa Ping** (Cerro Alto) is likely a

summit feature of **Ping Khu** (Los Cerros Negros GNIS ID 908205). Cerro Alto was used as a boundary monument for a land grant in the valley to its north that was resettled in 1746 by Roque Jacinto Jaramillo and Juan Manuel de Herrera. Supporting testimony is found from Francisco Herrera, a local from San José who was aged 39 in 1898 (NMSARC: Reel 52 Frame 1191). The name Cerro Prieto Montuoso Alto is used in early documentation as the mountain marking the north boundary for a 1724 grant made to Juan de Tafolla and Antonio Tafolla, citizens of Santa Cruz. Its boundaries were: E-touching the boundaries of the Pueblo of Santa Clara W-sierra alta N-serro prieto montuoso alto S-laderesera de la mesilla de San Yldifonso (NMSARC: Reel 52 Frame 1140).

Cerro Chacoma, see Fo Pi Ping

Cerro Chicoma, see Fo Pi Ping

Cerro de Abiquiu, see Ave Shuu Ping

(NO GNIS ID)

Cerro de los Tuzos

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.097640, -106.362747

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 16.62 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 7.95 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Cerro de los Tuzos [NM Spanish: 'mountain of the male prairie dogs'] is applied to a prominent rocky summit bordering the Vallecito de San Antonio on its southwestern side. The name is said to not apply to male prairie dogs but rather a family of brothers known as *Los Tuzos* who resided at a farm below the summit upon El Vallecito in historic time.

Cerro del Capirote, see Ke Fendi He Ge

(NO GNIS ID)

Cerro Gordo

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.104496, -106.202694

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This summit feature is north of the Cañada Cerro Gordo that opens into the valley of the Río del Oso (GNIS ID 910226). The summit is located about 8.2 miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The Cerro Gordo [Mex. Span. 'fat mountain'] is likely named because the summit feature, peppered by basalt, is broad to about one-third of a mile. This feature is found documented in testimony concerning the Rio del Oso Grant from Jose Rafael Lobato (age 70) and Francisco Herrera (39) during proceedings in 1898 concerning the Roque Jacinto Jaramillo Land Grant held to determine boundaries and extent of the land claim (NMSARC: Reel 52-1197-8 & 1216-17).

(GNIS ID 905000)

Cerro Negro, Cerro Román

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0347442, -106.2083588

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This summit is situated 7.82 direct miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 5.47 miles west southwest of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: This summit has two names of either Cerro Negro [Span. 'black mountain'] or Cerro Román [Span. 'Román [Salazar] mountain']. The former is due to its appearance because of the prevalence of vesicular basalt. The latter is designated as the official name in the GNIS. Cerro Román is so named because of a man named Román Salazar who was a local butcher (1916 2:41). Harrington says he met only one Santa Clara informant who knew these names and that his investigation during a visit to Española revealed that the mountain is named after Roman Salazar, “a Mexican butcher of Española, who has cattle pastured there” (ibid). This summit served as a boundary monument for the Roque Jacinto Jaramillo Land Grant for the valley to its north resettled in 1746 by Roque Jacinto Jaramillo and Juan Manuel de Herrera (NMSARC Case #228). John P. Harrington recorded a place name **Ping Khu** *P'in khuy* [Téwa 'mountain' + 'dark'] that appears to apply to the neighboring and higher summit of Cerro Alto (1916 2:25), a sharp pointed summit of a larger feature called Los Cerros Negros (GNIS ID 908205) or 'the black mountains'. It is possible that **Ping Khu** applies to this summit as it has the same meaning as Cerro Negro. However, this was not indicated to be the case by Harrington.

Cerro Pelado, see Fo Pi Ping



Figure 46 Cerro Pelón is an imposing mountain at an elevation of about 9,377 (collection of author).

(GNIS ID 904993)

Cerro Pelón

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.1216750, -106.3964060

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 18.82 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 7.32 miles southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Cerro Pelón [NM Span. 'bald mountain'] is an extinct and prehistoric ash volcano southwest of the town of Abiquiu thought of as bald because the forested mountain lacked tall pine trees at its crest and also lacks a point, having a crater instead. In the words of one local informant "*Es pelón porque no tiene pinabetes arriba y le falta punta.*"

Cerro Prieto Montoso Alto, see Cerro Alto

Cerro Román, see Cerro Negro

Cerro Tichicoma, see Fo Pi Ping

Chama, see Huu In Nae



Figure 47 A portion of a map of New Mexico drawn in 1779 showing populated places in the vicinity of the Río Chama and Río Grande. These include Chama, todays San José de Chama or Hernandez, Corral de Piedra, and Soledad (Miera y Pacheco).

(GNIS ID 902263)

Chama, Chama Abajo, Hernández

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.062988, -106.120740

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is situated 5.4 miles northwest of Española on the Chama Highway, also known as US Highway 84-285, and 2.9 miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The village of Hernandez [Sp. a surname] is the same as San José del Chama [Span. 'Saint Joseph of the' + Téwa *tsâmâ* 'wrestled']. A post office was established in the railroad Town of Chama in northern Rio Arriba County in 1880 (Pearce 1965). Double naming for San José de Chama occurred when citizens requested that the proposed post office that began operating in 1920 be named after congressman B.C. Hernandez who disapproved the proposed name 'Alabam', chosen by patrons of a local saloon (Pearce 1965). The earliest name for the region was Chama, a name making an early documented appearance on a 1779 map *Plano de la Provincia Interna de el Nuevo Mexico* (Miera y Pacheco). Although today Chama is more commonly applied to the Town of Chama in northern Rio Arriba County, Chama was a region whose namesake appeared in the historical record attached to names of several villages including San Francisco de Chama (El Duende), San José del Chama (PO Hernandez), El Güache (San Antonio de Chama), and La Plaza Larga (San Juan de Chama). The names Chama and Chama Abajo are identified in 19th and early 20th century deed documents recorded in the Office of the Rio Arriba County Clerk relevant to land conveyances in the area from Hernandez to Corral de Piedra. Chama Abajo is the identifying name for the district in the 1870 Federal Census covering the same area (NMSARC: 1870 Federal Census, Huigue, Precinct No. 13). In the early 19th century, the name Chama Abajo [Span. 'lower' + Téwa *tsâmâ* 'wrestled'] distinguished the villages aforementioned from another Chama populated place, called Chama Arriba (GNIS ID 2703447), located about 36 direct miles northwest and upstream along the Río Chama in the Cañón de Chama Grant (GNIS ID 904646) and not to be confused with the railroad Town of Chama. In contemporary time, an aged church with massive adobe walls positioned at the nucleus of the community maintains a lintel beam above the main entrance that reads "*Iglesia Católica-San José del Chama*" [NM Sp. 'Catholic church-Saint Joseph of the Chama'].

Chama Abajo, see Huu In Nae

(GNIS ID 899579)

Chamita, San Pedro de Chamita

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.0703003, -106.0969681

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village is situated about 4.55 mile north northwest of the populated place of Fairview (GNIS ID 899632) and 1.85 miles NW of San Juan Pueblo (GNIS ID 928804), also known as *Ohkay Ówîngeh*, west of the Río Grande (GNIS ID 1385432) and north of the Río Chama (GNIS ID 923661). HISTORY: San Pedro de Chamita [Spanish

San Pedro 'Saint Peter' + *de* 'of' + Téwa *tsâmâ* 'wrestled,' perfect or past tense of *nya* 'to wrestle' + Spanish feminine diminutive *-ita*] This is a mostly Hispano rural village situated on heights above agricultural fields on the floodplain of the Río Chama that are fed by irrigation water through the Acequia de Chamita (GNIS ID 887426). Harrington presents this name as diminutive of *Chama* and that the name is applied both definitely to the settlement and vaguely to the region around the settlement (1916 13:28). The name "Chama" derived from the name of an ancient Tewa pueblo in ruins by the time of the arrival of Hispanic settlers to New Mexico. The ancient ruin is located 10.85 miles to the northwest of Chamita. Harrington represents this as 'wrestling pueblo ruin' and phonetically as *Tsãmă* 'oŋwikeji (Harrington 1916 5:7). This may be better represented as **Tsama Owinge Kayi** *Tsâmâ Ówîngeh Kayyee* [Téwa *tsâmâ* 'wrestled' + *ówîngeh* 'pueblo' + *kayyee* 'old thing']. Harrington writes the "[t]he informants thought it likely that the name *Tsãmă* was originally applied to the pueblo, perhaps because there was at some time in the past a wrestling contest there, and that the other places in the vicinity are named *Tsãmă* from the pueblo" (Harrington 1916 5:7). Whereas Hispano settlers established themselves on the large west floodplain of the Río Chama and called it Chama, those who settled on the much smaller eastern floodplain called it Chamita. This is evidenced in a deed document from Francisco A. Serna conveying a tract of land to Elfigo Vijil [sic] at Chama Grande (RACCO 1899: Book14A Page 362). In 1724 a community led by Antonio Trujillo petitioned for a grant of land at Chamita (NMSARC Antonio Trujillo Grant). The village features a Roman Catholic chapel and cemetery representing a devotion to Saint Peter that was conveyed by deed document in 1895 from the citizens led by Lucian and Crescencio de Herrera to Archbishop Luis Placido Chapelle noting it to be "*la capilla oratorio de San Pedro de Chamita*" [Sp. 'the oratory chapel of Saint Peter of little' + Téwa '*Tsâmâ*'] (RACCO 1896: Book 13 Page 37). According to a US Board on Geographic Names domestic name change report, a post office named Chamita caused name confusion because it was not located in Chamita, but rather in the neighboring Tewa Indian pueblo. In 1944, the Postal Inspector provided information saying that "[t]he post office is located in an Indian pueblo known as San Juan Pueblo. Approximately 64 years ago the Denver and Rio Grande Western Railroad Company built a narrow-gauge railroad through this section of the country, from Antonito, Colorado to Santa Fe, New Mexico. The nearest depot to San Juan Pueblo was called Chamita, and the post office assumed that name. About 2 years ago this railroad branch was discontinued and the track and most of the depots have since been removed....It will be noted that Chamita Village is approximately 2 miles from San Juan Pueblo....consideration was given to recommending the establishment of a second post office named Chamita to be established in Chamita Village" (BGN "Chamita"). The San Juan Pueblo Post Office was thereby renamed afterwards.

(NO GNIS ID)

Chamita Depot (historical)

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.055690, -106.084412

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This historic railroad depot was situated 0.78 mile west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) on the west bank of the Río Grande (GNIS ID 1385432) and bounded on its northwest by the populated place of Chamita (GNIS ID 899579) but lying in the hamlet of San Gabriel del Yunque (GNIS ID 928849). **HISTORY:** A structure associated with the Denver and Rio Grande Railroad, surveyed in 1881 and dismantled in 1942 became obliterated in contemporary time. Known as the former Chamita Depot of the Chile Line Express, this served as a stop for mail and other services. Harrington recorded this as the Chamita warehouse or station (Harrington 1916 13:29). The more precise location herein is based upon an illustration showing it labeled as Mile Post 366.76 Chamita Depot (Gjevre 2008).

Chamita Ditch, see Acequia de Chamita

(NO GNIS ID)

Chamita Oku'e, Yunge Oku'e

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.077513, -106.092651

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This collection of broken and rolling ridges and spur ridges at the northeastern side of the populated place of Chamita (GNIS ID 899579) is situated two miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). **HISTORY:** Two Tewa names were recorded for this feature: A) **Yunge Oku'e** *Yúngéh Okú'e* [Téwa *yún tsídéh* 'mocking bird' + *géh* 'over at' + *okú* 'hill' + *e* diminutive]. Meaning 'little hills over at mockingbird place pueblo ruin', these hills are mentioned by this name in a San Juan Pueblo myth according to Harrington (1916 13:30). B) **Chamita Oku'e** *Tchamita Okú'e* [NM Spanish Chamita + *okú* 'hill' + *e* diminutive]. Meaning 'little hills of Chamita' this place name uses the name of the Hispano populated place of Chamita (Harrington 1916 13:30). Chamita is settlement of farms with pastures and apple orchards featuring long and narrow lots and numerous dead-end roads extended from the Río Chama floodplain in a northeast direction to the foot of these hills. Chamita began as a Spanish community grant within the unused portion of the San Juan Pueblo Grant. In 1724 a community led by Antonio Trujillo petitioned for a grant of land at Chamita (NMSARC Antonio Trujillo Grant).

Chicama Mountain, see Fo Pi Ping

Chicomo Peak, see Fo Pi Ping

Chihuahueños Creek, see Rito de los Chihuahueños

Chile Line Express, see Kwaekum Po (historical)

Chilí, see Tsi Paa Pu

(GNIS ID 905148)

Ciénaga del Oso, Ciénega del Oso

BGN Feature Class Definition: Hydrographic Feature: Swamp

WGS84 Decimal Coordinates: Primary 36.0246116, -106.3933225

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 18.18 miles west southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 13.26 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: The Ciénaga del Oso [NM Spanish: 'swamp of the male bear'] forms a headwater for Rito de Abiquiu. This name perhaps memorializes an incident of a bear sighting. A field crew from the USGS in 1953 filed a report with the spelling as Cienaga del Oso and translated its meaning into English as "marsh of the he bear" (USGS 1954). Standard Spanish uses the word *ciénaga*, and is defined as a place with soft mud or a swampy place (RAE 1737-1992, translation mine). In the New Mexico dialect of Spanish, areas of soft mud due to groundwater, seasonal or permanent, are bestowed with a slightly different pronunciation as *ciénega* (see-EN-eh-gah) as opposed to *ciénaga* (see-EN-ah-gah) (Cobos 2003). The USGS editors likely consulted a dictionary of standard Spanish to make this change.

(GNIS ID 905155)

Ciénaga Redonda, Ciénega Redonda

BGN Feature Class Definition: Hydrographic Feature: Swamp

WGS84 Decimal Coordinates: Primary 36.0341281, -106.4777920

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 22.84 miles west southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 14.88 miles southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: The Ciénega Redonda [NM Spanish: 'round swamp'] forms a headwater for the West Fork Polvadera Creek (GNIS ID 912226). A field crew from the USGS in 1953 filed a report with the spelling as "Cienaga Redonda" and translated its meaning into English as "round marsh" (USGS 1954). It is thought of as being round because it is within a bowl shaped basin and not so much that it is truly round. Standard Spanish uses the word *ciénaga*, and is defined as a place with soft mud or a swampy place (RAE 1737-1992, translation mine). In the New Mexico dialect of Spanish, areas of soft mud due to groundwater, seasonal or permanent, are bestowed with a slightly different pronunciation as *ciénega* (see-EN-eh-gah) as opposed to *ciénaga* (see-EN-ah-gah) (Cobos 2003). The USGS editors likely consulted a dictionary of standard Spanish to make this change.

Clara Peak, see Cerro Alto

(GNIS ID 913999)

Clara Peak Trick Tank

BGN Feature Class Definition: Hydrographic Feature: Reservoir

WGS84 Decimal Coordinates: Primary 36.0997425, -106.3144728

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 7.95 miles almost due west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) north of Cerro Roman (GNIS ID 905000).

HISTORY: This reservoir fed by runoff from a roof structure benefits domestic cattle and wildlife and is used as a waypoint in hunting activity.

Claro Station, see Ancón

Corral de Piedra, see Ku Tapa'i

(GNIS ID 2709941)

Corral de Tone Martinez (historical)

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Corral

WGS84 Decimal Coordinates: Primary 36.0824610, -106.4038000

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: The point at which the mesa crosses into the Polvadera Peak quadrangle edge at WGS84 decimal coordinates 36.123571, -106.498645 is situated 9.82 miles south southwest of the town of Abiquiu (GNIS ID 928674), and 18.75 miles west northwest of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804). **HISTORY:** It is said that a *mesteñero* or mustang hunter known as "Tone Lomas" or "Tone Caballo" rounded up wild horses that used to be in the area around the years 1958-1960. Tone (TOH-neh), whose real name was said to be Antonio Martinez, is said to have been a resident of Las Lomas near the Río Chama and was married to someone from La Polvadera. Using a narrow clearing through the forest cresting over a ridge as a channel, he funneled mustangs into a corral, running them from the east to the west. A local informant asserted, "*Era una manga pa pescar mestenas. Tone "Lomas" Martinez los corrian de oriente a poniente. Vivía en Las Lomas cerca del Río Chama pero también en La Polvadera porque estaba casado con una de La Polvadera. Le dician Tone Lomas ó Tone Caballo pero se llamaba Antonio Martinez, y pescaba caballos mavricos. Era cerca 1958 á 60.*"

(GNIS ID 912061)

Corrales de los Guardias, Vallecitos Corrales

BGN Feature Class Definition: Locale: Agricultural or Livestock Structure: Corral

WGS84 Decimal Coordinates: Primary 36.066298, -106.356482

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated sixteen miles west of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804) and 9.92 miles south southwest of the town of Abiquiu (GNIS ID 928674). **HISTORY:** The Corrales de los Guardias [NM Spanish: 'stock pens of the (forest) rangers'] or Vallecitos Corrales were used to gather and remove wild horses. The local Hispanic and Indian population usually harvested wild horses in the fall until competition for available grass with domestic livestock contributed to overgrazing resulting in an effort by the U.S. Government to eradicate them (Poling-Kempes 1997: 142-43, 147-8). An informant who was an older teenager at the time recalled that in 1949, about 400 wild horses were rounded up because of overgrazing. The event stood out as significant and memorable because it was the last big roundup in the region. The corral decayed or was dismantled over time and remnants became obliterated after a forest fire in July of 2011 called the Las Conchas Fire.

(GNIS ID 2038421)

Corrales Tank

BGN Feature Class Definition: Hydrographic Feature: Reservoir

WGS84 Decimal Coordinates: Primary 36.115313, -106.301692

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 13.6 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 6.42 miles south southeast of the town of Abiquiu (GNIS ID 928674). HISTORY: This is one of several small reservoirs in El Vallecito for cattle and wildlife and so named after the Cañada de los Corrales (GNIS ID 904352).

Cottonwood Ranch, see Rancho del Río

(GNIS ID 2038428)

Cuchillas Trick Tank

BGN Feature Class Definition: Hydrographic Feature: Reservoir

WGS84 Decimal Coordinates: Primary 36.0997425, -106.3144728

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated fourteen miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 7.42 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: This is one of several small reservoirs in the region of El Vallecito fed by runoff from a roof structure for cattle and wildlife and so named after the ridge feature Las Cuchillas (GNIS ID 928753) over a mile to the east.

(NO GNIS ID)

Cuesta del Indio

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.0129020, -106.2570210

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 10.81 miles west southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: Cuesta del Indio [NM Spanish: 'upslope of the Indian'] is named after an incident. Legend is that someone from among one of the various non-Pueblo Indian raiding bands was killed here at a time immemorial. In the words of an informant "*Mataron un Indio aqui.*"

(NO GNIS ID)

Cuesta del Trigo

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.0360390, -106.3022060

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated thirteen miles west southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: Cuesta del Trigo [NM Spanish: 'upslope of the wheat'] is a climb in a rural road used by inhabitants San Lorenzo and its environs to transport wheat to mills in the Española Valley. This upslope was the scene of an ambush in the late 19th or early 20th century. It is said that a fight started at a bar in Abiquiu involving a man named Pablo Garcia who won *a papalinas* or by fist fighting windmill style against an Indian named El Tewa, a Hispanic surnamed

Jaramillo and a third person surnamed Archuleta. These three later sought revenge by ambushing Pablo while he drove his wagon of harvested wheat to be ground at a mill owned by the Aragones in the valley. They shot him sidewise through the belly with a .22 caliber and then stoned him. The *descanso* marking the place was said to have included the rocks used to kill him which still had Pablo's hair on them.

(NO GNIS ID)

Cuestecita de los Descansos

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.1244600, -106.3406860

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 15.87 miles west northwest of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804) and 5.84 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: The name Cuestecita de los Descansos [NM Spanish: 'little upslope of the roadside memorials'] is applied to a site along the road from Abiquiu to the former hamlet of El Vallectio. It is said that this was a resting place used in historic time by funeral processions when they transported a decedent in route to Abiquiu. *Descansos* are typically low piles of rock surmounted by wooden crosses memorializing dead loved ones.

Curve Tank, see Tanque de la Curva

(NO GNIS ID)

De Si Wi

BGN Feature Class Definition: Landform Feature: Gap

WGS84 Decimal Coordinates: Primary 36.074060, -106.086447

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This gap is situated about 0.52 mile west of the populated place of Pueblito (GNIS ID 928776), 0.66 mile northeast of Chamita (GNIS ID 899579), and 1.64 miles northwest of San Juan Pueblo or Okhay Owingeh (GNIS ID 928804). HISTORY: This gap is named **De Si Wi** *Désíwí*? [Téwa *dáy* 'coyote' + *see* 'stinking' + *wí* 'gap'] and reported by Harrington to mean 'stinking coyote gap' (1916 13:18). This name appears in Martinez but without translation to English (1982). This unusual name persuades speculation that a stinking carcass trailside at a time immemorial was smelled by travelers using the pathway connecting Chamita and Pueblito crossing broken hills through a this gap.

(NO GNIS ID)

De Si Wi Ko Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.074072, -106.077978 Secondary 36.074138, -106.085604

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo is situated one mile north east of of the populated place of Chamita (GNIS ID 899579) at the village of Pueblito (GNIS ID 928776) and 1.44 miles north northwest of San Juan Pueblo or Okhay Owingeh (GNIS

ID 928804). HISTORY: The Tewa name applied to this feature is **De Si Wi Ko Hu'u** *Désíwí? Kóhúu?u* Téwa *dáy* 'coyote' + *see* 'stinking' + *wí* 'gap' + *kó* 'arroyo'+ *húu?u* 'large groove', 'arroyo', or 'cañada'] (Harrington 1916 13:19). Meaning 'stinking coyote barranca arroyo,' this arroyo is associated with a gap in the arid hills between Chamita and Pueblito that was a pathway between the valley of the Río Chama and the Río Grande (Harrington 1916 13:19). The gap is called **De Si Wi** *Désíwí?* 'stinking coyote gap' (Harrington 1916 13:18).

(NO GNIS ID)

De Si Wi Ko Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0616260, -106.0899860 Secondary 36.0693660, -106.0888110

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo at the eastern end of the populated place of Chamita (GNIS ID 899579) and one half mile northwest of San Gabriel del Yunque (GNIS ID 928849) and 1.20 miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). This is one of two arroyos with the same name. HISTORY: The Tewa name applied to this feature is **De Si Wi Ko Hu'u** *Désíwí? Kóhúu?u* Téwa *dáy* 'coyote' + *see* 'stinking' + *wí* 'gap' + *kó* 'arroyo'+ *húu?u* 'large groove', 'arroyo', or 'cañada']. Meaning 'stinking coyote barranca arroyo,' this arroyo is associated with a gap in the arid hills between Chamita and Pueblito that was a pathway between the valley of the Río Chama and the Río Grande (Harrington 1916 13:26). The gap is called **De Si Wi** *Désíwí?* 'stinking coyote gap' (Harrington 1916 13:18).

(NO GNIS ID)

De Si Wi Kwaye

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.076540, -106.085358

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge is situated about 0.47 mile west northwest of the populated place of Pueblito (GNIS ID 928776) and 1.76 miles northwest of San Juan Pueblo or Okhay Owíngéh (GNIS ID 928804). HISTORY: This height separates Pueblito from Chamita (GNIS ID 899579) and crossed by a historic trail through a gap. The name in the Tewa language is **De Si Wi Kwaye** *Désíwí? kw'áye*h [Téwa *dáy* 'coyote' + *see* 'stinking' + *wí* 'gap' + *kw'áye*h 'height']. This name appears in Martinez (1982) without translation to English but is translated to mean 'stinking coyote gap' by Harrington (1916 13:16). It appears to have been named after a stinking carcass at a time immemorial.

Denver and Rio Grande Railroad (historical), see Kwaekum Po

(NO GNIS ID)

Desboque de la Ceja

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.060051, -106.208387

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This feature on the slope of La Ceja is situated 7.7 direct miles almost west San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and 5.25 miles almost west of the Iglesia de San José del Chama (GNIS ID 887170). **HISTORY:** A mesa-like feature capped by a layer of vesicular basalt called La Ceja [NM Span. 'the ridge'] has steep slopes of sedimentary soil with rubble of basalt. The Desboque de la Ceja [NM Spanish 'the scarp of the brow ridge'], using the word *desboque* [NM Span. 'scarp'] is a scarp created by a minor recess fracturing of the steep slope by erosion exposing distinctive lighter colored soil relatively free of the darker rock rubble.

(NO GNIS ID)

Descanso de Difunto Rocas

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: historic site/point of interest

WGS84 Decimal Coordinates: Primary 36.071133, -106.188205

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 6.7 miles west northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and 3.8 miles west of the village of El Duende (GNIS ID 902820). **HISTORY:** [NM Spanish: 'the wayside marker of the late Rocas'] This wayside marker is in an area of arid broken hills called Las Arrugas, and along a trail from the river valley to high country called Vedera de San Lorenzo where it is said someone died of exposure. Around the years 1933-4 a woodgatherer named Rocas on a journey with a pack horse or burro is alleged to have stopped to rest during a snow storm, never to wake up. In the words of an informant, "this man Rocas froze en route to gather wood in the thirties" (*este hombre Rocas se helo en viaje de recojer lena en las treintas*).

(GNIS ID)

Duke City

BGN Feature Class Definition: Industrial Facility: Ore Processing Facility

WGS84 Decimal Coordinates: Primary 36.019753, -106.092281

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This industrial facility in the Española Valley (GNIS ID 906192) is situate about 2.1 miles north northwest of the populated place of Española (GNIS ID 928729) and 2.6 miles SW from San Juan Pueblo (GNIS ID 928804) on the west side of the Río Grande (GNIS ID 1385432). **HISTORY:** Duke City Lumber Company derives its name from the nickname for Albuquerque, also known as the "Duke City" because it was named after the Duque de Albuquerque, the then viceroy of New Spain seated in Mexico City when Albuquerque, New Mexico was founded in 1706. Duke City Lumber Company filed articles of incorporation on July 12, 1948 (bizapedia.com 2012-2014). The company operated a sawmill at Española, New Mexico, since the early 1960's (NMCC 1980). The industrial site is located on land adjudicated to the San Juan Pueblo tribe (USCA 2000). Maurice Liberman, Joseph Grevey and Jack Grevey, were brothers and co-partners of Duke City Lumber Company employing hundreds of people in the States of New Mexico, Arizona, Colorado and Texas. The company was sold in 1968 (Logan 2003). Maurice Liberman left his native Poland at age 12 and moved to France living there for 24 years progressing from employee to junior partner of a lumber business. In 1941 he came to the United States moving to McNary, Arizona working for

Southwest Lumber Mills. After moving to New Mexico, he became manager of the McNary family's lumber operations at Magdalena, New Mexico. Later becoming involved with Duke City (USCA 1963). The other former co-owner of Duke City Lumber Co., Jack Grevey, was born in Poland, schooled in France, joined the French Army at the start of World War II, escaped imprisonment, and arrived in New York City in 1941, later to move to Albuquerque in 1947 and work in the lumber business. He died February 1, 2003 at age 89 (Logan 2003). Duke City Lumber Company sold their mill near Española to Idaho Timber Corporation in 1996 creating a subsidiary called Rio Grande Forest Products (Journal Staff 2002). In 1998 a district court case occurred in which the Local Union No. 1385 of the Western Council of Industrial Workers challenged the Pueblo of San Juan and Duke City over the right to unionize the workers at the sawmill to which the court decided that San Juan Pueblo retained the authority to enact laws which prohibit requiring union membership as a condition of employment (USDC 1998). This sawmill and planer facility became the only major lumber facility in New Mexico and produced from 30 to 40 million board feet of lumber a year for boards, landscaping timbers and window frames. They increasingly relied on timber from private or Indian land as timber sales on land managed by the US Forest Service came to a halt under the weight of numerous lawsuits by environmental groups. The supply of logs decreased so that by November of 2002, 85 employees were laid off and the sawmill retained only a skeleton crew (Journal Staff 2002). In 2006, this industrial facility became a pumice processing plant called the CR Minerals San Juan Plant that moved from a Santa Fe (CR Minerals Co. 1999-2014) to be closer to a pumice mine located 5.7 miles WSW from the plant. The industrial facility is still used as a landmark and continues to be referred to as Duke City by locals for geographical conversation.

East Fork Polvadera Creek (In Part), see Rito de la Polvadera

(NO GNIS ID)

East Kennedy Housing Area, Tsigu Buge Residential Area

BGN Feature Class Definition: Populated Place: Subdivision

WGS84 Decimal Coordinates: Primary 36.043388, -106.059056

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The centroid of this feature is situated about 0.8 miles SE of San Juan Pueblo (GNIS ID 928804) and about 2.2 miles north northeast of Fairview (GNIS ID 899632). HISTORY: This neighborhood of contemporary housing for the Téwa Pueblo of San Juan is named in association with the now closed Kennedy Junior High School, east of the Taos Highway. This location is also named in the Tewa language as **Tsigu Buge** *Tsígubúgeh* [Téwa *tsígu* 'greasewood' + *búgeh* 'corner', 'in an enclosure'] and is listed without translation to English in The San Juan Pueblo Tewa Dictionary but means 'greasewood corner' (Martinez 1982).

(NO GNIS ID)

Ekwela Paenge Era (historical)

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: None of These

WGS84 Decimal Coordinates: Primary 36.052801, -106.069908

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is south of the old original Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This location featured a hard packed earthen floor used by the members of the San Juan Pueblo Tewa community to thresh grain. The location was known as 'threshing-floors beyond the school' **Ekwela Paenge Era Ekwélà P'ângeh'áyda** [from Spanish *escuela* 'school' + *p'ângeh* 'over there beyond' + Spanish *era* 'threshing floor'] (1916 11:31). These historic features have since 1916 become part of the sprawling built environment of San Juan Pueblo. As it fell into disuse due to a shift away from subsistence farming to wage economy, the community school has absorbed and obliterated the feature in contemporary time.

El Abrevadero de los Luceros, see Nan Fo Nu'u

(NO GNIS ID)

El Aguaje

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.037511, -106.304964

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 13.17 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 9.85 miles west southwest of the village of Chilí (GNIS ID 905096). HISTORY: El Aguaje [NM Spanish: 'the watershed'] is a name applied to the tributary of the Río de las Gallinas (GNIS ID 923602) with the Río del Joso (GNIS ID 910226) in the Cañón de San Lorenzo (GNIS ID 2038796).

El Alamo Gordo, see Tay Aa Ge

(NO GNIS ID)

El Alamo Gordo

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.095562, -106.072799

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This locale is situated over 300 yards north of the chapel Capilla de San Rafael (GNIS ID 887172) of the village of El Güique (GNIS ID 902257) and 2.9 mile north northwest of San Juan Pueblo (GNIS ID 928804). HISTORY: El Álamo Gordo (Spanish: 'the fat or corpulent cottonwood [tree]') is a place name applied to farmland upon the floodplain on the west side of the Río Grande (GNIS ID 1385432) originating from what was likely a palaver tree (a location to socialize). The Casados family were the primary land owners among others. The Rio Grande Cottonwood [Sci. *Populus deltoides* subspecies *wislizeni*] is known in the New Mexico dialect of Spanish as an *Alamo Algodón* [Span. 'poplar' + 'cotton'] because the female pods produce a seed with wispy fibers facilitating diffusion by wind. The tree in some circumstances can achieve a girth of over 8 feet in diameter. A deed document dated 1896 conveyed land to Tomas Casados at El Alamo Gordo as part of settling the estate of the late Antonio Casados (RACCO: Book 12 Page 437). Antonio Casados settled in El Güique from Santa Fe, according to the 1860 census (NMSARC: 1870 Federal Census, Huigue Precinct No. 13).

(GNIS ID 906031)

El Banco del Apache

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.1046830, -106.2976610 Secondary
36.1494940, -106.2932180

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is part of a larger plateau and situated about 14.60 miles northwest of Fairview (GNIS ID 899632), 14.45 miles northwest of Española (GNIS ID 928729), and 13.18 miles west northwest of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: El Banco del Apache [NM Spanish: 'bench of the Apache'] is a prominent flat topped and grassy summit along a forested plateau edge overlooking the vast Valle del Río Chama to the east and the upland glade of El Vallecito to the west. It is said to have been named since time immemorial because bands of Apache Indians used it and is the associated with a trail that climbs its eastern slope called Vedera del Apache [NM Span. 'the trail of the Apache']. In contemporary time, an electronics site was built upon it.

El Bosque del Pueblo de San Juan, Anyi Bu'u

(GNIS 919467)

Assembly of God, Iglesia El Buen Pastor

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.0189390, -106.0617830

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is a Pentecostal church located within the populated place of Ranchitos (GNIS ID 902334) about 0.65 mile NW of the centroid of Fairview (GNIS ID 928804).

HISTORY: This is a congregation affiliated with The General Council of the Assemblies of God, a Protestant Pentecostal church organization active in the region in the mid decades of the 20th century. This local congregation uses the name El Buen Pastor (Informant). The Iglesia del Buen Pastor [Spanish: 'church of the Good Pastor'] of the Asambleas de Dios [Spanish: 'assembly of God'] was a mostly Spanish speaking Pentecostal church formerly based about 1.8 miles SW at the town of Española (GNIS ID 928729). The congregation expanded and moved in the early 1980s to their present location in Ranchitos. This congregation has since become bilingual and mostly English speaking.

(NO GNIS ID)

El Cajete del Cerro

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.035632, -106.202577

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 7.5 miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 5.1 miles west southwest of the Iglesia de San José del Chama (GNIS ID 887170).

HISTORY: [NM Span. 'the tub of the [black] mountain'] This basin feature in the side of Cerro Negro serves as a waypoint for hunting activity by locals.

El Cañón, see Cañón de San Lorenzo

(NO GNIS ID)

El Cañoncito

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.018202, -106.130563 Secondary 36.011750, -106.202176

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This valley feature runs in a general west to east direction with its mouth situated about 3 miles west of La Plaza Larga (GNIS 902284) and 4.23 miles southwest of San Juan Pueblo or *Ohkay Ówîngêh* (GNIS ID 928804). HISTORY: Within this valley feature called El Cañoncito [Span. 'the little canyon'] flows the Arroyo de la Plaza Larga (GNIS ID 903294). The definite article 'El' is part of the name.

(NO GNIS ID)

El Desague

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.084883 -106.07381

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This drainage canal running in a general west to east bearing is a half mile south of the chapel Capilla de San Rafael (GNIS ID 887172), south of the village of El Güique (GNIS ID 902257) and 0.72 mile north of Pueblito (GNIS ID#928776).

HISTORY: [NM Span. 'the drainage (canal)']. The definite article 'El' is part of the formal name in local common use for this canal of considerable age. Early documentation can be found to 1881 when the Denver and Rio Grande Railroad Company purchased a right-of-way from Juan de la Cruz Borrego and noted an "acequia publica" or public ditch as an adjoiner. Rather, this is a relief drainage for the Acequia de San Rafael del Güique (GNIS ID2038491) to the Río Grande (GNIS ID1385432). From the intersect of this drainage canal and the Acequia de San Rafael del Güique (GNIS ID2038491), the Tewa Indians of San Juan are said to bear the responsibility and cost of maintenance of about the last 2.24 miles of the acequia southward. An early deed document to Pedro Casados dated 1909 names both El Desague "somewhat known to the Indians of the Pueblo" and "La Acequia Publica del Pueblito" [NM Span. 'the public irrigation ditch of the Indian village Pueblito] as adjoiners to Pedro's tract of land (RACCO Book 18A Page 78).



Figure 48 Floodplain farmland at El Duende is irrigated by water diverted from the Río Chama through the Acequia de San José y San Antonio del Güache (collection of author).

(GNIS ID 902820)

El Duende, El Tizón, San Francisco de Chama

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village is about 6.2 miles north northwest of the populated place of Española (GNIS ID 928729) and 3.1 miles WNW from San Juan Pueblo, also known as *Ohkay Ówíngeh* (GNIS ID 928804). HISTORY: The name in common local use is El Duende [Spanish: 'the goblin', 'the hobgoblin', 'the sprite', NM Span. 'the dwarf', 'the elf'] but farmers in historic time referred to this village as San Francisco de Chama [Span. 'Saint Francis of + Téwa *tsâmâ* 'wrestled'] due to its location at Chama, the name settlers applied to the area west of the tributary of the Río Chama with the Río Grande del Norte in the 18th century. A land grant was issued by the then Governor of New Mexico to Bartolomé Sanchez at Chama in 1707 (NMSARC, US Court of Private Land Claims 264, Roll 53 Frame 502, Santa Fe, NM). The other villages established there were San Juan de Chama (La Plaza Larga), San Antonio de Chama (El Güache), and San José del Chama (P.O. Hernandez). An early mention of San Francisco de Chama is found in a Roman Catholic baptism dated 1832 for the daughter of Miguel Lucero and Juana Maria Mestas (Martinez, T. D. 1994). A Roman Catholic chapel called the Capilla de San Francisco is said to have been built early in the 20th century above the village. The name El Duende enters the documented record late in history, probably because it is among the most non-typical and odd in the region. Deed documents reveal that the name San Francisco and El Duende became interchangeable at the dawn of the 20th century, examples of which are deeds naming Eliceo Lobato receiving land in 1901 and 1909 located at San Francisco and El Duende (RACCO: Book 14 Page 573, 574; Book 71, Page 150). Duende (singular) is a kind of goblin or demon said to infest houses, were "friends of the light,"

and a word sometimes applied to land with many of them (RAE 1732, translation mine). This word is said to derive from the Arabic *duar* that in effect has the same meaning as house or household (ibid, translation mine.) Oral tradition holds that in historic times, the location was called El Tizón [Sp. 'firebrand', 'hot coal', 'burning ember'] (Informant) a name seeming to corroborate the above stated interpretation of El Duende. Settlers from New Spain were said to have observed *bolas de fuego* [Sp. 'balls of fire'], a phenomenon that in the New Mexico dialect of Spanish were referred to in the plural as *tizónes*, and in traditional Spanish belief, an association with witchcraft (Informant). This description is similar to the Marfa Lights phenomenon alleged to occur at Mitchell Flat near Marfa, Texas. Harrington reported that "[t]here is no San Juan Tewa name for this Mexican settlement. The Tewa word meaning 'dwarf' is *p'inini*, but is never applied to this place" (Harrington 13:40). Names used to describe spirits in the Tewa language include *okhúwá* and *kachina*. The closest approximation may be **towa'e t'owa'é** that has one meaning asserted to be "the twin War Gods" (Harrington 1916 4:14). None of these appear in known documented sources of Tewa geographic knowledge for this place. The version of the name that would suggest a benign interpretation of the name to mean a dwarf person, rather than 'elf' or 'goblin', is mostly denied by local Hispano elders.

El Estero, see Awa Nuú Khuu Pokwing

El Ferrocarril D. & R. G., see **Kwaekum Po (historical)**

El Güiche, see Mahu Bu'u

(GNIS ID 902257)

El Güique, Guique, El Huigue, El Huique, San Rafael del Güique

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.09279, -106.073284

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village is situated about 2.8 miles almost due north of San Juan Pueblo (GNIS ID 928804) and about 5.7 miles north northwest of Fairview (GNIS ID 899632). HISTORY: El Güique or San Rafael del Güique (pronounced ehl-WEEkeh) is a Hispanic village founded sometime during the 18th century as part of farming and settlement activity on the west side of the Río Grande del Norte (GNIS ID 1385432). The lengthier name of this populated place employs the name of a patron saint known as (English) Saint Raphael and attributed by Roman Catholic religious tradition to be an archangel. The name Güique may derive from a Tewa language compound of **whi** meaning 'line' or 'fiber' and **ge** meaning 'over at' or 'over at' (analyzed with the aid of Harrington 1916 and Martinez 1982). The San Juan Pueblo dialect appears to use *whí* as in **tuwhi túwhí** 'string beans' (Martinez 1982). The spelling as Huigue appears prominently in the 1870 US Census (NMSARC: 1870 Federal Census, Huigue, Precinct No. 13). It is likely that *ge* morphed into *que*. Guique may therefore mean something like 'over at the line' or 'over at the stretches' with a male gender and definite article "El" imposed by Spanish speakers as part of the name. The old plaza of El Güique sits at the east side of the Río Grande (GNIS ID 1385432), just at the edge of the San Juan Pueblo land boundary, a boundary assigned since the Spanish Colonial Period of New Mexico history. South of the village of El Güique is a place on the floodplain of long-lot

agricultural fields called Las Tiras [Span. 'the strips']. Whether Huigue and [Téwa] *whí geh* speak of the boundary or the strips of agricultural tracts, remains unclear. Hispanic settlement and farming at El Güique appears to have been established after that on the east side of the Río Grande. On the east side, the brothers Sebastián and Antonio Martín Serrano petitioned for a grant of land for themselves, other brothers, and a brother-in-law (Sze: 2000: 26). The grant extended west to the foot of the Mesa Prieta. After settlement progressed to the west bank, reference to settlements there sometimes involved calling it simply La Otra Banda [NM Span. 'the other side']. An example of this can be found in a Roman Catholic Baptism dated 1799 for a child born to Juan Francisco Archuleta and Maria Antonia Montoya who were named as being from San Rafael, also known as La Otra Banda (Martinez, T.D. 1994). A further early reference to San Rafael dated 1781 is found for the baptism of Juan Rafael Rodriguez (ibid). By contrast, the use of the name El Güique appears in an early reference dated 1840 with the baptism of Jose Dolores Leyva, son of Juan de Jesus Leyva and Maria Alvina Martin, listed as being from San Rafael del Güique. Thereafter, El Güique appears with greater frequency in the historical records. Another version of the name is El Punto del Güique, such as named in a deed document dated 1844 granting a narrow tract of farmland to Vicente Aragon (RACCO 1873: Book 3 Page 262). In other instances the name is found spelled as El Huigue in historical records such as in a deed dated 1845 (RACCO 1872: Book 3 Page 257). As the Hispanic population expanded, purchases of land within the designated league for the Pueblo of San Juan were made creating chains of title for non-Indians. One early example dated 1844 describes a tract of farmland "on the other [side] of the Rio del Norte in the boundary of the Indians towards the lower end" conveyed from Juan Jose Archuleta to Vivian Sisneros (RACCO 1872: Book 3 Page 254).

(NO GNIS ID)

El Guique Pit

BGN Feature Class Definition: Industrial Facility: Mine

WGS84 Decimal Coordinates: Primary 36.115590, -106.063875

DESCRIPTION: This mine is active at a point 4.26 miles almost due north of San Juan Pueblo (GNIS ID 928804), and about 7.3 miles north northwest of Fairview (GNIS ID 899632), north of the village of El Güique and 0.38 mile northwest of the village of Estaca (GNIS ID 928730) at the southeast base of the Mesa Prieta (GNIS ID 928692).

HISTORY: Named after the nearby village of El Güique situated about one and a half miles to the south of the active part of the mine. This pit is run by Richard Cook's enterprise Transit Mix Co. in Fairview New Mexico upon real estate also owned by him under the corporate name Piedra Inc. Soil, sand, gravel, and vesicular basalt rock has been surface mined from deposits of alluvium from ancient action of the Río Grande and from that descended from the Mesa Prieta. It has been active and involved in local controversy since at least early 1998.

El Huache, see Mahu Bu'u

El Huigue, see El Güique

El Huique, see El Güique

(GNIS ID 899622)

El Llano, El Llano del Romerillo

BGN Feature Class Definition: Populated Place

WGS84 Decimal Coordinates: Primary 36.0155789, -106.0444673

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is situated 1.18 mile east northeast of Fairview (GNIS ID 899632) and 3 miles south southeast of San Juan Pueblo, also known as *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The name in local common use, El Llano, derives from the longer historical name of El Llano del Romerillo [NM Sp. 'the semi-arid grassland of the rosemary (bush)']. Harrington recorded the name as simply Llano, without the definite article 'La' (1916 15:15). Romerillo is greasewood [Sci.] *Sarcobatus vermiculatus*. Romerillo should not be confused with the Mediterranean variety of rosemary bush known as [Sci.] *Rosmarinus officinalis*. The bush is found growing in the extensive mildly alkaline soil reaching about eight feet high and having very small green, fleshy, greasy leaves. It has narrow, green fleshy leaves with beige colored stems with barbs. It has male and female flowers with the male flowers having a flaky appearance similar to the seed pods of the Four wing saltbush with which it is found growing side by side with in many fields in the immediate area. An early example of this place name in use is found in an 1872 deed document conveying a tract of land at a "place named Llano del Romerillo" bounded on the east by the "public road going to San Juan" from Filiciano Lopez to Jose Gutierrez and Rayos Ortiz (RACCO 1872: Book 3 Page 238). In contemporary time, El Llano became increasingly urbanized and was annexed into the incorporated limits of the City of Española. El Llano retains a rural character with its pastures, orchards, and tract shapes in the form of long-lots. Greasewood in the Tewa language is **tsigu tsígu** (Martinez 1982). Harrington stated that this *tsigù* is "called by the Mexican of the Tewa country chico" (Harrington 1916 9:5). However, *Chico* in NM Spanish is the 'Four wing saltbush' (*Atriplex canescens*) but is likely to have derived from [Téwa] *tsígu* that means 'greasewood' because both are found co-dominant, such as at a place called Los Chicos, about 2 miles northwest of El Llano, where both bushes are found growing side by side near the Pueblo of San Juan (*Ohkay Ówîngeh*) where Spanish settlement and language exchange with the Tewa in New Mexico is most ancient.

(GNIS ID 2710048)

El Montón de Tierra

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0775830, -106.4210140

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 19.68 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 10.61 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: El Montón de Tierra [NM Spanish: 'the huge pile of earth'] is a name applied to a steep summit rising 300 feet in elevation within about a third of a mile. In the setting of high country dense forest at over 9,000 foot elevation that it is in, it is forested relatively sparsely. It is separated from the main mountain of Cerro de Abiquiu (GNIS ID 909785) by a flat saddle with a clearing. The name in the GNIS database "La Terrera" (GNIS ID 907723), located 1.7 direct miles west northwest of this feature at 36.0861307, -106.4494772, is related to this feature insofar as USGS personnel misplaced and renamed the feature. A USGS field crew and editors in

1953-54 recorded "EL MONTON de TERRERA" saying that it was "both masculine and feminine and would mean pile of steep ground" and changed it during the editing process to "La Terrera" (USGS 1954). Although *terrera* is found in Spanish dictionaries and it does mean 'steep slope', the expression may have been misinterpreted from the name El Montón de Tierra.

(GNIS ID 2710005)

El Nacimiento del Rito Polvadera

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.027956, -106.425655

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This basin is situated eleven miles south of the village of Los Cañones (GNIS ID 904721), 13.73 miles south southwest of the town of Abiquiu (GNIS ID 928674), and twenty miles west southwest of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: [Spanish: 'the source of the dustiness (place) creek'] This is applied to a union of gulches in a basin about 1100 feet deep that form the headwaters of the Rito de la Polvadera (GNIS ID 909782). An informant said it was called thus "*porque ai nace el Rito de la Polvadera*" [NM Span. 'because there is born the creek of the dustiness place'].

El Palacio (summit), see Po Wa Wiri Ping



Figure 49 the view looking west from the summit of El Palacio upon the community of El Palacio. In the background is another *palacio* that provides the explanation why the community is sometimes referred to in the plural as Los Palacios (collection of author).

(NO GNIS ID)

El Palacio, Los Palacios, Placita de los Palacios, Placita del Palacio

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.1290400 -106.1623750 Secondary 36.1241880, -106.1578023

Primary coordinates in Medanales, NM quadrangle, Secondary are in Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is situated 7.3 miles northwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) and 1.8 mile north northwest of the village of Chilí (GNIS ID 905096). HISTORY: Placita del Palacio [Spanish: 'village of the palace'] and its variants El Palacio, Placita de los Palacios (in plural), and Los Palacios (also in plural) is a populated area of small farms and homes named after surrounding summit features, the main and largest one situated immediately east across the Río Chama (GNIS ID 923661) from the populated place. To the imagination of many, the rugged summits of cliffs, grottos, and jagged promintories appears similar to a palace, or a series of palaces about two miles long for the one to the east of the Río de Chama. A prominent bluff to the west of the populated area likely explains why the name is rendered in the plural as *palacios*. This hamlet is bounded by the Rio del Joso on the south and the Arroyo del Toro (GNIS ID 903344) on the north.

(GNIS ID 906068)

El Palacio Ranch (historical)

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.1241880, -106.1578023

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This ranch is situated 6.9 miles northwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) and 1.4 mile north northwest of the village of Chilí (GNIS ID 905096). HISTORY: This was applied to a farm locale below the summit feature known as El Palacio [Span. 'the palace'] immediately across the Río Chama (GNIS ID 923661) from this site. Many private tracts and habitations exist at this location as part of a larger populated place called by locals El Palacio (variant name: Los Palacios). Harrington noted in his 1916 report that a San Juan Pueblo Tewa informant said that Samuel Eldodt, owner of the merchantile store at San Juan Pueblo, claimed a portion of tillable land at the mouth of this arroyo but quit the claim after damage from a flash flood (Harrington 1916 5:32). Even to this day, rare flash floods deposit large amounts of sandy sediment making agricultural activity at this locale a challenge.

(NO GNIS ID)

El Palo Blanco, La Plaza de los Sernas, Placita de los Sernas, Los Sernas

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.0341800, -106.0937710

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village is situated about 3.01 miles north northwest of Española (GNIS ID 928729), 2.36 miles northwest of the populated place of Fairview (GNIS ID 899632) and 1.86 miles southwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). This populated place is thought of as a south satellite of El Güache (GNIS ID 928723), on the west side of the Río Chama valley, and bounded on its south by La Plaza Larga (GNIS ID 902284). HISTORY: This village was so named Placita de los Sernas [NM Span. 'village of the Serna (family)'] because of the prevalence of the extended family surnamed Serna. One notable nuclear family among them appears in the 1870

census as Francisco A. Serna (age 30) and Candelaria (age 17) with their two infant daughters, a fourteen year old Navajo maid servant Rosa M. Serna and Juan Samora, a 37 year old domestic servant, all living at Chama Abajo (NMSARC: 1870 Federal Census, Chama Abajo, Precinct No. 13). Chama and Chama Abajo are documented as the identifying name for the district covering El Güache and Placita de los Sernas. An example of this can be seen in a deed document from Maria Dolores Martinez de Serna to Francisco dated 1889 in which 65 varas, a five room house with doors and windows (*cinco piasas de casa con puertas y ventanas*), corn, wheat and other seeds, chairs and *y demas muebles de casa* (other household furniture) was conveyed by Maria "al frente de la Placita de los Sernas" (RACCO 1889: Book 10 Page 274, translation mine). An earlier deed dated 1864 conveying a tract of agricultural land 13 *varas* wide at Los Sernas from Jose Pablo Montoya to Jose Ramon Serna states that it is situated in [NM Span.] El Palo Blanco "a little below the Plaza de San Antonio" (RACCO 1890: Book 10 Page 350). The Palo Blanco refers to the New Mexico olive [Lat. *Forestiera neomexicana*] a species of riparian shrub. Also documented as Plaza de los Sernas, the village was situated west of extensive agricultural fields irrigated by the Asequa[sic] de los Salazares as depicted in a deed conveying a 48 *vara* wide tract to Juan de Dios Serna (RACCO 1890: Book 10 Page 349).



Figure 50 El Picacho is a rock formation with an intricate maize or compartments on top that attracted children (collection of author).

(NO GNIS ID)

El Picacho

BGN Feature Class Definition: Landform Feature: Pillar

WGS84 Decimal Coordinates: Primary 36.100185, -106.074898

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This pillar feature is situated west of the Río Grande (GNIS ID 1385432) about a half mile north northwest of the Capilla de San Rafael (GNIS ID 887172) in the village of El Güique (GNIS ID 902257) and three and a quarter miles

north northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804).

HISTORY: [Span. 'the pinnacle, summit, or peak'] This somewhat flat-topped feature of sandstone is roughly 15 yards in diameter and perhaps 20 feet high at its highest. The feature is visible from the nearby populated place of El Güique and is said to have been one of several favorite places where children from El Güique would play at. It is said that after a short hike, children would climb its short cliff face and play on its top.

(NO GNIS ID)

El Potrero

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0557340, -106.3437080

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 15.53 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 10.68 south southwest of the town of Abiquiu (GNIS ID 928674). **HISTORY:** El Potrero [NM Spanish: 'the colt enclosure'] is a name applied to an elongated clearing with a round corral in the cedar and pine forest near the abandoned hamlet of Los Rechuelos. An earthen stock tank is situated to its east. Although a *potrero* is used to pen and pasture young horses can be used for any livestock needs.

El Pueblo Quemado, see Ku Owinge Kayi

(NO GNIS ID)

El Pueblo Viejo, Plaza Vieja del Vallecito

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building:
archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.096602, -106.339794

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 15.3 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 7.72 miles south southwest of the town of Abiquiu (GNIS ID 928674). **HISTORY:** El Pueblo Viejo [Span. 'the old populated place'] and Plaza Vieja del Vallecito [NM Spanish: 'old village of (the place called) the upland glade'] are two names for what is likely the oldest or most original settlement of El Vallecito. The village is said to have been a typical fortified square. A mound measuring roughly 50 varas square were situated at the upper end of the Vallecito de San Antonio. One informant in his 70s reported seeing the cluster of old homes that were disintegrating since he was young and that in recent time he observed them to be gone. In the immediate surroundings, especially to the north of the village, the informant pointed out there was once extensive crop fields. Archived documents speak of a grant to thirteen individuals in 1807 as follows: Juan Garcia de la Mora, Pedro Apodaca, Miguel Montoya, Ygnacio Salasar, Juan Lorenzo Manzanares, Salvador Garcia, Pablo Manzanares, Juan Pedro Aguilar, Juan Miguel de Huero, Julian Atencio, Antonio Herrera, Ygnacio Sanches, Juan Pedro Herrera, and Jose Martinez. Conditions were imposed by the governor through the *alcalde* upon these settlers. These were that the area about the settlement was to be public grazing land, that they were to fence the land they cultivated, and that they would not be able to claim damages should animals break in. Curiously the instructions also mandated that "the aforesaid thirteen individuals when

necessary to do work[,] they may leave their houses without molesting any person and my go a distance of six hundred *varas* more or less to avoid damages in their fields, fences and acequias; that the extension of the land to the four winds should be in proportion to plant a *fanega* of corn or two *fanegas* of wheat, in which land they should build their houses and everything else needed for cultivation". Subsequently the *alcalde* carried out this instruction in that he "delivered to each one two hundred *varas*, and the party at the head of the petition I gave six hundred *varas*" (NMSARC: Roque Jacinto Jaramillo Grant). Prior to this there was resistance by the governmental authorities in making the grant of land. In 1763 an investigation was carried out for a petition of land at the Vallecito from Joaquin Mestas. He asked for its boundaries to be east-the point reached by the citizens of the place of Chama, west-the main mountain range of the Cerro del Pedernál, north-boundaries of the said deceased Don Jose Reano (meaning the Piedra Lumbre Grant), and south-the boundaries of the Pueblo of Santa Clara. This included the region about El Vallecito and La Polvadera. It was rejected on grounds that it would be prejudicial to the Indian and Hispano settlers in the valleys of the Río Chama and Río Grande that depended upon the public grazing of that region (NMSARC: Roque Jacinto Jaramillo Grant).

(NO GNIS ID)

El Puerto

BGN Feature Class Definition: Landform Feature: Gap

WGS84 Decimal Coordinates: Primary 36.054228, -106.348075

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 18.73 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and twelve miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: El Puerto [NM Span. 'the pass'] is a saddle with a meadow at over 10,400 foot elevation that serves as an east to west passageway over the Sierrita de la Gallina (Abiquiu Mountain) along the Vallecitos Trail (GNIS ID 913096) and Rechuelos Trail (GNIS ID 913627).

(NO GNIS ID)

El Rancho del Molino (historical)

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.1005, -106.0663

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This locale is situated about 0.6 mile NE of the chapel Capilla de San Rafael (GNIS ID 887172) in the village of El Güique (GNIS ID 902257) and 3.22 miles north of San Juan Pueblo (GNIS ID 928804). HISTORY: El Rancho del Molino [NM Span. 'the rancho of the grist mill'] is said by locals to have hosted one of two local Mexican style mill sites north of El Güique, with the one giving the namesake to this locale active in the 1880s, predating another about a quarter mile north that fell into disuse by 1937. The local mills are said to have employed local innovative hand adzed wood construction. The mill was a log cabin housing locally constructed wooden machinery using two round quarried stones run by a relatively small horizontal paddle wheel powered by water from a lateral from the Acequia de San Rafael del Güique (GNIS ID 2038491). An early documented reference to this ranch and its mill can be found in a deed document from Ysabel Lucero in which she granted part of her ranch to

her her son Marcos Sisneros in 1874 (RACCO 1896: Book 12 Page 382). Another reference dated 1885 names the ditch powering the mill as La Acequia del Molino de la finada Isabel Lucero [Spanish: 'the ditch of the [grist] mill of the late Isabel Lucero'] and names the ditch as a north boundary of a tract conveyed to Manuel E. Borrego (RACCO 1892: Book 11 Page 315). The Manuel therein named is said by locals to have been the miller of the second and northern mill above cited.

(NO GNIS ID)

El Rancho Viejo

BGN Feature Class Definition: Locale: Agricultural or Livestock Structure: Farm/Ranch
WGS84 Decimal Coordinates: Primary 36.0779180, -106.3374580

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated fifteen miles west northwest of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804) and 8.98 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: El Rancho Viejo [Mex. Spanish: 'the old ranch'] is a site on a high country grassland and low rolling hills near Loma Parda (GNIS ID 908135) and is used as a reference point for navigation by those engaged in agro-pastoralist activity. This ranch site is in ruins and is said to have existed at a time immemorial to those living since the mid 20th century and beyond what oral narratives have been able to provide.

(GNIS ID 906083)

El Rechuelo, El Riachuelo, Rito del Indio

BGN Feature Class Definition: Hydrographic Feature: Stream
WGS84 Decimal Coordinates: Primary 36.0639680, -106.4378450

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This stream flows 2.28 miles in a general southeast to northwest direction from a shoulder of Abiquiu Mountain (GNIS ID 909785 & 901401) to empty into the Rito de las Polvaderas (GNIS ID 909782). The mouth of this stream is situated 10.91 miles south southwest of the town of Abiquiu (GNIS ID 928674), and 20.57 miles west of the Pueblo de San Juan (GNIS ID 928804). HISTORY: For this stream feature, the USGS recorded "El Rechuelos"[sic] and the field crew and editors could not find a meaning for this name in English concluding that it may be "a colloquial noun" (USGS 1954). In conventional Spanish, Riachuelo is a small river with a low volume of flow (RAE 1737-1992). The etymology may have come from the words *río* + *chuelo*. Spelling and pronunciation in the New Mexico dialect of Spanish is often heard as *rechuelo*. *Rechuelo* and some spelling variants (*riachuelo*, *reachuelo*) appear in deed documents in the Rio Arriba County Clerk's Office dating from 1888 to 1896 for stream features in the vicinity of the Pueblo de Abiquiu, Rio de los Frijoles, and La Polvadera (RACCO: Book 12 Page 353; 12/443; 9/572). Therefore, the word *rechuelo* appears to be a generic name localized to the area of Abiquiu and the mountains immediately to the south. At least one reliable informant knew this stream as Rito del Indio [NM Spanish: 'creek of the Indian'] hinting at an unknown incident that initiated this name.

El Tizón, see El Duende

El Vallecito, see Shu Pin Nuu Ge

(GNIS ID 898400)

El Yunque, Old San Juan

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building, historic site/point of interest

WGS84 Decimal Coordinates: Primary 36.057305, -106.08355

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 0.8 mile NW of the populated place San Juan Pueblo, also known as *Ohkay Ówîngeh* (GNIS ID 928804) and southeast and adjoining the populated place of Chamita (GNIS ID 899579) and adjoining the hamlet of San Gabriel del Yunque to that hamlet's north. HISTORY: The site known traditionally as El Yunque [Spanish: masculine definite article *el* 'the' + Tewa: *yún* 'Mockingbird' + *geh* 'over at'] was presented to English speakers as Old San Juan, and described in the the GNIS database as the "First Spanish capital 1598." A monument was dedicated in 1963 atop a ridge embraced by the site. The name applies to a locale composed of an assortment of archeological sites and contemporary farms and homesites. The nearby archaeological site to the south known as **Yunge Owinge** *Yúngéh Ówîngeh* [Téwa *yún tsídéh* 'mocking bird' + *géh* 'over at' + *ówîngeh* 'pueblo'] was a Tewa pueblo (Harrington 1916 13:27). It is believed to have been a U-shaped pueblo. Citizens of New Spain, beginning in the fall of 1598, were given the pueblo that had apparently gone into decline prior to their arrival and they set about to change the site according to Spanish town planning, prior to a major move to establish present day Santa Fé about a decade later (McGeagh 1990).

(NO GNIS ID)

Era Kayri

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.051734, -106.071412

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is southwest of the old original Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: Two names appear for these features that refer to a location for threshing grain harvests. One is **Era'i** *Áyda'í* [Spanish *era* 'threshing floor' + *i* 'there'] appearing in *The San Juan Pueblo Téwa Dictionary* without translation to English (Martinez 1982). This name means 'there at [the] threshing floor'. Another is **Era Kayri** *Áyda k'aydi* [Spanish *era* 'threshing floor' + Téwa: *k'ay* 'rim' 'edge' 'enclosed space' + *di* conjunction with] recorded by both Martinez (1982) and Harrington (1916) and meaning 'threshing floor space'. Harrington indicates that wheat was threshed "Mexican fashion by driving animals over it" (Harrington 1916 11:31). Hard pack earthen locations were favored as threshing floors. Since John P. Harrington did his field study of Tewa geographic knowledge in 1910, this feature has since become obliterated by the sprawling built environment of San Juan Pueblo that includes abandoned residences in current time.

(NO GNIS ID)

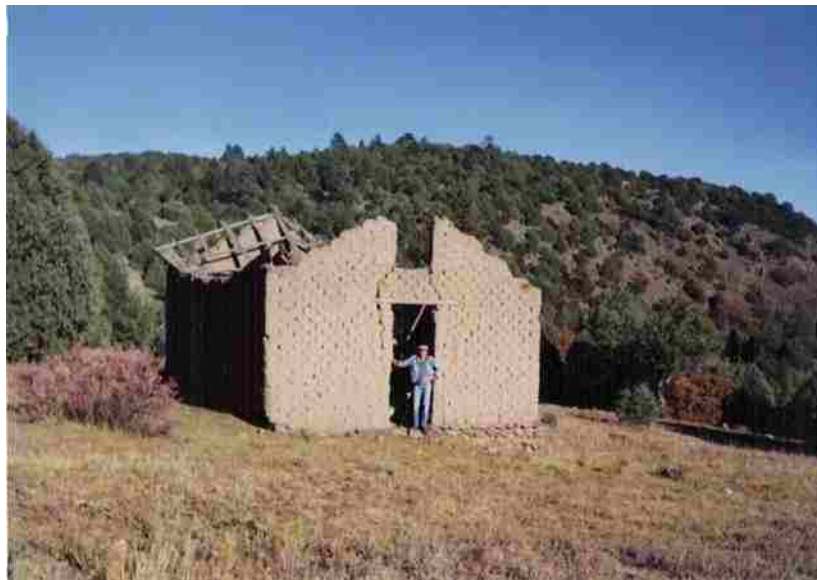
Era'i (historical)

BGN Feature Class Definition: Landform Feature: Locale: Agriculture or Livestock Structure: None of These

WGS84 Decimal Coordinates: Primary 36.051734, -106.071412

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is southwest of the old original Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: Two names appear for these features that refer to a location for threshing grain harvests. One is **Era'i Áyda'i** [Spanish *era* 'threshing floor' + *i* 'there'] appearing in *The San Juan Pueblo Téwa Dictionary* without translation to English (Martinez 1982). This name means 'there at [the] threshing floor'. Another is **Era Kayri Áyda k'aydi** [Spanish *era* 'threshing floor' + Téwa: *k'ay* 'rim' 'edge' 'enclosed space' + *di* conjunction with] recorded by both Martinez (1982) and Harrington (1916) and meaning 'threshing floor space'. Harrington indicates that wheat was threshed "Mexican fashion by driving animals over it" (Harrington 1916 11:31). Hard pack earthen locations were favored as threshing floors. Since John P. Harrington did his field study of Tewa geographic knowledge in 1910, this feature has since become obliterated by the sprawling built environment of San Juan Pueblo that includes abandoned residences in current time.



**Figure 51 The Escuelita Vieja at Rechuelos, 1991
(collection of author).**

(NO GNIS ID)

Escuelita Vieja, Casa de Escuela

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: historic site/point of interest

WGS84 Decimal Coordinates: Primary 36.0546740, -106.3404570

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 15.11 miles west of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804) and 10.6 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: The remains of a one-room school are still seen here, with native earth and rock walls but missing the wooden floor and roof. It was known as the Casa de Escuela [Spanish: 'schoolhouse'], and some still use this name. For many it is known as

the Escuelita Vieja because of its age and condition of abandonment. It is said that this school was in operation for local children from Vallecito and Rechuelos into the 1930s.



Figure 52 A retouched and colored composite portrait based upon an 1889 photograph of Española. From left to right, windmill and water tower, depot with engine (at center), and main built area upon the Vega de los Vigiles with the acequia de los Vigiles in the foreground (collection of author).

(GNIS ID 928729)

Española

BGN Feature Class Definition: Populated Place

WGS84 Decimal Coordinates: Primary 35.9911344, -106.0805790 Secondary 36.0012760, -106.0834800

San Juan Pueblo and Española NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is lies in the Española Valley (GNIS ID 906192), situated 4.37 miles south southwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and 1.57 southwest of the Town of Fairview (GNIS ID 899632). HISTORY: The Denver & Rio Grande Railroad completed construction of a narrow gauge rail line on December 31, 1880 to Española Station (Gjevre 2008). This point was situated 90 planned route miles south of the state line of Colorado and New Mexico that was agreed upon by The Boston Treaty, a tripartite agreement between railroads that forced the D&RG to this limit in exchange for an exclusive D&RG extension to Leadville, Colorado. However, the line was continued in 1883 to Santa Fe under another company. The railroad and Española Station were established upon an irrigated agricultural floodplain dominated by a Hispano family surnamed Vigil known as La Vega de los Vigiles [NM Sp. 'the meadow of the Vigil (family)'] (Informant). It is said that the proprietor of a local saloon and dinning house near the railroad station house named Josefa Lopez de Lucero was nicknamed "La Española" [Spanish: 'the Spanish woman'].

Section crews, local farmers, and herdsman patronized her establishment and were heard to say “*vamos a la casa de la Española*” [NM Span. expressionism 'let's go to the Spanish woman's house']. A 1914 US General Land Office survey verifies two saloons, one of which was on her land (USGLO: Plat 9: Section 3 T20N R8E). That locaton had two documented Tewa names meaning 'new town' and include **Bu Tsabi'i** *Búu^u ts^u 'q̄q̄bi^u 'iweh* or **Bu Tsabi Iweh** *Búu^u ts^u 'q̄q̄bi^u 'iweh* [Téwa *búu^u* 'town' + *ts^u 'q̄q̄bi^u* 'new' + *i* locative; *'iweh* locative], and pronounced something like boo-TSAHbee- EEweh, recorded during the 1910 field season of John P. Harrington (1916: 14:16). The railroad increased the marketability of agricultural goods and sheep in the wake of a faster way to get products to market. Movement to incorporate the Village of Española was made as early as 1920. The name is applied to the populated place west of the Río Grande bounded on the north by the Arroyo de Maguín Sandoval, on the south by the Arroyo de Guachupangue and on the west by the Española Women's Club cemetery. This town is part of a greater incorporated City of Española including eleven towns, villages, and hamlets. Since the official name in the GNIS did not use a tilde (ñ), the local newsprint featured a piece concerning the online encyclopedia Wikipedia refusing to correct their entry (Rio Grande Sun 5/26/2011). This author submitted a correction to the U.S. Board on Geographic Names database on 5/31/2011 and the revision to Española was executed on August 31, 2011 (GNIS ID 928729). **Bu Tsabi'i**, **Bu Tsabi Iweh**, and La Vega de los Vigiles are centered in the Española quadrangle and not included in this study while the town of Española (herein not referring to the municipal designation of the incorporated City of Española) sprawled northward to the Arroyo de Maguín Sandoval.

Estaca, see Nan Fo Nu'u

Evergreen Run, see Tsay Po

(GNIS ID 899632)

Fairview, Town of Fairview

BGN Feature Class Definition: Populated Place

WGS84 Decimal Coordinates: Primary 36.0097454, -106.0644677

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is situated 3.06 miles south southeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) in the Española Valley (GNIS ID 906192). Incorporated into the City of Española, Fairview is bounded by the populated places of Santo Niño (GNIS ID 899903) in the south, Ranchitos (GNIS ID 902334) in the north, El Llano (GNIS ID 899622) to the northeast, and Santa Cruz de la Cañada (GNIS ID 928814) to its southeast. HISTORY: The [Am. Eng.] Town of Fairview was founded in the 1890s as a short-lived Mormon colony before its members departed after 1900 (Julyan 1998). Hispanic farmers are found in the county records conveying parcels and tracts of land to men with surnames such as Sellers, Rogers, Willis, Ross, Frankenburger, Peterson, Pollard, Holterman, and Weatherman during the years 1898 to 1911 (RACCO). Many decades later in the early 1980s, a Mormon church was established in Fairview. The populated place became an Anglo-American enclave among Hispanic communities before slowly shifting demographics to Hispanic dominated by the end of the 20th century. The namesake continues to be visible as the name of an elementary school, street, and postal address of Fairview Station.



Figure 53 Ruins of the Pueblo Viejo del Río del Oso known in the Tewa language as Fe Sere Owinge Kayi are today overgrown and hidden by a juniper forest (collection of author).

(NO GNIS ID)

Fe Sere Owinge Kayi, Pueblo Viejo del Río del Oso

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.070755, -106.22363

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 8.6 miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 4.8 miles southwest of the village of Chilí (GNIS ID 905096). HISTORY: The Pueblo Viejo de Río del Oso [NM Span. 'old town of the river of the bear'] is an ancient Indian pueblo south of the Rio del Oso that serves as a waypoint in pastoralist activity. Also known as **Fe Sere Owinge Kayi** *Phéh Sedeh Ówîngeh Kayyee* [Téwa 'shove stick jerkingly pueblo ruin'] the name uses the verb **sere** *sedeh* that is said to mean 'to shove or push away from one's self with little jerks' and uses **-re -de'** or **-re -deh**, a verb suffix meaning 'it is already happening' and added to verbs to make a present tense (Informant). Harrington noted this as a postfix to verb roots to denote either continuous or intermittent action, therefore implying little jerks (1916). Harrington presented the morphemes as *phéh* 'stick' or 'log' + *sedeh* 'shove jerkingly' + *ongwi* 'pueblo' + *keyee* 'ruin' (1916 5:37). This may imply that tree branches were seen to work their way by peroidic flooding in short movements down the river course. Abandoned for centuries, the pueblo ruin was reoccupied by Hispano farmers in the early 18th century to mid 19th century. Testimony for the Roque Jacinto Jaramillo Grant dated 1898 from Francisco Herrera (age 39) of San José said that his grandfather farmed 280 yards width of riverfront land immediately bounded by a slope to the south near this ancient pueblo. (NMSARC Reel 52-1190, 1194-6, 1221). Archeological records ascribe

Ancient Puebloan occupation early dates of 1100 to a late date of 1600 (LA 299).

(NO GNIS ID)

Fe Sere Owinge Kayi Nava

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building:
archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.0742520,-106.2222350 Secondary 36.070664,
-106.230321

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is 4.58 mile west southwest of Chili (GNIS ID 905096) and 8.6 miles west northwest of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: These features were said to be the agricultural fields associated with the nearby ruin and called 'fields of shove stick jerkingly pueblo ruin' **Fe Sere Owinge Kayi Nava** *Phéh Sedeh Ówíngéh Kayyee Nava* [Téwa *phéh* 'stick', 'log' + *sedeh* 'shove jerkingly' + *ongwi* 'pueblo' + *keyee* 'ruin' + *nava* 'field where crops are raised']. This was reported by John P. Harrington during his field research in 1910 to record Tewa geographic knowledge (1916 5:37). Harrington translates *nava* to English as 'field where crops are raised' (1916) whereas The San Juan Pueblo Téwa Dictionary simply uses 'field' (1982). These fields are not only associated with The archaeological sites at this location show a wide span of time and multi-cultural occupation. For example, in the immediate area there are cobble stone grid gardens for dry farming benches (LA 102196), Athabaskan style lipped rim micaceous pottery (LA 102163), potsherds ranging from 1200 A.D. to 1600 A.D. (LA 102179), and metal and porcelain objects dating to 1846 (LA 90870).



Figure 54 The Río del Joso (Oso) is characteristically sandy for much of its lower course. Called 'shove stick creek' or Fe Sere Po in the Tewa language, a possible explanation for the name can be seen in the left foreground (collection of author).

(GNIS ID 910226)

Fe Sere Po, Río del Joso, Río del Oso

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.111688, -106.149469 Secondary 36.0397429, -106.3705856

DESCRIPTION: This stream drains perennial water about 16.2 miles from a general southwest to northeast direction miles to empty into the Río Chama (GNIS ID 923661) at a place situated about 6 miles directly northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and between the populated places of Chilí (GNIS ID 905096) on the south and El Palacio on the north. Its source is designated as the union of two creeks, the Rito del Oso (GNIS ID 928796) and the Rito de Abiquiu (GNIS ID 910274). HISTORY: The Spanish name is Río del Oso [NM Span. 'river of the male bear']. US Geological Survey field crews in 1953 also recorded Bear Creek as a variant. Another version of the name is Río del Joso, with 'joso' pronounced as HO-soh in the New Mexico Spanish dialect (Harrington 1916 5:37; Cobos, Ruben. 2003). An early documentation written as "Río del Josso" appears in 1746 in the resettlement of a land grant for Roque Jacinto Jaramillo and Juan Manuel de Herrera according to documentation in an adjudication of the Roque Jacinto Jaramillo Grant (NMSARC Case #228). Out of about 16.2 miles of length of this river as portrayed by the GNIS, 12.3 miles is portrayed by Harrington as named in the Tewa language as **Fe Sere Po** *Phéh sede p'oe* [Téwa *phéh* 'stick', 'log', 'timber' + *sede* 'shove with jerks' + *p'oe* 'water'] 'shove stick creek' (Harrington 1916 5:35; 5:37). Harrington's clues suggests that the name originates from dead wood pushed by the occasional floods of the river. Another name is **Kay Po** *Kay p'oe* [Téwa *kay* 'bear' + *p'oe* 'water'] or 'bear water' according to Harrington who says this is a mere translation of the Spanish name (1916 5:35). Oso Creek, Rito Oso, and Rio Oso were others recorded by Harrington (ibid). Harrington mapped the tributary of two drainages as forming the source of **Fe Sere Po** (Río del Oso). They are **Kumantsi Hu'u** *Kumántsi huu'u* [*Kumántsi* 'Comanche' + *huu'u* 'cañada'] and **Kaagi Po** *kąągee p'oe* ['barnyard goose' + 'water'] (Harrington 1916 2:16; 2:17). This differs from the length of the course as portrayed by the USGS, by means of the Geographic Names Information System and the Vallecitos 7.5 minute series topographical map dated 1953. Hispano informants also seem to corroborate the is length as well, as the Río del Oso flowing through the settlement called Rechuelos (GNIS ID 910036). These show the length of the Río del Oso to extend further upstream to the tributary of the Rito de Abiquiu (GNIS ID 910274) and the Rito del Oso (GNIS ID 928796).

(NO GNIS ID)

Fe Wa Bori, Cerrito de la Cruz

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.044410, -106.271438

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This summit is situated eight miles southwest of Chilí (GNIS ID 905096) and 11.26 miles west southwest of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: Cerrito de la Cruz [Mex. Spanish: 'little mountain of the cross'] is said to be so named because it had a *Calvario* or Calvary site overlooking the former hamlet of San

Lorenzo. The Tewa name is **Fe Wa Bori** *Phé²wa bodi* [Téwa *phéh* 'stick' + *wan* unexplained, maybe *whaa* 'to drag' 'to spread' + '*bodi* 'round pile', 'groove', 'knob', 'knoll', 'round-topped mountain'] meaning 'cross knob' according to Harrington, who also presented also Cruz Mountain and Cerrito de la Cruz (1916 2:26). The latter name he identified is the most valid and in line with local common use.

(NO GNIS ID)

Fe Wa Windiwe, Fewha'in Po'o (historical)

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: historic site/point of interest

WGS84 Decimal Coordinates: Primary 36.048982, -106.068865

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about a third of a mile south southeast of the old pueblo at *Ohkay Ówíngéh* or San Juan Pueblo (GNIS ID 928804). HISTORY: A cross erected on a height by local Hispanics for a funeral procession initiated the name **Fewa Windiwe** *Phewawíndíwe* [Téwa *phé²wa* 'cross' + *wínú* 'to stand' + *iweh* locative], meaning 'where the cross stands' (Harrington 1916 11:38). This may have been a Calvary site south of the old pueblo that has since been obliterated since John P. Harrington did his field work 1910 to record Tewa geographic knowledge. *The San Juan Pueblo Téwa Dictionary* features a unique place name but without translation to English as *phéwhaa²inp'óe²ó* (1982). This might be represented as **Fewha'in Po'o** [Téwa *phéh* 'stick' + *whaa* 'drag or stretch out' + *in* locative + *p'óe* 'trail', 'track', 'road' + *ó* 'I', 'you', 'grindstone'] (using Martinez 1982). The name appears to employ the word **po'o** *p'ó²ó* [Téwa *p'oe* 'water' + *ó* 'metate', 'quern', 'mill'] meaning 'water mill', or 'mill driven by water' (Harrington 1916) and combines it with **fe wa** *phé²wa* or **fe wang** *phé²wan* meaning 'cross', hinting that this place name may be referring to a Calvary site near a mill site. It is unclear if this is one and the same site between Harrington (1916) and Martinez (1982).

(NO GNIS ID)

Fifth Mesa

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.074637, -106.231391

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature is situated five miles west southwest of the village of Chili (GNIS ID 905096) and 9.11 miles west northwest of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: This bench is one of five mesa features numbered in sequence from east to west as part of their names. This name was used during a study of the rock mulch gardens of the ancestral Puebloans in the Rio del Oso. Kurt F. Anschuetz, a consulting anthropologist and archaeologist, who has studied widely anthropogenic landscapes in New Mexico and the Tewa in particular, used this name to keep track of the variations in archaeological features.

(GNIS ID 938811)

Fo Pi Ping, Tsan Pi'ye Im Ping, Tsi Kumu Ping, Cerro Chacoma, Cerro Chicoma, Cerro Pelado, Cerro Tichicoma

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0072650, -106.3845590

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This is a prominent broad cone-shaped mountain with a broad meadow on its south face is situated about 17.9 miles west southwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: Commonly known as Cerro Chicoma (SEH-rroh che-COH-mah), this mountain has variants in several languages. The name derives from the Tewa language. John P. Harrington as a result of his field work to collect Tewa place names in 1910 reported that Tewa perform worship on its summit (Harrington 1916 2:13). The Tewa people call it **Tsi Kumu Ping** *Tsee Kúmú P'in* [Téwa *tsee* 'flaking stone' + *kúmú* 'to cover, to be covered' + *p'in* 'mountain']. The Tewa word *tsee* is said to apply to obsidian, basalt or rhyolite. The mountain is regarded as the Tewa western cardinal mountain (Ortiz 1969: 19). Harrington reported the ceremonial name as 'mountain of the west' **Tsan Pi'ye Im Ping** *tsánpi'yeh'imp'in* [Téwa *tsánpi'yeh* 'west' + *'in* locative + *p'in* 'mountain'] (1916 2:13). Harrington reported discussing the etymology with many Tewa informants who suggested that the name **Tsi Kumu Ping** was an abbreviation of either 'mountain covered with flaking stone' **tsi ri na kumu ping** *tsidinâkúmú p'in* or 'flaking stone is covered mountain' **tsi na kumu ping** *tsinâkúmú p'in* [Téwa *tsee* 'flaking stone' + *di* locative 'from' + *nâa* 'it' + *kúmú* 'to cover, to be covered' + *p'in* 'mountain'] (1916 2:13). The mountain has variants in pronunciation such as Cerro Chacoma among some Hispanos along the Río Chama and Cerro Tichicoma (tee-chee-COH-mah) among Hispanos in Abiquiu. USGS field crews and editors recorded "Tschicoma Mountain" and Santa Clara Peak while proposing "in the event of either being omitted it should be Santa Clara Peak" (USGS 1954). Tschicoma and Santa Clara Peak were also noted by Ugnade (1965). The name Santa Clara Peak was also reported by Harrington (1916 2:13). Geographically astute Hispanos know a mountain known as Cerro de Santa Clara to be an adjoining summit situated 2.5 mile east southeast of Cerro Chicoma (35.99671, -106.341839) that from certain views can be confused with Cerro Chicoma. Ultimately, the name Chicoma Mountain using an English generic became the official name by a board decision in 1964 (BGN Cerro Chicoma). Although the names Cerro Pelado [Spanish: 'mountain' + 'baldy'] and 'bald mountain' **Fo Pi Ping** *Phópíp'in* [Téwa *phó* 'hair' + *pí* negative 'not' + *p'in* 'mountain'] were recorded by Harrington in his 1916 publication (2:13), the names Cerro Chicoma and Cerro Chacoma used by Hispano locals are curiously absent from Harrington's report. Cerro Pelado is rarely used in current time.

(GNIS ID 938791)

Fi'o Ge Ing Ko, Arroyo del Pueblo, Pueblo Arroyo

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.127065, -106.032006 Secondary 36.113634, -106.016239

San Juan Pueblo & Lyden, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo is situated 5.49 miles northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804), southeast of the Río Grande (GNIS ID1385432), 1.46 miles northeast of Los Luceros (GNIS ID 901569). HISTORY: The name Arroyo del Pueblo [NM Span. 'draw of the (Indian) town'] is applied to an arroyo 0.85 mile north northeast of a pueblo ruin of its namesake. The name in the Tewa language is **Fi'o Ge Ing Ko** *Phi²oge i²inkó* [Téwa *phi²ôe* 'flicker' + *geh* 'down at' + *'in*

locative 'at' or 'the' + *kó* 'arroyo with cut banks', 'barranca', 'gulch'] Meaning 'barranca arroyo down at woodpecker place' according to Harrington (9:44) but more accurately meaning 'arroyo down at flicker place'. *Phi'ôe* is shown in *The San Juan Pueblo Téwa Dictionary* to mean 'flicker' (Martinez 1982). This is likely the Common Flicker [Sci. *Colaptes auratus*] a kind of woodpecker bird. Harrington maps this feature in a way that strongly suggests that it is one and the same as Arroyo del Pueblo. The GNIS also depicts a variant as Pueblo Arroyo, using American English syntax and 'arroyo' and a Southwest American English lexicon (Accessed 12-14-2014). Both the name Arroyo del Pueblo and the Tewa name refer to 'flicker place pueblo ruin' **Fi'o Ge Owingeh Keyi Phi'oge Ówîngeh Kayyee** [using *ówîngeh* 'pueblo' + *kayyee* 'old thing'].

(NO GNIS ID)

Fi'o Ge Owingeh Keyi

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building:
archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.114966, -106.034669

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo is situated 4.66 miles north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804), southeast of the Río Grande (GNIS ID1385432), and at the north of the village of Los Luceros (GNIS ID 901569).

HISTORY: **Fi'o Ge Owingeh Keyi Phi'oge Ówîngeh Kayyee** [Téwa *phi'ôe* 'flicker' + *geh* 'over at' + *ówîngeh* 'pueblo' + *kayyee* 'old thing']. Meaning 'flicker place pueblo ruin', Harrington presented this name as *P'i'oge'ohwi'keji* in the phonetic alphabet he used and presented *p'i'oge* to mean 'woodpecker' (9:44). However, *The San Juan Pueblo Téwa Dictionary* shows *phi'ôe* to more specifically mean 'flicker' (Martinez 1982), likely the Common Flicker [Sci. *Colaptes auratus*] a kind of woodpecker bird. Today a private resident of an Indo-Hispano occupies some of the pueblo ruin mound and another portion of it is owned by the State of New Mexico. The date range for this pueblo is estimated to be from 1200 to 1600 and the ruin has been disturbed in both historic and contemporary times (LA 144). While John P. Harrington conducted his field work in 1910, he reported that a "ditch about 15 feet deep has been cut through the ruin from north to south. This ditch was constructed for irrigation purposes about seven years ago, but owing to financial difficulties of the company which dug it, the ditch has never been utilized" (1916 9:43). Harrington also reported that the Tewa of San Juan claimed this ruin to have been one of their ancient villages, but had been abandoned by the time the Spanish arrived (1916 9:43).



Figure 55 The view from the cobbled bench called First Mesa looking east at the (A) Río del Oso, the hills called (B) Tay'e Wi'i Bori, and (C) the Mesa Prieta (collection of author).

(NO GNIS ID)

First Mesa

BGN Feature Class Definition: Landform Feature: Bench
 WGS84 Decimal Coordinates: Primary 36.104594, -106.173039
 Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature is situated 1.3 miles west of the village of Chili (GNIS ID 905096) and 6.71 miles northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This bench is one of five mesa features numbered in sequence from east to west as part of their names. This name was used during a study of the rock mulch gardens of the ancestral Puebloans in the Rio del Oso. Kurt F. Anschuetz, a consulting anthropologist and archaeologist, who has studied widely anthropogenic landscapes in New Mexico and the Tewa in particular, used this name to keep track of the variations in archaeological features.

(NO GNIS ID)

Fourth Mesa

BGN Feature Class Definition: Landform Feature: Bench
 WGS84 Decimal Coordinates: Primary 36.08591, -106.220051
 Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature is situated 4.15 miles west southwest of the village of Chili (GNIS ID 905096) and 8.65 miles west northwest of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804). **HISTORY:** This bench is one of five mesa features numbered in sequence from east to west as part of their names. This name was used during a study of the rock mulch gardens of the ancestral Puebloans in the Río del Oso. Kurt F. Anschuetz, a consulting anthropologist and archaeologist, who has studied widely anthropogenic landscapes in New Mexico and the Tewa in particular, used this name to keep track of the variations in archaeological features.



Figure 56 View from the bench feature called Fourth Mesa looking east down the valley drained by the Río del Oso (collection of author).

Gallina Creek, see Río de las Gallinas

Gates of Hell, see Ko Faagi Ing Ko Paenge Bu'u

Guachu, see Mahu Bu'u

Guique, see El Güique

Guique Ditch, see Acequia del Güique

(NO GNIS ID)

Hayter Arroyo

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.126803, -106.019997 Secondary 36.117314, -106.006614

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo is located about 5.8 miles NW of San Juan Pueblo (GNIS ID 928804) and about 1.9 miles NW of Los Luceros (GNIS ID 901569). **HISTORY:** In

1946, a 69 acre tract of real estate was conveyed from William L. and Elizabeth B. Montague to Bruce and Estelle Rode Hayter (RACCO 1946: Book 27A Page 202), giving rise to a name for a wash called [Am. Eng] Hayter Arroyo. The name Hayter Lane (also known as County Road 89) was also bestowed upon the nearby public road running roughly parallel to this arroyo. The name Hayter Arroyo also appears on a plat entitled "Survey of the Cottonwood Ranch for Edward D Gladden" dated April of 1989 in the records of the Rio Arriba County Clerk's Office (RACCO 1995: Book O-278 page 3390).

Henry Spring, see Ojo de Enrique

Hernández, see Chama

Hernandez Ditch, see Acequia de Hernández

(GNIS ID 913623)

Highline Trail

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.021554, -106.437084

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: The center point of this trail is situated 20.89 miles west of the town of Fairview (GNIS ID 899632) and 20.64 miles almost west southwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: This trail was sometimes used as a stock drive in the past and runs along the top of a ridge traditionally called the Bordo de la Chicoma. It is said to have been part of a longer pathway from the Rio del Oso (GNIS ID 910226) to the populated place of Cuba. This trail is about 4.87 miles and is identified as Trail 276 of the Santa Fe National Forest Trail System (SFNF Trails).

(GNIS ID 928803)

Huu In Nae, Huu In Nae Othonae, Chama, Plaza de San José del Chama, San José, San José de Chama, San José del Chama

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.057836, -106.114376

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is situated 5.4 miles northwest of Española on the Chama Highway, also known as US Highway 84-285, and 2.9 miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The village of Hernandez [Sp. a surname] is the same as San José del Chama [Span. 'Saint Joseph of the' + Téwa *tsâmâ* 'wrestled']. A post office was established in the railroad Town of Chama in northern Rio Arriba County in 1880 (Pearce 1965). Double naming for San José de Chama occurred when citizens requested that the proposed post office that began operating in 1920 be named after congressman B.C. Hernandez who disapproved the proposed name 'Alabam', chosen by patrons of a local saloon (Pearce 1965). The earliest name for the region was Chama, a name making an early documented appearance a 1779 map *Plano de la Provincia Interna de el Nuebo Mexico* (Miera y Pacheco). Although today Chama is more commonly applied to the Town of Chama in northern Rio Arriba County, Chama was a region whose namesake appeared in the historical record attached to names

of several villages including San Francisco de Chama (El Duende), San José del Chama (PO Hernandez), El Güache (San Antonio de Chama), and La Plaza Larga (San Juan de Chama). The names Chama and Chama Abajo are identified in 19th and early 20th century deed documents recorded in the Office of the Rio Arriba County Clerk relevant to land conveyances in the area from Hernandez to Corral de Piedra. Chama Abajo is the identifying name for the district in the 1870 Federal Census covering the same area (NMSARC: 1870 Federal Census, Huigüe, Precinct No. 13). In the early 19th century, the name Chama Abajo [Span. 'lower' + Téwa *tsâmâ* 'wrestled'] distinguished the villages aforementioned from another Chama populated place, called Chama Arriba (GNIS ID 2703447), located about 36 direct miles northwest and upstream along the Río Chama in the Cañón de Chama Grant (GNIS ID 904646) and not to be confused with the railroad Town of Chama. In contemporary time, an aged church with massive adobe walls positioned at the nucleus of the community maintains a lintel beam above the main entrance that reads "*Iglesia Católica-San José del Chama*" [NM Sp. 'Catholic church-Saint Joseph of the Chama']. During John P. Harrington's fieldwork season in 1910, he reported that this church was at the southern end of San José (1916 13:45) and that it was a string of Mexican houses along the irrigation ditch (1916 13:44). The village in contemporary time has since grown considerably larger and denser. The Tewa name is **Huu In Nae** *Húúʔinā* [Téwa *húú* 'juniper' + *ʔin* 'side' + *nāā* 'this', 'here', or 'at'] translated as 'where the one-seeded juniper' or 'one seed juniper side' **Huu In Nae Othonae** *Húúʔinā Othónā* 'where the one-seeded juniper' + 'on the other side of the river' (Harrington 1916 13:44). The latter implies a perspective from San Juan Pueblo (*Ohkay Ówíngéh*) looking to the west side of the Río Grande and opposite the Pueblo, that today has a considerable density of juniper on the hills to the west of San José. Harrington noted that **Huu In Nae** was somewhat irregular because it applies two locative elements (1916 13:44). It appears un-translated on a map insert in *The San Juan Pueblo Téwa Dictionary* (Martinez 1982).

(NO GNIS ID)

Huu Tse Kay Ge, Huu Tse Kwaye

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.070430, -106.005722

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge is situate 3.81 miles east northeast of San Juan Pueblo and 3.13 mile east southeast of the Capilla de San Antonio (GNIS ID 887168) at Alcalde.

HISTORY: Two variations of the name for this ridge feature are documented. One is 'yellow juniper ridge' **Huu Tse Kay Ge** *Húts'ék'áygéh* [Téwa *húú* 'juniper' + *ts'áyyi* 'yellow' + *k'ay* 'ridge', 'rim' + *geh* 'over at']. This name appears in *The San Juan Pueblo Téwa Dictionary* but without translation to English or mapped location (Martinez 1982).

The other version was collected and located by John P. Harrington and presented in his phonetic alphabet as *Húts'ekwajè*, also meaning 'yellow one-seed juniper height' (Harrington 1916 12:2). This may be better represented as **Huu Tse Kwaye** *Húts'é Kw'áyah* [Téwa *húú* 'juniper' + *ts'áyyi* 'yellow' + *kw'áyah* 'height', 'on top of'].

(NO GNIS ID)

Huu Tse Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.077244, -106.026495 Secondary 36.060261, -105.974941

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff in a general southeast to northwest direction for four miles. The mouth is situated 2.95 miles northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Huu Tse Ko** *Húts'ékó* [Téwa *húu* 'juniper' + *ts'áyyi* 'yellow' + *kó* 'arroyo with banks'] Meaning 'yellow one-seed juniper arroyo' according to Harrington, this name was recorded by him as *Huîsekó* in his phonetic alphabet (1916 12:3).

Huu Tse Kwaye, see Huu Tse Kay Ge

Iglesia de San José del Chama, see Capilla de San José

Iglesia de San Juan Bautista, see Misa Te

(NO GNIS ID)

Iglesia de Santa Ana

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.094602, -106.048155

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This Roman Catholic church is located 3.1 miles NNE of the populated place of Pueblo of San Juan, or *Ohkay Ówîngeh* (GNIS ID 928804) in the village of Los Pachecos and about 130 yards west of NM State Highway 68. HISTORY: (Spanish: 'Church of Saint Ann') This Roman Catholic church is said to have been constructed sometime in the mid 20th century to serve Roman Catholic parishioners when local chapels proved too small for holding their masses.

Immaculate Conception Chapel, see Capilla de la Inmaculada Concepción de María

(NO GNIS ID)

Industrial Park

BGN Feature Class Definition: Locale: Industrial Facility: Durable/Non-Durable goods facility

WGS84 Decimal Coordinates: Primary 36.008227, -106.097755

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature lies in the Española Valley (GNIS ID 906192), within the Bartolomé Sanchez Grant (GNIS ID 916739). It is bounded on its east by the populated place of Corral de Piedra (GNIS ID 901402), west of the Chama Highway, also known as U.S. Highway 84-285 and comprises the northwest part of the incorporated City of Española (GNIS ID 2410456). It is situated 3.5 miles southwest from San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) west of the Río Grande (GNIS ID 1385432).

HISTORY: This industrial park is reserved for special purpose by the municipal government of the City of Española for the purposes of space for light industry, local and state government offices, and schools. The specially zoned space is located on the Bartolomé Sanchez Grant (GNIS ID 916739), a land grant was issued by the then Governor of New Mexico to Bartolomé Sanchez at Chama in 1707 (NMSARC:

Bartolomé Sanchez Grant). A remnant of the land grant was validated. A corporation was formed by a selection of interested parties called the Bartolome Sanchez Land Grant Corporation, a private, for profit real estate corporation that donated a tract of land to the City of Espanola in the early 1990 for purposes of economic development with profit incentive for its members. It was given the name of Johnnie A. Roybal Industrial Park, commemoratively named after a late departed member of the aforementioned land grant board.

(NO GNIS ID)

Jeshu Ko Hu'u, Arroyo de los Alamitos

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.085753, -106.069066 Secondary 36.094615, -106.089218

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measures about 1.47 miles in length and drains storm runoff from west to east from arid hills west of the populated place of El Güique (GNIS ID 902257) into the Río Grande (GNIS ID 1385432). HISTORY: Arroyo de los Alamitos [Spanish: 'arroyo of the little poplars'] is so named after the presence of the Rio Grande Cottonwood [Sci: *Populus deltoides* subspecies *wislizeni*]. The Tewa name is **Jeshu Ko Hu'u** *Jeshukóhúu'u* [Téwa *jeshu* obscure etymology + *kó* 'arroyo' + *húu'u* 'large groove', 'cañada'] (1916 13:8). *Alamitos* or small Cottonwood trees may not have been as prevalent in historical times relative to today's more prolific riparian forest along the Río Grande. The conspicuousness of a thicket or grove of cottonwood trees may subjectively be hinted at in a deed document dated 1898 from Florencio Borrego to Leandro Roibal in which a tract of agricultural land was being conveyed "where we commonly call it Los Alamitos" (RACCO: Book 13 Page 119. translation mine). The arroyo itself is noted with its full name in other 19th century documents. Notable, and perhaps the earliest documentation of the name, is a court case over a wrongful closure of a road that accessed the Río Grande featuring a document dedicating it in the year 1839 and naming the Arroyo de los Alamitos as nearby (NMSARC. Ramon Casados versus Felipe Guillen 1904-1907). The etymology of the Tewa name **jeshu** *jeshu* may include **ye** *yeh*, **je** *jeh* [Téwa] 'to meet', 'to join', 'to gather' (Harrington 1916) or **ye** *yéh* 'to walk', 'to weave', 'braid' (using Martinez 1982) and **shuu** *shúu* for 'nose' or a jutting prominence in a bench or hill. The etymology of the Tewa place name may be exhibiting a desolving of morphemes into forms that defy easy etymological analysis. The arroyo indicated by Harrington was reported by him to disappear in the fields north of Pueblito (1916 13:8) the same as that called Arroyo de los Alamitos by the people of El Güique.

(NO GNIS ID)

Kaagi Po

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.044065, -106.315906 Secondary 36.024465, -106.381975

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This stream feature runs in a general west to east direction for 5.1 miles and composes 3.9 miles of length of the upper reaches of the Río del Oso (GNIS ID 910226) as well as the 1.2 miles of the Rito del Oso (GNIS ID 928796). The mouth of

this feature is situated about 10.20 miles west southwest of Chilí (GNIS ID 905096) and 13.75 miles west of the Pueblo de San Juan (GNIS ID 928804). HISTORY: The name **Kaagi Po** *Kaagee P'oe* [Téwa *kaagee* 'goose' + *p'oe* 'water'] was recorded by John P. Harrington during his 1910 field research into Tewa geographic knowledge (1916 2:17). Harrington mapped the mouth of this feature to be at the tributary with the arroyo draining the Cañada del Comanche (GNIS ID 904373) with a named length overlapping the upper reaches of the Río del Oso and the Rito del Oso. The name **Kaagi Po** was to be presented with a translation of 'wild goose water' but the *The San Juan Téwa Dictionary* presents *kaagee* as 'domestic goose' and *puugâa* as 'wild goose' (Martinez 1982). This difference could be due to the namer being from a different dialect than San Juan Pueblo, or due to the presence of domestic geese at the nearby village of Rechuelos (GNIS ID 910036). Water and an open meadow at the mouth of this feature may have led to geese being sighted here as well.



Figure 57 Westward view of Cerro del Capirote. A ridge in the mid-foreground partially obscures a pine forest at the foot of the mountain called Monte de la Madera (collection of author).

(NO GNIS ID)

Ke Fendi He Ge, Cerro del Capirote

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.118914, -106.254283

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This summit is situated 5.93 miles west northwest of Chilí (GNIS ID 905096) and 11.21 miles west southwest of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: Cerro del Capirote [Mex. Spanish: 'mountain of the hood'] is a summit feature so named because of its two-tone color. Viewed from the east looking west (from where most of the local population is situated) the mountain appears as sandy on its north face and dark grey and stony on its south giving it the appearance like a hood on someone's head. The word *capirote* is also presented to mean 'two color' in the context of the way this mountain is described. An early documentation of this feature was made by

John P. Harrington in 1910 when he recorded the Tewa name to be 'over at the black peak gullies' **Ke Fendi He Ge** *K'e phéndi' hegeh* [Téwa *k'e* 'sharp' or *k'ewe* 'peak' + *phéndi'* 'black' + *hee* 'gully' + *geh* 'over at']. According to Harrington, who used a phonetic alphabet, the name for this mountain uses *he'e* 'small groove', 'arroyito', 'gully' (1916 2:27). Harrington also presented Capirote Hill, and El Capirote that he translated to mean 'pointed cap', 'hood', 'falcon hood', 'body louse' or 'greyback'. The latter appears to most approximate the name in local common use, Cerro del Capirote.

(NO GNIS ID)

Keya Po

BGN Feature Class Definition: Landform Feature: Bend

WGS84 Decimal Coordinates: Primary 36.039931, -106.084393

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 1.24 miles southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) east of the Río Grande (GNIS ID 1385432) on the floodplain. HISTORY: A Tewa place name applied to a location by the riparian forest of the Río Grande is 'badger water' **Keya Po** *K'éyá p'oe* (Harrington 1916; 11:39). This place name is found in *The San Juan Pueblo Téwa Dictionary* but without location or translation to English, and recorded as **Keya Po** *K'éyáp'ôe*, using *p'ôe* 'road' (Martinez 1982) although this is likely *p'oe* 'water'.

(NO GNIS ID)

Kho Who Wiri

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.052950, -106.071676

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is outside of the southwest corner of the old pueblo of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) HISTORY: **Kho Who Wiri** *khoehówîdi* [Téwa *kho* 'arm' or 'legging' + *ówîdi* 'wash laundry' OR + *kó* 'arroyo' as a ravine + *who* 'to cut through' + *wîdi* 'horizontally projecting point']. This Tewa name is presented by Martinez but without translation to English or location (1982). Since this is presented as a place name in *The San Juan Pueblo Téwa Dictionary*, it is likely a name that has been morphed. It is similar to a name recorded by John P. Harrington in his 1910 field study of Tewa geographic knowledge as **Ko Whoge** *Kó Whogeh* 'down where the arroyo cuts through' (1916 11:28), a place name referring to a relatively small alluvial deposit or slope created by a small arroyo at the southwest corner of the old pueblo. This also serves as a descent for an access road to irrigation ditch and the farmland southwest of the pueblo. The name recorded by Martinez is likely referring to a projecting point of a bench where the pueblo sits, and above the aforesaid alluvium.

(GNIS ID 903313)

Ko Faagi, Ko Faagi Ing, Arroyo de Chinguayé

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.06981, -106.072856 Secondary 36.0464128, -105.9408542

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo is located about 1 mile north of the populated place of San Juan Pueblo, also known as *Ohkay Ówîngeh* (GNIS ID 928804) and measures about 9.19 mile in length and drains storm runoff from east to west from arid hills into the Río Grande (GNIS ID 1385432). HISTORY: The name Arroyo de Chinguayé employs the New Mexico Spanish dialectical words 'arroyo' for a draw running only during storms, with the Spanish 'de' meaning 'of' and unites them with a specific name in Téwa meaning 'spreading branch' **Tsin Whaye** *Tsinwhayeh* (Informant). The etymology of **Tsin Whaye** *Tsinwhayeh* may be using the words *tsinábú* perhaps meaning 'branch' + *whayeh* 'spread' (San Juan Pueblo Informant). The name as presented in the GNIS database misspells the name as Arroyo de Chinguague[sic] (GNIS accessed on 8-19-2013) while local Hispanic informants and local common use pronounces it as Chinguayé. Despite this, the current variant name in the Tewa language for this arroyo is **Ko Faagi** *Kôpháagí* [Téwa *kô* 'arroyo' + *pháagí* 'broad', 'board'] meaning 'broad arroyo' (Harrington 1916 11:6, 12:4; Informant). This place name is also featured in *The San Juan Pueblo Téwa Dictionary* but without translation to English or location (Martinez 1982). Harrington recorded the name in his phonetic alphabet as *Kop'agi'in* and *Kop'agi'in*ko (1916 11:6). These conform to the place names found in *The San Juan Pueblo Téwa Dictionary* as *kôpháagí* (Martinez 1982). Harrington locates this name as applied to the lower course of the broad Arroyo de Chinguayé (Harrington 1916 12:4).

Ko Faagi Ing, see Ko Faagi

(NO GNIS ID)

Ko Faagi Ing Ko Paenge, Ko Paenge

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.068417, -106.067465

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is one mile north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.55 mile south southwest of the Capilla de San Antonio (GNIS ID 887168). HISTORY: Two names recorded by Harrington referring to the locality immediately north of the Arroyo de Chinguayé include 'beyond the wide gulch arroyo' **Ko Faagi Ing Ko Paenge** *Kô pháagí in kô p'ângeh* and 'beyond the arroyo' **Ko Paenge** *Kô p'ângeh* [Téwa *kô* 'arroyo' as a ravine + *pháagí* 'largeness and flatness', 'large and flat', 'broad' + *in* locative + *kô* 'arroyo', 'ravine' + *p'ângeh* 'over there beyond'] (1916 11:4). The arroyo called [NM Span.] Arroyo de Chinguayé, is said to derive from the Téwa word for 'spreading branch' **Tsin Whaye** *Tsinwhayeh* [Téwa *tsinábú* 'branch' + *whayeh* 'spread'] (San Juan Pueblo Informant).

(NO GNIS ID)

Ko Faagi Ing Ko Paenge Bu'u, Ko Paenge Bu'u, Gates of Hell

BGN Feature Class Definition: Public Attraction or Landmark Building: Picnic Area

WGS84 Decimal Coordinates: Primary 36.072978, -106.070158

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is 1.31 mile north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.35 mile south southwest of the Capilla de San Antonio (GNIS ID 887168) on the east side of the Río Grande (GNIS ID # 1385432). HISTORY: Two Tewa names for this feature include 'low corner beyond the wide gulch arroyo' **Ko Fagi Ing Ko Paenge Bu'u** *Kô pháagí in kô p'ângeh búu'ú* and 'low corner beyond the

arroyo' **Ko Paenge Bu'u** *Kó p'ângeh búu'ú* [Téwa *kó* 'arroyo' as a ravine + *pháagí* 'largeness and flatness', 'large and flat', 'broad' + *in* locative + *kó* 'arroyo', 'ravine' + *p'ângeh* 'over there beyond' + *búu'ú* 'dell'] (Harrington 1916 11:5). The names are located by Harrington north of a broad arroyo called [NM Span.] Arroyo de Chinguayé. At this place is a roughly three quarter-mile long riparian forest along the east side of the Río Grande. The area is alluvium of a once meandering river before it was artificially channelized into a straight course. As a consequence, a secluded reservoir was created and a scattered forest grew. A rural dirt road with parking turnouts became an informal party and drinking location (Informant). Rumors of fights, murder, and its proximity to the river with associated tales of La Llorona, the ghostly wailing woman who drowns unsuspecting children, have been ascribed to this location giving rise to the name Gates of Hell (Informant).

(NO GNIS ID)

Ko Nuge

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0525310, -106.0725690

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is on the floodplain of the Río Grande just west of the old original Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: This low area is called 'down below the arroyo' **Ko Nuge** *Kó Nuugeh* [Téwa *kó* 'ravine' + *nu'ú* 'below' + *geh* 'down at'] (Harrington 11:29). This was the former delta of the arroyo called **Akongē Ing Ko Aakongē'in Kó** (1916 11:27), a channel that drains runoff into the San Juan Pueblo Ditch (GNIS ID 894448) and that otherwise has since become a roadway called Fishpond Road giving access the farmland below the pueblo.

Ko Paenge, see Ko Faagi Ing Ko Paenge

Ko Paenge Bu'u, see Ko Faagi Ing Ko Paenge Bu'u

(NO GNIS ID)

Ko Paenge Bu'u Bay Hu Ge

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.0693690, -106.0667430

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1.09 miles north northeast of San Juan Pueblo or *Ohkay Owíngēh* (GNIS ID 928804) and 1.47 miles south southwest of Alcalde (GNIS ID 928680). HISTORY: This name is associated with the closest large arroyo to San Juan Pueblo known as the Arroyo de Chinguayé. John P. Harrington recorded the name for this as 'low corner beyond the wide gulch arroyo' **Ko Faagi Ing Ko Paenge Bu'u** *Kó pháagí in kó p'ângeh búu'ú* or simply 'low corner beyond the arroyo' **Ko Paenge Bu'u** *Kó p'ângeh búu'ú* [Téwa *kó* 'arroyo' as a ravine + *pháagí* 'largeness and flatness', 'large and flat', 'broad' + *in* locative + *kó* 'arroyo' as a ravine' + *p'ângeh* 'over there beyond' + *búu'ú* 'dell'] (1916 11:5).

(NO GNIS ID)

Ko Pi Kagi

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.062858, -106.051460 Secondary 36.046413, -105.940854

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff in a general east to west direction for 7.74 miles. The mouth is situated 1.24 miles northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This name applies to 7.74 miles out of 9.19 miles of the course of the Arroyo de Chinguayé (GNIS ID 903313). **Ko Pi Kagi** *Kó'p'ée k'aagi* [Téwa *kó* 'arroyo with banks' + *p'í* 'red' + *k'aagi* 'starving', 'thin from starvation' OR *k'aa* or *k'aa'í'* 'thick' + *gí* 'essence of']. John P. Harrington recorded this name during his field research in 1910 that translates to 'red starving arroyo' but that the "connection in which this name was originally given was not known to the informants. This arroyo and its height . . . are reddish in places" (Harrington 1916 12:7). This name could be interpreted as 'thick red arroyo'.

(NO GNIS ID)

Ko Pi Kagi Ing Kwaye, Ko Pi Kagi Ing Kwaye Oku

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.067017, -106.035184

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 2.2 miles east northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: Harrington recorded the name with two slight variations of 'red starving arroyo height' [A] **Ko Pi Kagi Ing Kwaye** *Kó'p'ée k'aagi'in kw'áye'ókú* [Téwa *kó* 'arroyo' as a ravine + *p'í* 'red' + *k'aagi* 'starving' 'thin from starvation' or *k'aa* or *k'aa'í'* 'thick' + *gí* 'essence of' + *'in* 'the' or 'at' + *kw'áye'* 'height', 'on top of'; *ókú* 'hill'] and 'hills of red starving arroyo height' [B] **Ko Pi Kagi Ing Kwaye Oku** *Kó'p'ée k'aagi'in kw'áye'ókú* (1916 12:8). The latter uses [Téwa] *ókú* 'hills'. Harrington reports that "[t]his reddish height is north and northeast of the arroyo from which it appears to take its name" (ibid).

Ko Pi Kagi Ing Kwaye Oku, see Ko Pi Kagi Ing Kwaye

(NO GNIS ID)

Ko Whoge

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.052711, -106.071761

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is outside of the southwest corner of the old pueblo of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) HISTORY: The name **Ko Whoge** *Kó Whogeh* [Téwa *kó* 'arroyo' as a ravine + *who* 'to cut through' + *geh* 'down at'] means 'down where the arroyo cuts through' or 'delta of the arroyo' (Harrington 1916 11:28). This place name refers to a relatively small alluvial deposit or slope created by a small arroyo at the southeast corner of the old San Juan Pueblo. Today this serves as an access road to the irrigation ditch and farmland west of the old pueblo.

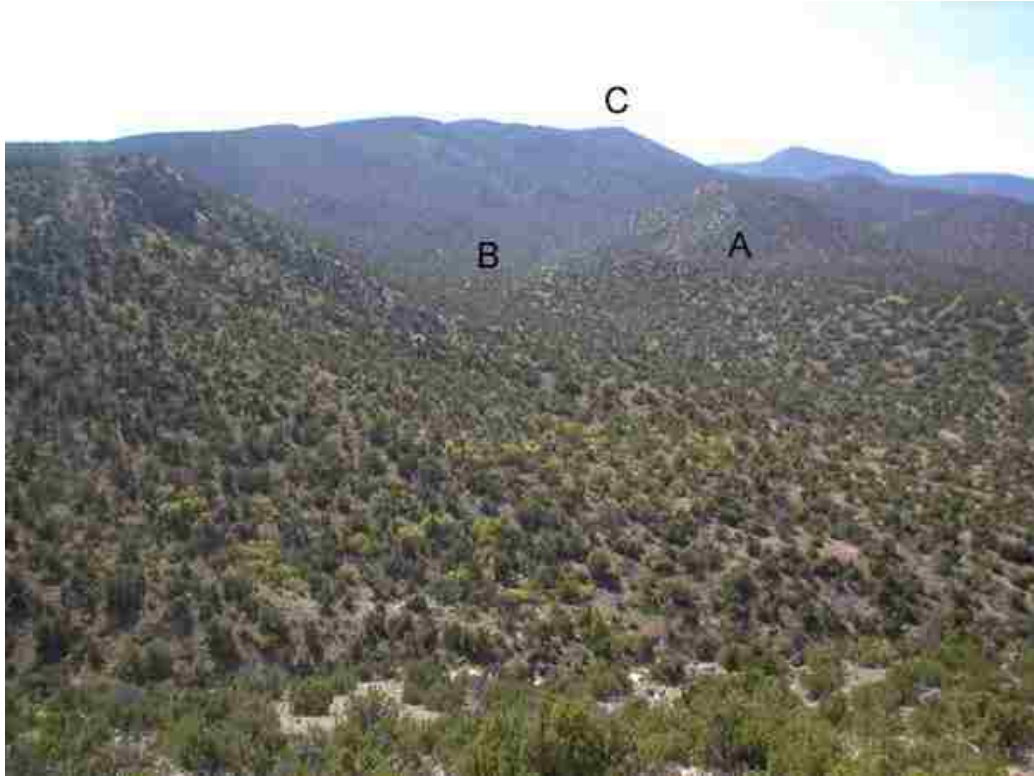


Figure 58 Koti Bu'u or 'malarial chills corner' (B) likely harkens to an incident of malarial illness at a time immemorial. This view looking west involves Cerro de los Ratonés (A) and Cerro Román (C). It is said a malarial epidemic struck the Española Valley around 1888 (collection of author).

(NO GNIS ID)

Koti Bu Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.054688, -106.170436 Secondary 36.037454, -106.191164

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff from a basin called 'malarial chills corner' [Téwa] **Koti Bu'u** *K'ót'í búu^ʔú*, just north of Cerro Román (GNIS ID 905000) in a general southwest to northeast direction into the Arroyo de Vayarequa (GNIS ID 903295) at a point situated 5.59 miles west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 3.13 miles west of the Iglesia de San José del Chama (GNIS ID 887170).

HISTORY: The name of this feature in the Tewa language is **Koti Bu Hu'u** *K'ót'í bú huu^ʔu* [*k'ót'í* 'malarial chills' + *búu^ʔu* 'dale' + *huu^ʔu* 'large groove', 'arroyo'] was recorded by Harrington (1916 2:30).

(NO GNIS ID)

Koti Bu'u

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.04004, -106.188116

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This basin feature is situated about 4.5 miles southwest of El Duende (GNIS ID 902820) and 6.65 miles southwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: Tewa name **Koti Bu'u** *K'ót'í búu'ú* [*k'ót'í* 'malarial chills' + *búu'ú* 'dale'] means 'malarial chills corner' according to Harrington (1916 2:31). *The San Juan Pueblo Téwa Dictionary* confirms **koti** *k'ót'í* as 'malaria' (1982). An epidemic struck the Española Valley around 1888 called Enfermedad de los Frios [NM Span. 'illness of the chills']

(NO GNIS ID)

Ku Khong Diwe (historical)

BGN Feature Class Definition: Industrial Facility: Mine

WGS84 Decimal Coordinates: Primary 36.055790, -106.045697

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This former quarry is situated 1.4 miles east southeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: **Ku Khong Diwe** *K'ukhóndiweh* [Téwa *k'uu* 'rock' + *khón* 'to dig' + *?iweh* 'there'] Meaning 'stone quarry', this location served as a place from which stone was taken to build the San Juan Bautista church and other buildings at San Juan Pueblo (Harrington 1916 12:26). Harrington reported that the quarry belonged to Mr. Samuel Eldodt, a merchant at San Juan Pueblo, at the time Harrington performed his study (Harrington 1916 12:26). Harrington maps this quarry at a place at or near a hill he listed as **Pu Te Oku** *Pute'okú* 'rabbit hole hill' (1916 12:25). It is now reclaimed by natural flora. See Pu Ping (Figure 79, this Appx. D).

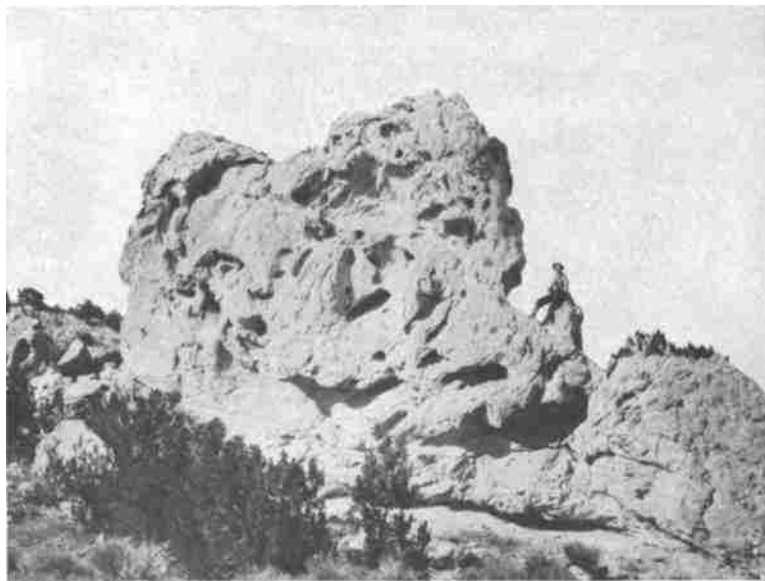


Figure 59 Photo of the rock near Ku Owinge Kayi presented in John P. Harrington's Ethnogeography of the Tewa, 1916. (Photo by J.A. Jeançon)



Figure 60The ancient pueblo ruin called **Ku Owinge Kayi** or **El Pueblo Quemado** features the usual central plaza with great kiva (collection of author).

(NO GNIS ID)

Ku Owinge Kayi, El Pueblo Quemado

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.0898667, -106.161652

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 5.63 direct miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and 2.54 miles northwest of the El Duende (GNIS ID 902820). **HISTORY:** At some time in the distant past this pueblo, abandoned before the arrival of Spanish settlers, was discerned by Spanish speakers to have evidence of burning and thereby named El Pueblo Quemado [Span. 'the burned town']. The name in Tewa is **Ku Owinge Kayi** *K'uu Ówíngéh Kayyee* [*k'uu* 'rock' + *ówíngéh* 'pueblo' + *kayyee* 'old thing'], meaning 'stone pueblo ruin' according to Harrington (1916 5:42). The occupation dates are believed to range from 900 to 1300 (LA 253). Harrington was informed by another researcher named J.A. Jeançon who provided circumstantial evidence that the pueblo may have gotten its Tewa name from a prominent column of cream-colored tufa about a hundred feet or more in height southwest of the mesa upon which the pueblo ruin is situated (ibid). The intricate rock formation or column is vesicular and J.A. Jeançon said that there were many ancient trails well-worn into the rock (ibid). Harrington's Pueblo Indian informants could not corroborate the conjecture of Mr. Jeançon (ibid). El Pueblo Quemado is named as a boundary monument for the Bartolome Sanchez Land Grant issued by the then Governor of New Mexico to Bartolomé Sanchez at Chama in 1707 (NMSARC Roll 53 Frame 502). John P. Harrington reported in his 1916 work *The Ethnogeography of the Tewa*, that his predecessors had collected a curious name that his Tewa informants could not analyze either because the preceding collectors or their informants recorded it wrong. The names

are "Poihuunge", "Poihüunge", or "Poihuge" (1916: 157). This may be either **Po Hu Owinge** [Téwa *poe* or *poh* 'squash', 'pumpkin', 'calabash' + *huuʔu* 'large arroyo' + *ówíngēh* 'pueblo'] or **Po Shu Owinge** [Téwa using *shúu* 'nose', 'projecting point'] but these are mere speculation. Direction to this ruin were given and summarized herein as beginning at the tributary of the Río Chama and Río Grande, thence about four miles upstream to a cottonwood grove, this being the grove where Jicarilla Apache used to hold an annual feast, thence, one mile southwest from the Río Chama along the detached black fragmentary mesas of the great Black mesa to the top of one of these mesas where the ruins are (1916: 156-157, 204). None of Harrington's informants knew the aforementioned names for any ruin (ibid). The placement of the ruin seems to coincide with **Ku Owinge Kayi** (El Pueblo Quemado).

(GNIS ID 901402)

Ku Tepa'i, Corral de Piedra, Plaza del Corral de Piedra

BGN Feature Class Definition: Populated Place

WGS84 Decimal Coordinates: Primary 36.0108550, -106.0831500

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village is situated in the Española Valley (GNIS ID 906192) 3.06 miles south southwest of the Indian populated place of San Juan Pueblo (GNIS ID 928804) and one mile west of Fairview (GNIS ID 899632) on the west side of the Río Grande (GNIS ID 1385432). HISTORY: Meaning 'pen of rock' in English, this settlement was named from the prevalence of rock used in the construction of livestock pens. However, it is said that this was a collection of fortified households called *plazuelas* that were within a large square of walls made of the local porphyritic rock that made up the corral, now obliterated, and a residence of the village features both exterior and interior walls 3 feet thick (Salazar, Richard). Early mention of Corral de Piedra is found in the will of Pedro Martín Serrano dated 1768 (NMSARC: SANM I 35/1374-81) and is today a name in local current use. This populated place is also known as the Plaza del Corral de Piedra [using NM Sp. *plaza* 'fortified town', 'square', 'village'] and an early example of this name is found in a deed dated 1864 between Ramon Aragon and Pablo Martinez conveying a 20 *vara* wide tract "a little above the Plaza del Corral de Piedra (RACCO 1887: Book 9 Page 199). The Tewa name is **Ku Tepa'i** *K'utepaaʔiʔ* and depicted on a map in *The San Juan Pueblo Téwa Dictionary* but without translation to English (Martinez 1982). Harrington recorded its meaning as 'stone wall place' [Téwa *k'uu* 'rock' + *te*, a cognate of *tewhá* 'house' + *paa* 'to make', 'wrapped' + *ʔi* locative] (1916 14:15; Martinez 1982). This uses the Tewa expression for 'stone wall' **ku tepa** *k'uutepa* (Martinez 1982). *Te* is also thought to be similar to *tay* 'tree' but applied to horizontal objects such as would be similar to a fallen log and *paa* has been used to express 'piled up' (Informant). Harrington believed that due to the descriptive nature of both the Tewa and Spanish names for this place, the names may have originated independently (1916 14:15). The village had a Roman Catholic patron saint name associated with it, as evidenced in a deed document dated 1874 calling it the "Plasita[sic] de San Pedro del Corral de Piedra" (RACCO 1892: Book 11 Page 263). The village was and continues to be rural and agricultural even though it has been incorporated into the City of Española (GNIS ID 2410456). During the 19th century, deed documents record the sale of a 100 foot right-of-way through the agricultural floodplain for the Denver and Rio Grande

Railroad in 1881 (RACCO). In the 19th century, within the immediate environs of the village, two highly localized place names appear in local use. These were El Rincón [Sp. 'the corner'] and La Tapia [Sp. 'enclosure wall'] (RACCO 1892: Book 11 Page 262) as well as "La Cequecita[sic] de la Rueda that goes to the Río Grande del Norte" (RACCO 1887: Book 9 Page 202. translation mine) and two major irrigation ditches, the Acequia Madre de los Salazares and the Acequia de los Martinez "as it is commonly called" (RACCO 1887 Book 9 Page 200. translation mine). The latter may have been one and the same with, or transformed into, the Acequia de los Vigiles (GNIS ID 912108). The prevalence of the Salazar family in the vicinity of the Plaza de Corral de Piedra is likely by virtue of having been part of a royal Spanish land grant to Antonio de Salazar and his brothers in 1714 (NMSARC: Antonio de Salazar Grant). This was surveyed in 1883 by a U.S. Deputy Surveyor for 23,351 acres (USGLO: Antonio de Salazar Grant). This grant was not confirmed. However, another called the Bartolome Sanchez Grant (GNIS ID 916739) was.

(NO GNIS ID)

Ku Tsawae Bu

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.046126, -106.044415

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This basin feature is situated 1.57 miles east southeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: This basin feature is called **Ku Tsawae Bu** *K'utsáwǎ́ bú'* [Téwa *k'uu* 'rock' + *tsáwǎ́'i'* 'blue/dark green' + *bú'* roundish place]. Meaning 'blue rock corner' (Harrington 12:23; Martinez 1982) is depicted on maps in both *The Ethnogeography of the Tewa* and *The San Juan Pueblo Téwa Dictionary* (Harrington 1916; Martinez 1982). Harrington reports that this place is so called because of the bluish or greenish stones at this location (1916 12:23). Alluvium in the vicinity is composed of bluish metamorphic rocks rounded from the action of water washed from the bedrock along the Cañón del Río Grande 23 miles up the valley.

(NO GNIS ID)

Ku Tsawae Bu Ing Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0449850, -106.0600520 Secondary 36.0439280, -106.0334980

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff in a general east to west direction for 1.88 miles. Its mouth is situated at the East Kennedy Housing Area about 0.86 mile southeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: **Ku Tsawae Bu Ing Ko** *K'utsáwǎ́ bú'ínkó* [Téwa *k'uu* 'rock' + *tsáwǎ́'i'* 'blue/dark green' + *bú'* roundish place + *ín* locative 'at' + *kó* 'arroyo with cut banks', 'barranca', 'gulch'] Meaning 'blue rock arroyo', according to Harrington (1916 12:22). This feature is depicted with maps in both *The Ethnogeography of the Tewa* (Harrington 1916) and *The San Juan Pueblo Téwa Dictionary* (Martinez 1982). Harrington reports that this place is so called because of the bluish or greenish stones at this location (1916 12:23). Alluvium in the vicinity is composed of metamorphic rocks rounded from the action of water many of which appear bluish as some of the bedrock along the Cañón del Río Grande 23 miles

up the valley. In contemporary time, the arroyo has become obscure at its mouth where a housing development was built for tribal members of *Ohkay Ówîngeh* called the East Kennedy Housing Area, also known as the Tsigu Buge Neighborhood.

(NO GNIS ID)

Ku Tsawae Bu Kwaye

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.050260, -106.044688

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge feature is situated 1.5 miles east southeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Ku Tsawae Bu Kwaye** *K'utsáwǎ́ bú'kw'áye*h [Téwa *k'uu* 'rock' + *tsáqǎwǎ́'i* 'blue/dark green' + *bú'* roundish place + *kw'áye*h 'height'] Meaning 'blue rock corner height' (Harrington 12:24). Harrington reports that this place is so called because of the bluish or greenish stones at the basin below called 'blue rock corner' **Ku Tsawae Bu** *K'utsáwǎ́ bú'* (1916 12:23).

(NO GNIS ID)

Ku Wha Nu Ge Ing Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0482730, -106.0693890

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff for about 0.48 mile in a general northeast to southwest direction to empty into the Acequia de San Juan at a point about 0.4 mile south of the old pueblo at *Ohkay Ówîngeh* or San Juan Pueblo (GNIS ID 928804). HISTORY: **Ku Wha Nu Ge Ing Ko** *K'uwšanuugeh'inkó* [Téwa *K'uu* + *whaa* 'to drag' + *nu'u* 'below' + *geh* 'down at' + *in* locative + *kó* 'arroyo', 'ravine'] This place name was provided to Harrington meaning 'drag stone down arroyo' (1916 11:37). Harrington commented that "[w]ho dragged a stone down, and under what circumstances, is probably forever forgotten" but added that the arroyo was deep where it cuts through the highland and it may have been the arroyo itself may have dragged stones down (1916 11:37). **Wha whaa** is related to the compound word **whaho whaaho** 'drag' + 'take'] meaning 'drag along' (Martinez 1982). In contemporary time, the built environment of the pueblo has sprawled towards this arroyo that has become faded and overgrown since the time Harrington published his research into Tewa place names in 1916.

(NO GNIS ID)

Kumantsi Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.044065, -106.315906

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo feature drains storm runoff in a general north to south direction for 1.65 miles to empty storm runoff into the Río del Oso (GNIS ID 910226). The mouth of this feature is situated about 10.20 miles west southwest of Chilí (GNIS ID 905096) and 13.75 miles west of the Pueblo de San Juan (GNIS ID 928804). HISTORY: The Tewa name for this feature is **Kumantsi Hu'u** *Kumántsi huu'u* meaning 'Comanche arroyo' provided by informants to Harrington (1916 2:16). This arroyo is situated within a valley feature called Cañada del Comanche [NM Span. 'gulch of the Comanche']. During

the middle 18th century, the Comanche nation conducted predation upon the Pueblo Indian and Hispano settlements along the valleys of the Río Grande and Río Chama.

(NO GNIS ID)

Kuu Teegi'i

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0579960, -106.0741350

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated about a third of a mile northwest of the south plaza of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This feature situated floodplain below *Ohkay Ówîngeh* is called 'bunched stones place' **Kuu Teegi'i** *K'úut'eegi'i* [Téwa *k'uu* 'rock' + *t'eegi'* adjective?, 'dot', 'in a bunch', 'bunched' + *i* locative] (Harrington 1916 11:17 & 11: unlocated; Martinez 1982). The name refers to the remnants of the second in a series of three pueblos in historical timeline called by the name "Okay" (Harrington 1916:212, 11:17 & 11:unlocated). At the time that John P. Harrington conducted his field work in 1910, he noted that "A number of Mexican houses are at the place" (1916 11:17). He noted also that the third and present pueblos not only called **Okay**, but also 'bunched stone height pueblo of 'Oke', *Kúîgikwajè'oke'oywi*, using Harrington's phonology (Harrington 1916: 212), a name apparently used in Téwa historical narratives. A Tewa legend tells of the first pueblo, over a mile to the north northeast, was destroyed in a flood, and the ancestors of present day *Ohkay Ówîngeh* fled to establish a second village at this location (1916 10:26).

(NO GNIS ID)

Kuu Teegi'i Kwaye

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0552920, -106.0713340

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated at the old San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Kuu Teegi'i Kwaye** *K'úut'eegi'i Kw'áye* [Téwa *k'uu* 'rock' + *t'eegi'* adjective?, 'dot', 'in a bunch', 'bunched' + *i* locative + *kw'áye* 'height', 'on top of'] Meaning 'bunched stone height', this name was presented to John P. Harrington as being the name for the height upon which San Juan Pueblo sits and represented using his phonetic alphabet as *Kúîgikwajè* and (1916 11:23). The name refers to the remnants of the second in a series of three pueblos in historical timeline called by the name "Okay". The second pueblo was located on the floodplain below present Pueblo of San Juan (Harrington 1916:212, 11:17 & 11:unlocated).

(NO GNIS ID)

Kwae Tsii

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.036590, -106.305950 Secondary 36.0025211, -106.3803081

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This canyon runs in a general southwest to northeast direction for about six miles within which a stream called Río de las Gallinas (GNIS ID 923602) flows and empties into the Río del Oso (GNIS ID 910226). The mouth of this feature is situated

about 9.93 miles west southwest of Chilí (GNIS ID 905096) and 13.23 miles almost west of the Pueblo de San Juan (GNIS ID 928804). HISTORY: The Tewa name for this canyon is **Kwae Tsii** *Kwáq̃ ts'ée* [Téwa *kwáq̃* 'oak' + *ts'ée* 'canyon']. Meaning 'oak canyon', this was noted by Harrington to be the most southerly of the chief headwaters of the Rio Oso (1916: 2:19).



Figure 61 this slightly retouched photograph from the late 1930s shows the narrow gauge railroad by the Española Mill and Elevator Company. The engine rumbles by a trackside orchard to the right. The Linea Ferrera was built upon the relatively level floodplain of the Río del Norte, cutting through agricultural land (collection of author).

(NO GNIS ID)

Kwae Kum Po (historical), El Ferrocarril D. & R. G., Linea Férrea Denver Río Grande, Linea Ferrera, Linia del Carroferri Denver y Río Grande, Chile Line Express, Denver and Rio Grande Railroad

BGN Feature Class Definition: Locale: Transportation Facility: Railroad Facility

WGS84 Decimal Coordinates: Primary 36.0519020, -106.0887660

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This railroad transected the Española Valley (GNIS ID 906192) in a general north to south direction. HISTORY: Running from Antonito (GNIS ID 190909) in the State of Colorado to Santa Fé (GNIS ID 936823), this narrow gauge railroad had a major railroad stop at Española Station at the populated place of Española (GNIS ID 928729). Beginning in 1871, a railroad and telegraph line had been planned from the City of Denver southward to connect with the "Texas Pacific Railroad near [latitude] 32°N" (RACCO 1884: Book 8 Page 457). In 1881, the Denver & Rio Grande Railroad purchased a 100 foot wide right-of-way through the agricultural floodplain by the Río Grande dominated by Hispano families due to its flatness (RACCO 1852-1912). The line was continued in 1882-1883 to Santa Fé by another company, the Texas, Santa Fe and Southern Railroad Company (Gjevre 2008; RACCO 1889: Book 10 Page 170). The railroad became known as the [Southwest Am. Eng.] Chile Line Express (with conventional American English using 'Chili'). The rail line facilitated the movement of agricultural products from orchards and vegetable gardens to markets in Santa Fe and the State of Colorado, notably the *chile largo* called by many today the "Chimayo Chile".

The railroad is seen in the copious amount of Spanish deed documents recorded in the Rio Arriba County Clerk's Office referred by different names such as the [Mex. Span.] *Linea Ferrera*, [Mex. Span.] *Linea Férrrea Denver Río Grande*, [Span.] *El Ferrocarril D. & R. G.* or [NM Span.] *Linia del Carroferril Denver y Río Grande* (RACCO 1952-1912). The Tewa name is **Kwaekum Po** *Kwǎk'ump'ôe* [Téwa *kwǎk'u* 'iron', 'metal' + *'in* vegetal gender of *'i* locative + *p'ôe* 'road']. Harrington recorded this Tewa name simply meaning 'iron road' as the Tewa geographic name for the Denver & Rio Grande Railroad that passed closest to San Juan Pueblo at the Chamita Depot (1916 13:33). Harrington also notes that "[t]his term is frequently used for railroad train, thus: [*kwǎk'ump'ôenamän*] 'the train is going' or literally 'iron road goes' [*na*] 'it' + [*män*] 'to go'" (1916).

(NO GNIS ID)

Kwaekum Po Kofe (historical)

BGN Feature Class Definition: Locale: Transportation Facility: Bridge: Railroad

WGS84 Decimal Coordinates: Primary 36.048127, -106.092251

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: A narrow gauge railroad that transected the Española Valley (GNIS ID 906192) from 1881 to 1942 in a general north to south direction crossed the Río Chama (GNIS ID 923661) at this place. HISTORY: In 1881, the Denver & Rio Grande Railroad purchased a 100 foot wide right-of-way through the agricultural floodplain by the Río Grande dominated by Hispano families due to its flatness (RACCO 1852-1912). The

Tewa name for a former bridge at this location is **Kwaekum Po Kofe**

Kwǎk'ump'ôekophéh [Téwa *kwǎk'u* 'iron', 'metal' + *'in* vegetal gender of *'i* locative + *p'ôe* 'road' + *kophéh* 'bridge']. Meaning 'iron road bridge', this name was recorded by

John P. Harrington during his 1910 field research on Tewa geographic names (Harrington 1916 13:34).

(GNIS ID 894448)

Kwi'o Hay'ing, Kwi'on Yiya, Acequia del Pueblo de San Juan, Acequia de la Rinconada del Pueblo de San Juan, San Juan Pueblo Ditch

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.055621, -106.070703

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This irrigation ditch about 6 miles long diverts water from the Río Grande (GNIS ID 1385432) for irrigation purposes and primarily serves the populated place of San Juan Pueblo (GNIS ID 928804), although La Joya de San Juan and Ranchitos (GNIS ID 902334), both non-Indian communities, receive irrigation from it. A flow of surface water is diverted from the Río Grande (GNIS ID 1385432) running for 7.76 miles. Close to its end, left-over waters from the Santa Cruz and El Llano Ditches empty into the San Juan Pueblo Ditch that runs for a short length further before entering a wetland of the Río Grande. HISTORY: This irrigation ditch was referred to as Acequia de la Rinconada del Pueblo de San Juan [NM Spanish: 'irrigation ditch of the corner of the town of San Juan'] in the mid nineteenth century. An early example of this name is found in a deed dated 1865 between Gabino Archuleta and Felipe Martinez y Romero in which this acequia formed the eastern boundary of a tract 822 varas wide below the village of Alcalde "on this side of the Arroyo de Chavez" (RACCO 1887: Book 9 Page

364. translation mine). Another name in use to this day is Acequia del Pueblo de San Juan (Spanish: 'irrigation ditch of the town of San Juan') that among early documents can be found in a deed dated 1895 between Filomena Montaña et al to Thomas Dupre (RACCO: Book 13 Page 16). The Tewa name is **Kwi'on Yiya** *Kwi'ónyíyá* [Téwa *kwi'ón* 'ditch' + *yíyá* 'mother'] (Harrington 1916 11:13). Harrington believed this to be a Téwa translation of the corresponding term in New Mexican Spanish "acequia madre" (1916). Another Tewa name of record is **Kwi'o Hay'ing** *Kwi'ó hay'in* [Téwa *kwi'ón* 'ditch' + *hay* 'greatness', 'great', 'big' + *in* locative OR *he'yin* 'long' in mineral gender] meaning 'long irrigation ditch' (Harrington 1916 11:13). This was also noted by Harrington but it was not clear as to whether this name applied to this same main irrigation ditch by San Juan Pueblo (ibid).

(NO GNIS ID)

Kwi'on Wiye Iwe

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: None of These

WGS84 Decimal Coordinates: Primary 36.0678960, -106.0694940

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is a junction of canals of irrigation waters situated about one mile north of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) at the Arroyo de Chinguayé (GNIS ID 903313). The Acequia de Alcalde (GNIS ID 885663) uses this arroyo as a drainage, while the San Juan Pueblo Ditch (GNIS ID 894448) crosses the said arroyo by means of a siphon tunnel. HISTORY: **Kwi'on Wiye Iwe** *Kwi'ón wiyeh iweh* [Téwa *kwi'ón* 'ditch' + *wiyeh* 'divide' + *iweh* 'there' or 'place'] Perhaps meaning 'ditch divide place', this place name is listed in *The San Juan Pueblo Téwa Dictionary* but without translation to English or location (Martinez 1982).

Kwi'on Yiya, see Kwi'o Hay'ing

(NO GNIS ID)

La Angostura

BGN Feature Class Definition: Landform Feature: Gap

WGS84 Decimal Coordinates: Primary 36.088423, -106.210567

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This gap feature is 8.2 miles west northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and about a third of a mile northwest of the Rio del Oso (GNIS ID 910226). HISTORY: [Spanish: 'the narrow passage'] This gap between a hill and bench was has an old wagon road (*de carro de bestia*) leading northward from the Rio del Oso. The route through this gaps was said to have been used by a local cattleman Reynel Maestas, an older gentleman killed after overturning his ATV at the nearby Llanito Capadero. It is said that he met his demise only about two miles below the hamlet of San Lorenzo, where he was born.

(NO GNIS ID)

La Angostura

BGN Feature Class Definition: Populated Place

WGS84 Decimal Coordinates: Primary 36.019134, -106.085191

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is situated 1.95 mile north of Española (GNIS ID 928729), 2.54 miles south southwest of San Juan Pueblo (GNIS ID 928804), and bounded on the south by Corral de Piedra (GNIS ID 901402) and on its north by La Plaza Larga (GNIS ID 902284) on the west bank of the Río Grande (GNIS ID 1385432).

HISTORY: The word [Span.] *angostura* is applied to a narrow place. The name La Angostura [Span. 'the narrow (place)'] applies to a settlement perhaps two centuries old situate at a narrows bounded by the Acequia de los Salazares (GNIS ID 894319) on the east and the rim of a major bench feature on the west. An irrigation ditch running parallel passing through this place for agricultural purposes on the floodplain is known as the Acequia de los Vigiles (GNIS ID 912108). An old residence of a local Hispano with historical roots has adobe walls that are 3 feet thick, denoting its great age. During John P. Harrington's field season of 1910 interviewing Tewa informants for their geographic knowledge noted this hamlet (1916: 11:14). A newspaper was published here called La Voz, at the turn of the 20th century. La Angostura is also the place where LeBaron Bradford Prince, governor of the Territory of New Mexico during the years 1889 to 1893, had a ranch, which is now owned by the City of Española for its water rights. U.S. Geological Survey field crews noted a populated place called Prince but omitted this from the USGS product due to their difficulty in locating it precisely due to the congestion and scale of a county map they consulted (USGS 1953: San Juan Pueblo, NM).

(NO GNIS ID)

La Angostura del Aguaje

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.038601, -106.307265

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 13.28 miles west of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804) and 11.65 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: La Angostura del Aguaje [NM Spanish: 'the narrows of the watershed'] is a narrow chasm of the Cañón de San Lorenzo (GNIS ID 2038796) about one and a half mile in length from the spring called Salto del Agua below to the meadow called La Cieneguita above. Portion of this chasm within the canyon are only 65 yards in width. Before a major forest fire called the Las Conchas fire in 2011, La Angostura del Aguaje had an unimproved road that crossed the Río del Oso numerous times or tightly ran parallel to it, but has since been washed out by flash floods.

(GNIS ID 907606)

La Bentolera

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0649600, -106.2941140

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 12.53 miles west of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804) and 9.91 miles south southeast of the town of Abiquiu (GNIS ID 928674). HISTORY: La Bentolera [NM Spanish: 'the wind blast'] is so named describing wind over this grassy knoll of considerable elevation at the edge of

an extensive plateau where El Vallecito is located. The name is found in the dictionaries of the Royal Spanish Academy dating from 1737 to 1992 as *ventolera* and defined as a movement of a swift and somewhat strong wind (RAE).

(GNIS ID 907610)

La Cañada

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0771720, -106.3258860 Secondary 36.0594444, -106.3347222

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.38 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.98 miles south of the town of Abiquiú (GNIS ID 928674). HISTORY: Meaning [Mex. Span.] 'the gulch' or 'the glen', this feature includes the definite article *la* as part of the name. This feature is 1.3 miles long and a third of a mile wide and is a spacious upland glade of prairie grass east of Loma Parda. Namers apparently did not see a reason to add a specific name element to the name because it is a very distinguished valley.

(GNIS ID 907613)

La Cañada del Almagre

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0813290, -106.2134400 Secondary 36.0833540, -106.2883608

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This valley feature runs in a general west to east direction with an arroyo therein that drains the small basin of Rincón de la Vaca. HISTORY: [NM Spanish: 'the gulch of the red ochre or iron oxide soil'] This valley feature is so named because of embankments of exposed red soil called *almagre*, said to have had uses in traditional paints and cosmetics. The Vedera de San Lorenzo (GNIS ID 2038665) follows the upper extent of this gulch.

(GNIS ID 907615)

La Cañada del Cerro

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0552991, -106.2605820 Secondary 36.0302778, -106.2663889

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 10.86 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804), and 7.39 miles of west southwest of the town of Chilé (GNIS ID 905096). HISTORY: La Cañada del Cerro [NM Spanish: 'gulch of the mountain'] is so named after the Cerro de la Cruz seen looming to the southwest of the mouth of this gulch. The arroyo within this valley feature empties its storm runoff into the Río del Oso (GNIS ID 910226).



Figure 62 La Cañada Honda or 'deep gulch', is drained by the Arroyo de la Cañada Honda. A *cañada* is a kind of arid gulch (collection of author).

(NO GNIS ID)

La Cañada Honda

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.058896, -106.125077 Secondary 36.040922, -106.16253

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This valley feature is over two and a half miles in length. Its mouth is located about 0.6 mile almost due west of the Iglesia de San José del Chama (GNIS ID 887170) and 3.1 miles almost due west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). **HISTORY:** [Spanish: 'the deep gulch'] The narrowness and its continuity of depth ranging from about 160 to 200 feet give the illusion of depth greater than neighboring gulches in the immediate area that are either somewhat wider or shallower. The name is used in the name of the arroyo that drains it as well, the Arroyo de la Cañada Honda.

(NO GNIS ID)

La Ceja

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.049735, -106.235296

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 9.22 direct miles west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 6.12 miles southwest of Chilí (GNIS ID 905096).

HISTORY: [NM Span. 'the brow ridge'] This prominent barrier ridge with a hidden flat top of scattered vesicular basalt and juniper trees served in hunting activity. It separates the drainages of Río del Oso (GNIS ID 910226) from Arroyo de Vayarequa (GNIS ID 897599). The name is identical with the use of the word *ceja* for eyebrow in human physiology and is applied to a forested brow ridge of this type.

(NO GNIS ID)

La Ceja

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.128746, -106.299946 Secondary 36.121651, -106.298041

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is part of a larger plateau and situated about 15.51 miles northwest of Fairview (GNIS ID 899632), 5.56 miles south southeast of Abiquiu (GNIS ID 928674), and 13.81 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: La Ceja [NM Span. 'the brow ridge'] is a prominent forboding mesa-like feature with steep eastern slopes bounded on the south by El Banco del Apache. La Ceja has relatively sharp rims overlooking the vast Valle del Río Chama to the east and the upland glade of El Vallecito to the west. La Ceja it thought to have been named at a time immemorial and is embraced by a Lovato Mesa, a larger entity named in 1967 because the name La Ceja had been overlooked or undiscovered by U.S. Geological Survey mapping personnel prior.

(NO GNIS ID)

La Cienegita

BGN Feature Class Definition: Locale: Agricultural or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.0452230, -106.3160830

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 13.75 miles west southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: La Cienegita [NM Spanish: 'the little swamp'] is a name applied to a locale of private tracts embracing a pasture of seasonal wetland at the union of the Cañada del Comanche (GNIS ID 904373) and Cañón del Oso (GNIS ID 909384).

La Cuchilla (ridge), see Tsiyo Keri

(GNIS ID 907621)

La Cuchilla, Placita de la Cuchilla

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.0950219, -106.1380798

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is situated 4.7 direct miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and southwest of, and adjoining, the neighboring populated place of Chilí (GNIS ID 905096). HISTORY: This populated place near a sharp basalt dike ridge called La Cuchilla is known by locals as La Cuchilla [NM Spanish: 'the knife edge' and pronounced LAH coo-CHEE-yah] and Placita de la Cuchilla [NM Spanish: '[village of] the knife edge']. An early appearance of the name is found in testimony in 1898 concerning the nearby Roque Jacinto Jaramillo Land Grant from Jose Rafael Lobato, a resident of nearby San José, who was age 70 at that time (NMSARC Reel 52-1214-5). This name has been erroneously depicted as 'La Chuachia' on map publications and the GNIS.

(NO GNIS ID)

La Cuchilla de en Medio

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0951370, -106.3204270

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.27 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 7.74 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: La Cuchilla de en Medio [NM Spanish: 'the knife ridge in the middle'] is a ridge is considered a divider between El Vallecito and the Vallecitos de los Chamisos (GNIS ID 912063).

(NO GNIS ID 907627)

La Cuchilla de la Monjonera

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0586700, -106.3121200

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 13.52 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 10.26 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: La Cuchilla de la Monjonera [NM Spanish: 'the knife (ridge) of the landmark'] is applied to a block ridge whose highest point on its crest is surmounted by a surveyor's control bench mark labeled "Point 2" and appears on the Vallecitos, NM 7.5' quadrangle dated 1953. The specific part of the name "mojonera" most likely refers to this monument. The feature's eastern slope and southern spur ridges are considered a separately named entity of Banco de los Archuletas.



Figure 63 La Cuchilla de la Ventana is a miles long intrusive dike so named after this natural arch called La Ventana (collection of author).

(NO GNIS ID)

La Cuchilla de la Ventana

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.123471,-106.220199

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge feature runs in a general north-south bearing and is situated 9.6 direct miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 4.1 miles west northwest of the village of Chilí (GNIS ID 905096). HISTORY: La Cuchilla de la Ventana [NM Span. 'the knife edge or dike of the window'] is an intrusive basalt dike with a window-like aperture or arch called a *ventana*.

(NO GNIS ID)

La Cuchilla Encinosa

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0610010, -106.3266240

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.34 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 10.10 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: **La Cuchilla** Encinosa [NM Spanish: 'the oak studded knife (ridge)'] is a prominent ridge near the abandoned hamlet of Rechuelos (GNIS ID 910036).

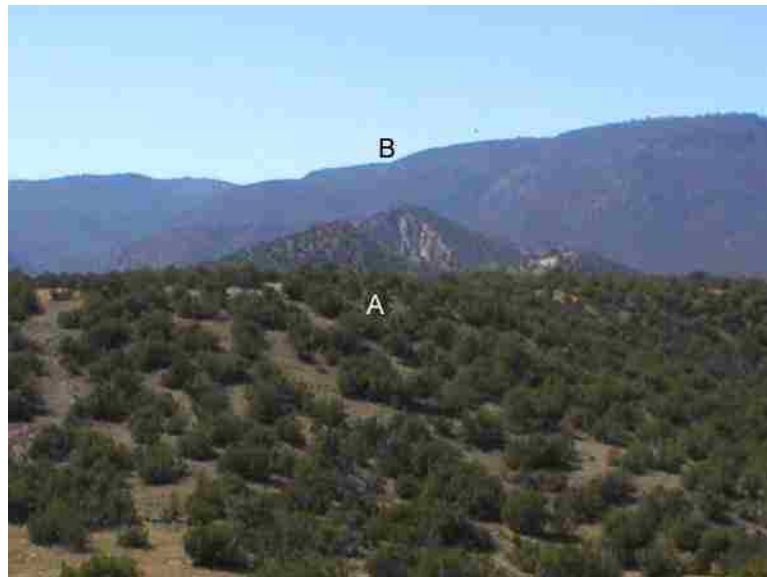


Figure 64 This view looking westward shows (A) La Loma Desbocada, and (B) La Cuesta de la Yuta (collection of author).

(GNIS ID 907725)

La Cuesta de la Yuta, La Utah

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.0664100, -106.2700268

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 11.2 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 7.24 miles west southwest of the town of Chilé (GNIS ID 905096). **HISTORY:** La Cuesta de la Yuta [NM Span. 'the upslope of the Ute (Indian)'] is a slope, bench, and ridge so named because it was a route used by a band of American Indians who were ancestors of today's Ute. A grant of real estate to Jose Antonio Valdez within the Rio del Oso Grant was made in 1840 and a west boundary feature for his claim was identified as extending to 'the upslope of the Ute (Indian)' or La Questa de la Yutah (NMSARC: Rio del Oso Grant. Surveyor General's Report). Typically, band of nomadic Indians found remote mountain hideaways with water and wildlife to camp before venturing to the Hispano or Pueblo Indian populated places to trade in times of peace or raid in times of war. The presence of the Yutas in this area is documented to the early 18th century in an incident found in historical archives. In 1736 a complaint was filed against the *nacion yutas* (Ute Nation) for depredations of livestock at an early ranch site on the Río del Oso. The individuals were Joseph Gomez, Roque Jacinto Jaramillo, Rosalía Valdes, and Juan Manuel de Herrera. They said that on the 11th of April one hundred Yutas left the Pueblo de Santa Clara, apparently from a trade fair, and were encounter by some of the plaintiffs at the Río del Oso having a roadside meal with the complainant's cattle, of which nineteen were found dead as well as three horses missing. A council of war was held before Governor Gervasio Cruzat y Góngora that arrived at a decision to pursue the Indians with several squadrons to seek compensation for the offense (NMSARC: SANM II #409). The result was not documented. Known into the 19th century by various names and spellings such as 'Yutas', 'Yutah', and 'Eutaw', the version 'Utah' gave inspiration to the name of the modern State of Utah, the general region where various nations of Ute lived. The name appears in the GNIS database as 'La Utah' although this is the form missing its generic name element. Also to, the item El Banco del Apaches (GNIS ID 906031) was found in the GNIS database misplaced on one portion of the feature herein described.



Figure 65 the view looking northwestward and down slope at La Cuesta de Salsipuedes (collection of author).

(NO GNIS ID)

La Cuesta de Salsipuedes

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.004527, -106.134614

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This slope feature is situated 4.95 direct miles southwest San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 3.17 miles west northwest of Española (GNIS ID 928729). HISTORY: The New Mexico Spanish word Salsipuedes is a compound of *salga si puedes* that in direct translation to English is "get out if you can". A narrow road established to climb an upslope of relatively loose rock steeply, allowed travelers to surmount and travel along the top of a narrow ridge barely wider than the road itself. It served as a stock drive route from the valley to the Llanos de la Pomina and westward beyond to the high country before fences, changes in lifestyle, and new roadways caused its abandonment. The slope itself continues to bears the remains of the pathway and is used as a noticeable waypoint and place name to this day.

(GNIS ID)

La Cueva

BGN Feature Class Definition: Landform Feature: Cave

WGS84 Decimal Coordinates: Primary 36.085989, -106.082078

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated over 0.7 mile SW of the chapel Capilla de San Rafael (GNIS ID 887172) of the village of El Güique (GNIS ID 902257) and almost 2.4 miles north northwest of San Juan Pueblo (GNIS ID 928804) also known as Okhay Owingeh. HISTORY: The names La Cueva [Spanish: 'the cave'] (Informant) and **Tova Fo** *T'ovápho* [Téwa *t'ová* 'cliff' + *pho* 'hole'] (Harrington 1916 13:10) are applied to a peculiar shallow cave with a roughly 4 foot high ceiling, located on the south face of a hill called La Loma de la Cueva [Spanish: 'the hill of the cave'] (Informant) and **Tova Fo Kwaye Bori** *T'ováphokw'áyeḥ boḍi* [Téwa *t'ová* 'cliff' + *pho* 'hole' + *kw'áyeḥ* 'height' + *boḍi* 'large roundish pile', 'grove', 'clump', 'hill' or 'mound' = 'the roundish height of the cave in the cliff'] (Harrington 1916 13:9). This cave has been a point of interest visited by the curious of El Güique and where children have "played house" since the memories of local elders (Informant). A visiting scholar of the Smithsonian Institute, John P Harrington, was guided by Tewa informants in 1910 and wrote "This cave is situated on the southern side and near the top of a peculiar round knob [13:9]. The cave opens to the south. Its floor is level. The mouth is 8 feet wide; the depth of the cave is 6 feet. From the innermost part of the cave and on the level of its floor a small tunnel-like hole runs back horizontally 5 feet or more. There is a niche in the western wall of the cave. The roof of the cave is arching, low, and sooty" (Harrington 1916 13:10).



Figure 66 La Cueva Santa is a couple of grottos aligned as if to perforate a spur ridge of the main body of El Palacio and are part of a narrative concerning an alleged incident of aerial phenomena (collection of author).

(NO GNIS ID)

La Cueva Santa

BGN Feature Class Definition: Landform Feature: Cave

WGS84 Decimal Coordinates: Primary 36.118641, -106.146619

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This shallow cave feature is 6.2 miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and less than a mile north northeast of the village of Chilé (GNIS ID 905096). **HISTORY:** [NM Spanish: 'holy cave or grotto'] A number of grottos and rock shelters are found in the summit feature known as El Palacio [Span. 'the palace']. This grotto is one of several in the summit feature Los Palacios, many of which have soot blackened ceilings. The one in question has a south facing entrance that is collapsed. On the north side of the ridge another shallow cave is found roughly aligned with the first. A local story from a Hispano informant associated with this grotto aligned well with one recorded and published in 1916 from a San Juan Pueblo Tewa informant. It is said that an apparition of Saint Cecilia was seen by Mexican soldiers near Las Truchas who followed the phenomenon across the Río Grande and to Chamita before it disappeared through a hole in Los Palacios. The soldiers found nothing but her shoe on the other side (Harrington 5:34 1916). Stories such as this may have served to affirm Roman Catholic belief among both Hispano and Pueblo Indian.

(GNIS ID)

La Cueva

BGN Feature Class Definition: Landform Feature: Cave

WGS84 Decimal Coordinates: Primary 36.1196790, -106.0512920

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This locale of some irrigated farms and residences is located about 4.66 miles northeast of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). It is bounded on its southwest by the village of Estaca (GNIS ID 928730) and on its northeast by a narrow pass in the highway (State Road 291) called La Angostura. HISTORY: This locale is so named after a grotto or cave somewhere near the lower course of the Arroyo de la Cueva [Mex. Span. 'draw of the little cave'] that drains storm runoff from the slopes of the Mesa Prieta. Adobe ruins at this location are said to be that of the school serving the area of Estaca in the early 20th century (Informant). It is said that a man named Teofilo Medina would bring his family across the river from Alcalde or La Villita to pass the summers in agricultural pursuit here during the 1930s. In contemporary time, the major land owner farming here is a party of heirs led by Gilbert Borrego from the nearby village of El Güique. In 1883, the Denver and Rio Grande Railroad Company entered to buy a right-of-way from Jesus Maria Roibal, Luis Maria Ortiz, Ramon Martin, Antonio Martin, and Bernabe Garcia (RACCO 1883: Book 8 Pages 15, 321, 323, 334). This was the railroad known as the Chile Line Express.

(NO GNIS ID)

La Isla

BGN Feature Class Definition: Landform Feature: Island

WGS84 Decimal Coordinates: Primary 36.002846, -106.069814 Secondary 35.997765, -106.071184

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature in the Española Valley (GNIS ID 906192) is situated about a quarter mile west of the populated place of Santo Niño (GNIS ID 899903). HISTORY: [NM Spanish: 'the island'] This feature is bordered by the Río Grande (GNIS ID 1385432) on the west and a wetland called El Estero on the east, into which the Lomita and Herrera ditches feed their left over water (Atencio 2007). It was surrounded by flowing water in the past (Ibid). This assertion appears to be confirmed by a 1935 aerial photograph that shows a heavily braided Río Grande that divided in two creating an island that was about 1.23 miles long and about 0.4 mile wide at its widest (USSCS 1935). Since this time, it is said that the river was straightened into one channel with earth moving equipment by the US Bureau of Reclamation. Closer to the populated place of Riverside (GNIS ID 918332) this wetland is also known as **Bu So Ge Pokwing** *Bú so geh p'oekwí* [Téwa *búu'ú* 'dell' + *só'o* 'largeness', 'large' + *geh* 'over at' + *p'oekwí*, *p'oekwîn* 'lake'], meaning 'over at large dell lake' that in the traditional belief of the Téwa people of San Ildefonso, was reported by Harrington to be their cardinal lake of the north (1916 15:17). The name was specifically located at the south end of the swamp having standing water near the Oñate Bridge (ibid).

La Joya de San Juan, see Anyi Bu'u

(GNIS ID 907669)

La Joya de Tío Gregorio

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.123333300, -106.333611100 Secondary 36.093076, -106.339474

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 15.47 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 5.85 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: La Joya de Tío Gregorio [NM Spanish: 'basin or flat of uncle Gregory'] is a valley of semi-arid grassland about two miles long and over half a mile wide bisected lengthwise by the Río del Vallecito (GNIS ID 912062). The valley is bordered by low rolling ridges that give a hidden recessed effect to it. It is situated near the former hamlet of Vallecito (GNIS ID 912053) within the Town of Abiquiu Grant (GNIS ID 911764). The identity of Tío Gregorio has not been found by this study and it is said that his lifetime is beyond the memories and oral narratives of those living since the mid 20th century but locals believe him to have been a settler.

La Junta, see Po Ye Ge

(NO GNIS ID)

La Laguna

BGN Feature Class Definition: Hydrographic Feature: Swamp

WGS84 Decimal Coordinates: Primary 36.0750410,-106.1154710

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is located a quarter mile east of the populated place of El Duende (GNIS ID 902820) on the flood plain of the Río Chama (GNIS ID 923661) about 2.9 miles NW of San Juan Pueblo, also known as *Ohkay Ówîngeh* (GNIS ID 928804).

HISTORY: La Laguna [Spanish: 'the lake'] is a wetland feature of standing shallow water and swamp vegetation measuring almost one and a half acres located in a *vega* [Span: 'moist meadow']. In contemporary time, this lake of open water has become a *ciénega* [Spanish: 'seasonal swamp']. This feature is identified in a deed document dated 1891 in which a parcel of fenced meadow originally obtained from a Luis Valdez was granted by Vicente Aragon and wife to their grandson Silviano Roibal at a place "that we commonly call [it] La Laguna" (RACCO 1891: Book 12 Page 430). Later, a larger portion of meadow and agricultural land was received by Silviano from his grandparents in 1904 and the location was elaborated upon as San Francisco, the same as El Duende (RACCO: Book 14 Page 35).

(GNIS ID 906051)

La Lagunita del Palo Quemado

BGN Feature Class Definition: Hydrographic Feature: Lake

WGS84 Decimal Coordinates: Primary 36.0949110, -106.4055940

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This small body of water is situated 9.14 miles southwest of the town of Abiquiu (GNIS ID 928674), and 19 miles west northwest of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: La Lagunita del Palo Quemado [NM Spanish: 'the small lake of the burnt wood'] is a high country wetland with standing water that is said to have been named after a tree charred as a result of having been struck by lightning.

La Loma de la Cueva, see Tova Fo Kwaye Bori



Figure 67 La Loma Desbocada is a small mountain or large hill named after its most prominent feature, its scarp (collection of author)

(NO GNIS ID)

La Loma Desbocada

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.08399, -106.242492

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This summit feature is situated 9.8 direct miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 5.4 miles almost west southwest of Chilí (GNIS ID 905096). HISTORY: The name La Loma Desbocada [NM Span. 'the scarped hill'] uses the word *desboque* [NM Span. 'scarp']. This summit feature of sedimentary soil with rubble of basalt features a prominent scarp created by a major recess fracturing of the steep slope by erosion exposing a lighter colored face from top to bottom that contrasts with the darker overall shade of feature.

(NO GNIS ID)

La Loma Redonda

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.068106, -106.146761

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This summit is situated 4.37 direct miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.55 miles west of El Duende (GNIS ID 902820). HISTORY: [Span. 'the round hill'] This isolated hill about 135 feet in height and dark in color with basalt contrasting with surrounding beige sediment has been a prominent waypoint in pastoralist and travel activity up the Arroyo de Vayarequa (GNIS ID 897599).

(NO GNIS ID)

La Loma Vista Cemetery

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: Cemetery

WGS84 Decimal Coordinates: Primary 36.090677, -106.050465

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This cemetery is located miles 5.75 miles NNE of the populated place of Fairview (GNIS ID 899632) and at the populated place of Alcalde (GNIS ID 928680).

HISTORY: This cemetery is associated with the Alcalde United Methodist Church (GNIS ID 902466) in Alcalde (GNIS ID 928680) that is affiliated with a world wide Protestant Christian organization.

(GNIS ID 907686)

La Mesa Piedregosa, La Mesa Piedregosa

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0347422, -106.4836449

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 23.16 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 15 miles southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: La Mesa Piedregosa [NM Span. 'the stony mesa'] is so named after the rocky characteristic of this mesa that includes some volcanic silica rock and a larger portion of Bandelier Tuff, a kind of pumice. This mesa connects with Mesa de la Polvadera (GNIS ID 909784) to its north forming a chain mesa nine miles long. The traditional name uses *piedregosa*, a New Mexico dialect word having the same meaning as standard Spanish *pedregosa*, meaning 'rocky'. A similar word *piedroso*, also meaning 'rocky', and 'stony', is found in *A Dictionary of New Mexico and Southern Colorado Spanish* (Cobos 2003). USGS field crews and editors recorded "La Mesa Pedregoso" [sic] and changed it during the editing process to "La Mesa del Pedregosa" [sic] saying it meant "the mesa of the stones" (USGS 1954). It is likely that the editors used a standard Spanish dictionary to make the change, and may have not known how to construct the name with correct female gender agreement between *mesa* and *pedregosa* when they used the prepositional contraction *del* meaning 'of the' that uses the male gender *el*. For this reason "La Mesa Pedregoso" and "La Mesa del Pedregosa" do not make sense.

(NO GNIS ID)

La Piedra del Agua

BGN Feature Class Definition: Landform Feature: Pillar

WGS84 Decimal Coordinates: Primary 36.053870, -106.213760

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 8 miles west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 5.5 miles west of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: La Piedra del Agua [NM Span. 'the rock of water'] is asserted to be a bedrock filled by storm runoff and serves as a waypoint for hunting activity. It is said to have been so named because thirsty hunters have found water within a rock *tinaja* or vesicle at this location. This was asserted to be a bedrock filled by storm runoff.

(GNIS ID 902334)

La Placita de Polito Marquez, Los Ranchitos de San Miguel, Ranchitos, Ranchitos de San Juan

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.0280786, -106.063912

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is situated about 1.83 miles south southeast of the Pueblo of San Juan, or *Ohkay Ówîngeh* (GNIS ID 928804) and is bounded on its south by the populated place of Fairview (GNIS ID 928804). HISTORY: Ranchitos [Mex. Spanish: 'little ranches'] was also known as San Miguel, the name of its Roman Catholic patron saint. An early example of San Miguel in association with Ranchitos can be found in two deed documents for tracts of land acquired by Antonio and Manuel Valdez "*situada en el lugar comunmente conosido llamado Los Ranchitos de San Miguel*" [Sp. 'situated in the place commonly known/called the ranches of Saint Michael'] (RACCO 1892: Book 11 Page 502-504). The village itself makes more appearances as Ranchitos de San Juan than Ranchitos de San Miguel and this is likely because this agricultural community was named for its proximity to the Pueblo of San Juan (GNIS ID 928804) rather than the re-branding of a patron saint for the village. Other early example of names for the village can be seen in other deed documents such as in the conveyance of a tract from Esquipula Marquez to Juan Garcia measuring 14 *varas* wide at Ranchitos de San Juan or the La Placita de Polito Marquez in the year 1869 (RACCO 1870: Book 2 Page 287). The family Marquez is still present in the area. John P. Harrington, in his 1910 field study of Tewa geographical knowledge, reported that there were "a number of Mexican houses and a small school-house" at this village and that the Tewa people of San Juan and Santa Clara used the Spanish name when speaking of this place (1916 15:14).

(GNIS ID 902284)

La Plaza, La Plaza Larga, Placita Larga, San Juan de Chama

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.043603, -106.100561

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This primarily Hispano community is located about 2.2 miles SSW of the Indian populated place of San Juan Pueblo (GNIS ID 928804) on the east side of the Río Grande (GNIS ID 1385432). The village is on an alluvial fan of the Arroyo de la Plaza Larga (GNIS ID 903294). HISTORY: This primarily Hispano community known as La Plaza Larga [NM Spanish: 'the long village', 'the long settlement' or perhaps 'the long house row'] also appears in the GNIS database as simply La Plaza. Historically, the village was also called San Juan de Chama [NM Spanish: 'Saint John of the' + Téwa *tsâmâ*]. An early documentation of the name "S. Juan Chama" can be found in a Roman Catholic marriage certification of Jose Manuel Varos and Maria Antonia Martin in 1857 naming where the couple was from (AASF Film #93). The villages of San Francisco de Chama (El Duende), San José del Chama (PO Hernandez), El Güache (San Antonio de Chama), Plaza de los Sernas, La Plaza Larga (San Juan de Chama), and Corral de Piedra comprise the historic region called Chama bordered on the east by the Río Grande and Río Chama. These villages arose from settlement by Hispanos in connection with two early 18th century royal Spanish grants of land, the Bartolomé Sanchez Grant (GNIS ID

916739) and the Antonio de Salazar Grant (NMSARC). These grants were bounded on the east by the Río Chama (GNIS ID 923661) and the Río Grande (GNIS ID 1385432). An 1835 deed document between Ramon Velarde and his wife conveying land to Vicente Aragon, refers to this region as "*demarcacion de Chama*" [Sp. 'area, position, or district of Chama'] identifying a tract bounded on the east by the Río del Norte and the west by "dos lomas altas" [Sp. 'two high hills'] (RACCO 1873: Book 3 Page 260). In the early 19th century, the variant Chama Abajo [Span. 'lower' + Téwa *tsâmâ* 'wrestled'] was used to avoid confusion with another Chama populated place, called Chama Arriba (GNIS ID 2703447), located about 36 direct miles northwest and upstream along the Río Chama in the Cañón de Chama Grant (GNIS ID 904646). The southern extent of Chama is shown in a deed document involving Viviana Montañó who acquired several tracts of land at Chama "above the town of Española" (RACCO 1894: Book 11 Page 599-602). An 1856 deed that conveyed a tract of agricultural land from Bartolo Valdez to Francisco Antonio Salazar names the villages of Corral de Piedra and "*Rincon Biejo de La Plaza de San Juan de Chama*" (RACCO 1887: Book 9 Page 323). A deed from 1883 between a group of heirs led by Jose Abran Vijil[si] to Pedro Regalado Gonzales conveyed an agricultural tract situated south of "*La Plaza de San Juan*" (referring to La Plaza Larga), identifying the region to be Chama Abajo (RACCO 1888: Book 9 Page 479). The use of San Juan in the name persisted past 1893, but distinguished from the Indian populated place of San Juan Pueblo about 2.2 miles north northeast as demonstrated by deed documents. The name La Plaza Larga increased its appearance in numerous land transactions after 1893 (RACCO 1901: Book 13, Page 346). At least three deed documents demonstrate San Juan de Chama to be synonymous with La Plaza Larga (RACCO: 1894 Book 13 Page 9, 1904 Book 112 Page 188, 1910 Book 112 Page 179). The parties involved in local land transactions at that time are dominated by the surnames Salazar, Maestas (Mestas), and Ortiz (Ibid). North of La Plaza Larga, is the populated place known as San Antonio del Güache (pronounced oo-AH-cheh). The name Guache or Guachu appears to be related to **whasu** *whahsyu* meaning 'house row' (information with the aid of Martinez 1982). This suggests that La Plaza Larga ['the long village'] and El Güache (GNIS ID 928723) share an etymology. Long rows of attached adobe houses with shared common walls were a typical feature of Hispano and Tewa Pueblos prior to the 20th century because of building convenience, communal tradition, and defensive purposes against raids by nomadic Indians. La Plaza Larga appears to have been in common use prior to 1893. John P. Harrington recorded the name as Placita Larga during his field season of 1910 as well as the Tewa name '*Oḡwiheji* ['pueblo' + 'long'] and *Buheji* [*bu'u* 'town' + *heji* 'long'] in his phonetic alphabet (1916 14:12). The first was questioned by Harrington because '*Oḡwi*' was normally heard by him to apply to Indian pueblos and the second appeared to merely be a Tewa translation of the Spanish (ibid). Using Martinez (1982) the name in the contemporary Tewa alphabet might be **Bu He'ying** *Bu he'yin* [Téwa] 'long'.

La Plaza de la Villita, see La Capilla

La Plaza de los Sernas, see El Palo Blanco

La Plaza Larga, see La Plaza

La Puente Vieja, see Te Po Kofe

(NO GNIS ID)

La Punta de la Isla (historical)

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch
WGS84 Decimal Coordinates: Primary 36.079886, -106.073129

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This locale is situated about 0.9 mile south of the chapel Capilla de San Rafael (GNIS ID 887172) at the village of El Güique (GNIS ID 902257) and 1.8 mile north of San Juan Pueblo (GNIS ID 928804). HISTORY: La Punta de la Isla [Spanish: 'the tip of the island'] was a historical name applied to farmland on the west side of the Río Grande (GNIS ID 1385432) below a locale called La Chuigurisa de San Rafael. The island was a feature created by sediment and a braiding course of the Río Grande. This island was called in Tewa *poyare* (island), and recorded and mapped by John P.

Harrington as a prominent feature a mile long west of San Juan Pueblo (1916 11:9). One of the early documented references to La Punta de la Isla can be found in a deed to Pantaleon Sisneros in 1908 [RACCO: Book 14 Page 557]. A 1935 aerial photograph shows a meandering and braided Río Grande with broad point bars and channel scars (USSCS 1935). The single large island may have undergone obliteration after a flood. Two major floods occurred in June 19, 1903 and Jun 16, 1921 that were recorded at the Embudo gauging station, about 12 miles miles upstream (National Weather Service 2013). Since this time, the Río Grande was straightened into one channel with earth moving equipment by the US Bureau of Reclamation.

La Punta de la Mesa, see Tsi Shuu

La Sierra de Abiquiu, see Tsan Pi'ye Ping

La Sierra del Vallecito, see Tsan Pi'ye Ping

La Sierrita de la Gallina, see Tsan Pi'ye Ping

(GNIS ID 907723)

La Terrera

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0861307, -106.4494772

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This slope is situated 11.09 miles southwest of the town of Abiquiu (GNIS ID 928674), and 21.32 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: Locals cannot explain "La Terrera". Although the word is found in standard Spanish dictionaries to mean 'steep slope', the local dialect expresses this as *de soslayo*, or *ladera*. USGS field crews and editors recorded "EL MONTON de TERRERA" saying that it was "both masculine and feminine and would mean pile of steep ground" and changed it during the editing process to "La Terrera" (USGS: 1954). However, the name was misapplied from its intended feature to another, a slope over two miles south of the old Polvadera Sawmill Camp (GNIS ID 909786) and 1.7 miles west

northwest of the summit feature called by geographically astute locals El Montón de Tierra at 36.077583, -106.421014.

La Utah, see La Cuesta de la Yuta

(NO GNIS ID)

La Vedera de San Lorenzo, La Vedera pa San Lorenzo

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.081576, -106.13021 Secondary 36.060063, -106.295443

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This trail travels in a general east to west direction beginning just west of the populated place of El Duende (GNIS ID 902820) and leading to the high country at Vallecitos de los Chamisos (GNIS ID 912063). HISTORY: [Span. 'the trail of Saint Lawrence'] This trail was used as a traditional stock drive route from winter pastures at the populated places in the valley to the summer pastures in the high country of Vallecito. The name of this trail is associated with the historical hamlet of San Lorenzo likely because a branch of it led to that hamlet (GNIS ID 910651). The US Forest Service maps and charts depict a [Am. Eng.] San Lorenzo Trail also known as Trail #353 that should not be confused with this one. For comparison, an informant named Pedro Trujillo from San José used Vedera de San Lorenzo [NM Sp. 'trail of San Lorenzo] while Agustin Garcia of Abiquiu used Vedera pa' San Lorenzo [NM Sp. 'trail toward San Lorenzo'], both using [NM Span.] *vedera*, a metathesis of the consonant cluster in conventional Spanish *vereda*. Informants show the main trail does not lead to the hamlet, but climbs the steep slope through La Cañada del Almagre (GNIS ID 907613) north of the hamlet to the important summer pasture. In 1763, an investigation was carried out for a petition of land at the Vallecito from Joaquin Mestas. He asked for its boundaries to be on the east, the west edge of the Río Chama valley, on the west, the main mountain range of the Cerro del Pedernal, north, the Piedra Lumbre Grant, and on the south the boundaries of the Pueblo of Santa Clara. It was rejected on grounds that it would be prejudicial to all inhabitants of the valley region who depend on the summer pastures for their stock. By 1807 the first limited grant in Vallecitos was made to thirteen inhabitants on the condition that they were not to inhibit public grazing and by 1830, an extension of lands from the Pueblo de Abiquiu was made into the Vallecitos (NMSARC: Roque Jacinto Jaramillo Grant. Reel 52 Frame 1140).

(NO GNIS ID)

La Vedera Entre los Cerros

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.052526, -106.204898 Secondary 36.016930, -106.225324

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This trail travels in a general north to south direction branching off from the Evergreen Trail from a point near the Arroyo de Vayarequa (GNIS ID 897599). The trail leads to the Clara Peak Trick Tank (GNIS ID 913999) before traveling up a *cañada* to surmount a saddle between Cerro Negro (GNIS ID 905000) and Cerro Alto (GNIS ID

905182) before ending at Thirty-one Mile Road. The trail is about three and a third miles in length. HISTORY: [NM Spanish: 'the trail between the mountains'] This is a traditional hunting trail used by locals that is noted for its route between Cerro Negro and Cerro Alto, hence the name.

La Vedera pa San Lorenzo, see La Vedera de San Lorenzo

La Vega del Pueblo, see Pin Ge

La Villita, see La Capilla



Figure 68 Broken hills, prominent rock outcrops, and a myriad of gullies compose Las Arrugas, south of the Río del Oso (collection of author).

(NO GNIS ID)

Las Arrugas

BGN Feature Class Definition: Landform Feature: Area

WGS84 Decimal Coordinates: 36.076616, -106.192978

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This area of broken hills is situated about 7 miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and roughly reaches about 1.5 miles from either side of the coordinates indicated. HISTORY: [Span. 'the wrinkles'] This is an intricate surface area of broken hills with numerous arroyos that drain storm water northward into the Rio del Oso (GNIS ID 910226).

(NO GNIS ID)

Las Canovas

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 36.010341, -106.080157

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 0.88 miles west of the town of Fairview (GNIS ID 899632) and about 3.06 south southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) at the community of Corral de Piedra (GNIS ID 901402). **HISTORY:** Las Canovas [NM Span. 'the troughs'] is applied to an intersection of two locally important irrigation ditches. At this place the Acequia de los Salazares (GNIS ID 894319) nears its termination to drain its irrigation water into the Río Grande while the Acequia de los Vigiles (GNIS ID 912108) proceeds southward to sustain agricultural activity southward on the floodplain of the Río Grande. This intersection also allows the *agua sobrante* or leftover waters of the Acequia de los Salazares to be emptied into the Acequia de los Vigiles to augment its diversion.

Las Ciruelas (historical), see Anu Bu'u



Figure 69 Scarped and heavily gullied terrain is characteristic of Las Lomas de la Mesa and Las Cuchillas west of El Güique (collection of author).

(NO GNIS ID)

Las Cuchillas

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0939530, -106.0815920

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge is a series of broken hills immediately west of the populated place of El Güique (GNIS ID 902257) about 2.8 miles NW of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). **HISTORY:** The name Las Cuchillas [NM Spanish: 'the knife (ridges)'] applies to long set of arid broken hills forming ridges between Las Lomas de la Mesa [NM Span. 'the hills of the mesa'] and the floodplain of the Río Grande from which there are several named arroyos including the Arroyo de los Alamitos, the Arroyo del Güique (GNIS ID 897602), and the Arroyo de los Borregos (GNIS ID 897589) that drain storm runoff from these broken hills from west to east. Some of the arroyos have

large earthen check dams (Sebastian Martin Black Mesa Site Dams one through four GNIS ID 924203, 924204, 924205, 924206).

(GNIS ID 928753)

Las Cuchillas

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0900206, -106.2989166

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 12.94 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.17 miles south southeast of the town of Abiquiu (GNIS ID 928674). HISTORY: Las Cuchillas [NM Spanish: 'the knife (ridges)'] is a name applied to a long set of block ridges bordering a chain of upland glades called Vallecitos de los Chamisos.

(NO GNIS ID)

Las Grullas

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.011874, -106.078045

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 0.77 miles west northwest of the town of Fairview (GNIS ID 899632) and about 2.93 south southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) at the community of Corral de Piedra (GNIS ID 901402). HISTORY: This place is said to have been named long ago because Sandhill cranes favored this place as a stop every February on their northward migration. Las Grullas [Spanish: 'the cranes'] is a name applied to an agricultural meadow with a *ciénega* or seasonal wetland made more lush by the action of man diverting irrigation waters through the Acequia de los Salazares (GNIS ID 894319) and the Acequia de los Vigiles (GNIS ID 912108) on the floodplain of the Río Grande below the community of Corral de Piedra (GNIS ID 901402).

(NO GNIS ID)

Las Islas del Corral de los Soldados (historical)

BGN Feature Class Definition: Landform Feature: Island

WGS84 Decimal Coordinates: Primary 36.123151, -106.037057

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The southernmost of these historic features was 5.13 miles northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.07 mile northeast of the village of Los Luceros (GNIS ID 901569). The former location of the islands was at and below the tributary where the Arroyo del Pueblo (GNIS ID 938791) deposits its sediment into the Río Grande (GNIS ID 1385432). Bounding the former location of the islands on the south is the Rancho de los Luceros. HISTORY: The name is associated with a populated place of considerable age called Corral de los Soldados [Mex. Span. 'corral of the soldiers']. Corral de los Soldados is named as a stopping place (*paraje*) as early as 1777 in a deed document conveying land between Angela Martín and Santiago Martín (RACCO 1859: Book 1 Page 335). The uppermost island was 0.83 mile below the Arroyo de los Soldados that likely contributed sediment along with major deposition from Arroyo del Pueblo (GNIS ID 938791) into the Río Grande. Long before the Río

Grande was channelized in the mid 20th century, and the islands eliminated, sediment created a braided river with sand and gravel islands. Farms on the floodplain were located near these islands and documented in deeds, such an early one dated 1856 conveying a tract 22 yards wide between Juan Concepcion Martin and his wife to Elias T. Clark "*situado y ubicado en el lugar conocido por las islas en el corral de los soldados*" (RACCO 1856: Book 1 Page 158).

Las Jollas de San Juan, see Anyi Bu'u

Las Jollas del Pueblo de San Juan, see Anyi Bu'u

(NO GNIS ID)

Las Joyas

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.026915, -106.159111

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This flat in upper elevation country is 5.3 miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 5 miles west northwest of the town of Española (GNIS ID 928729). HISTORY: [NM Spanish: the dales or flats] This collection of semi-arid prairie flats interrupted by juniper growth are located atop finger mesas. Joya in conventional Spanish means 'jewel' but this is a spelling variation of *jolla* that is seen applied in New Mexico Spanish to semi-arid grasslands, although usually surrounded by higher country.

(NO GNIS ID)

Las Lomas

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.078172, -106.088465

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 0.72 northeast of the village of Chamita (GNIS ID and 1.94 miles northwest of the Pueblo de San Juan or Ohkay Owinge (GNIS ID 928804). HISTORY: Las Lomas [NM Spanish: 'the hills'] is a broken ridge with spur ridges that served as a divider between private holdings of those in the community of El Güique from that of San Pedro de Chamita. An early reference to this may be found in a tract conveyed between Luis Valdez et ux and Pedro Salazar y Valdez. The description by adjoiners notes that the tract is 96 *varas* wide and bounded on the south by the Rio de Chama and north by "*Las Lomas hasta donde dividen los terrenos del Guique*" (Records of the Rio Arriba County Clerk's Office, Book 9 Page 205, Tierra Amarilla, NM, 1875). The Ethnogeography of the Tewa maps the name **De Si Wi Kwaye** *Désíwí' kw'áye*h [Téwa *dáy* 'coyote' + *see* 'stinking' + *wí* 'gap' + *kw'áye*h 'height'] as one of the spur ridges of this feature. This name appears in Martinez (1982) without translation to English but is both translated to mean 'stinking coyote gap' and located by Harrington roughly from about 1½ to 2 miles northwest of San Juan Pueblo (*Ohkay Ówîngeh*) west of the Río Grande representing some of the hills north of Chamita, NM (1916 13:16).

(NO GNIS ID)

Las Lomas Altas

BGN Feature Class Definition: Landform Feature: Ridge
WGS84 Decimal Coordinates: Primary 36.058896, -106.125077 Secondary 35.990799, -106.133050 Third 35.989496, -106.124741
Chili, Puye and Espanola, NM 7.5 minute quadrangle maps
DESCRIPTION: This is a series of escarpments bordering the Española Valley (GNIS ID 906192) on its west for about five miles in direct north to south length. Nevertheless, it has rims that meander to all bearings but projections generally jutting forth to the east.
HISTORY: [Span. 'the high hills'] This name is applied to an escarpment with eastward projections from a large bench or plateau such as Llanos de la Pomina, Las Jollas, and Loma Tendida. The projections give the appearance of an extensive chain of hills ranging around 300 feet in height and set back about 1 to 2 miles from minor rolling hills bordering the western edge of the flood plain of the Río Grande. The name also appears on a plat used during the litigation of the Roque Jacinto Jaramillo Grant in 1898 (T.B. Catron Papers).

Las Lomas de la Mesa, see Ta'nyaeng Tunwaeyo Bori

(GNIS ID 907696)

Las Mesitas

BGN Feature Class Definition: Landform Feature: Summit
WGS84 Decimal Coordinates: Primary 36.0879690, -106.4363800
Polvadera Peak, NM 7.5 minute quadrangle map
DESCRIPTION: This feature is situated 20.61 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 10.52 miles southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Las Mesitas [NM Spanish: 'the little mesas'] is a summit feature that has several spur benches thought of as a collective of mesas. It is said that Indians may have camped or hunted at this place.

(NO GNIS ID)

Las Tiras

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch
WGS84 Decimal Coordinates: Primary 36.083545, -106.073727
San Juan Pueblo, NM 7.5 minute quadrangle map
DESCRIPTION: This feature is situated a little over a half mile south of the chapel Capilla de San Rafael (GNIS ID 887172), south of the village of El Güique (GNIS ID 902257) and about 2.75 miles north northwest of San Juan Pueblo (GNIS ID 928804). HISTORY: [Span. 'the strips'] The name applies to tracts of irrigated farmland located between the Acequia del Güique (GNIS ID 2038491) and the Río Grande (GNIS ID 1385432) on the floodplain. The name is descriptive of tracts relatively narrow to their length, although such a descriptive name is not so unique relative to the commonality of narrow farm tracts in the immediate region. It may be presumed that the name Las Tiras came to be applied to these tracts irrigated with the acequia because they assumed a unique narrow shape during the early development of farmland near El Güique during the 19th century. Several ranches of non-Indians at this locality interface with San Juan Pueblo Indian land. One of the early references to this name can be found in a Spanish deed document dating to 1881 conveying a "piece of land that is situated where they commonly call Las Tiras" from Miguel Martin to Manuel Borrego and bounded on the

south by Teresa Camue (RACCO: Book 8 Page 450; translation mine). The Camue surname was noticeable among the Pueblo Indian population of San Juan at the time.

Leche del Conejo, see Shu'nyae Khong Diwe

Lemitas Trail, see Vedera de las Lemitas

Linea Férrea Denver Río Grande (historical), see Kwaekum Po

Linea Ferrera (historical), see Kwaekum Po

Linia del Carroferil Denver y Río Grande (historical), see Kwaekum Po

Little Juarez, see Aa Ge



Figure 70 Llanito Capadero is a juniper savannah where a deadly accident is marked by *descansos*. (A) Cerro Prieto Montoso Alto (B) La Ceja (R. Valdez).

(NO GNIS ID)

Llanito Capadero

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.087422, -106.20725

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature is 8 miles west northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) bordering the Rio del Oso (GNIS ID 910226) on its north. **HISTORY:** Llanito Capadero [Mex. Spanish: 'castration little arid flat'] is so named because calves or young bulls were castrated at this site. This name uses *capar*, meaning 'to castrate'. This is a method to managed domestic cattle in which the male bovine are denied reproductive capability and aggression in a larger scheme to reduce the number of reproductively capable bulls in the herd and render a herd more subordinated to humans. This bench is also part of Fourth Mesa, because it is one of five mesa features numbered in sequence from east to west during an archeological study. This bench also has a *descanso* or memorial cross in memory of Raynel Maestas, an older gentleman killed after overturning his ATV. It is said that he met his demise only about two miles

below the hamlet of San Lorenzo, where he was born. [*Dice Lorenzo Herrera que murio un Reynel Maestas aqui. Se huelco en ATV dos millas abajo de donde era originalmente, donde se habia nacido.* —Informant].

(NO GNIS ID)

Llano de la Mesa

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.023830, -106.334084

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.90 miles west southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 15.14 miles west of the town of Fairview (GNIS ID 899632). HISTORY: This meadow on the Mesa de la Gallina (GNIS ID 908603) was almost twenty-five acres large and surrounded by a forest of Douglas Fir and Ponderosa Pine. A major forest fire called the Las Conchas fire in 2011 thinned the density to sparse and scattered trees, but leaving the clearing distinguishable as a meadow.

Llano de los Soldados, see Soondau Fe Kha Wing Akon Nu

Llano de San Juan, see Okay Akon Nu

(NO GNIS ID)

Llano de Santa Rosa

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0130230, -106.2677580

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 11.39 miles west southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The Llano de Santa Rosa [NM Spanish: 'flat or semi-arid grassland of Saint Rose'] is a savanna flat upon a height at the lower end of the Transition life zone featuring deep-rooted Ponderosa Pine. A wagon road passes through this place to access higher country. This wagon road hosted traffic from the town of Española to "Bear Creek settlement" and featured in Forest Homestead applications of Teofilo Archuleta who attempted a homestead in 1912 and T. H. Hamilton who attempted another in the area in 1910 (SFNF Land Claims).

(GNIS ID 2709940)

Llano del Saladero

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0739460, -106.3875980

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This meadow is situated 9.96 miles south southwest of the town of Abiquiu (GNIS ID 928674), and 17.8 miles west of the Pueblo de San Juan (GNIS ID 928804). HISTORY: The Llano del Saladero [NM Spanish: 'flat of the salt licks'] is an upland glade. The use of the word *saladero* is conventional Spanish meaning 'meat salting room'. However, its use is different in this New Mexico Spanish dialect place

name in that *saladero* is a place favored by cattlemen to leave salt blocks for their high country herds to lick and to meet the cattle's need for nutrients and aid digestion.

Llano Ditch, see Acequia del Llano

Llano Largo, see Akong Nu Tae

(NO GNIS ID)

Llanos de la Pomía, Llanos de la Pomina

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.097, -106.243075

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature is 6 miles west northwest of Española (GNIS ID 928729), south of Cerro Román (GNIS ID 905000). HISTORY: [NM Spanish: 'arid plains of the pumice or pumice gravel'] This extensive elevated bench has a layer of pumice granules beneath the topsoil that are mined. The flat semi-arid grassland is bordered by summits on its north and west and was used for grazing livestock by the local inhabitants from the Española Valley to the east. Cobos lists the word *pomía* as a variation of *pomilla*, meaning pumice gravel (2003). *Pomina* is a local variation of *pomilla* as well. These in turn is derived from [NM Span.] *piedra poma*, meaning pumice rock.

Llanos de la Pomina, see Llanos de la Pomía

Lobato Mesa, see Saenbay Kwaye

(NO GNIS)

Loma Parda

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.1039070, -106.2398650 Secondary 36.1032940, -106.2550310

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge feature bearing east to west for about a mile is situated 10.3 direct miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 5.1 miles almost due west of Chilí (GNIS ID 905096). HISTORY: [NM Spanish: 'grey hill'] This ridge feature having basalt or porphyritic rock and grey appearance is used as a noticeable waypoint for hunting and pastoralist activity.

(GNIS ID 908135)

Loma Parda

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0736820, -106.3396000

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 15.12 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 9.29 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: Loma Parda [NM Spanish: 'grey hill'] is a rocky summit feature

that is so called because its volcanic rock, soil, and flora give it a grey appearance. The feature is prominent within a relatively flatter upland glade and thereby serves as a landmark.

Loma Tendida, see Akong Nu Tae

(NO GNIS ID)

Lomita Ditch

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary 35.996672, -106.050157 Secondary 36.003226, -106.057736

San Juan Pueblo and Española, NM 7.5 minute quadrangle maps

DESCRIPTION: This canal serves irrigated plots of land at the populated places of Santa Cruz de la Cañada (GNIS ID 928814) and forms a border between the populated place of Santo Niño (GNIS ID 899903) and Fairview (GNIS ID 899632) all located in the Española Valley (GNIS ID 906192). HISTORY: This acequia flows from southeast to northwest terminating near the populated place of Riverside (GNIS ID 918332) at a wetland near the Río Grande (GNIS ID 1385432) called El Estero (Atencio) also known as **Bu So Ge Pokwing** *Búsogeh P'oekwí* [Téwa 'over at large dell lake'] (Harrington 1916 15:17). HISTORY: The Acequia de la Lomita [Spanish: 'irrigation ditch of the little hill'], also known as the Lomita Ditch, may have been named for a small hill west of the Plaza de Santa Cruz de la Cañada (GNIS ID 934401) that because of its topography required the acequia to be dug in a circuitous route clockwise around the contour of the hill. The NM Laboratory of Anthropology determined that the hill had cultural evidence dating to the Pueblo pre-contact period of between 1300 A.D. and 1600 A.D. (LA 4560). This hill was known to have had numerous potsherds and was leveled sometime in the 1970s as part of the expansion of a playground and parking area by the Roman Catholic Archdiocese (Informant). The former hill now leveled is on the campus of the Holy Cross Elementary School (GNIS ID 934179). This ditch serves agricultural fields since at least the late 17th century diverting surface water from the Río Santa Cruz (GNIS ID 918352) into the a shared channel of the Lomita and Herrera Ditches measuring about 0.7 mile. The Lomita Ditch splits from the Herrera Ditch with a channel measuring about 1.83 miles to provide irrigation water for a total of 180.16 acres, and is registered as having priority date of prior to 1695 when Governor Diego de Vargas authorized the chartering of the town of Santa Cruz de la Cañada (ONMSE 1964: 205-206). The channel shared with the Herrera Ditch for 0.7 mile was apparently moved to a concrete channel from its suspected 1695 alignment in the 1960s, according to data from the NM Laboratory of Anthropology (LA 141945).

Lopez Ditch, see Acequia de la Loma Parda

(NO GNIS ID)

Los Arenales, San Rafael de la Chuigurisa

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.081313, -106.075607

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This locale is situated about 0.45 mile NNE of the Pueblo Indian hamlet of Pueblito (GNIS ID 928776), 0.8 mile SSW of the chapel Capilla de San Rafael (GNIS ID 887172), SSW of the village of El Güique (GNIS ID 902257) and two miles north of San Juan Pueblo (GNIS ID 928804). HISTORY: Los Arenales [NM Span. 'the sand field'] and San Rafael de la Chuigurisa [Spanish: 'Saint Raphael' + 'of the' + Tewa: *tsígu* 'greasewood' + *dih* locative, ablative 'from' + *sa* 'to be in' or 'at' for 3 or more]. The name applies to irrigated farmland located between the Acequia del Güique (GNIS ID 2038491) and the Río Grande (GNIS ID 1385432) as well as to dryland above the acequia and had two names. The name is descriptive of the soil. An early reference to Los Arenales can be found in a deed document dated 1899 conveying a piece of agricultural land to Francisco Antonio Martinez (RACCO: Book 15 Page 22). The other name San Rafael de la Chuigurisa appears to employ the use of a Tewa name and, as an example, appears in another deed document to the same Francisco Antonio Martinez but dated 1907 conveying a tract adjoining the aforementioned one (RACCO: Book 15 Page 21). The name Chuigurisa uses the name for a kind of bush called **tsigu tsígu** [Téwa], meaning 'greasewood' (Martinez 1982), or [NM Span.] *romerillo*, and known by the scientific name of [Sci.] *Sarcobatus vermiculatus*. Harrington stated that this *tsigù* is "called by the Mexican of the Tewa country chico" (Harrington 1916 9:5). However, *Chico* in NM Spanish is the Four wing saltbush [Lat. *Atriplex canescens*]. *Romerillo* or greasewood is found co-dominant with the Four wing saltbush, growing side by side near the Pueblo of San Juan (*Ohkay Ówîngeh*) where Spanish settlement and language exchange with the Tewa in New Mexico is most ancient. In southern New Mexico and Texas, the Four wing saltbush [*Atriplex canescens*] is called *Chamisa*.

(GNIS ID 2710006)

Los Bancos del Rito Polvadera

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.0532870, -106.4489750

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This set of features is situated 12.87 miles southwest of the town of Abiquiu (GNIS ID 928674), and 21.18 miles west of the Pueblo de San Juan (GNIS ID 928804). HISTORY: Los Bancos del Rito Polvadera [Span. 'the benches of the dustiness (place) creek'] is name applied to a complex of forested benches with grassy flats overlooking the Rito de la Polvadera (GNIS ID 909782).

(NO GNIS ID)

Los Carro Viejos Robados

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: historic site/point of interest

WGS84 Decimal Coordinates: Primary 36.087436 -106.202593

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 7.7 miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 4.7 miles almost west of the village of El Duende (GNIS ID 902820). HISTORY: [NM Span. 'the stolen old cars'] It is said that stolen vehicles (working or not unknown) were thrown over the embankment at this place sometime in the past. The location is said to be used as a waypoint in pastoralist activity. *Robados* is often pronounced *robaos*.

(GNIS ID 908201)

Los Cerritos

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.093816, -106.360815

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 16.47 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.17 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: This name is applied to a series of bare rocky outcrops or knobs upon a forested bench overlooking the Vallecito de San Antonio. Los Cerritos was among ten names contributed to the USGS by a local rancher Augustine Vigil (USGS Vallecitos NM 1953). However, the name was assigned to a location on the Vallecitos, NM quad map too far south of the intended set of features.

(NO GNIS ID 908200)

Los Cerritos, Los Cerritos de Malpais

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0296220, -106.2725900 Secondary

36.0257440, -106.2840540

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This summit is situated 9.30 miles southwest of Chilí (GNIS ID 905096) and 12.3 miles west southwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: Known locally as Los Cerritos de Malpais [NM Span. 'the little mountains of basalt'], this collection of small mountains forming a ridge is part of an ancient lava field of vesicular basalt and rhyolite. This kind of rock is named in the New Mexico dialect of Spanish *piedra malpais* (PIEH-drah mahl-PAIS) using no accented 'i' as in most of Latin America that would us *malpaís*. Although forested, its surface is stony and rough on footwear. The 1953 USGS Vallecitos, NM 7.5' quad map also recorded Los Cerritos. The Tewa name is **Ma'ae Ping Má'á p'in** [Téwa *má'á* unexplained + *p'in* 'mountain'] according to Harrington, who also presented Malpais Mesa, Mesa Malpais 'basalt mesa' or Cerrito Malpais 'basalt mesa' further adding that the feature is more of a mountain top than a mesa (1916 2:24). The latter name he identified is the most valid and in line with local common use. The San Juan Dictionary (1982) does not present enough information to shed light on what the *má'á* [or *ma'æ* as portrayed by Harrington] could mean, although one possibility is **ma má'** 'bringing' present or continuing action.

(NO GNIS ID)

Los Cerritos Cuates

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.067813, -106.185037

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: The northernmost of this pair of summits is situated 6.5 direct miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 3.7 miles west of El Duende (GNIS ID 902820). HISTORY: [Span. 'the twin little mountains'] This pair of isolated dark and prominent summits roughly 270 feet in stature have a dark scattering of vesicular basalt that contrast with the surrounding beige sediment. They

have served as prominent waypoints in pastoralist and travel activity up the Arroyo de Vayarequa (GNIS ID 897599).



Figure 71 Los Cerritos Cuates is a place name entity with twin summits that look very similar when viewed from different angles. Cerro de la Arena (outside the study area) can be seen in the deep left background (collection of author).

Los Cerritos de Malpais, see Los Cerritos

Los Cerros, see Ping Khu

Los Cerros Negros, see Ping Khu

Los Chicos, see Tsigu Buge

(GNIS ID 924203)

Los Depositos, Sebastian Martin Black Mesa Site One Dam

BGN Feature Class Definition: Hydrographic Feature: Dam

WGS84 Decimal Coordinates: 36.0830300, -106.0848150

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is one of six earthen retention dams located in arid hills. This one blocks the course of the Arroyo del Pueblito (GNIS ID# 897604) and is situated about 2.2 miles NW of the Pueblo of San Juan, also known as *Ohkay Ówîngeh* (GNIS ID 928804) and 0.7 mile NW of Pueblito (GNIS ID 928776). **HISTORY:** Known to locals as Los Depositos [NM Spanish: 'the dams'], these earth dams were constructed for the purpose of protecting human improvements and farmland in the vicinity of the populated place of El Güique (GNIS ID 902257) by retaining runoff from flash foods (Informant). In 1962, the Upper Rio Grande Watershed District was created by local citizens from various communities from Fairview to Velarde as a corporate entity, a district authority, and legal

subdivision of the State of New Mexico, for the purpose of addressing flooding, receiving grants, creating seven retention dams, holding real estate title to them, and raising funds for their maintenance (informant). It is said that they were half funded by the US Bureau of Reclamation and matching funds, initially at 25 cents per acre, paid by property owners around El Güique (informant). Funding and construction took place in the 1970s and some locals found work on the construction crew under US government contract building these flood prevention and stabilization dams. The construction work is said to have lasted over 3 years (Informant). The tract boundaries for most of these dams are depicted as incidental on a plat of survey for Juan Archuleta and Celso Martinez dated March 1986 (RACCO: Cabinet G-107 Page 1680).

(GNIS ID 924204)

Los Depositos, Sebastian Martin Black Mesa Site Two Dam

BGN Feature Class Definition: Hydrographic Feature: Dam

WGS84 Decimal Coordinates: 36.0908160, -106.0799180

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is one of six earthen retention dams located in arid hills in the vicinity of El Güique (GNIS ID 902257). Dam number two blocks the course of the Arroyo de los Alamitos, about 2.67 miles NNW of the Pueblo of San Juan, also known as *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: Known to locals as Los Depositos [NM Span. 'the dams'], these earth dams were constructed for the purpose of protecting human improvements and farmland in the vicinity of the populated place of El Güique (GNIS ID 902257) by retaining runoff from flash foods (Informant). In 1962, the Upper Rio Grande Watershed District was created by local citizens from various communities from Fairview to Velarde as a corporate entity, a district authority, and legal subdivision of the State of New Mexico, for the purpose of addressing flooding, receiving grants, creating seven retention dams, holding real estate title to them, and raising funds for their maintenance (Informant). It is said that they were half funded by the US Bureau of Reclamation and matching funds, initially at 25 cents per acre, paid by property owners around El Güique. (informant). Funding and construction took place in the 1970s and some locals found work on the construction crew under US government contract building these flood prevention and stabilization dams. The construction work is said to have lasted over 3 years (Informant). The tract boundaries for most of these dams are depicted as incidental on a plat of survey for Juan Archuleta and Celso Martinez dated March 1986 (RACCO: Cabinet G-107 Page 1680).

(GNIS ID 924205)

Los Depositos, Sebastian Martin Black Mesa Site Three Dam

BGN Feature Class Definition: Hydrographic Feature: Dam

WGS84 Decimal Coordinates: 36.0939950, -106.0767080

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is one of six earthen retention dams located in arid hills in the vicinity of El Güique (GNIS ID 902257). Dam number three lies across the course of an Arroyo del Güique about 2.86 miles NNW of the Pueblo of San Juan, also known as *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: Known to locals as Los Depositos [NM Span. 'the dams'], these earth dams were constructed for the purpose of protecting human

improvements and farmland in the vicinity of the populated place of El Güique (GNIS ID 902257) by retaining runoff from flash foods (Informant). In 1962, the Upper Rio Grande Watershed District was created by local citizens from various communities from Fairview to Velarde as a corporate entity, a district authority, and legal subdivision of the State of New Mexico, for the purpose of addressing flooding, receiving grants, creating seven retention dams, holding real estate title to them, and raising funds for their maintenance (Informant). It is said that they were half funded by the US Bureau of Reclamation and matching funds, initially at 25 cents per acre, paid by property owners around El Güique. (informant). Funding and construction took place in the 1970s and some locals found work on the construction crew under US government contract building these flood prevention and stabilization dams. The construction work is said to have lasted over 3 years (Informant). The tract boundaries for most of these dams are depicted as incidental on a plat of survey for Juan Archuleta and Celso Martinez dated March 1986 (RACCO: Cabinet G-107 Page 1680).

(GNIS ID 924206)

Los Depositos, Sebastian Martin Black Mesa Site Four Dam

BGN Feature Class Definition: Hydrographic Feature: Dam

WGS84 Decimal Coordinates: 36.1038800, -106.0713840

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is one of six earthen retention dams located in arid hills in the vicinity of El Güique (GNIS ID 902257). Dam number four lies across the course of the Arroyo de los Borregos (GNIS ID 897589) about 3.52 miles NNW of the Pueblo of San Juan, also known as *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: Known to locals as Los Depositos [NM Span. 'the dams'], these earth dams were constructed for the purpose of protecting human improvements and farmland in the vicinity of the populated place of El Güique (GNIS ID 902257) by retaining runoff from flash foods (Informant). In 1962, the Upper Rio Grande Watershed District was created by local citizens from various communities from Fairview to Velarde as a corporate entity, a district authority, and legal subdivision of the State of New Mexico, for the purpose of addressing flooding, receiving grants, creating seven retention dams, holding real estate title to them, and raising funds for their maintenance (Informant). It is said that they were half funded by the US Bureau of Reclamation and matching funds, initially at 25 cents per acre, paid by property owners around El Güique. (informant). Funding and construction took place in the 1970s and some locals found work on the construction crew under US government contract building these flood prevention and stabilization dams. The construction work is said to have lasted over 3 years (Informant). The tract boundaries for most of these dams are depicted as incidental on a plat of survey for Juan Archuleta and Celso Martinez dated March 1986 (RACCO: Cabinet G-107 Page 1680).

(GNIS ID 924009)

Los Depositos, Sebastian Martin Black Mesa Site Five Dam

BGN Feature Class Definition: Hydrographic Feature: Dam

WGS84 Decimal Coordinates: Primary 36.108323, -106.066523

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is one of six earthen retention dams located in arid hills in the vicinity of the populated place of El Güique (GNIS ID 902257). The number five dam blocks the course of the Arroyo de los Lopez about 3.83 miles NNE of the Pueblo of San Juan, also known as *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: Known to locals as Los Depositos [NM Spanish: 'the dams'], these earth dams were constructed for the purpose of protecting human improvements and farmland in the vicinity of the populated place of El Güique (GNIS ID 902257) by retaining runoff from flash foods (Informant). It is said that a corporate entity called the Upper Rio Grande Watershed District was formed for this purpose and holds title to these retention dams (Informant). It is also said that they were half funded by the US Bureau of Reclamation and matching funds, initially at 25 cents per acre, were paid by property owners around El Güique. (Informant). Funding and construction took place in the 1970s and some locals found work a job on the construction crew under US government contract building these flood prevention and stabilization dams. The construction work is said to have lasted over 3 years (Informant). The tract boundaries for most of these dams are depicted as incidental on a plat of survey for Juan Archeleta and Celso Martinez dated March 1986 (Rio Arriba County Clerk's Office, Cabinet G-107 Page 1680, Tierra Amarilla, NM).

(GNIS ID 924010)

Los Depositos, Sebastian Martin Black Mesa Site Six Dam

BGN Feature Class Definition: Hydrographic Feature: Dam

WGS84 Decimal Coordinates: 36.1130230, -106.0600400

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is the sixth of six earthen retention dams located in arid hills across the course of an arroyo about 4.2 miles NNE of the Pueblo of San Juan, also known as *Ohkay Ówíngéh* (GNIS ID 928804). This one is above the village of Estaca (GNIS ID 928730). HISTORY: Known to locals as Los Depositos [NM Span. 'the dams'], these earth dams were constructed for the purpose of protecting human improvements and farmland in the vicinity of the populated place of El Güique (GNIS ID 902257) by retaining runoff from flash foods (Informant). In 1962, the Upper Rio Grande Watershed District was created by local citizens from various communities from Fairview to Velarde as a corporate entity, a district authority, and legal subdivision of the State of New Mexico, for the purpose of addressing flooding, receiving grants, creating seven retention dams, holding real estate title to them, and raising funds for their maintenance (Informant). It is said that they were half funded by the US Bureau of Reclamation and matching funds, initially at 25 cents per acre, paid by property owners around El Güique. (informant). Funding and construction took place in the 1970s and some locals found work on the construction crew under US government contract building these flood prevention and stabilization dams. The construction work is said to have lasted over 3 years (Informant). The tract boundaries for most of these dams are depicted as incidental on a plat of survey for Juan Archuleta and Celso Martinez dated March 1986 (RACCO: Cabinet G-107 Page 1680).

(NO GNIS ID)

Los Depositos, Upper Rio Grande Watershed District Dam Seven

BGN Feature Class Definition: Hydrographic Feature: Dam

WGS84 Decimal Coordinates: 36.092918, -106.037596

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is the seventh earthen retention dam maintained by the Upper Rio Grande Watershed District located in arid hills 1.07 miles east of Alcalde (GNIS ID 928680) and 3.26 miles northeast of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). **HISTORY:** Known to locals as Los Depositos [NM Spanish: 'the dams'], these earth dams were constructed for the purpose of protecting human improvements and farmland in the vicinity of the populated place of El Güique (GNIS ID 902257) by retaining runoff from flash foods (Informant). In 1962, the Upper Rio Grande Watershed District was created by local citizens from various communities from Fairview to Velarde as a corporate entity, a district authority, and legal subdivision of the State of New Mexico, for the purpose of addressing flooding, receiving grants, creating seven retention dams, holding real estate title to them, and raising funds for their maintenance (Informant). It is said that they were half funded by the US Bureau of Reclamation and matching funds, initially at 25 cents per acre, paid by property owners around El Güique. (informant). Funding and construction took place in the 1970s and some locals found work on the construction crew under US government contract building these flood prevention and stabilization dams. The construction work is said to have lasted over 3 years (Informant).

(GNIS ID 901569)

Los Luceros, Plaza de Los Angeles del Río Arriba, Plaza de los Luceros

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.1097448, -106.0469671

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is situated 4.1 miles north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.52 north northeast of the village of Alcalde (GNIS ID 928680) built upon an alluvial delta of the Arroyo del Palacio (GNIS ID 903337) and bounded on the west by an irrigated agricultural floodplain of the Río Grande (GNIS ID 1385432). **HISTORY:** Los Luceros or Plaza de los Luceros [Span. 'village of the Lucero (family)] is part of a larger settlement Spanish land grant issued to Sebastian Martín who settled it with his brothers and family by 1712 (NMSARC: Sebastian Martin Grant; Sze 2000: 26). It is highly likely that the name arose from the progeny of Santiago Lucero de Godoy who married into the Martin family in 1757 and whose descendants began to appear in baptismal records in 1798 and initiating the place-name of Los Luceros (Sze 2000: 32). The patriarch Julian Lucero, born in 1767, is directly documented in association with Los Luceros. An example is found in a deed from Antonio Domingo Lucero who conveyed to Elias T. Clark land at the Plaza de los Luceros all the rights he had in the estate that the late Julian Lucero and wife Maria Barbara Sisneros (RACCO 1858: Book 1 Page 285). Los Luceros was also known as the Plaza de los Angeles, a name that has disappeared in contemporary time not only into disuse, but also into obscurity. Some light is shed on the mystery in a deed document dated 1799 when, Necolas Lucero and Julian Lucero traded tracts of land on opposite sides of the Río Grande, indicating that the Plaza de Los Angeles was on the east side (RACCO 1859: Book 1 Page 315). Another version of the name is La Plaza de Los Angeles del Río Arriba as depicted in an 1844 deed (RACCO 1872: Book 3 Page 254). One local informant from El Güique remembered Arroyo de los Angeles as a name heard

decades in the past but could not recall what arroyo this name applied to. Within Los Luceros is the historic Rancho de los Luceros that belonged to Julian. His daughter married Elias Clark a county employee, in 1850. Their union produced a daughter Eliza who married Luis Maria Ortiz. The ranch passed to Anglo-American hands when it was conveyed to Mary Cabot Wheelwright, an affluent patron of arts and culture (Sze 2000: 47). She bought the real estate in 1923 using it until her death in 1958 (Salazar 2012). By 1986 it passed to the American Studies Foundation. It was thereafter conveyed to a non-profit that made it a museum in 2002-3. The property was sold to the State of New Mexico in 2008 (ibid) and has since become dormant real estate. The Lucero family surname itself refers to any prominent bright star, 'Lightbringer', or 'Morning Star' such as Venus (RAE, translations mine). The village is mostly Hispanic in demographic and remains rural and agricultural in nature, using irrigation water from the Acequia de Alcalde (GNIS ID 885663).

Los Luceros Ditch, see Acequia de Alcalde (GNIS ID 885663)

Los Luceros Hacienda, see Rancho de los Luceros

(GNIS ID 901408)

Los Pachecos, Plaza de los Pachecos, Placita de los Pachecos, La Jolla, El Cañutillo

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.094933, -106.051737

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is 3 miles north northeast the Indian populated place of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) and bounded on the north by the village of La Villita (GNIS ID 890847), on the south by the Arroyo de los Pachecos dividing Los Pachecos from the village of Alcalde (GNIS ID 928680), and on the west by an irrigated agricultural floodplain of the Río Grande (GNIS ID 1385432).

HISTORY: The name Los Pachecos employs the use of a prominent Spanish family present in the area surnamed Pacheco and variants of this name include Plaza de los Pachecos and Placita de los Pachecos that use *plaza* [Sp. 'town', 'village', 'fortified town'] and *placita* [Sp. diminutive of *plaza*] in their respective names. This plaza is the current location of the Alcalde post office as of 2015. Also located here is the Iglesia de Santa Ana [Sp. 'church of Saint Anne']. An example of the use of Placita de los Pachecos is found in an 1885 deed document from Querino Sisneros to Prudencio Borrego for a tract of land "*en el frente de la Plasita[sic] de los Pachecos*" (RACCO 1888: Book 9 Page 512). A series of deed documents also show that Los Pachecos started as outlier farmland from the neighboring villages. Sebastian Martín received title by royal Spanish Grant to the area in 1712 (NMSARC: Sebastian Martin Grant). In 1772, Sebastian and his wife Maria Lujan issued two tracts of agricultural land. One was called La Jolla [NM Sp. 'the dale'] and the other was called El Cañutillo [NM Span 'horsetail', 'scouring rush'] at what would become Los Pachecos to Pablo Francisco de Vialpando (RACCO 1873: Book 4 Page 130). At the time in 1772, these locales were considered to be at the Sitio de Nuestra Señora de la Soldedad del Rio Arriba (ibid) being the same as the village of La Villia to the north. By 1820 the site of Los Pachecos was considered an outlier to La Plaza del Alcalde but referred to as being at the Puesto del Rio Arriba [Sp. 'place of the

Rio Arriba] (RACCO 1873: Book 4 Page 132, translation mine), meaning it was considered part of La Villita. By 1873 the old locales of Cañutillo and La Joya [sic] were identified as being at the "place called Los Pachecos" in a deed conveying the tracts of land from Manuel Antonio Pacheco and wife to Louis Clark (RACCO 1873: Book 4 Page 134, translation mine). In the New Mexico dialect of Spanish, reference to this family surname in the plural is done with a postfix of '-s', different from the practice in standard Spanish. At Los Pachecos, every December 27th on vacant space behind the Iglesia de Santa Ana, a drama play is performed by costumed volunteers re-enacting times of warfare against the Comanche foe in the late 1770s called *Los Comanches*.

Los Palacios, see Po Wa Wiri Ping

Los Palacios, see El Palacio (populated place)

(GNIS ID 908227)

Los Posos

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.0311324, -106.3083614

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This basin feature is 13.40 miles west southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 13.74 miles west of the town of Fairview (GNIS ID 899632). HISTORY: Los Posos [Spanish: 'the holes'] is a name applied to a junction of deep chasms carved out by the Rito de las Gallinas and the Río del Oso that form a tributary within. At the in the center of this basin steep summit features rise to about 200 feet in height.

Los Rechuelos del Río del Oso, see Rechuelos (locale)

Los Riachuelos, see Rechuelos (locale)

Los Sernas, see El Palo Blanco

(GNIS ID 908299)

Lucas Tank

BGN Feature Class Definition: Hydrographic Feature: Reservoir

WGS84 Decimal Coordinates: Primary 36.0879250, -106.3255150

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.46 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.24 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: This is one of several small reservoirs in El Vallecito for cattle and wildlife.

(NO GNIS ID)

Lugar de los Lopez, Rancho de los Lopez

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.106891, -106.063614

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This locale is situated on the west bank of the Río Grande (GNIS ID 1385432) about 3.7 miles NNE of the Pueblo of San Juan (GNIS ID 928804) also known as *Ohkay Ówíngēh*, one mile NE of the Capilla de San Rafael (GNIS ID 887172) and 0.45 mile southwest of the populated place of Estaca (GNIS ID 928730). HISTORY: The farm at this location became known as the Rancho de los Lopez [NM Span. 'ranch of the Lopez (family)'] or Lugar de los Lopez [Span. 'place of the Lopez (family)'] because the name is associated with a collection of farms historically dominated by Hispanic farmers of the surname Lopez. Juan Lopez, the apparent patriarch, had various agricultural tracts at this location. Juan Lopez appears in the 1870 US Census as 45 years old with his wife and ten children (NMSARC: 1870 Federal Census, Huigüe, Precinct No. 13). Dead by 1881, his widow named Gregoria Lopez appears in a conveyance of a right-of-way to the Denver & Rio Grande Railroad (RACCO: Book 8 Page 71).

(NO GNIS ID)

Maestas Pueblo

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.080494, -106.209933

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 8 miles west northwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) and 3.8 miles west southwest of the village of Chilí (GNIS ID 905096). HISTORY: [Am. Eng.] Maestas Pueblo (LA 90844) is a ruin of Ancestral Puebloans named using the American English syntax and lexicon "pueblo" in honor of an informant surnamed Maestas, said to be from the village of Chilí. The ruin is said to have become known to a professional anthropologist in the early 1990s. Kurt Anschuetz, an anthropologist researching ancient pueblos and rock mulch gardens of the ancestral Puebloans in the lower Rio del Oso, learned about the site in 1992 from Ness Hagood, an archaeologist out of Santa Fe. Ness, in turn, had learned about this site in addition to those of nearby ruins of a Spanish colonial rancho from Clovis Maestas of Chilí in 1988. This knowledge in turn, came from his father Mariano. Anschuetz himself had never met either Mariano or Clovis. Ness invited professional archaeologists to the Rio del Oso to show them both the Maestas Pueblo and the rancho for several years, but did not receive much interest. Anschuetz believed that these other archeologists assumed that Ness was talking about a ruin already well known to archeologists as Pesedeuinge (from Téwa **Fe Sere Owingeh Kayee** *Phéh Sedēh Ówíngēh Kayyee* 'shove stick pueblo ruin' Harrington 1916 5:37). Steve Post, an archaeologist employed by the Office of Archaeological Studies, in Santa Fe, introduced Anschuetz to Ness, who in turn took Anschuetz to what he expressed as the "little Machu Picchu" near Pesedeuinge as Anschuetz began his field studies in the Rio del Oso. Anschuetz believed he heard locals call the Pesedeuinge "Rancho Rio Oso Rio Oso" but the other isolated pueblo had no name, in Tewa, Spanish, or English, and so he bestowed the name "Maestas Pueblo" in his work to acknowledge the contributions of Mariano and Clovis. Anschuetz determined that the settlement dates to the late A.D. 1200s and the site also has distinctive Tewa blessing features. (email communication: Kurt Anschuetz, 16 November 2011).

(GNIS ID 928723)

Mahu Bu'u, El Güache, El Huache, Guachu, Plaza de San Antonio, San Antonio de Chama, San Antonio del Güache, San Antonio del Huache

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.037614, -106.094543

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village is situated about 3.3 miles north northwest of the populated place of Española (GNIS ID 928729) and 1.75 mile southwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). It is bounded on its north by San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263), being divided from it by the Arroyo de Tía Juana, and on the south by La Plaza Larga (GNIS ID 902284) west of the tributary of the Río Chama (GNIS ID 923661) and Río Grande (GNIS ID 1385432). HISTORY: This primarily Hispano community is known as San Antonio del Güache (oo-AH-cheh). The name Guache evolved from Guachu that in turn is **whasu** *whahsuyy*, the Téwa word for 'house row' (using Martinez 1982). To the south of this community is the village of La Plaza Larga that translates into English as 'the long village'. This suggests that La Plaza Larga (GNIS ID 902284) and El Güache share an etymology and named at a time immemorial when settlement took on the appearance of long row of attached adobe houses with shared common walls that were a typical feature of Hispano and Tewa Pueblos prior to modern society. El Güache shares an etymology with Guachupangue [from Téwa *whahsuyy* 'house row' + *pangue* 'over there beyond'], a settlement further southward from El Güache. Hispanic settlers in the 18th century referred to the location west of the tributary of the Río Chama with the Río Grande del Norte as Chama. A land grant was issued by the then Governor of New Mexico to Bartolomé Sanchez at Chama in 1707 (NMSARC: Bartolome Sanchez Grant). Chama appears in combination with the chosen Roman Catholic patron saint as San Antonio del Chama [NM Spanish: 'Saint Anthony of the Chama (region)'] such as can be seen in a deed document dated 1874 between Antonio Abran Salazar and María Cresencia Rodriguez conveying a 32 *vara* wide tract of agricultural land stretching from the river to the hills in the west (RACCO 1890: Book 10 Page 480). Historical documents have used variant spellings such as San Antonio del Huache or El Huache. The patron Saint Anthony was applied to this populated place early as evidenced by a land conveyance document dated 1839 between Maria Manuela Manzanarez and Jose Ramon Vigil for a tract of land in the "*Plaza del Señor San Antonio*" (RACCO 1872: Book 3 Page 106). The names Plaza de San Antonio and Plaza del Güache were used interchangeably such as evidenced in a deed document dated 1883 in which Ramon Fernandez conveyed to Felipe Salazar a "*pedaso de tierra en la Plaza del Guache y San Antonio*" (RACCO 1893: Book 11 Page 484). In the early 19th century, the name Chama Abajo [Span. 'lower' + Téwa *tsâmâ* 'wrestled'] distinguished the villages aforementioned from another Chama populated place, called Chama Arriba (GNIS ID 2703447), located about 36 direct miles northwest and upstream along the Río Chama in the Cañón de Chama Grant (GNIS ID 904646) and not to be confused with the railroad Town of Chama, or Chama Crossing much further north in Rio Arriba County. Chama Abajo is documented as the identifying name for the district in the 1870 Federal Census covering El Güache (NMSARC: 1870 Federal Census, Chama Abajo, Precinct No. 13). The Tewa name is **Mahu Bu'u** *Mahûy búu'û* [Téwa *Mahûy* 'owl' + *búu'û* 'corner'] meaning 'owl corner' according to Harrington, from his San Juan Pueblo

informants (1916 14:11). This same name can be interpreted as 'owl town' (using Martinez 1982). Another Tewa name said to apply in contemporary time is **po tsii p'ó ts'ée** [Téwa *p'oe* 'water' + *ts'ée* 'canyon'] 'canyon with water in it' (Santa Clara Informant). This may be generic application, however, and appears to be misapplied due to cultural attrition of the Tewa people. Attrition among the Hispano is also manifested with a peculiar name derived from false etymology, *la plaza del relós* [NM Span. 'the village of the watch'], alleged to have evolved into a Hispanicized version of [Eng] watch into "*guache*" and thought to have something to do with the Chile Line Express narrow gauge railroad that passed by the village (Informant). However, as evidenced in a land transaction dated 1864 between Seledon Valdez and Trinidad Ortega, the name predates the coming of the railroad in 1881. The deed conveyed a tract 40 *varas* wide, an eight piece house with corral addition, two stables (*caballerías*), had access to the Asequa[sic] de San Antonio del Güache and stretched from the hills in the west to the "permanant river commonly called de Chama" to the east (RACCO 1864: Book 2 Page 120). REMARKS: The GNIS lists some relatively unknown or misspelled variants that include: El Guacho, El Gauche, Guache Settlement, Guachu, La Guacho, San Pedro del Guache, and Mahubu'u. CLERICAL ERROR-The name is currently depicted as "El Guacho".

(NO GNIS ID)

Mahuu Bu Kwaye Oku, Mahuu Oku

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.038949, -106.103743

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The rough center of this rim feature is 0.28 mile south southwest of the Capilla de San Antonio (GNIS ID 2701877) at El Güache and 2.12 miles southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The rim of a broad bench feature called Llano Largo [NM Spanish: 'long arid grassy flat'] overlooking the populated place of El Güache, it its southwest, is found to have the two Tewa name variations (1916 14:10). One is 'hills of the height by owl corner' **Mahuu Bu Kwaye Oku** *Mahûyú bú kw'áyeħ'okú* [Téwa *mahûyú* 'owl' + *búu'u* 'large low roundish place' + *kw'áyeħ* 'height' + *okú* 'hills'] and the other is 'owl hills' **Mahuu Oku** *Mahûyú okú* according to information by Harrington from San Juan Pueblo informants (ibid). Viewing from below the rim, the edge of the bench takes the appearance of a row of hills.

(NO GNIS ID)

Mahuu Buge Kwaye Akong, Washe Kwaye Akong

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.042929, -106.122015

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This bench is situated 3 direct miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.6 miles west northwest of the village of El Güache (GNIS ID 928723). HISTORY: John P. Harrington was given two names during his 1910 field season for this elevated prairie. The first was 'plain of the height by Guache' **Washe Kwaye Akong** *Washe kw'áyeħ aakon* ['Guache' (a Hispano community) + *kw'áyeħ* 'height' or 'on top' + *aakon* 'plain'] and the second was 'owl corner height plain' **Mahuu Buge Kwaye Akong** *Mahûyú búgeħ kw'áyeħ aakon* (1916 2:39). The latter refers

to a promontory **Mahuu Bu'u Wiri** *Mahûyú búu'ú wídi*—‘owl corner point’ that Harrington noted as being a feature separating the settlement of El Güache from San José de Chama (1916 13:48). Guache, in turn, appears to be a Hispano pronunciation of **whasu** *whahsuyú* meaning ‘house row’ (information with the aid of Martinez 1982). This suggests that this name is linguistically and historically related to the community to the south of El Güache called La Plaza Larga (GNIS ID 902284) meaning [NM Span.] ‘the long village’. In this example, the name El Güache may have transferred from Tewa into local common use by Hispanos at a time immemorial and adapted back into Tewa by informants to Harrington.

(NO GNIS ID)

Mahuu Bu'u Ing Ko, Mahuu Ing Ko, Arroyo de las Entrañas

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: 36.050857, -106.11919 Secondary 36.024204, -106.180061

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measuring almost 5 miles in length drains storm runoff from hills in the west and drains into the Arroyo de Tía Juana that in turn drains into an ambiguous ending in the alluvium by of the Río Chama (GNIS ID 923661) in the east. The mouth of this arroyo is on the western edge of the community of San Antonio del Güache (GNIS ID 928723). HISTORY: Arroyo de las Entrañas [Spanish: 'arroyo of the buckhorn cactus'] uses the New Mexico Spanish form of the Spanish word *entrañas* meaning 'entrails' and refers to a kind of cactus with a dense thicket of branches like the inner organs of a person or animal. Specifically, *Entrañas* refers to the [Lat] *Cylindropuntia imbricata* var. *imbricata* or [American English] Tree Cholla (plants.usda.gov). This kind of cactus has been known by other names such as 'buckhorn cactus', 'cane cactus', [Lat.] *Opuntia arborescens* (Harrington 1916), and Chandelier Cactus. The Tree Cactus grows on flat areas of soil and common in the area where this arroyo forms a tributary with the Arroyo de Tía Juana as well as in the top of the terrace of hills immediately to the west. Both the Arroyo de las Entrañas and the Arroyo de Tía Juana are roughly the same size and more experienced inhabitation disambiguate their identities by asserting that the name Arroyo de Tía Juana applies to that arroyo dividing the populated place of San Antonio del Güache (GNIS ID 928723) to the south from the populated place of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263) to the north. Two Tewa names, variations of each other, are 'owl corner arroyo' **Mahuu Bu'u Ing Ko** *Mahûyú bú'inkó* and 'owl arroyo' **Mahuu Ing Ko** *Mahûyú'inkó* [Téwa *mahûyú* 'owl' + *búu'ú* 'large low roundish place' + *i* 'at' + *kó* 'ravine' + *huu'ú* 'large groove'] (Harrington 1916 14:9). This name was obtained by John P. Harrington during his 1910 study of the Tewa geographic knowledge and related to a projecting point of a bench feature overlooking the El Güache called 'owl corner point' and **Mahuu Wiri** *Mahûyú wídi*, a (1916 13:48). The area near and around the mouth of the Arroyo de las Entrañas, at its tributary with the Arroyo de Tía Juana, below the hills but above the privately held tracts, has been an informal dump, scavenging area and source of sand and gravel of the communities below.

(NO GNIS ID)

Mahuu Bu'u Wiri, Mahuu Wiri, Washe Wiri

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.049026, -106.118824

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This geographic feature is a point on a broad bench situated about 4.5 miles northwest of the populated place of Española (GNIS ID 928729) and 2.72 mile west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). It is bounded on its north by the Arroyo de las Entrañas and the populated place of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263), and to its east by El Güache (GNIS 928723). HISTORY: John P. Harrington presented three names, two being variations of each other, for this feature in his 1910 study of the Tewa geographic knowledge: (1) **Mahuu Bu'u Wiri** *Mahûyû búu'û wîdi* 'owl corner point' and **Mahuu Wiri** *Mahûyû wîdi* 'owl point' are names using *mahûyû* 'owl' + *búu'û* 'large low roundish place' + *wîdi* 'point', 'projecting corner' (Harrington 1916 13:48). (2) **Washe Wiri** *Washe wîdi* references the Tewa pronunciation of the nearby Hispano community called El Güache. Harrington noted that this is a long tongue of mesa separating El Güache from San José del Chama (1916).

Mahuu Ing Ko, see Mahuu Bu'u Ing Ko

Mahuu Oku, see Mahuu Bu Kwaye Oku

Mahuu Wiri, see Mahuu Bu'u Wiri

Makowa Ping, see Cerro Alto

(GNIS ID 908603)

Mesa de la Gallina

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.029466, -106.334196

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 14.95 miles west southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 15.17 miles west of the town of Fairview (GNIS ID 899632). HISTORY: Mesa de la Gallina [NM Spanish: 'mesa of the (native) fowl] is named after wild turkey, referred to in the old dialect of New Mexico Spanish as *gallina de la tierra*.

(GNIS ID 909784)

Mesa de la Polvadera, Mesa de las Polvaderas, Road Mesa

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.1041861, -106.4572553

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 10.50 miles southwest of the town of Abiquiu (GNIS ID 928674), and 21.91 miles west northwest of the Pueblo de San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This feature is named with two variations, one in the singular and the other in the plural. Mesa de la Polvadera [NM Spanish: 'mesa of the dusty (place)'] and Mesa de las Polvaderas ['mesa of the dusty (places)'] is so named

because the general region has a powdery volcanic ash known to geologists as Bandelier Tuff that is easily stirred up by foot traffic. The resulting dust cloud is known as a *polvadera* (pohl-vah-THEH-dah) in the New Mexico Spanish dialect (Cobos 2003). The word *polvadera* is a metathesis of the consonant cluster. The spelling is *polvareda* in conventional Spanish (RAE 1737-1992). Mesa de la Polvadera and plural variant Mesa de las Polvaderas both refer to the dusty soil, the general region, and a settlement named Las Polvaderas. The region was conveyed as a quasi-community grant to Pablo Martín Serrano in 1766 by New Mexico governor Tomas Velez Cachupín (NMSARC: Polvadera Grant). The use of Road Mesa, used in Road Mesa Trick Tank has appeared.

(GNIS ID 908613)

Mesa de las Escobas

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.1397030, -106.4983760 Secondary 36.1241340, -106.5036750 Third coordinate set 36.123571, -106.498645

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: A centroid where the mesa crosses into the Polvadera Peak quadrangle edge at WGS84 decimal coordinates 36.123571, -106.498645 is situated 5.81 miles southwest of the village of Los Cañones (GNIS ID 904721), 11.58 miles southwest of the town of Abiquiu (GNIS ID 928674), and 24.43 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This feature is so called Mesa de las Escobas [NM Spanish: 'mesa of the brooms'] because from the clearings atop the mesa a type of grass called Popote (Pine Dropseed Grass) was cut and bundled for household brooms in former days. This mesa was used by Hispano agro-pastoralists for their livestock and other necessities of local resource procurement. This forested mesa is composed of andesite and basalt volcanic rock. Mesa de las Escobas is approached by driving 27 miles northwest from Española on U.S. Highway 84 (the Chama Highway), west on New Mexico Highway 96 for about eleven and a half miles, then south for a little over 7 miles.

Mesa de las Polvaderas, see Mesa de la Polvadera

(NO GNIS ID)

Mesa del Malpais

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.0341110, -106.2956220

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 12.67 west southwest miles of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: A collection of benches and flat forested heights compose this feature that is part of ancient lava topography of vesicular basalt and andecite. This type of rock is known in the New Mexico dialect as [NM Span.] *pedra malpais* (PIEH-drah mahl-PAIS), a pronunciation that does not use an accented 'i' as in *malpaís*, used in most of Latin America. The feature is forested but stony and rough for footwear.

(GNIS ID 908610)

Mesa del Medio

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.099186, -106.484201 Secondary 36.099186, -106.484201

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: The point at which the stream crosses into the Polvadera Peak quadrangle edge at WGS84 decimal coordinates 36.125019, -106.461978 is situated 6.55 miles south southwest of the village of Los Cañones (GNIS ID 904721), 11.86 miles southwest of the town of Abiquiu (GNIS ID 928674), and 23.37 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: The name [NM Span.] Mesa del Medio translates to 'tableland of the middle' and is bounded on the east by La Mesa del Cañoncito Seco and on the northwest by the Mesa de las Escobas (GNIS ID 908613).

(GNIS ID 908583)

Mesa del Ojito

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0169660, -106.3011389

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 13.27 miles west of Fairview (GNIS ID 899632) and 13.16 miles almost west of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: Mesa del Ojito [NM Spanish: 'mesa of the little spring'] is likely named for a spring in the immediate area. This spring has not been located.

Mesa Negra, see Tsi Kwage

Mesa Prieta, see Tsi Kwage

(NO GNIS ID)

Mesita de las Carreras

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.070296 -106.133955

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature is situated 3.71 direct miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 0.83 mile west southwest of El Duende (GNIS ID 902820). HISTORY: [Mex. Span. 'little tableland of the [horse] races'] This flat topped feature removed from the nearby communities of El Duende and San José de Chama was named for its use in local horse races. Locals up until the mid 20th century or prior to World War 2 gathered for public events and celebrations that involved the young men of the community racing horses at this bench. Betting is said to have taken place.

(NO GNIS ID)

Mesita de Madagua, (Mesita de Madaguey)

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.048966, -106.220752

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature is 8.41 miles west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 6 miles west of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: [NM Spanish little mesa of + [unknown]) The meaning of Madagua is not certain among locals who know of this place and are fluent in the local dialect. The name was handed down from a time immemorial and at least one informant pronounced it as Madaguay but said that the proper pronunciation was Madagua. There is a suspicion that the word may be Tewa but the pronunciation appears to be unrecognizable and altered. If so, part of the name Madaguay appears to have similarity to **karawae** *k'adawǫǫ* [Téwa] 'wren' (Martinez 1982). Henderson & Harrington identified the presence of various species of wren but present in the Tewa country but did not positively identify the Tewa names for them as follows:

- Rock Wren [Lat] *Salpinctes obsoletus obsoletus* (1914:44).
- Canyon Wren [Lat] *Catherpes mexicanus conspersus* (1914:44).
- Western House Wren [Lat] *Troglodytes aëdon parkmani* (1914:44).

Other possibilities included **awae** *ǫǫwǫ* [Téwa of Hano, Arizona] Tansy Mustard, [Lat] *Sophia* sp. (Robbins et al 1916) or Western Tansymustard [Lat] *Descurainia pinnata* and Mountain Tansymustard [Lat] *Descurainia incana* (plants.usda.gov). Another is **okawae** *oekǫwǫ* [Téwa] 'buzzard' (Martinez 1982), 'Turkey Vulture' [Lat] *Cathartes aura septentrionalis*, a creature that feeds on dead meat, has red head and no feathers, and was seen in the higher mountains (Henderson & Harrington 1914).



Figure 72 View looking south at the Mesita del Pueblo Quemado, a basalt capped natural fortress that was inhabited by Ancient Pueblo Indians (collection of author).

(NO GNIS ID)

Mesita del Pueblo Quemado

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.089272, -106.161759

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 5.65 direct miles northwest of San Juan Pueblo or Ohkay Owingeh (GNIS ID 928804) and 2.55 miles northwest of the El Duende (GNIS ID 902820). HISTORY: [Mex. Span. 'the small tableland of the burned pueblo'] This relatively flat-topped summit features a fortified Ancestral Pueblo Indian town called **Ku Owinge Keyi** *K'uu Ówíngēh Kayyee* [*k'uu* 'rock' + *ówíngēh* 'pueblo' + *kayyee* 'old thing']. At some time in the distant past this pueblo, abandoned before the arrival of Spanish settlers, was discerned by Spanish speakers to have evidence of burning and thereby named El Pueblo Quemado [Span. 'the burned town']. El Pueblo Quemado is named as a boundary monument for the Bartolome Sanchez Land Grant issued in 1707 (NMSARC Roll 53 Frame 502).

(NO GNIS ID)

Misa Te, Misa Te Hay'i, Iglesia de San Juan Bautista, San Juan Bautista Catholic Church

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.054148, -106.071409

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated at the old San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: This landmark Roman Catholic church building is the parish headquarters of the parish of San Juan Bautista and called the Iglesia de San Juan Bautista and San Juan Bautista Catholic Church. The parish, in turn, boasts itself as being the oldest Roman Catholic parish in today's United States (San Juan Parish). The first building was began on August 23, 1598, with its first mass held on September 9, and dedicated to the patron saint of San Miguel (San Juan Parish). The third church building site and dedication to San Juan Bautista was made in 1643 (ibid). By 1706, the fourth church was established as a mission on the site where it is to this day. In 1868 the Archbishop appointed Fr. Camilo Seux, a French priest recruited from Lyons, France who directed new buildings. In 1889 the chapel of Our Lady of Lourdes was built and in 1913 the old church building was destroyed and replaced by one of stone and brick in French neo-gothic style (ibid). In the Tewa language, the church is called **Misa Te** *Méesateh* [Span. *misa* 'Roman Catholic mass'+ *te* 'dwelling place'] meaning 'church' (Harrington 1916; Martinez 1982). The Roman Catholic church at San Juan Pueblo with the east facing entrance was reported by Tewa informants to Harrington to also be called **[A] Misa Te Hay'i** *Méesateh Hay'i?*, using **hay'i** *hay'i?* 'big', 'large') as opposed to the Our Lady of Lourdes chapel with a west facing entrance called the 'chapel' or 'little church' **[B] Misa Te'e** *misate'e* [Span. *misa* 'Roman Catholic mass'+ *te* 'dwelling place' + *e* diminutive] (Harrington 1916 11:22).



Figure 73 The rear view of Misa Te'e at the Pueblo of San Juan is the Shrine of Our Lady of Lourdes built in 1889. In the background to the right is the Misa Te (collection of author).

Misa Te Hay'i, see Misa Te

(NO GNIS ID)

Misa Te'e, Shrine of Our Lady of Lourdes

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.054011, -106.071014

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated at the old San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: In 1868 the Archbishop appointed Fr. Camilo Seux, a French priest recruited from Lyons, France who directed the construction of the Our Lady of Lourdes Shrine in 1889 in Gothic style (San Juan Parish). Using his own funds, the chapel was patterned after the Sainte Chapelle at Paris, but at one-fourth scale (ibid). The chapel has an east facing entrance and within is a replica of a rock cliff with a grotto and accompanying shrine objects showcasing an alleged apparition incident in southern France in 1858 where the Virgin Mary appeared to St. Bernadette. In the Tewa language was reported by Tewa informants to John P. Harrington to also called 'little church' **Misa Te'e** *misate'e* [Span. *misa* 'Roman Catholic mass'+ *te* 'dwelling place'+ *'e* diminutive] (Harrington 1916 11:22 B).

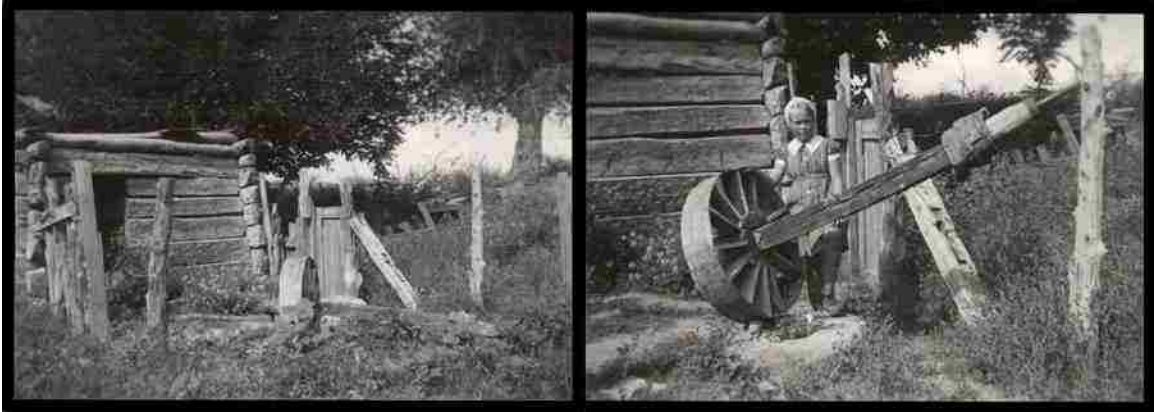


Figure 74 These private photos of a grist mill that belonged to Juan de la Cruz Borrego and sons was taken by a forgotten tourist and her daughter around 1939. Long after its decay it continued to serve as a waypoint north of El Güique (courtesy Rosella Borrego Jardine).

(NO GNIS ID)

Molino de Juan de la Cruz Borrego (historical)

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch
 WGS84 Decimal Coordinates: Primary 36.103184, -106.065034

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This site of a historical mill is situated on the west bank of the Río Grande (GNIS ID 1385432) about 0.8 mile NE of the Capilla de San Rafael (GNIS ID 887172) and 0.7 mile southwest of the populated place of Estaca (GNIS ID 928730).
HISTORY: [Span. 'mill of John of the Cross Borrego'] This farm is the location of a locally reknown miller and grist mill in historic time. This is said by locals to have been one of two local mills north of El Güique, this one postdating the other situated about a quarter mile southward. Known as a *molino Mexicano* [Mex. Span. 'Mexican grist mill'], the former grist mill is believed to have been active since at the 1890s but fell into disuse by 1937. The mill was of log cabin construction enclosing hand adzed wooden machinery using two round quarried stones, wooden axle, and a relatively small horizontal paddle wheel powered by water from a lateral from the Acequia de San Rafael del Güique (GNIS ID 2038491). The Mexican grist mill had ownership in undivided interests that included the brothers Manuel E. and Tomas Borrego, sons of Juan de la Cruz Borrego (Informant), an assertion somewhat apparent in the 1870 census showing the extended family living in the same locale (NMSARC: 1870 Federal Census, Huigue, Precinct No. 13). Pictures and an article on this mill appeared in the New Mexico Magazine in 1939 (LeFevre). Juan de la Cruz Borrego may have arrived from east of the Río Grande to settle in 1844, hinted in an early deed document to him from Nicolas Sisneros for a tract of land at San Francisco, also known as Estaca (GNIS ID 928730) for "45 pesos de la tierra" (RACCO: Book 1 Pages 223). Juan de la Cruz Borrego appears in the 1870 US Census as 60 years old with his wife Josefa, five children, and 4 Navajo servants (NMSARC: 1870 Federal Census, Huigue, Precinct No. 13).

(NO GNIS ID)

Monte de la Madera

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.120837, -106.240802

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This slope feature is situated 10.6 direct miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 5.2 miles west northwest of the village of Chilí (GNIS ID 905096). HISTORY: [Span. 'woods of the timber'] This dry and sandy gradual slope is noted for its stand of pine and rather hidden from the populated places in the Valle del Río de Chama to the east. The slope forms the head of the drainage of the Arroyo del Toro and is bounded on the east by the Cuchilla de la Ventana, on the south by the Arroyo del Palacio, on the west by the Cerro del Capirote, and on the north by the Arroyo de la Madera.

(NO GNIS ID)

Montona

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.057845, -106.118097

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This locale is situated about 0.2 mile west of the Capilla de San José (GNIS ID 887170) at the village of San José (GNIS ID 928803) also known as Hernandez (GNIS ID 902263), on the west side of the Río Grande (GNIS ID 1385432). HISTORY: Montona [NM Span. 'pile', 'heap', 'clustered', in feminine gender] refers to a neighborhood that is part of a larger, sprawling populated place that grew westward from the original village of San José de Chama sometime after World War II. The neighborhood sits upon alluvium sloping eastward that was created by sediment from a large bench feature on the west side of the Río Chama valley. The name Montona apparently derives from the Spanish word *montón* (masculine word) that is applied to a pile, heap, or cluster and is related to *monte*, meaning 'woods', 'wooded hills'. The word is feminine and believed to apply to a roughly cone shaped promontory at the end of an eastward protruding ridge overlooking the neighborhood.

(NO GNIS ID)

Mora Ranch Community Ditch

BGN Feature Class Definition: Canal

WGS84 Decimal Coordinates: Primary 36.075202, -106.354086

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This middle of this linear feature is situated 15.93 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 9.32 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: The Mora Ranch Community Ditch [Am. Eng.] is an irrigation ditch associated with many agro-pastoral tracts at Rincón de la Mora through which it flows. The ditch was dug at a time immemorial but likely associated with the first Hispanic settlement of the area in 1807 associated with the nearby El Pueblo Viejo or Plaza Vieja del Vallecito situated one and a half miles to the northeast and below it. This ditch flows through an upland glade, savannah, and rolling hills at the edge of Vallecito de San Antonio and Loma Parda for 1.26 miles diverting stream runoff from the Rito del Vallecito (GNIS ID 912062). It is

said that one of the local land owners George Lopez named the ditch in the early 1970s when he filed a declaration of diversion of water rights with the Office of the New Mexico State Engineer. Other prior names if any have not been discovered.

(NO GNIS ID)

Morada de Nuestro Padre Jesus Nazareno

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.026055, -106.061637

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This religious brotherhood chapter house is located at the populated place of Ranchitos (GNIS ID 902334) less than 1¼ mile NNE of Fairview (GNIS ID 899632). HISTORY: This is a local chapter meeting house in the town of Ranchitos for a Roman Catholic based brotherhood called Los Hermanos de la Fraternidad Piadosa de Nuestro Padre Jesus Nazareno [Span. 'the brothers of the pious fraternity of our father Jesus of Nazareth'] or sometimes La Cofradia de Nuestro Padre Jesus Nazareno [Span. 'the fraternity of our father Jesus Nazarene']. The meeting house itself is called a *morada* [Sp. 'dwelling place']. This brotherhood association is also known as the Penitentes, named after their historical practice of penance by self-flagellation, related to Roman Catholic belief sacralizing penance.

(NO GNIS ID)

Morada de Nuestro Padre Jesus Nazareno

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.094354, -106.049905

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This religious brotherhood chapter house is located at the populated place of Los Pachecos situated about 3.1 miles NNE of the populated place of Pueblo of San Juan, or *Ohkay Ówîngeh* (GNIS ID 928804) and about 280 yards west of NM State Highway 68. HISTORY: This is a local chapter house in the village of Los Pachecos for a Roman Catholic based brotherhood called Los Hermanos de la Fraternidad Piadosa de Nuestro Padre Jesus Nazareno [Span. 'the brothers of the pious fraternity of our father Jesus of Nazareth'] or sometimes La Cofradia de Nuestro Padre Jesus Nazareno [Span. 'the fraternity of our father Jesus Nazarene']. The meeting house itself is called a *morada* [Sp. 'dwelling place']. This brotherhood association is also known as the Penitentes, named after their historical practice of penance by self-flagellation, related to Roman Catholic belief sacralizing penance.

(NO GNIS ID)

Morada de Nuestro Padre Jesus Nazareno

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.067565, -106.092422

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This religious brotherhood chapter house is located at the populated place of Chamita situated about 1.53 miles NW of the populated place of Pueblo of San Juan, or *Ohkay Ówîngeh* (GNIS ID 928804) and about 90 yards north of NM State Highway 74. HISTORY: This is a local chapter house in the village of Chamita for a

Roman Catholic based brotherhood called Los Hermanos de la Fraternidad Piadosa de Nuestro Padre Jesus Nazareno [Span. 'the brothers of the pious fraternity of our father Jesus Nazarene'] or sometimes La Cofradia de Nuestro Padre Jesus Nazareno [Span. 'the fraternity of our father Jesus Nazarene']. The meeting house itself is called a *morada* [Sp. 'dwelling place']. This brotherhood association is also known as the Pentitentes, named after their historical practice of penance by self-flagellation, related to Roman Catholic belief sacralizing penance.

(NO GNIS ID)

Morada de Nuestro Padre Jesus Nazareno

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.072703, -106.121261

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This religious brotherhood chapter house is located at the populated place of El Duende (GNIS ID 902820), situated about 3.1 miles NW of the populated place of Pueblo of San Juan, or *Ohkay Ówîngêh* (GNIS ID 928804) and about 40 yards north of NM State Highway 74. HISTORY: This is a local chapter house in the village of El Duende for a Roman Catholic based brotherhood called Los Hermanos de la Fraternidad Piadosa de Nuestro Padre Jesus Nazareno [Span. 'the brothers of the pious fraternity of our father Jesus Nazarene'] or sometimes La Cofradia de Nuestro Padre Jesus Nazareno [Span. 'the fraternity of our father Jesus Nazarene']. The meeting house itself is called a *morada* [Sp. 'dwelling place']. This brotherhood association is also known as the Pentitentes, named after their historical practice of penance by self-flagellation, related to Roman Catholic belief sacralizing penance.

(GNIS ID 935795)

Morada de San Antonio de Padua

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.08589, -106.057046

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This religious brotherhood chapter house is located on the fringe of the village of Alcalde (GNIS ID 928680) about 5.3 miles NNE of Fairview (GNIS ID 899632). HISTORY: This building is a chapter house or *morada*, in the populated place of Alcalde used by a Roman Catholic based brotherhood society called Cofradía de San Antonio de Padua [Spanish: 'confraternity of Saint Anthony']. This brotherhood association is similar to the Pentitentes or the Confradía de Nuestro Padre Jesus Nazareno [Spanish: 'brotherhood of our father Jesus Nazarene'], another society noted for their historical practice of penance, related to Roman Catholic belief. This *morada* [Sp. 'dwelling place'] is of uncertain age but a hint may be found in a deed document dated 1861 between Antonio Maria Vigil et al and Maria Gertrudes Sanchez for a parcel of land "*en frente de la casa de la morada en la plaza del Alcalde en el Rio Arriba*" (in front of the chapter house in the Plaza del Alcalde in the upper river [country]) (RACCO 1891: Book 11 Page 38). The GNIS featured the name as San Antonio de Padua Morada.

(GNIS ID 928730)

Nan Fo Nu'u, Estaca, San Francisco de la Estaca, El Abrevadero de los Luceros

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.1119669,-106.058634

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village is situated about 4.2 miles north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) on the west bank of the Río Grande (GNIS ID 1385432). Less than half a mile long, it is bounded by a locale called Rancho de los Lopez on its south and La Cueva on its north. HISTORY: San Francisco de la Estaca [Spanish: 'Saint Francis of the stake'] is a village named after an Italian preacher and canonized saint of the Roman Catholic religion alleged to have suffered from a miraculous appearance of stigmata or pierce wounds replicating the Passion of Christ in 1224. Although the standard Spanish word for stigma is *el estigma*, it is likely that the local Hispano applied an ordinary reference to 'stake' or 'peg' with *estaca*. The place was formerly known as El Abrevadero de los Luceros [Sp. 'watering place of the Lucero (family)']. This in turn, was so named for the family and village of Los Luceros on the east bank of the Río Grande. Estaca was part of a larger settlement grant made as a royal Spanish land grant issued to Sebastian Martín who settled it with his brothers and family by 1712 (NMSARC: Sebastian Martin Grant; Sze 2000: 26). It is highly likely that the name arose from the progeny of Santiago Lucero de Godoy who married into the Martin family in 1757 and whose descendants began to appear in baptismal records. The patriarch Julian Lucero, born in 1767, is directly documented in association with Los Luceros. The grant included the west bank of the Río Grande, to the foot of the Mesa Prieta, although most settlement progressed on the east bank. Reference to settlements there sometimes involved calling it simply La Otra Banda [NM Span. 'the other side']. A deed document dated 1857 conveying several tracts of land from Antonio Vargas to Elias T. Clark included one said to have been an inheritance of Jose Miguel Lucero on the west bank of the Rio del Norte (RACCO 1857: Book 1 Page 232). Vargas declared that the land was known by the name of "Abrevadero de Los Luceros" and that it was lying and being situate "in front of the said Plaza de los Luceros" bounded on the west by La Mesa (ibid). However, a deed document dated 1843 presents the patriarch of the Plaza de los Luceros across the river conveying two tracts of land for 464 pesos 4 reales "*en el puesto de San Francisco que comunmente llama La Estaca*" (at the outpost of Saint Francis that is commonly called the stake) bounded on its north by the "*Arollo de la Asequia Madre para Arriba y de la Asequia Para Abajo*," on the east by El Estero [NM Span. 'the permanent swamp'] and west by Las Lomas de la Mesa (RACCO 1857: Book 1 Page 221, translation mine). Devotees chose San Francisco as the patron saint of the village of Estaca and El Duende, both populated places being within the same historical parish of San Juan Pueblo, and probably because some settlers of Estaca and El Güique are known to have migrated to El Duende. The Tewa name was reported to be **Nan Fo Nu'u** *Nan pho núu'u* [Téwa *nan* 'earth' + *pho* 'hole' + *núu'u* 'below', 'at the foot of', 'at the base of'] meaning 'down at the holes in the earth' (Harrington 1916: 10:4). Indications are that this name referred to depression features at the foot of the Mesa Prieta, possibly related to the aforementioned El Estero.

(NO GNIS ID)

Nan Pi Biri

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0555980, -106.0173460

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is three miles east of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The name for a small summit feature with pinkish layers of clay and sand is **Nan Pi Biri** *Nanp'í bēedi* [Téwa *nan* 'earth' + *p'í* 'red' + *bēedi* 'piles']. Meaning 'red earth piles', this name was recorded by Harrington in his 1916 place name study saying that this is "a small roundish hill of bright red color which is conspicuous afar off" (12:16).

(NO GNIS ID)

Nan Pi Buge, Pi Bu'u

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.051697, -106.010877

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This basin feature is situated 3.35 miles east of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This basin is about a mile long and bordered on its north and east by broken hills exposing light pink beige or light red beige clay is called 'red earth corner place' **Nan Pi Buge** *Nanp'í búgeh* [Téwa *nan* 'earth' + *p'í* 'red' + *búu'ú* 'corner' + *geh* 'over at']. This place name is listed in *The San Juan Pueblo Téwa Dictionary* but without being mapped or translated to English (Martinez 1982). John P. Harrington found in his field study of Tewa geographic knowledge in 1910 a place name he could not locate called 'red corner' **Pi Bu'u** *P'í búu'ú* [Téwa *p'í* 'red' + *búu'ú* 'large low roundish place] and told this feature is "said to be a dell in the hills east of and not very far from San Juan Pueblo" (1916: 223). It is herein concluded that the names **Nan Pi Buge** and **Pi Bu'u** may be variations of the same basin.

Negro Mesa, see Ping Khu

(NO GNIS ID)

New Life Nueva Vida Bilingual Assemblies of God

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.054714, -106.116373

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This church is located almost 4.8 miles NW of Española (GNIS ID 928729) and about 2.5 miles West of San Juan Pueblo (GNIS ID 928804) west of the Río Chama (GNIS ID 923661). HISTORY: Called New Life Nueva Vida Bilingual Assemblies of God, a Pentecostal church at the populated place of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263). Perhaps reflecting a general trend in the local society towards English it was until recently known as Templo Sión [Spanish: 'Zion Temple'], a Spanish language Pentecostal Church. The grounds also feature a cemetery. In the immediate neighborhood, there are three Protestant churches and two Roman Catholic churches. REMARKS: NEW NAME—An named feature does not appear in the GNIS database and is submitted as a new name.

New York, see Othonae Uwaenae

(GNIS ID 890847)

La Capilla, La Villita, La Plaza de la Villita, Nuestra Señora de la Soledad del Río Arriba, Plaza de Nuestra Señora de la Soledad, Río Arriba, Soledad

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.103421, -106.048304

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village is situated about 0.45 mile south of the populated place of the Plaza de los Luceros (GNIS ID 901569) and 3.6 miles NNE of San Juan Pueblo (GNIS ID 928804), also known as *Ohkay Ówîngeh*, on the east side of the Río Grande (GNIS ID 1385432). HISTORY: La Villita [Sp. 'little city'; diminutive of *villa*, a 'chartered town' or 'town with privileges'] is a mostly Hispano rural village east of agricultural fields on the floodplain of the Río Grande that are fed by irrigation water. In 1705 brothers Sebastián and Antonio Martín Serrano petitioned for a grant of land for themselves, other brothers, and a brother-in-law encompassing the area (Sze 2000: 26). Having moved from the capital of Santa Fé, by 1712, he and his brothers with their families had "broken up lands, opened a main ditch from the Río Grande del Norte for irrigating the land, built a house with four rooms, and two strong towers for defense against the enemy in case of an invasion, being on the frontier" (ibid). It is likely that the initial settlement established was La Villita, although it is not clear. It was called Puesto de Nuestra Señora de la Soledad del Río Arriba [Spanish: 'outpost of Our Lady of Solitude of the upper river (country)']. The first part of the name refers to a devotional worship of Mary to commemorate the solitude of Mary on Holy Saturday, the day after the alleged death day of Jesus. The second part of the name, Río Arriba, refers to the region encompassing the upper course of the Río Grande. An early example of this long name can be seen in an early deed document dated 1753 that is both a conveyance and adjudication by the Alcalde Juan Jose Lobato of a parcel of land below the outpost. Antonio Martin, having completed 36 years of age the prior year had died and had prior to this promised a garden to his daughter Ygnes Martin in a letter. The husband of Ygnes, Juan Pacheco was in dispute with Bernardo Roibal over the garden within Roibal's larger tract of land, to which the Alcalde determined that the notation in the letter was a valid promise of conveyance like a statement in a will (RACCO 1862: Book 1 Page 468). A number of old records often shortened the name to Soledad or Río Arriba (Sze 2000: 26). The centerpiece of the village was the chapel. On June 13, 1760, a license to build a Roman Catholic chapel was granted by Doctor Don Pedro Jamaron, Bishop of Durango (RACCO 1894: Book 12 Page 71). The document provides evidence that the village had a square with a chapel in its middle and asserts that the chapel lot was donated by the late "Captain Sebastian Martinez," the original grantee (ibid). Further description is found in a report of Fray Dominguez, during his visit to New Mexico in 1776, that the village of Río Arriba, also known as Soledad, had 61 families with 201 persons availing themselves of fruitful harvests. Fray Dominguez describes a small chapel whose patron or sponsor was Sebastián Martín and at the time of his visit the successor patron was Marcial Martín. The chapel itself was described as made of adobe resembling a small bodega, facing west, measuring roughly 40 by 23 feet, had a small belfry with a brass bell, and a little cemetery. "The citizens of this Río Arriba are of different classes: some are masters, others, servants, and still others are their own masters and servants. They all speak the local Spanish" (Adams & Chavez 1956). The capilla [Span. 'chapel'] was clearly

considered a major feature, and initiated a variant name for the village as La Capilla. An example is found in an 1848 document from Clemente Mascareñas to Antonio Maria Pacheco for a long lot of agricultural land stretching from acequia to river near La Capilla de Nuestra Señora de la Soledad (RACCO 1863: Book 1 Page 471). Perhaps La Villita was in common use for some time but it was not until sometime after 1868 that the name begins to appear in land conveyance documents such as in an 1872 document from Antonio Maria Pacheco to Gregorio Casados conveying 7 apple trees and land at "La Billita" (RACCO 1894: Book 4 Page 228). A deed document by fifty-two persons conveying a sixty yard square parcel to the Catholic Church (*dedicada para el culto Catolico Romano*) dated 1885 provides that the village was known both as La Plaza de la Villita and as Plaza de Nuestra Señora de la Soledad (RACCO: Book 12 Page 68). The local population grew to favor La Villita as today's primary name in common use gradually.

(NO GNIS ID)

Nuu Ge

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0476610, -106.0703170

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is 0.44 mile south of the old original Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This feature is on the floodplain below the old pueblo called **Nuu Ge Núugéh** [Téwa *núu* 'below' + *géh* 'over at'] and shown in *The San Juan Pueblo Téwa Dictionary* but without translation to English (Martinez 1982). Meaning 'land below', 'down below' (Harrington 1916 11:36) but maybe also 'ash place' or 'close to place' if the expression intended was *nu'geh* (Informant). Harrington depicts this location about ¼ miles south of San Juan Pueblo (*Ohkay Ówîngeh*) but an informant indicated the place as the farmland south and southwest of the old pueblo. A Tewa informant of San Juan Pueblo said that at the close of the Deer Dance, signaled by a gun-shot, the Tewa men who are performing as deer run from the pueblo's plaza to this place where women have hidden themselves in ditches and hedges to catch Deer Dancers. When one is successful, the young woman takes her "deer" home where he is fed by her mother. This ritual occurs annually in the month of February.

(NO GNIS ID)

Odo Saa Te'i

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.054279, -106.069945

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated between the north and south plazas of *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This name is applied to a kiva. **Odo Saa Te'i** *Odo sáte'í* [Téwa *odo* 'crow' + *saá* 'feces' or 'are' + *te'í* 'kiva'] means 'crows are there kiva' or 'crow feces kiva' (Informant) and presented as a place name without location or translation to English in *The San Juan Pueblo Téwa Dictionary* (Martinez 1982). It is speculated that this is not a mythical name, but the name of the actual kiva. If "feces" is correctly attributed as part of a place name for a sacred space such as a kiva, it is asserted to not be considered as repulsive as in modern thinking (Informant). Harrington noted in his 1916 publication *The Ethnogeography of the Tewa* that the kiva at San Juan Pueblo

(*Ohkay Ówîngeh*) was on the northern part of the village, rectangular in form, an above ground structure, and had no permanent painting in its interior (1916: 215). This description mostly remains true to this day. Harrington did not record any specific name for this kiva.

(GNIS ID 928804)

Ohkay Ówîngeh, San Juan Pueblo, Pueblo of San Juan, Okay Owinge, Pueblo de San Juan, Pueblo de San Juan de los Caballeros, Okay Uwaenae

BGN Feature Class Definition: Populated Place

WGS84 Decimal Coordinates: Primary 36.0540030, -106.0706450

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is lies in the Española Valley (GNIS ID 906192), situated 4.37 miles north northeast of Española (GNIS ID 928729), west of the Taos Highway, also known as NM State Highway 64, and 3.07 north northwest of the Town of Fairview (GNIS ID 899632). HISTORY: San Juan Pueblo [Am. Eng.], Pueblo de San Juan [Span. 'populated place of Saint John'], **Okay Owinge** *Ohkay Ówîngeh* [Téwa ó 'metate' + *kây* 'hard' + *ówîngeh* 'pueblo'] refer to the same populated place of Tewa people, one of several Pueblo Indian cultures living in New Mexico. The Tewa people of San Juan are a kind of American Indian whose cultural characteristics include a history of living in a semi-arid environment in relatively permanent towns near river courses as farmers, with a material and social culture associated and in support of these. While maintaining certain cultural traditions, they have partially modernized and abandoned most subsistence farming while partially assimilating into a wage or dependency lifestyle. The name **Okay Owinge** *Ohkay Ówîngeh* is the name for San Juan Pueblo (Harrington 1916; Martinez 1982). It is often seen using the long form of Téwa spelling but without the diacritics as *Ohkay Ówîngeh*. During his 1910 field season, John P. Harrington reported that the etymology of the name was obscure, and that the exact etymology of the name was no longer known to his Téwa informants, but otherwise provided that its meaning to be something like "hard grindstone pueblo" (1916: 211-215). Harrington's name analysis noted that a certain kind of religious officer is called an **Tsay O Kay** *Ts'ay Ó Kây* that was said to mean 'hard *metate* face' and was clued into the etymology. Basalt rock is locally plentiful for making grinding stones or *metates*. Harrington believed that the word *ohkay* could have derived from *ó* 'grinding stone' used for turning grain into flour and *kây* 'hard' (Harrington 1916: 211-212). The traditional name used internally among the Tewa inhabitation is **Okay Uwaenae** *Ohkay úwǎná* [Téwa using *úwǎná*, pronounced oh-weh-NEH, 'home pueblo'] meaning '*Ohkay* home pueblo' (using Martinez 1982). The historical name, and name in local common use remains as Pueblo de San Juan or San Juan Pueblo even though the designation of *Ohkay Ówîngeh* was adopted in a tribal council decision in early 2006 as the title it would use for its organizational name for interfacing with the outside world. Certain members of this tribe tell tourists that the name means "village of the strong people" but without a collaborating etymology. Harrington was told that the present pueblo was the third in a series of pueblos in historical timeline called Okay (Harrington 1916:212, 11:17 & 11:unlocated) with the third and present being called 'bunched stone height pueblo of 'Oke or *Kúîgikwajè'oke'orwi*, using Harrington's phonology (Harrington 1916: 212), a name apparently used in Téwa historical narratives. The second pueblo was situated a few

tenths of a mile north northwest of today's pueblo on the floodplain and is called 'bunched stones place' **Kuu Teegi'i** *K' uut' eegi'i* [Téwa *k'uu* 'rock' + *t' eegi'*? adjective?, 'dot', 'in a bunch', 'bunched' + *i* locative] (Harrington 1916 11:17 & 11: unlocated; Martinez 1982). The name Pueblo de San Juan derived from the much longer title San Juan de los Caballeros [Span. 'Saint John of the Gentlemen'] a name applied since the early meeting of Spanish settlers with the people of this Tewa pueblo in 1598 (Harrington 1916:213). The documented anecdote provided by community historians is that San Gabriel del Yunque, also called "Old San Juan" (GNIS ID 898400) or [Téwa] **Yunge Owinge** *Yúngéh Ówîngéh* ['mockingbird place pueblo'] was a pueblo in decline and voluntarily relinquished by the Téwa inhabitation in favor of the Spanish people for their residences after their arrival in 1598 until the capital of Santa Fé was established. The Tewa inhabitation found at Yunge Owinge joined their brethren at *Ohkay Ówîngéh* and this gentlemanly act provides the origin of the name. This narrative is corroborated by Harrington (1916: 213). The name San Juan employs the Roman Catholic patron Saint John and the community continues to celebrate a high feast day of the pueblo in June, Saint John's Day. The names San Juan Pueblo or Pueblo of San Juan are American English versions of the name *Pueblo de San Juan* using American English syntax, the preposition 'of', and the lexicon 'pueblo' that in American English is contextually redefined as an organized town of American Indians belonging to the Puebloan culture. *Pueblo* in Spanish remains applied to any given 'population' that is Pueblo Indian or Hispanic. The post office called "Chamita" was located at the Pueblo of San Juan and a petition circulated in 1944, succeeded in getting the name changed to San Juan Pueblo by 1950 (BGN "San Juan Pueblo"). REMARKS: The coordinates were adjusted to the centroid of the pueblo from a random point 150 yards too far south, south of an arroyo feature from the old pueblo plaza.

(NO GNIS ID)

Ojito de la Madera

BGN Feature Class Definition: Hydrographic Feature: Spring

WGS84 Decimal Coordinates: Primary 36.121365, -106.264730

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 11.81 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngéh* (GNIS ID 928804) and 6.53 miles west northwest of the village of Chilí (GNIS ID 905096). HISTORY: The Ojito de la Madera [NM Span. 'spring of the timber'] is a seep at an arroyo bottom draining storm runoff into the Cañón de la Madera (GNIS ID 904606) behind the summit Cerro del Capirote.

(GNIS ID 2709939)

Ojito de Tía Rafela

BGN Feature Class Definition: Hydrographic Feature: Spring

WGS84 Decimal Coordinates: Primary 36.0775640, -106.3915840

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This spring is situated 9.81 miles south southwest of the town of Abiquiu (GNIS ID 928674), and 18 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: The Ojito de Tía Rafela [NM Spanish: 'little spring of Aunt Rafela'] is located within the valley feature Cañada de Tía Rafela (GNIS ID

2709862) that is also known as the Cañada del Ojito (using NM Spanish *cañada* 'gulch'). The identity of Tía Rafela is unknown and beyond the memory of those living since the mid 20th century and beyond what oral narratives has been able to provide.

(GNIS ID 913624)

Ojitos Polvadera Trail

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.0661309, -106.4578107

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: The centroid of this trail is situated 12.44 miles southwest of Abiquiu (GNIS ID 910274), 22.37 miles almost west northwest of the town of Fairview (GNIS ID 899632) and 21.69 miles almost due west of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: This trail is associated with pastoralist activity upon benches and mesas of dense forest featuring a chain of meadows upon Los Bancos del Rito Polvadera [Span. 'the benches of the dustiness [place] creek']. It is so named using the name of a valley feature east of the trail called Cañada de los Ojitos (GNIS ID 904410) and the name of the Polvadera Grant (GNIS ID 909783). This trail is about 4.52 miles in length. It is identified as Trail 292 of the Santa Fe National Forest Trail System (SFNF Trails).

Ojo Caliente Creek , see Posiwi Po

(NO GNIS)

Ojo de Enrique, Henry Spring

BGN Feature Class Definition: Hydrographic Feature: Spring

WGS84 Decimal Coordinates: Primary 36.077543, -106.156666

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This spring feature is situated 2.72 direct miles northwest of the Iglesia de San José del Chama (GNIS ID 887170) and 2.06 miles almost west of El Duende (GNIS ID 902820). HISTORY: 'Henry Spring' or 'Ojo de Enrique' is a groundwater seep that occasionally breaks into runoff in the sandy Arroyo del Ojitos [NM Span. 'draw of the springs'], also known as Arroyo del Gorge (he-OR-heh meaning George).

Ojo de los Vallejos, see Tsigu Po Nu Popi

Ojo de Tía Valleja, see Tsigu Po Nu Popi

(NO GNIS)

Okay Akon Nu, Okay Kwaye Akong, Llano de San Juan

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.052276, -106.058258

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This bench feature may be roughly defined as a 2 square mile bench of almost treeless arid grassland immediately east of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804), bisected by the Taos Highway, also known as NM State Highway 68, and bounded on the east by broken hills. HISTORY: The Llano de San Juan [NM Spanish: 'arid grassland flat of San Juan pueblo'] is a flat, almost treeless arid grassland bench of alluvium that served as pasture and access to higher pasture and woodland east

of, and associated with, San Juan Pueblo (GNIS ID 928804). Two Tewa names are applied to this feature. One is **Okay Kwaye Akong** *Ohkay Kw'áye'h Aakon* [Téwa *Ohkay* 'San Juan Pueblo' + *kw'áye'h* 'height', 'on top of' + *aakon* 'plain'] meaning 'plain of the flat high place by San Juan Pueblo' (Harrington 1916 12:6). The other is **Okay Akon Nu** *Ohkay Aakonnu* [Téwa *ohkay* 'San Juan Pueblo' + *aakon* 'plain' + *nu* 'at']. Meaning 'plain of San Juan Pueblo', this was the name for "[t]he entire plateau on which the present pueblo of San Juan stands" (Harrington 1916 11:12). Both the Tewa and Spanish share an almost identical meaning, however, the names form the impression that 'plain of the flat high place by San Juan Pueblo' **Okay Kwaye Akong** (1916 12:6) is the higher and more easterly portion of the greater prairie called **Okay Akon Nu** *Ohkay Aakonnu* (1916 11:12). The former uses **Okay Kwaye** *Ohkay kw'áye'h* [*Ohkay* 'San Juan Pueblo' + *kw'áye'h* 'height', 'on top of'] (1916 11:21) in its names. Informants to Harrington alleged that in ancient time more abundant rainfall allowed an unsteady dry farming of melons, corn and cotton upon these highlands east of San Juan but the place had since become too arid (Harrington 1916: 215).

Okay Kwaye, see Anyi Bu Keri

(NO GNIS ID)

Okay Kwaye

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.055615, -106.069238

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is applied to the extreme northeast corner of the old pueblo of *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Okay Kwaye** *Ohkay kw'áye'h* [Téwa *ohkay* 'San Juan Pueblo' + *kw'áye'h* 'height'] is listed in *The San Juan Pueblo Téwa Dictionary* without translation to English or location (Martinez 1982). Meaning 'height about San Juan Pueblo', this was recorded by Harrington in 1916 as being specifically applied to the extreme northeast corner of the Pueblo (11:21). Harrington also reports that this "place is said to be called Aguapa by the Mexicans" and that there was no explanation for this (ibid). *Aguapá* is a New Mexico Spanish lexicon meaning 'cattail' using the Tewa word **awafa** *awaphaa* [Téwa *awa* 'cattail' + *phaa* 'fire', 'upward points']. The name *aguapá* is curious because it is usually applied to lowland swamps, and not heights, and its referencing by Harrington may be an error. A map in *The San Juan Pueblo Téwa Dictionary* depicts this place just south of the village of Alcalde, NM over 2 miles north of San Juan Pueblo (*Ohkay Ówîngeh*). Since there are two **Okay Kwaye** names and locations, it is likely that **Aguapa** applies to the location closer to the Plaza del Alcalde, and assigned in error to the more southerly **Okay Kwaye**.

Okay Kwaye Akong, see Okay Akon Nu

Okay Owinge, see Ohkay Owíngēh

Okay Owinge Kayi, see Anyi Bu Okay Owíngēh Kayi

Okay Uwaenae, see *Ohkay Ówîngeh*



Figure 75 The ridge **Oku Tuwaeyo** east of the Pueblo of San Juan reportedly had two kinds of healing herbs known by the Tewa names of **Tiwo** 'swelling medicine' and **Kutebi** 'skunk bush tube' [?] that were unidentified by outside botanists. At lower left and lower right are two possibilities seen upon this ridge in current time (collection of author).

(NO GNIS ID)

Oku Tuwaeyo

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.055302, -106.042270

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The feature is a ridge running in a general north to south direction for about 260 yards and situated 1.6 miles due east from San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). **HISTORY:** This ridge is called **Oku Tuwaeyo** *Okú tųwǎyó* [Téwa *okú* 'hill' + *tųwǎyó* 'very tall'] meaning 'high hill' (Harrington 1916 12:27). Harrington reported that this was considered sacred by his San Juan Tewa Informants and that it had two shrines atop its summit (ibid). The height was found to have two difficult to identify medicinal plants growing upon it called **Kutebi** *K'útebí* [Téwa perhaps *k'un* 'skunk bush' + *tén* 'tube' + *bí* unexplained] and **Tiwo** *Tiwo* [Téwa *ti* 'swollen', 'a swelling' + *wo*

'medicine'] 'swelling medicine' (Robbins et al 1916). The ridge has three "peaks" and two of them were reported by John P. Harrington to have shrines (1916 12:28, 29, 30). The north point was identified by Harrington as having a shrine of stones arranged like a letter U, about a yard in length, with its open end opening toward San Juan Pueblo (1916 12:28). The southern peak had a large V-shaped stone shrine with its open end facing the pueblo and a large slab of yellowish stone at the point of the 'V' (1916 12:30). In current time, the shrines as described appear to have become overgrown, obliterated, or otherwise difficult to distinguish from other rock clusters atop the summit.

(NO GNIS ID)

Oku Tuwaeyo Paenge, Oku Tuwaeyo Paenge Bu'u

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.0555160, -106.041592

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1.63 miles due east from San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: Two names apply to a more or less definite area eastward beyond the ridge **Oku Tuwaeyo Okú tųwǎyó**. One of the names means 'over there beyond high hill' **Oku Tuwaeyo Paenge Okú tųwǎyó p'ângēh** while the other is 'corner beyond the high hill' **Oku Tuwaeyo Paenge Bu'u Okú tųwǎyó p'ângēhbúu'ú** [Téwa okú 'hill' + tųwǎyó 'very tall' + p'ângēh; búu'ú 'large low roundish place'] (Harrington 1916 12:31).

Oku Tuwaeyo Paenge Bu'u, see Oku Tuwaeyo Paenge

(NO GNIS ID)

Oku Tuwaeyo Paenge Kwaye

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.054849, -106.039966 Secondary 36.053581, -106.033686

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1.72 miles due east from San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: **Oku Tuwaeyo Paenge Kwaye Okú tųwǎyó p'ângēh kw'áyēh** [Téwa okú 'hill' + tųwǎyó 'very tall' + p'ângēh 'over there beyond'; búu'ú 'large low roundish place' + kw'áyēh 'height'] Meaning 'heights beyond the high hill', this ridge feature is situated eastward from 'high hill' **Oku Tuwaeyo Okú tųwǎyó** (12:31).

Old San Juan, see El Yunque

(NO GNIS ID)

Oñate Monument

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: Historic site/point of interest

WGS84 Decimal Coordinates: Primary 36.105836, -106.031927

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 4.2 miles NNE of the Pueblo of San Juan (GNIS ID 928804) also known as *Ohkay Ówíngēh*, 0.9 miles ENE of the village of La

Villita (GNIS ID 890847) and 0.9 miles ESE of Los Luceros (GNIS ID 901569). The location of the feature is usually described locally as being situated at Los Luceros. HISTORY: The monument is a statue of Don Juan de Oñate y Zalazar, the first governor of New Mexico, with an adjoining visitor center. The grounds were acquired from the US Bureau of Land Management that administrated a large real estate holding composing the Sebastian Martin Grant that the US Government had acquired title to in the early 20th century. The land was acquired for this feature was facilitated by then state senator Emilio Naranjo. The Oñate Monument Resource and Visitors Center, owned by the County of Rio Arriba, was opened on April 29, 1994 and was intended to commemorate the settlement of New Mexico by the Spanish in 1598 as well as to promote historical knowledge and research of Hispano culture, its social systems, and institutions in the Española Valley and Rio Arriba County (Oñate Center 2011). Poor roadside design and promotion resulted in low visitor appeal that did not support the operating expenses of the monument. In 2012, the Oñate Center was leased to a Montessori school.

(NO GNIS ID)

Oratorio de San Antonio de Padua

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.054742, -106.118529

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 2.68 miles west of the Pueblo of San Juan (GNIS ID 928804) also known as *Ohkay Ówîngeh* and 0.3 miles southwest of the Iglesia de San José del Chama (GNIS ID 887170), at the village known as Hernandez (GNIS ID 902263) or San José (GNIS ID 928803) and south of the neighborhood known as Montona, as well as south of the modern San Jose de Chama Catholic Church.

HISTORY: This private chapel belongs to sisterhood of women devoted to the Roman Catholic Saint Anthony. The organization is known as La Cofradía de San Antonio de Padua [Spanish: 'confraternity of Saint Anthony'] essentially operating a *morada* similar to the Penitentes or the Cofradía de Nuestro Padre Jesus Nazareno [Spanish: 'brotherhood of our father Jesus Nazarene']. Although reduced in number due to deaths, this chapter is said to be composed of nine female *esclavas* [Sp. 'slave'] and one *mayordoma* [Sp. feminine 'boss'] who unite at this location once a year on the Día de San Antonio (June 13) at this location to host a feast and devotional service, usually with a visiting member of the clergy to conduct the eucharist. In this neighborhood, there are three Protestant churches and two Roman Catholic churches.



Figure 76 Oratorio de San Antonio de Padua is a chapter house of a confraternity of women devoted to the Roman Catholic Saint Anthony relatively hidden in a neighborhood of San José de Chama.

Oso Canyon, see Cañón del Oso

(NO GNIS ID)

Othonae Kwaye Ing Kwi'ong, La Acequia Publica del Pueblito

BGN Feature Class Definition: Hydrographic Feature: Canal

WGS84 Decimal Coordinates: Primary

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This irrigation ditch meanders along the edge of the floodplain of the Río Grande (GNIS ID 1385432) south of the populated place of El Güique (GNIS ID 902257) providing irrigation water to farmland in the vicinity of Pueblito (GNIS ID 928776) about a mile northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The Acequia del Güique (GNIS ID 2038491) is about 5.75 miles long is said to provide service to Hispanic farmers in the vicinity of El Güique. However, the Pueblo Indians of San Juan are said to be responsible for the last 2.24 miles of its length and the name of the ditch changes farmland called Las Tiras and El Desague, a drainage canal back to the Río Grande. From that point southward it is known as the Acequia del Pueblito or **Othonae Kwaye Ing Kwi'ong** *Othónä kw'aayé'in kwi'ôn* [Téwa *othónä* 'on the other side' + *kw'áyeh* 'height' + *'in* locative adjective + *kwi'ôn* 'ditch'] (Martinez 1982) 'at ditch of the other side height'. Roughly equivalent to the New Mexico

Spanish expression *acequia de la otra banda*, this is the Téwa name for the irrigation ditch serving a satellite community of San Juan Pueblo called Pueblito [Téwa **Othonae Uwaenae** *Othónä úwǎná* 'on the other side home pueblo'] on the west side of the Río Grande. An early documented name for this feature is La Acequia Publica del Pueblito [Spanish: 'the public irrigation ditch of Pueblito'] such as found in a deed document dated 1926 between Antonio Sanchez et ux to Pedro Casados (RACCO 1926: Book 18A Page 78).

(GNIS ID 928776)

Othonae Uwaenae, Pueblito, New York

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.0747448, -106.0772455

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village is situated about 1.5 miles north northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) on the west bank of the Río Grande (GNIS ID 1385432) and bounded on its north by the Arroyo del Pueblito (GNIS ID 897604).

HISTORY: Pueblito [NM Sp. *pueblo* 'populated area', 'town' + *ito* diminutive] is a satellite of the Tewa Pueblo de San Juan or *Ohkay Ówîngeh* on the west side of the Río Grande from the main pueblo and has a few households of Tewa people. Its small size led some Tewa in contemporary time to call it New York, a reference to New York City, as a humorous understatement, and name some of its dirt access roads Bronx Road and Manhattan Street. A few deed documents recorded in the Rio Arriba County Clerk's Office show a few non-Indians bought and sold certain tracts of real estate near Pueblito. One early example is dated 1898 in which Florencio Borrego conveyed to Leandro and Emilia B de Roibal a tract extending from the Río Grande to the hills and bisected by the D. & R.G. railroad "located known [as] the place of the Pueblito" (RACCO 1898: Book 13 Place 119). In 1910 it was said that Pueblito had a small plaza and made San Juan Pueblo the only Tewa pueblo with a suburb (Harrington 1916 13:15). The Tewa name is **Othonae Uwaenae** *Othónä úwǎná* [Téwa *othónä* 'on the other side' + *úwǎná* pronounced oh-weh-NEH, 'home pueblo'] meaning 'home pueblo on the other side'. This Téwa name is depicted on a map in *The San Juan Pueblo Téwa Dictionary* (Martinez 1982).

(NO GNIS ID)

Pa Pi Be

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.0640870, -106.024871

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 2.6 miles northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Pa Pi Be** *Pap'ibây* [Téwa *paa* 'fish' + *p'î?* 'red' + *bây* 'roundness', 'corner'] This place name means 'red fish corner' and is associated with a nearby ridge feature that is said to resemble the spine of a reddish fish (Harrington 1916 12:11). See also **Pa Pi Be Kwaye** *Pap'ibây kw'áye* (Harrington 1916 12:12).

(NO GNIS ID)

Pa Pi Be Kwaye

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.066911, -106.025878

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 2.66 miles east northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Pa Pi Be Kwaye** *Pap'ibây-kw'áye*h [Téwa *paa* 'fish' + *p'i'* 'red' + *bây* 'roundness', 'corner' + *kw'áye*h 'height'] This name is listed in *The San Juan Pueblo Téwa Dictionary* but without translation to English or mapped location (Martinez 1982). Meaning 'red fish corner height', this name is also listed by Harrington that is said to apply to a ridge feature resembling the spine of a reddish fish (Harrington 1916 12:11 & 12).

(NO GNIS ID)

Pae Day Nang Ko'i

BGN Feature Class Definition: Landform Feature: Area

WGS84 Decimal Coordinates: Primary 36.014450, -106.285680

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 12.40 miles west of Fairview (GNIS ID 899632) and 12.35 miles west southwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: A salt lick frequented by deer is named **Pae Day Nang Ko'i** *Pá' dâý nan k'oe'i* [Téwa *pá'á* 'deer' + *dâý* 'they' + *nan* 'soil' + *k'oe* 'eat'], meaning 'where the deer eat earth', according to Harrington (1916 2:21).

(NO GNIS ID)

Pae Whaen Diwe, PaeWhaen Diwe Ping

BGN Feature Class Definition: Landform Feature: Area

WGS84 Decimal Coordinates: Primary 36.1169210, -106.2105030

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: Features at this place are centered on a point 3.5 miles west northwest of Chili (GNIS ID 905096) and 8.95 miles northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The Tewa name for this area is 'mountains at the deer's tail place' **Pae Whaen Diwe Ping** *Pá'áwhá'ndiwehp'in* [Téwa *pá'á* 'deer' + *whán* 'tail' + *iweh* 'there at' + *p'in* 'mountain'] (Harrington 1916 5:30). In addition, another Tewa name **PaeWhaen Diwe** *Pá'áwhá'ndiweh* 'where the deer's tail' is applied to the general region between Banco del Apache, a plateau at over 8,000 foot elevation, and the Río Chama, according to information provided by Harrington (1916 2:22). This area includes the Banco del Apache, called in Tewa 'clay cooking pot height' **Saen Be Kwaye** *Sänbây kw'áye*h and all the summits and sandy hills in a 2.3 mile wide swath extending eastward to the Río Chama and bounded on the south by the Arroyo del Palacio (Harrington 1916 2:22; 5:29).

(NO GNIS ID)

Pae Whaen Diwe Oku'e

BGN Feature Class Definition: Landform Feature: Area

WGS84 Decimal Coordinates: Primary 36.121085, -106.162554

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: Features at this place are centered on a point 1.32 miles northwest of Chili (GNIS ID 905096) and 6.9 miles northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: A series of hills north of the Arroyo del Palacio (GNIS ID 903336) is called in the Tewa language 'little hills at the deer's tail place' **Pae Whaen Diwe Oku'e** *Pǎǎ whán diweh okú'e* [Téwa *pǎǎ* 'deer' + *whán* 'tail' + *diweh* 'there at' + *okú* 'hill' + 'e diminutive] according to Harrington (1916 5:31). This name is applied to edges of benches, spur ridges, and small isolated summits that appear as hills from the point of view of travelers along the Río Chama.

PaeWhaen Diwe Ping, see Pae Whaen Diwe

(NO GNIS ID)

Paenae Aa Ge

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.054629, -106.079450

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is placed at the edge of the floodplain of the Río Grande (GNIS ID 1385432), east of that river and situated about a half mile west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Paenae Aa Ge** *P'ǎná áagéh* [Téwa perhaps using *p'ǎ'geh* 'from the direction of', *p'ǎdi* 'undress' or most likely *p'ǎn* 'beyond', 'side' + *ná* 'at' + *áa* 'below' 'slope' + *géh* 'over at']. This name is listed in *The San Juan Pueblo Téwa Dictionary* without translation to English (Martinez 1982). Perhaps meaning 'beyond [the place called] over at slope below [place]', the meaning in English is unclear, but this location refers to a place name called **Aa Ge Áagéh** [Téwa 'there below'], west of San Juan Pueblo. Harrington lists a place name called **Aa Ge Áagéh** as being the lowland sloping westward from San Juan Pueblo to the Río Grande (1916 11:25).

(NO GNIS ID)

Pe Ye Bu Aa

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0593170, -106.0700790

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated about a third of a mile north of the old San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Pe Ye Bu Aa** *Péyéh búu'áa* [Téwa *pay* 'Western Jumping Mouse' + *yéh* unexplained, 'to move about'? + *búu'ú* 'large low roundish place' + *áa* 'below', 'slope'] This place name applies the place name 'field mouse dell' **Pe Ye Bu'u** *Péyéh búu'ú* (Harrington 1916 11:18) to farmland on the floodplain at immediately north of San Juan Pueblo (*Ohkay Ówîngeh*) that "rises somewhat to the north at this place; hence the name" (1916 11:19).

(NO GNIS ID)

Pe Ye Bu'u

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0570000, -106.0696520

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated immediately north of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) below the heights at the agricultural lowlands. HISTORY: **Pe Ye Bu'u Péyéh búu'ú** [Téwa *pay* 'Western Jumping Mouse' + *yéh* unexplained, 'to move about' + *búu'ú* 'large low roundish place'] Meaning 'field mouse dell' this place name situated just north of the old Ohkay Owinge. The name uses **Pe pé** or perhaps **Pay pay** that is "an unidentified species of rodent resembling the field mouse" (1916 11:18). This place name is listed in *The San Juan Pueblo Téwa Dictionary* but without translation to English (1982). Henderson & Harrington concluded in their analysis that these names are applied to the 'pocket mouse' or 'kangaroo rat' (1914). Harrington provided that the Tewa names are variations of species of rodents that resembling the field mouse or kangaroo rat (1916 24:18). One Tewa Indian informant is said to have identified **Pay Pay** to be smaller than the Deer mouse and **Pera Páyda** to be considerably larger (1914:18). This species **Pay Pay** is the 'Rocky Mountain Jumping Mouse', [Lat] *Zapus princeps* (Henderson & Harrington 1914) also known as the Western Jumping Mouse.

(GNIS ID 909546)

Peñasco Blanco

BGN Feature Class Definition: Landform Feature: Pillar

WGS84 Decimal Coordinates: Primary 36.0177320, -106.2946150

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 12.89 miles west of Fairview (GNIS ID 899632) and 12.79 miles almost west of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: Peñasco Blanco [NM Spanish: 'big white rock'] is a flat topped pillar of pumice rock with a talus slope that makes the total height roughly 150 feet tall. It is a cliff about 25 feet tall, 30 feet wide, and 200 feet long aligned roughly southwest to northeast.

(NO GNIS ID)

Peñasco Roñoso

BGN Feature Class Definition: Landform Feature: Cliff

WGS84 Decimal Coordinates: Primary 36.041794, -106.22819

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This cliff feature is 8.87 miles west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.9 miles west northwest of the town of Española (GNIS ID 928729). HISTORY: [NM Spanish: 'dirty bluff'] This cliff feature is made of vesicular basalt and stained grey and green with crustose and foliose lichens.

(NO GNIS ID)

Peni Bege, Peni Buge, St. John the Baptist Cemetery

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: Cemetery

WGS84 Decimal Coordinates: Primary 36.054304, -106.067825

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This cemetery is located at the northeast corner of the populated place of San Juan Pueblo (GNIS ID 928804). HISTORY: This cemetery, said to be of great age, is associated with the Tewa Indian Pueblo of San Juan, also known as *Ohkay Ówîngeh* (GNIS ID 928804) and said to be exclusive to the deceased of this community.

It is called in the Tewa language **Peni Buge** *pení búgeh* [Téwa *pení* 'corpse' + *búgeh* 'in an enclosure'] (Martinez 1982), meaning 'dead body corner', 'graveyard', or 'cemetery'. Harrington also listed this place name and located it at the northeastern corner of the old pueblo of San Juan (*Ohkay Ówîngeh*) but recorded it as **Peni Bege** *Penibégéh* [Téwa *pení* 'corpse' + *bé'e* 'small low roundish place' + *géh* 'down at', 'over at'] (1916 11:16). The cemetery does not have automobile access within the confines. It is also said that many of the burials are done in traditional fashion, with no embalming and internment done by wrapping the given body in a blanket occurring the day after the person's death (Informant). The burial is handled by Pueblo members designated as 'grave diggers' known as **pika** *pihkâa* (Martinez 1982), a word probably from a Spanish verb, positive tense, *pica* 'poke' or 'pick', referring to the act of digging with a picking tool.

Peni Buge, see Peni Bege

Pi Bu'u, see Nan Pi Buge

(NO GNIS ID)

Pi'i Napo Khong Diwe

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: historic site/point of interest

WGS84 Decimal Coordinates: Primary 36.043040, -106.067560

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 0.77 mile south of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) atop or at the edge of a bench feature being the east border of the floodplain of the Río Grande (GNIS ID 1385432). HISTORY: **Pi'i Napo Khong Diwe** *P'î' Nap'ô Khónđiweh* [Téwa *p'î'* 'red' + *nan* 'earth', 'dirt' + *p'oe* 'water' = 'mud' + *khón* 'to dig' + *'iweh* 'there'] Meaning 'where the clay is dug' and applied to an excavation of clay used by the Tewa potters of San Juan Pueblo for making their red clayware according to Harrington (1916 11:43). Martinez presents **napo** *nap'ô* as 'mud' (Martinez 1982), while Harrington presents the meaning as 'formless mud', 'kneaded or workable mud' or 'mud suitable for making adobe walls or brick' (1916). In general, a 'place where mineral or other substance is dug', a 'mine' or 'quarry' is expressed in Tewa as **khong diwe** *khónđiweh*, according to Harrington (1916). An informant at Santa Clara asserted that *khón* means to 'end' while *The San Juan Pueblo Téwa Dictionary* features a cognates **ko** *kó* or **kong** *kôn* meaning 'arroyo' (Martinez 1982) that Harrington interprets as 'arroyo with banks', or 'ravine' (1916).

(NO GNIS ID)

Pi'i Wiri

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: historic site/point of interest

WGS84 Decimal Coordinates: Primary 36.085127, -106.055906

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is a small collection of farms and residences 2.07 miles north northeast of the San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) at the south end of the village of Alcalde (GNIS ID 928680). HISTORY: A small source of clay

between the village of Alcalde and the Arroyo de Tío Chavez received the name **Pi'i Wiri** [Téwa *pi'ín* 'clay' + *widi* 'projecting point']. Meaning 'clay point', this was said to be a point of land projecting southward (Harrington 10:16). A meandering *arroyito* at this location likely exposed the important source of clay **pi'ing pi'ín** related to *p'í* 'red' or *p'í'áqwi'* 'pink' + *in* locative because, among other reasons, the more common clay in the vicinity of the Téwa pueblos manifests as a pinkish layer.

(NO GNIS ID)

Pi'i Wiri Bu'u, Rinconcito del Barrial

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.0829070, -106.0602420

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is a small collection of farms and residences 2.07 miles north northeast of the San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) at the south end of the village of Alcalde (GNIS ID 928680). HISTORY: This locale is named Rinconcito del Barrial meaning [NM Sp.] 'little corner of the clay'. This name is an apparent borrowing and translation into Spanish of **Pi'i Wiri Bu'u** [Téwa *pi'ín* 'clay' + *widi* 'projecting point' + *búu'ú* 'large corner' 'dell'], said to mean 'clay point corner' (Harrington 10:18). The word for clay **pi'ing pi'ín** may be related to *p'í* 'red' or *p'í'áqwi'* 'pink' + *in* locative because, among other reasons, the more common clay in the vicinity of the Téwa pueblos manifests as a pinkish layer.

(NO GNIS ID)

Pi'i Wiri Ing Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.085737, -106.058612 Secondary 36.082829, -106.046448

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This small arroyo drains storm runoff in a general east to west direction for 0.74 mile at the south end of the village of Alcalde (GNIS ID 928680). Its mouth is situated 2.29 miles south southwest of the San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: This *arroyito* between the village of Alcalde and the Arroyo de Tío Chavez was a source of clay and received the name **Pi'i Wiri Ing Hu'u** *pi'íwidi'inhuu'u* [Téwa *pi'ín* 'clay' + *widi* 'projecting point' + *in* locative + *huu'u* 'large groove', 'arroyo']. Meaning 'clay point arroyo', the meandering *arroyito* created a southward projecting point of land exposing clay called **pi'ing pi'ín** [Téwa *p'í* 'red' or *p'í'áqwi'* 'pink' + *in* locative] (Harrington 10:16). The more common clay in the vicinity of the Téwa pueblos manifests as a pinkish layer and can be used for pottery.

(NO GNIS ID)

Pim Pi'ye Ae Po (historical)

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: racetrack/dragstrip

WGS84 Decimal Coordinates: Primary 36.054348, -106.068390

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated east side of the old San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: **Pim Pi'ye Ae Po** *P'inpi'yehqāp'ōe* [Téwa *p'in*

'mountain' + *pi'yeh* 'direction' = 'north', 'northern' or 'to the north' + *q̄q̄* 'to run' + *p'ôe* 'trail', 'track', 'road'] The 'northern race track' that is described as the northern of two race-tracks at San Juan Pueblo noted in 1912 as being used during Saint John's day for a ceremonial foot-race (Harrington 1916 11:20). Running in a north to south direction, the dirt track had its starting line marked by two shrine-like granite, pyramid shaped stones (1916 11:20). It is not apparent that either the track or the rocks are in place today. A dirt road bordering the cemetery appears to be coincident with the location of the former race track indicated by Harrington, called Day School Road in contemporary time.

(NO GNIS ID)

Pin Ge, La Vega del Pueblo

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.042996, -106.074632

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about three-quarters of a mile SSW of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) on the floodplain of the Río Grande, east of the river. HISTORY: This feature is a large meadow. The Tewa name is **Pin Ge Píngéh** [Téwa *pin* 'middle' + *geh* 'over at'] meaning 'in the middle'. This Tewa name is listed in *The San Juan Pueblo Téwa Dictionary* but without translation to English (Martinez 1982). However, it is listed and mapped by Harrington as being the floodplain of the Río Grande on pastureland (1916 11:40). This appears to be identical with La Vega del Pueblo [Spanish: 'the meadow of the Pueblo (of San Juan)']. An early example of the Spanish name is found documented in a deed dated 1855 from Jose Simon Martin a *natural del pueblo* to Jose Antonio Salazar, a citizen of the Pueblo but residing in nearby San Pedro de Chamita, who recieved a trapezium shaped 1.3 acre piece of farmland bordered on the south and west by open swampland called simply El Estero (RACCO 1894: Book 12 Page 115).

(GNIS ID 908205)

Ping Khu, Los Cerros, Los Cerros Negros, Negro Mesa, Black Mesa, Black Mountain

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0261329 -106.2597487 Secondary 36.031913, -106.250121

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This plurality of summit features is situated 10.8 direct miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.4 miles west southwest of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: [Mex. Spanish: 'the black mountains']. This prominent collection of small mountains inclusive of Cerro Alto (GNIS ID 905182) and other summits is composed of dark vesicular basalt and rhyolite known as *piedra malpais* (pronounced PIEH-drah mahl-PAIS) that in the NM Spanish dialect does not use an accented 'i' as in most of Latin America. In Téwa the mountain is known as **Ping Khu P'in khuyy** [Téwas *p'in* 'mountain' + *khuyy* 'dark' according to Harrington (1916 2:25). Whereas Harrington presents 'dark' as **khung khuyyn**, *The San Juan Pueblo Tewa Dictionary* presents this as **khuh khuyy** with its double 'uu' sounded nasally (1982) likely forming the '-ng' that Harrington heard. Harrington also recorded several names as follows: [Am. Eng.] Black Mountain, [Am. Eng.] Negro

Mountain, [Am. Eng.] Black Mesa, [Am. Eng.] Negro Mesa, [NM Span.] Cerro Negro, [NM Span.] Cerrito Negro, [NM Span.] Mesa Negro [sic] (Harrington 1916 2:25).

(NO GNIS ID)

Pivi Kutsae Ing Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.077763, -106.061134 Secondary 36.0757450, -106.0571850

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated south 0.82 mile south southwest of the populated place of Alcalde (GNIS ID 928680) and 1.72 miles north northeast of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: **Pivi Kutsae Ing Hu'u**

Pívík'uh̄tsq̄q̄'inhúu'ú [Téwa *píví* 'meat' + *k'uh̄tsq̄q̄* 'to pound', 'to peck' + *in* locative 'at' + *húu'ú* 'large groove', 'arroyo'] This unusual name was reported to mean 'arroyo where the meat is or was pounded' (Harrington 1916 10:23). Dried jerked meat can be ground for cooking. The name may have originated from some incident or routine at or near this location. Perhaps there was a Mexican mill where this was done. Another possibility is that the name may have originated in the distant past, and has some association with the ancient first pueblo of the Tewa of San Juan situated just a quarter mile south of this arroyo and called 'sunflower dell Ohkay pueblo ruin' **Anyi Bu Okay Owinge Kayi** *Áyí' bú Ohkay Ówíngēh Kayyee* [Téwa *áyí'* 'sunflower' + *búu'ú* 'dell', 'low roundish place', 'town' + *Ohkay* 'San Juan Pueblo' + *ówíngēh* 'pueblo' + *kayyee* 'old thing'].

(NO GNIS ID)

Pivi Wi'i

BGN Feature Class Definition: Landform Feature: Gap

WGS84 Decimal Coordinates: Primary 36.091305, -106.095679

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This name applies to a gap in broken hills 1.45 north of the populated place of Chamita (GNIS ID 899579) and situated 2.93 miles northwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: **Pivi Wi'i** *Píví Wi'í* [Téwa *píví* 'meat' + *wi* 'gap', 'pass' + *í* locative]. The Tewa name is said to mean 'meat gap' (Harrington 1916 13:6). Informants to Harrington could not provide why the gap was named thus (1916 13:7). Placement by Harrington is somewhat ambiguous but suggestive of a shortcut through broken hills connecting the villages of Chamita and El Güique.

(GNIS ID 897581)

Pivi Wi'i Ing Ko, Arroyo de la Presa

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0816889, -106.1189128 Secondary 36.1197222, -106.0933333

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo enters the upper end of the populated place of Chamita (GNIS ID 899579) measuring about 4 miles in length draining storm runoff from northeast to southwest from the slope of the Mesa Prieta (GNIS ID 928692) to empty in the Río Chama (GNIS ID 923661) about 3 miles northwest of San Juan Pueblo or *Ohkay*

Ówîngeh (GNIS ID 928804). HISTORY: Arroyo de la Presa [NM Spanish: 'arroyo of the diversion dam'] uses *presa*, a reference to the diversion of water from the river for irrigation. It is not apparent why this name was applied to this arroyo given that the diversion for the Acequia de Chamita (GNIS ID 887426) is located 0.78 mile upstream from its mouth. Given that the name may be applied to the correct arroyo, it is probable that the Acequia de Chamita may have been diverted close to the former mouth of this arroyo but realigned upstream and upslope in historical times in order to better manage the water and increase the farmable land. The Tewa of historic times apparently applied a name to this arroyo of **Pivi Wi'i Ing Ko** *Pívíwi'inkó* [Téwa *píví* 'meat' + *wi* 'gap', 'pass', 'chink' + *in* locative 'at' or 'the' + *kó* 'arroyo with cut banks', 'gulch'], meaning 'meat gap arroyo' (Harrington 1916 13:6). "Why the arroyo was thus named, was not known to the informants" (Harrington 1916 13:7). The Tewa name for the arroyo refers to a gap feature about 1.4 direct miles northeast of the mouth of this arroyo.

Placita de la Cuchilla, see La Cuchilla

Placita de los Palacios, see El Palacio

Placita de los Sernas, see El Palo Blanco

Placita del Palacio, see El Palacio

Placita Larga, see La Plaza

Placita San Lorenzo, see San Lorenzo

Plaza de Los Angeles del Río Arriba, see Los Luceros

Plaza de los Luceros, see Los Luceros

Plaza de los Pachecos, see Los Pachecos

Plaza de Nuestra Señora de la Soledad, see La Capilla

Plaza de San Antonio, see Akade Bu'u

Plaza de San Antonio, see Mahu Bu'u

Plaza de San José de Chama, see Huu In Nae

Plaza del Alcalde, see Akade Bu'u

Plaza del Corral de Piedra, see Ku Tapa'i

Plaza Vieja del Vallecito, see El Pueblo Viejo

(NO GNIS ID)

Po Fend'iwe

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.035749, -106.070231

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 0.58 mile northwest of the Capilla de San Miguel at the village of Ranchitos (GNIS ID 902334) and 1.26 miles south of the old San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This name refers to a location close to the water table called in Tewa **Po Fend'iwe** *P'oephénd'iweh* [Téwa *p'oe* 'water' + *phéndi* 'black' + *'iweh* locative 'there', 'at']. Meaning 'black water place', this location was described as having black marsh water only about a foot below the surface (Harrington 1916 15:7). At the time that John P. Harrington conducted his field work in 1910, he reported that there was an apple orchard just east of this place.

(NO GNIS ID)

Po Kay

BGN Feature Class Definition: Landform Feature: Bar

WGS84 Decimal Coordinates: Primary 36.0639660, -106.0773680

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This name is applied to the bank of the Río Grande del Norte (GNIS ID 1385432) west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Po Kay** *P'o'k'áy* [Téwa *p'oe* 'water' + *k'áy* 'neck' or *k'ay* 'edge'] Meaning 'water neck' or 'water brink', this name is applied as a place name to the river bank near San Juan Pueblo according to Harrington (1916 11:10). It literally could mean 'water edged in'. This is also applied to any river, not just its bank, and not just the Río Grande, according to Martinez (1982). A river is conceptualized by the Tewa people as having edges, according to Harrington, elaborating that Tewa speakers prefer to use the expression of "going down to the river bank," instead of "going to the river" (1916: 85).

(NO GNIS ID)

Po Okari Iwe

BGN Feature Class Definition: Hydrographic Feature: Swamp

WGS84 Decimal Coordinates: Primary 36.0363360, -106.0771460

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 0.88 mile northwest of the Capilla de San Miguel at the village of Ranchitos (GNIS ID 902334) and 1.26 miles south southwest of the old San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This name refers to a location close to the water table called in Tewa **Po Okari Iwe** *P'oe'okádiweh* [Téwa *p'oe* 'water' + *okádi* 'cold thing' + *'iweh* locative 'there', 'at']. Meaning 'cold water place', this location was described as being drained by a stream of cold water to 'down at marshy place' **Potsa Ge** *P'ohtsâageh* (Harrington 1916 15:8).



Figure 77 The Río de Chama as seen in the fall. The main view looks south toward the Mesa Prieta, the inset is from south to north looking at the main view camera position (collection of author).

(GNIS ID 923661)

Po Ping, Po Ping Po, Río Chama, Río de Chama

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.0422450, -106.0878013 Secondary 37.0913981, -106.5508678

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This river is about 121 miles long with a flow in a general direction from north to southeast. The mouth of this river is situated 1.26 miles southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) where it forms a tributary with the Río Grande (GNIS ID 1385432). HISTORY: The name "Chama" (sometimes seen in early documents as "Zama") is derived from the name of an ancient Tewa pueblo in ruins by the time of the arrival of Hispanic settlers to New Mexico. The ancient ruin is located 12.7 direct miles to the northwest of its tributary with the Río Grande. Harrington represents this as 'wrestling pueblo ruin' and phonetically as *Tsãmă'õŋwîkeji* (Harrington 1916 5:7). This may be better represented as **Tsama Owinge Kayi Tsâmâ Ówîngeh Kayyee** [Téwa *tsâmâ* 'wrestled' + *ówîngeh* 'pueblo' + *kayyee* 'old thing']. Harrington writes the "[t]he informants thought it likely that the name *Tsãmă* was originally applied to the pueblo, perhaps because there was at some time in the past a wrestling contest there, and that the other places in the vicinity are named *Tsãmă* from the pueblo" (Harrington 1916 5:7). The Tewa name for this river is **Po Ping Po** *P' o p' in p' oe* — [Téwa *p'oe* 'water' + *p'í'* 'red' + *in* locative + *p'oe* 'water'] Meaning 'red river water', this place name is noted by Harrington as applied to the Río Chama (1916:99). Harrington noted the name from Téwa informants as **Po Ping** *p'oe p' in* 'red river' explaining that it is so named from the turbid red color from red soil upstream (ibid). This name is listed in Martinez without translation to English (1982). U.S. Geological Survey field crews noted the name Río de Chama and said that prevailing evidence pointed to using Río Chama

pending a decision at the time by the U.S. Board on Geographic Names (USGS 1953: San Juan Pueblo, NM). The name of the ruin, region, and river led to the use of Chama in the names of communities. For example, south of the river and near the aforementioned tributary features an old church dedicated in 1850 having massive adobe walls with a lintel beam above the main entrance that reads "*Iglesia Católica-San José del Chama*".

Po Ping Po, see Po Ping

(NO GNIS ID)

Po Shu

BGN Feature Class Definition: Landform Feature: Bend

WGS84 Decimal Coordinates: Primary 36.064011, -106.074611

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated about 0.73 miles north northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) set back eastward from the bank of the Río Grande del Norte (GNIS ID 1385432). HISTORY: **Po Shu** *P'oshú?* [Téwa *p'oe* 'water' + *shúu* 'nose' 'projecting point'] is defined by Harrington as a 'river bend', 'water point', 'bend of a body of water reaching into the land' or a 'projecting bend of water of a river', according to Harrington (1916: 86). This place name is featured in *The San Juan Pueblo Téwa Dictionary* but without translation to English (1982). This likely applies to a former meander of the Río Grande that has since become a meander scar wetland. After the middle 20th century, the U.S. Bureau of Reclamation straightened the river. Another place name nearby provides a clue as to the location of **Po Shu** by recording a related name of **Po Shu Po Kwage** *P'oshú p'oe kw'ágeh* [Téwa *p'oe* 'water' + *shúu* 'nose' 'projecting point' + *p'oe* 'water' + *kw'ágeh* 'high and level place'] translated as 'level bank by the bend in the river' (1916 11:11). This name is likely east of **Po Shu** *P'oshú?*

(NO GNIS ID)

Po Shu Ge

BGN Feature Class Definition: Landform Feature: Bend

WGS84 Decimal Coordinates: Primary 36.035455, -106.081217

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about one mile northwest of the Capilla de San Miguel at the village of Ranchitos (GNIS ID 902334) and 1.41 miles south southwest of the old San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This name refers to a river bend at the east bank of the Río Grande and called **Po Shu Ge** *p'oshúgeh* [Téwa *p'oe* 'water' + *shúu* 'nose' 'projecting point' + *geh* 'over at'] meaning 'down by the bend in the river' (Harrington 1916 15:9).

(NO GNIS ID)

Po Shu Po Kwage

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.066347,-106.072672

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated about 0.76 miles north of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) set back eastward from the bank of the Río Grande

del Norte (GNIS ID 1385432). HISTORY: The Tewa name for this feature applies to a place on the floodplain of the Río Grande somewhat elevation above a wetland. The name is **Po Shu Po Kwage** *P'oshú p'oe kw'ágeh* [Téwa *p'oe* 'water' + *shúu* 'nose' 'projecting point' + *p'oe* 'water' + *kw'ágeh* 'high and level place']. This was recorded by Harrington as 'level bank by the bend in the river' (1916 11:11). *The San Juan Pueblo Téwa Dictionary* lists **Po Shu** *P'oshú*? as a place name but without translation to English (1982). This likely applies to a former meander of the Río Grande that has since become a meander scar wetland.

(NO GNIS ID)

Po So

BGN Feature Class Definition: Landform Feature: Bend

WGS84 Decimal Coordinates: Primary 36.059622, -106.080292

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated east of Chamita (GNIS ID 899579) and about 0.67 miles northwest of San Juan Pueblo or Okhay Owingeh (GNIS ID 928804). HISTORY: **Po So** *P'oesó* [Téwa *p'oe* 'water' + *só* 'to be at flood', 'to be high'] Meaning 'high water', John P. Harrington reported that the name of this place received from Tewa informants meant 'where the water is deep' in English but added that he had mislaid the Tewa name (1916 13:21). Elsewhere, Harrington recorded that **po so** *p'oesó* 'high water' that is applied to the Río Grande when it is high (1916). The opposite, 'shallow water' is said as **po fifi** *p'ophipi* [Téwa *p'oe* 'water' + *phi* 'shallow'] 'shallow running water' (Martinez 1982).

(GNIS ID 1385432)

Po So Ge, Po So'on, Río del Norte, Río Grande, Río Grande del Norte

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates 36.0628005, -106.0778011

San Juan Pueblo, NM 7.5 minute quadrangle map

1385432 DESCRIPTION: This river close to 2000 miles in length with a flow in a general direction from north to south, forms a tributary with the Río Chama about 1.26 miles southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and bisects the Española Valley (GNIS ID 906192). This river has its source in San Juan County, Colorado approximately 3 miles southeast of the community of Howardsville, Colorado and flows east then generally south crossing New Mexico and forming a partial State boundary between Texas and New Mexico, then forming the national boundary between the United States and Mexico (GNIS ID 1385432). HISTORY: The name Río Grande del Norte [Span. 'big river of the north'], Río del Norte, and Río Grande are names applying to this river. Early deed documents during the Territorial period of New Mexico history in the Office of the Rio Arriba County Clerk show that the people of Rio Arriba often referred to the river as Río del Norte, Río Grande del Norte, and to a lesser extent, the Río Grande (RACCO 1852-1912). Río Grande has since become the name in common local use conforming to official use (GNIS). The river is not referred to by natives of Rio Arriba as Río Bravo, a name used in Mexico. The use of Norte in the name appears to demonstrate a historical awareness that the Hispano population was at the northern extremity of a diffused population living upon defined territory. The Tewa name for this

river is **Po So'on** *P'oesó'on* [Téwa *p'oe* 'water' + *só'on* 'bigness' 'big'], literally meaning 'big water' in similarity to the Spanish names. This place name is listed in *The San Juan Pueblo Téwa Dictionary* but without translation to English (Martinez 1982). Harrington in his study of 1916 recorded the name as **Po So Ge** *P'oesógeh* as meaning 'place of the great water' [Téwa *p'oe* 'water' + *só'o* 'bigness' 'big' + *géh* 'over at' 'down at'], meaning 'place of the great water' and asserting that the name appeared in this pronunciation form at the Pueblos of San Juan, Santa Clara (Harrington 1916:100). **Po So'on Po Kay** *P'oesó'on P'o'k'ay* — [Téwa *p'oe* 'water' + *só'on* 'bigness' 'big' + *p'oe* 'water' + *k'áy* 'edge'] The name of the Río Grande but presented in long form as 'edge of big water river' as opposed to **Po So'on** *P'oesó'on* 'big water' and likely applying to the river's edge by San Juan Pueblo (*Ohkay Ówíngéh*). This place name is listed in Martinez without translation to English (1982). One informant from San Juan thought that the name including *kay* meant that the river was fast moving, but *The San Juan Pueblo Téwa Dictionary* list the word *kaygi* to mean 'fast' and 'forcefully' (Martinez 1982). A river is conceptualized as having edges. Harrington elaborates that Tewa speakers prefer to use the expression of "going down to the river bank " instead of "going to the river" (1916: 85). We might presume that the Téwa of San Juan Pueblo traditionally conceptualized a personal visit or presence at the edge of the river with the expression **Po So'on Po Kay** as opposed to objectifying the river unless prompted. The part of the name *só + geh*, if presented in compound using *sógeh* is not in agreement with Martinez who records its meaning as 'to sit' and lists the word for 'big' as **hay'i** *hay'i?* (Martinez 1982). However for 'big rain drops' Martinez lists **kwa'po so'ong** *kwa'p'osó'on* [Téwa *kwan* 'rain' + *p'oe* 'water' + *só'on* 'big'] (1982). Harrington also recorded **po so** *p'oesó* [Téwa *p'oe* 'water' + *só* 'to be at flood', 'to be high'] 'high water' used when the Río Grande was in flood stage (1916). It might therefore be concluded that the etymology of this largest of water bodies in Tewa is the same as that in Spanish.

Po So'on, see Po So Ge

(NO GNIS ID)

Po Te Ke Ge Owinge Kayi

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.0547980,-106.0862730

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is placed in the area of the populated place of Chamita (GNIS ID 899579) and San Gabriel del Yunque (GNIS ID 928849), situated 0.87 mile west of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: **Po Te Ke Ge Owinge Kayi** *P'oetek'áygeh Ówíngéh Kayyee* [Téwa *p'oe* 'water' + *te* 'ugly', 'ugliness' + *k'áy* 'neck' or *k'ay* 'edge' + *ówíngéh* 'pueblo' + *kayyee* 'old thing'] Harrington recorded the name of an unlocated ancient pueblo as 'pueblo down at the edge of the ugly water' and depicted as *Potekege'owwikeji* in his phonetic alphabet (1916: 231). "This form was obtained from a single San Juan informant, now dead, as the name of a pueblo ruin somewhere near Chamita" (Harrington 1916: 231). The name might be better expressed as *P'oetek'áygeh ówínkayyee* using Tewa naming convention (Informant). This ruin may or may not be one and the same as San Gabriel del Yunque (GNIS ID 928849).

An archaeological site at that location is known as **Yunge Owinge** *Yúngéh Ówíngéh* [Téwa *yún tsídéh* 'mocking bird' + *géh* 'over at' + *ówíngéh* 'pueblo'] (Harrington 1916 13:27). A modern hamlet of Indo-Hispano and Pueblo Indian inhabitants that is a satellite to the Pueblo of San Juan is built upon what is believed to have been a U-shaped Tewa pueblo. It remains uncertain if **Po Te Ke Ge Owinge Kayi** is one and the same with **Yunge Owinge**.

(NO GNIS ID)

Po Wa Wiri

BGN Feature Class Definition: Landform Feature: Cliff

WGS84 Decimal Coordinates: Primary 36.113847, -106.151715

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is 0.6 mile north of Chili (GNIS ID 905096) immediately across the Río Chama (923661) from that village and 6.13 miles northwest of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: The Tewa name for this cliff feature is **Po Wa Wiri** *P'oe wq̄q wídi* 'water wind point' [Téwa *p'oe* 'water' + *wq̄q* 'wind' + *wídi* 'projecting corner'] (Harrington 1916 5:33). This name is applied to a rocky topographic 'point' or 'projecting point' on the east bank of the Río Chama with a cliff face 160 feet in height. Téwa informant told Harrington that the features was always windy and that when his informants use the name they also thought of the **po wa haa** *p'oe wq̄q hâq* or 'water-air spirits' [Téwa *p'oe* 'water' + *wq̄q* 'wind' + *hâq* 'pulse', 'respiration', 'life', or 'spirit']. The informants said these were invisible spirits of the air that were sometimes be heard to speak or catch and lightly land people trying to commit suicide by falling from precipices (Harrington 1916).



Figure 78 El Palacio or Los Palacios, is a prominent feature east of the Chama highway and east of the Río Chama (collection of author).

(GNIS ID)

Po Wa Wiri Ping, El Palacio, Los Palacios

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.119469, -106.149216

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This summit is situated 6.3 direct miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and northeast of the village of Chilí (GNIS ID 905096) just across the Río Chama (GNIS ID 923661). HISTORY: The main summit feature appears to be an up thrown fault block ridge with a series of rugged western faces running in a general south to north direction east of the Río Chama for about two miles. Together with its with its cliffs and small grottos the summit feature reminded the Spanish speaking namers during a time immemorial of a palace, thereby initiating the names as El Palacio [Span. 'the palace'] in singular. The plural version, Los Palacios [Span. 'the palaces'] likely arose not only because the main feature to the east of the Río Chama can be conceptualized as a chain of summits and bluffs, but also because there are a smaller ones to the west of the Río de Chama. The Tewa name for the main feature is **Po Wa Wiri Ping** *P'oe wáq wídi p'in* [*p'oe* 'water' + *wáq* 'wind' + *wídi* 'projecting corner' + *p'in* 'mountain'] meaning 'water wind point mountain' and so name because of a rocky projection with cliff overlooking the Río Chama flowing at its western base (Harrington 1916 5:34). A San Juan Téwa informant related an anecdote about a group of Mexican soldiers who followed an airborne apparition of Saint Cecilia from Las Truchas across the Río Grande, Chamita, and into a hole in this mountain, finding nothing but her shoe on the other side (ibid).

(NO GNIS ID)

Po Ye Ge, La Junta

BGN Feature Class Definition: Landform Feature: Area

WGS84 Decimal Coordinates: Primary 36.042888, -106.087783

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 1.18 mile SW of the populated place of San Juan Pueblo (GNIS ID 928804), also known as *Ohkay Ówíngéh*, at the tributary of the Río Grande (GNIS ID 1385432) and Río Chama (GNIS ID923661). HISTORY: La Junta [NM Spanish: 'the joining', 'the coupling', 'the tributary')] is a name is applied to the tributary of the Río Grande and Río Chama and its associated sandbars and bosque. The same location in the Téwa language is **Po Ye Ge** *P'o'yegeh* [Téwa *p'oe* 'water' + *yeh, jeh* 'to meet', 'to join' + *geh* 'over at'] meaning 'down where the waters meet' (Harrington 1916 13:36). This name not only applies to the aforementioned tributary, but in a larger sense is said to apply to the farmland bearing eastward of the tributary in the direction of San Juan Pueblo (*Ohkay Ówíngéh*) (Ibid). The Téwa place name is listed in Martinez without translation to English or location (1982).

Polvadera Creek, see Rito de la Polvadera

Polvadera Mountain, see Ave Shuu Ping

Polvadera Peak, see Ave Shuu Ping

(GNIS ID 909786)

Polvadera Sawmill Camp (historical)

BGN Feature Class Definition: Locale: Industrial Facility: Lumber Mill/Saw Mill

WGS84 Decimal Coordinates: Primary 36.1164083 -106.4386436

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This former lumber camp is situated 9.17 miles southwest of the town of Abiquiu (GNIS ID 928674), and 21 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: A USGS field crew indicated in a 1953 report that there was a lumber operation present in the Polvadera Grant (GNIS ID 909783) during their reconnaissance. They indicated that Polvadera Creek and its forks "have been so named by the lumber people, hence, the english[sic] "Creek" (USGS 1954). A large tract of land later called granted in 1766 to Juan Pablo Martín was confirmed and patented by the United States Government in 1900 as the Polvadera Grant (RACCO: Book 15A Page 41-74; USGLO Patent #9201900.). Outside parties such as attorneys and speculators had acquired most of the legal title to the grant and had always been interested in the timber resources therein. Within were small claims along water courses that the USDA had to conduct a land survey to account for (USFS 1941). The grant was purchased by the Farm Security Administration as part of a 1930s New Deal Depression era rural rehabilitation program (Ebright 1994: 52). The FSA later transferred the interest to another agency of the US Department of Agriculture, the Forest Service (Ebright 1994: 52-53). By the 1960s, after incorporation into the Santa Fe National Forest, there was a general move to accommodate timber interests (Ebright 1994: 53). Changes in USFS timber policy, the timber industry and greater emphasis on transport of raw timber to centralized and larger sawmills led to the abandonment of this sawmill. The lumber camp existent in 1953 is now obliterated.

(GNIS ID 928788)

Posiwi Po, Río Ojo Caliente, Ojo Caliente Creek

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.111688, -106.149469 Secondary 36.3830755, -106.0377983

DESCRIPTION: This stream drains perennial water about 24.6 miles in a general north to south direction to empty into the Río Chama (GNIS ID 923661) at a place situated about 5.43 miles directly northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and opposite the populated place of Chilí (GNIS ID 905096). HISTORY: [Spanish: 'hot spring river'] This stream feature is so named because of a hot spring about 18.5 miles upstream from the mouth around which a populated place called Ojo Caliente arose. The Tewa name is **Posiwi Po** *p'oseewi? p'oe* meaning 'greenness water river' composed of *p'oseewi?* 'green' + *p'oe* 'water' + *p'oe* 'water', 'creek', 'river' as per informants to Harrington (1916 6:7). Harrington also presented Ojo Caliente Creek, Rito Ojo Caliente, and Río Ojo Caliente and noted the remarkable medicinal thermal springs on the western banks of this river (ibid).

(NO GNIS ID)

Potsa

BGN Feature Class Definition: Hydrographic Feature: Swamp

WGS84 Decimal Coordinates: Primary 36.045663, -106.077532

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated 0.68 miles southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The name for a seasonal wetland west of the old pueblo is **Potsa P'ohsâa** [Téwa *p'oe* 'water' + *tsâa* 'to cut through']. Swampy ground and Cottonwood trees were at this place during John P. Harrington's field study of Tewa geographic knowledge in 1910 (1916 11:26). Equivalent to a *cienea* in New Mexico Spanish, the name in Tewa conveys a meaning of where water is cutting through to the surface. This place name is listed in *The San Juan Pueblo Téwa Dictionary* without translation to English (Martinez 1982).

(NO GNIS ID)

Potsa Ge

BGN Feature Class Definition: Hydrographic Feature: Swamp

WGS84 Decimal Coordinates: Primary 36.032083, -106.076994

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 0.72 mile west northwest of the Capilla de San Miguel at the village of Ranchitos (GNIS ID 902334) and 1.55 miles south southwest of the old San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This name refers to a swampy location called in Tewa 'down at the marshy place' **Potsa Ge P'ohsâageh** [Téwa *p'oe* 'water' + *ts'â'* 'cut' + *geh* 'over at'] (Harrington 1916 15:10). The Tewa name **Potsa Ge** for 'marsh' literally means 'water cut through place'.

(NO GNIS ID)

Potsa Whoge

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.033818, -106.077092

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 0.77 mile northwest of the Capilla de San Miguel at the village of Ranchitos (GNIS ID 902334) and 1.44 miles south southwest of the old San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Potsa Whoge P'ohsâageh Whogeh** [Téwa *p'oe* 'water' + *ts'â'* 'cut' + *geh* 'over at' + *whode* 'to cut through' + *geh* 'over at']. Harrington reported this name to mean 'down where it cuts through or gouges out at the marshy place' and the name was said to be applied to either a gulch or bank at 'down at the marshy place' **Potsa Ge** (Harrington 1916 15:11). The name **Potsa Whoge** can also mean 'delta of a stream' or 'place where the water cuts through or washes out' and is usually applied to a delta or place where an arroyo or stream cuts through, breaks through, or washes out, according to Harrington (1916). This area features a drainage canal cutting through the low floodplain west of the Río Grande. However, the feature Tewa informants pointed out to John P. Harrington could be something else, such as a meander scar of the river, and may now be obscure or obliterated since Harrington performed his field work on Tewa geographic knowledge in 1910.

(NO GNIS ID)

Poyare (historical)

BGN Feature Class Definition: Landform Feature: Island

WGS84 Decimal Coordinates: Primary 36.079886, -106.073129

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The middle point of this island created by the Río Grande del Norte (GNIS ID 1385432) was situated about 0.71 mile northwest of San Juan Pueblo (GNIS ID 928804). HISTORY: The Tewa name applied to this island was **Poyare P'oyade** [Téwa *p'oe* 'water' + *yade* unexplained]. This name was recorded and mapped by John P. Harrington as a prominent feature described as about a mile long (1916 11:9; 13:23). John P. Harrington during his field work in 1910 noted that the Tewa name was **Poyare P'oyade** [Téwa *p'oe* 'water' + *jade, yade* unexplained]. Meaning 'island', this feature may have been created by sedimentation from the Arroyo de Chinguayé (GNIS ID 903313), situated at the northern tip of the now obliterated island formed by the braiding action of the Río Grande. A 1935 aerial photograph shows a meandering and braided Río Grande with broad point bars and channel scars (USSCS 1935) although by that year the island appears to have been reduced to only one-third of a mile in length. The island may have undergone obliteration after a flood as well. Two major floods occurred in June 19, 1903 and Jun 16, 1921 that were recorded at the Embudo gauging station, about 12 miles upstream (National Weather Service 2013). Since this time, the Río Grande was straightened into one channel with earth moving equipment by the US Bureau of Reclamation in the mid 20th century, and the island no longer exists in contemporary time.



Figure 79 Pu Ping or Pu Te Oku is a hill near where it is said rock was quarried to build the Iglesia de San Juan Bautista the the pueblo of its namesake (collection of author).

(NO GNIS ID)

Pu Ping, Pu Te Oku

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0554210, -106.0469770

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1.33 miles almost due east of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 3.3 miles north northeast of the Town of Fairview (GNIS ID 899632). HISTORY: This small summit is **Pu Te Oku** *Pute'okú* [Téwa *puu* 'rabbit' + *te* 'dwelling place', 'warren', 'rabbit hole' + *okú* 'hill'], meaning 'rabbit hole hill' and is a name obtained from Téwa informants to Harrington (1916 12:25). A place name similar to this one is listed in *The San Juan Pueblo Téwa Dictionary*, but is neither located nor translated to English (1982). This is **Pu Ping** *Pu'p'in* [Téwa *puu* 'rabbit' + *p'in* 'mountain'], meaning 'rabbit mountain'. These may be one and the same but remains uncertain if this name of a mountain is applied to what Harrington recorded as a hill. 12:25 **Pu Te Oku** *Pute'okú* [Téwa *puu* 'rabbit' + *okú* 'hill'] Meaning 'rabbit hole hill', this name was obtained from Téwa informants to Harrington (1916 12:25). Harrington wrote that "[t]his name applies also to the small hills surrounding the larger hill..." (1916 12:25). The location appears to have exposed light colored sandstone at its summit.

(NO GNIS ID)

Pu Te Ing Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.044376, -106.060207 Secondary 36.0397890, -106.0091190

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff from a general east to west then south direction for 4.44 miles. Its mouth is situated about 0.88 mile southeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) west of the Taos Highway or NM State Highway 68. HISTORY: **Pu Te Ing Ko** *Pute'in Kó* [Téwa *puu* 'rabbit' + *te* 'dwelling place', 'warren', 'rabbit hole' + *i* locative 'at' + *kó* 'arroyo with banks'] Harrington presents this name as *Pute'in kó* and translates this as 'jackrabbit hole arroyo' (1916 12:20). It may rather mean 'rabbit hole arroyo' because **kwan** *kw'án* is 'jackrabbit' while **pu** *puu* is 'rabbit' (using Martinez 1982). The specific portion of this place name meaning 'at rabbit hole' appears in other nearby places such as 'rabbit hole hills' **Pu Te Oku** (1916 12:25) and 'delta at rabbit hole arroyo' **Pu Te Ing Ko Whoge** (1916 12:20, 11:45). The spelling as *Pute'i* is listed in *The San Juan Pueblo Téwa Dictionary* without location or translation into English (Martinez 1982).

(NO GNIS ID)

Pu Te Ing Ko Whoge

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.044376, -106.060207

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 0.88 miles southeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) west of the Taos Highway or NM State Highway 68,

and about 2.2 miles north northeast of Fairview (GNIS ID 899632). HISTORY: This feature is the delta of a drainage called **Pu Te Ing Ko Whoge** *Pute[?]in Kó Whogeh* [Téwa *puu* 'rabbit' + *te* 'dwelling place', 'warren', 'rabbit hole' + *in* locative 'at' + *kó* 'arroyo with banks' + *who* 'to cut through' + *geh* 'over at' = 'delta']. Harrington presents this name as *Pute[?]in[?]koqwoge* and translates this as "delta of jackrabbit hole arroyo" (1916 11:46). It may rather mean 'delta at rabbit hole arroyo' because **kwan** *kw'án* is 'jackrabbit' while **pu** *puu* is 'rabbit' (using Martinez 1982). Harrington said this feature disappears in the lowlands of **Tsigu Bu'u** *Tsígu Búu'ú* [Téwa *tsígu* + *búu'ú* 'dell', 'large low rounded place'] south southeast of San Juan Pueblo (*Ohkay Ówíngeh*) at what is now the East Kennedy Housing area for pueblo members (Harrington 1916 11:44).

Pu Te Oku, see Pu Ping

(NO GNIS ID)

Pu Te'i

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0494510, -106.0569610

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 0.83 miles southeast of San Juan Pueblo or *Ohkay Ówíngeh* (GNIS ID 928804) west of the Taos Highway or NM State Highway 68.

HISTORY: This feature is part of a semi-arid grassland known by the general name of **Pu Te'i** *Pute[?]i* [Téwa *puu* 'rabbit' + *te* 'dwelling place', 'warren', 'rabbit hole' + *i* 'locative & adjective forming postfix']. This place name is listed in *The San Juan Pueblo Téwa Dictionary* but without location or translation into English (Martinez 1982). John P. Harrington collected several names in the vicinity from Tewa informants during his field work in 1910. Although mistranslating *puu* 'rabbit', and instead presenting it as 'jackrabbit', he collected 'rabbit hole hills' **Pu Te Oku** (1916 12:25) and 'at rabbit hole arroyo' **Pu Te Ing Ko** *Pute[?]in Kó* (1916 12:20, 11:45).

Pueblito, see Othonae Uwaenae

Pueblo Arroyo, see Fi'o Ge Ing Ko

Pueblo de San Juan, see *Ohkay Ówíngeh*

Pueblo de San Juan de los Caballeros, see *Ohkay Ówíngeh*

Pueblo de Yunque, see Yunge Owinge

Pueblo of San Juan, see *Ohkay Ówíngeh*

Pueblo Viejo del Rio del Oso, see Fe Sere Owinge Kayi

(GNIS ID 913625)

Puerco Espín Trail

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.0594642, -106.4661444

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: The centroid of this trail is situated 13.09 miles southwest of Abiquiu (GNIS ID 910274), 22.76 miles west northwest of the town of Fairview (GNIS ID 899632) and 22.15 miles west southwest of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: The name uses the standard Spanish name for 'porcupine' *puerco espín*. This trail is associated with pastoralist activity in the high country of Las Polvaderas allowing the movement of livestock along the South Polvadera Creek (GNIS ID 911242). This trail is about 3.64 miles in length. It is identified as Trail 159 of the Santa Fe National Forest Trail System (SFNF Trails).



Figure 80 Puertas del Infierno is the name for a set of four passages cut by the Arroyo del Palacio through four intrusive dikes. Left, the first *puerta*. Right, the third *puerta* (collection of author).

(NO GNIS ID)

Puertas del Infierno

BGN Feature Class Definition: Landform Feature: Pillar

WGS84 Decimal Coordinates: Primary 36.111607, -106.214127 Secondary 36.107676, -106.233469

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 9 miles west northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and 3.6 miles west northwest of the village of Chilí (GNIS ID 905096). HISTORY: [NM Span. 'gates of [Dante's] hell'] Several intrusive dikes of basalt or *piedra malpais* bisect the area in a general north-south direction that are in turn bisected by the west-east Arroyo del Palacio. They appear as dark stone wall gateways in ruins whose forbidding appearance greet the traveler in four places in the upper reaches of the arroyo.

(NO GNIS ID)

Puwa Bu'u

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.036883, -106.072877

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 1.19 miles south of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) east of the Río Grande (GNIS ID 1385432) on its floodplain and bordered by bench hills. **HISTORY:** The Tewa name for this flat is **Puwa Bu'u** *Púwa búu'ú* [Téwa *puwhāã* 'plow' + *búu'ú* 'dell'], conveying a meaning of 'cultivated land corner' (Harrington 1916 11:42), or 'ploughed field'. This place name is listed in *The San Juan Pueblo Téwa Dictionary* but without translation to English (Martinez 1982).

Ranchitos, see La Placita de Polito Marquez

Ranchitos de San Juan, see La Placita de Polito Marquez

Ranchitos de San Miguel, see La Placita de Polito Marquez

Rancho de Agustín Vigil, see Rechuelos

Rancho de los Lopez, see Lugar de los Lopez

(GNIS ID 935481)

Rancho de los Luceros, Los Luceros Hacienda

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch
WGS84 Decimal Coordinates: Primary 36.118189, -106.04088

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This locale is situated about 0.7 mile NE of the populated place of the Plaza de los Luceros (GNIS ID 901569) and 4.8 NNE of San Juan Pueblo (GNIS ID 928804), also known as *Ohkay Ówíngēh*, on the east side of the Río Grande (GNIS ID 1385432). **HISTORY:** Rancho de los Luceros is a historic ranch using the surname of a prominent local family. Rancho de los Luceros belonged to Julian Lucero (born 1767) whose daughter married Elias Clark a county employee, in 1850. Their union produced a daughter Eliza who married Luis Maria Ortiz. The ranch passed to Anglo-American hands when it was conveyed to Mary Cabot Wheelwright, an affluent patron of arts and culture (Sze 2000: 47). She bought the real estate in 1923 using it until her death in 1958 (Salazar 2012). By 1986 it passed to the American Studies Foundation. It was conveyed to a non-profit that made it a museum in 2002-3. The property was sold to the State of New Mexico in 2008 (ibid). The Lucero family figures prominently in the local settlement history. The surname itself refers to any prominent bright start, 'Lightbringer', or 'Morning Star' such as Venus (RAE, translations mine). The ranch falls within a land grant issued to Sebastian Martín in 1705 who settled it with his brothers and family (Sze 2000: 26). When Santiago Lucero de Godoy married into the Martin family in 1757 and his descendants formed a settlement on the grant whose progeny began to appear in baptismal records in 1798 and initiating the place-name of Los Luceros (Sze 2000: 32). The ranch in contemporary time became a museum for a short duration featuring an imposing two-story adobe home with double deck porch that later placed in dormancy due to funding. The ranch has buildings that served to hold district or probate court, as well as a jail or holding cell for the County of Rio Arriba prior to 1883 (Sze 2000: 26). Circuit magistrate court was held in the large two-story house among other places in the area. It was rented to the Rio Arriba District Court beginning in 1848 (Sze 2000: 44). The

Río Grande del Norte flooded and the succeeding owners, the Ortiz family, built the chapel of Capilla Nuestra Señora de Guadalupe in response. The chapel upon its small parcel was conveyed to the Catholic Church in 1891 (Sze 2000: 55). An outbuilding served as a jail or holding cell for the Rio Arriba District Court in those early decades of the Territorial period (Salazar 2012). The GNIS database featured the name as Los Luceros Hacienda using American English syntax and Southwest American lexicon 'hacienda'.

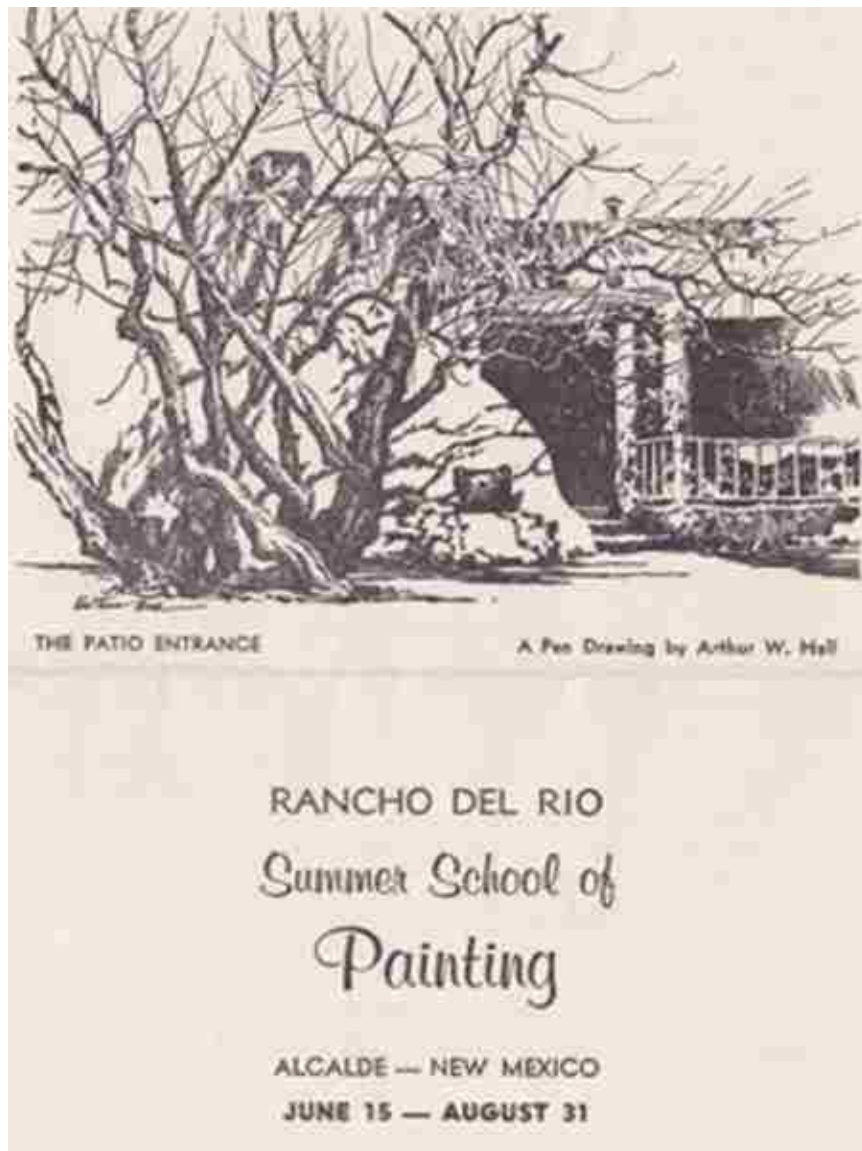


Figure 81 Front cover of a brochure of Rancho del Rio, operated as a summer school for painters in the 1930s and 40s by Arthur W. Hall (courtesy Barbara Thompson, Denver CO).

(NO GNIS ID)

Rancho de Mano Melitón

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.047449 -106.181212

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 6.2 miles almost west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 3.8 miles almost west of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: [NM Span. 'ranch of comrade or brother Melitón'] This was a homestead of Meliton Garcia and is used as a waypoint in pastoralist and backcountry travel activity. The honorific title "mano" is used within contexts of someone being in the same society, a brotherhood, or simply a fellow local New Mexico Hispano. It is said that about 20 acres were farmed with beans into the mid-1950s. One informant said, "*El Meliton Garcia sembrava frijoles de temporal*" (he planted beans by the dry-farm method). The US homestead patent for Meliton was issued in 1926 for 320 acres in Section 15 T21N R7E (USGLO: Accession Nr: 986968). This was made under the February 19, 1909 Enlarged Homestead Act (35 Stat. 639).

(NO GNIS ID)

Rancho del Río, Cottonwood Ranch

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.121517, -106.028754

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: Located about 5.21 miles northeast of San Juan Pueblo (GNIS ID 928804) and about 1.3 miles northeast of Los Luceros (GNIS ID 901569). HISTORY: This locale is part of a larger consolidation of tracts centered at an old fortified house. This place displays two names through time, Rancho del Rio [Span. 'ranch of the river'] and [Am. Eng.] Cottonwood Ranch. The documented origin of the names of this locale is obscure using available information but was used during the eighteen years that Arthur W. Hall, a professional painter and etcher operated the Rancho del Rio as a summer art school beginning around 1931 or 1932. In its final years he operated it as a summer resort before selling it to Robert Harold Nason in about 1949 or 50. In 1968 Nason, with his wife Eulala quitclaimed from Pima County, Arizona a little over a hundred acres of the ranch to the Santa Fe National Bank (RAACO 1968: 100/304). During the time that Arthur Hall held the Rancho del Rio, he commissioned a brochure to promote the art school he operated on it during the summer months. In it he believed the "Old House" to be built by "Spanish-Americans" with walls two feet thick and having 17 rooms in a square enclosing a patio that he believed to be 140 years old (therefore dating to 1800). A dug well was lined by cedar logs and water was drawn by a bucket made of buffalo or cowhide. Rooms had hard packed dirt floors, were warmed by "Indian-type" corner fireplaces and interiors were lit by candles of mutton tallow. Hall stated he was informed by old Spanish residents of happy social gathering involving dances accompanied by guitar, drum and fiddle generations prior. A portion of the ranch and its old adobe building came under ownership a non-profit educational organization operating a group home called Jemez House, Inc. using the name Rancho del Rio in 1973 (RACCO 1969 Book 104A Page 86; 1973 Book 120 Page 248. 1973). In these documents it is indicated that the Rancho del Rio was within Tracts 2 and Tract 3 of the Sebastian Martin Grant. Tracts 2 & 3 were among 23 surveyed tracts within that grant that were considered exceptions to title being contested over the larger land grant. The exceptions were primarily floodplain farming areas owned by many, while the open grazing hill country

composing most of the grant underwent a quieting of title through a court appointed referee in 1908 named Ernest A Johnston, referee to James M Freeman (RACCO 1908: Book 17A Pages 603-624). By 1984 the [Am. Eng.] Cottonwood Ranch is mentioned as the centerpiece of several tracts whose primary interest was held by Edward D and Phyllis L Gladden comprising a little over 319 acres (RACCO 1984: Book 147 Page 923-931). Another tract apart from this and southwest of the tract held by Jemez House and the Gladden's was given the name Cottonwood Ranch and was a housing development subdivision. It became embroiled in controversy in 1993. This tract that would become a housing development originating from the Lucero family. In 1947 Adela Lucero and Mercedes L Ulibarri granted to James P. Johnson almost 42 acres of land (RACCO: Book 27A Page 381). Johnson also purchased a quitclaim of almost 68 acres from the US Government when it became involved in the Sebastian Martin Grant (RACCO: Book 43 Page 489). By 1970, Johnson conveyed the now enlarged tract to Albert P Niblack in (RACCO: Book 129 Page 336) and Niblack in turn granted to the Foundation of Knights Templar in 1974 (RACCO: Book 129 Page 337). A tract measuring 63.7928 acres was conveyed by this organization to Piedra Incorporated in 1992 (RACCO: Book 189 Page 327). Piedra Inc., owned by a local businessman, conveyed to others. They in turn divided the tract into conveyances as small as an acre. Because they had not gone through approval process under newly adopted county planning and zoning ordinances for housing developments, the real estate agent involved in the illegal subdivision, together with other unknown parties, were fined a total of \$1,000 by the New Mexico Attorney General and enjoined from further subdividing and sale activity in the Cottonwood Ranch development (RACCO 1993: Book 187A page 887).

(NO GNIS ID)

Rancho del Río del Oso

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building:
archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.0716790, -106.2231780

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 8.6 miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 4.7 miles southwest of the village of Chilí (GNIS ID 905096). HISTORY: [NM Span. 'ranch of the river of the bear'] This name is applied to the ruins of an ranch dating to the 18th century Spanish colonial period bordering the ruins of a more ancient Indian pueblo south of the Río del Oso. An anthropologist Kurt F. Anschuetz believed he heard the name as "El Rancho Río del Oso del Río del Oso" during his study of the rock mulch gardens at the ruined pueblo of **Fe Sere Owinge Kayi Phéh Sedeh Ówîngeh Kayyee**. This was identical to the one found by Harrington as 'shove stick pueblo ruin' (1916 5:37). Abandoned for centuries, the site was reoccupied by Pueblo Indians from the Pueblo de San Juan (Okay Owíngēh) for a relatively brief period in the aftermath of the Pueblo Revolt of 1680. The ranch may likely be the same as that established by Roque Jaramillo, Rosalia, Juan, Ignacio Valdez and Juan Manuel de Herrera when they settled the Río del Oso Grant in the early 18th century. In 1736 they complained against the Utah tribe concerning stolen livestock (NMSARC: SANM II #409). A grant of real estate to a Valdez descendant named Jose Antonio was made

within the Rio del Oso Grant in 1840 centered roughly at this location (NMSARC: Rio del Oso Grant. Surveyor General's Report). Supporting testimony for the Roque Jacinto Jaramillo Grant dated 1898 from Francisco Herrera (age 39) of San José said that his grandfather farmed 280 yards width of riverfront land that was immediately bounded by a slope to the south near the ancient pueblo (NMSARC: Reel 52-1190, 1194-6, 1221).

(NO GNIS ID)

Ranchos Trail

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.0411890, -106.3303330

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: The midpoint of this trail is situated 15.05 miles almost west northwest of the town of Fairview (GNIS ID 899632) and 14.57 miles almost due west of the Pueblo de San Juan (GNIS ID 928804). HISTORY: This trail provides a connective pathway from the Rio del Oso to the Mesa de la Gallina (GNIS ID 908603). It is so named because the trailhead is at the mouth of Cañoncito de los Ranchos [NM Spanish: 'little canyon of the ranches']. This is said to have been named because a family surnamed Padilla had tracts of ranchland where the mouth of this canyon joins the Cañón del Oso. About 2 miles long, this trail is also known as Santa Fe National Forest Trail Number 110 (SFNF Trails). It connects to Vedera de Zamora, a trail leading to Cerro Chicoma.

(GNIS ID 910036 & 901504)

Rechuelos, Los Rechuelos del Río del Oso, Los Riachuelos, Rancho de Agustín Vigil

BGN Feature Class Definition: Locale: Agricultural or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.0527986, -106.3389179

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This former village along the Río del Oso (GNIS ID 910226) is situated 11.18 miles west southwest of Chilí (GNIS ID 905096) and 15.02 miles west of the Pueblo de San Juan (GNIS ID 928804). HISTORY: Los Rechuelos del Río del Oso [NM Span. 'the rivulets of the river of the bear'] is named for the prevalence of small streams and bubbling springs. This was a small mountain community until about the 1940s. It sustained a little school but has now become a collection of active and inactive farms. John P. Harrington was informed during his research into Tewa geographic knowledge that the name [NM Span.] Riachuelo was recorded as meaning 'rivulet' or 'arroyo' adding that a San Juan Pueblo informant knew of three families living at the village in 1911 (1916 2:18). *Riachuelo* is a small river with a low volume of flow (RAE 1737-1992, translation mine). The etymology may have come from the words *río* and *chuelo*. *Chuela* is found in the *Diccionario de Mejicanismos* and is defined as a word to depreciate someone as a simpleton (Santamaría 1978). Presumably, *chuelo* is a diminutive expression. Spelling and pronunciation in the New Mexico dialect of Spanish is often heard as *Rechuelo* with further variations as *Riachuelo* and *Reachuelo*. These also appear in deed documents recorded in the Rio Arriba County Clerk's Office dating from 1888 to 1896 for stream features in the vicinity of the Pueblo de Abiquiu, Rio de los Frijoles, and La Polvadera (RACCO Book 12 Page 353; 12/443; 9/572). Therefore, the word *rechuelo* appears to be a generic name used by inhabitants of Abiquiu and the mountains immediately to the south during the past two centuries as a generic name for little streams and rivulets. The last seasonal inhabitant of the village was said to be Augustin Vigil and

family, who lived permanently at Española, thereby giving rise to a variant name for the locale as Rancho de Augustin Vigil. However, other families included the Padillas, Guadalupe Archuleta, and Fermin Vialpando, among others.

(GNIS ID 913627)

Rechuelos Trail

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.049224, -106.421023

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: The centroid of this trail is situated 12.30 miles southwest of Abiquiu (GNIS ID 910274), 20.16 miles almost west northwest of the town of Fairview (GNIS ID 899632) and 19.62 miles almost due west of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: This trail provides a connective pathway from the Bordo de la Chicoma to the Rito de las Polvaderas (GNIS ID 90978). It is about 6.47 miles long and connects with the Ojitos Polvadera Trail #292. The Rechuelos Trail is also known as Santa Fe National Forest Trail Number 108 (SFNF Trails). It is so named after a stream called El Rechuelo (GNIS ID 906083) crossed by this trail roughly midway through its length.

Rhodes Diatomite Pit, see Shu'nyae Khong Diwe

(GNIS ID 910180)

Rincón de la Mora

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.076875, -106.358557

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 16.19 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 9.26 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Rincón de la Mora [NM Spanish: 'corner of the [man surnamed] "de la Mora"'] is have been so named after the patriarch of the Vallecito Land Grant of 1807, Juan Garcia de la Mora, likely because he favored this location for his agro-pastoralist activities. The feature is an open sided basin with clearings and savannah forest bounded on the west by Cerro Chato. The name of official record found in the GNIS was Rincon de Mora and located too far north. Locals assert the name to be incorrect and wrongly located too far north in the official Vallecitos, NM 7.5 minute quadrangle map. Although *mora* can mean a wild raspberry or wild strawberry, it can also mean grey speckle-on-white color of a horse in the New Mexico dialect of Spanish called in American English a Flea-bitten Gray. In the dictionaries of the of the Royal Spanish Academy dating from 1732 to 1992 the word *mora* can mean 'blackberry' or 'mulberry' and *demora* can be defined as a 'delay', 'prolongation of time', 'habitation', 'eight month term of Indian labor' or 'relative bearing or direction of an object from another object' (RAE, translation mine).

(NO GNIS ID)

Rincón de la Vaca

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.076866 -106.241109

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This basin feature is 9.67 miles west northwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804), north of the Río del Oso (GNIS ID 910226).
HISTORY: [NM Spanish: 'corner of the cow']. The pastoralist use of the region suggests that *vaca* in the name refers to domestic bovine, and although it can also apply to cow elk, this is less likely (Informant). Elk are called *venado alazán* or simply *lazán* in the New Mexico dialect of Spanish and were introduced to the mountains of New Mexico from the 1940s to the 1960s. Henderson & Harrington reported in their 1914 publication that there were no elk in the Tewa country and that two kinds were reported. The larger kind [Lat] *Cervus canadensis* ranged into the northern mountains of the State of New Mexico but only two Tewa hunters from San Ildefonso had seen them in southern State of Colorado (1914: 15). Furthermore, the smaller kind [Lat] *Cervus merriami* were reportedly rarely ever seen in northern New Mexico (Ibid). Since 1914 the name of *Cervus canadensis* has undergone a name modification to Rocky Mountain Elk [Lat] *Cervus elaphus nelsoni* and the *merriami* subspecies is now extinct.

(NO GNIS ID)

Rincón del Mogote

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.097, -106.243075

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This basin feature is 10.9 miles west northwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804), north of the Río del Oso (GNIS ID 910226).

HISTORY: [NM Span. 'corner of the grove or flat topped hill'] Local use of *mogote* is applied to mean a grove of trees distinctive in the immediate surroundings although the basin has a flat topped bench feature at higher elevation overlooking the basin on its west side. The name was incepted early in the Hispanic history of the region and native speakers of the New Mexico dialect have various opinions or no opinions about why *mogote* is part of some place names. Mogote in the New Mexico dialect of Spanish is defined by Cobos as an isolated clump of trees on a prairie or mountainside or a flat-topped cliff or hill (2003). It is defined in Mexican Spanish as an grove of trees isolated in a field or among smaller vegetation (Santamaría 1978). It is found in the dictionaries of the Royal Spanish Academy from 1780 to 1992 defined variously as an isolated bald mountaintop, any elevation forming a mountain, and nubs of deer antlers that have begun to grow until reaching the length of the palm of the human hand (RAE).

Rinconcito del Barrial, see Pi'i Wiri Bu'u

Río Arriba, see La Capilla

Río Chama, see Po Ping

Río de Chama, see Po Ping

(GNIS ID 923602)

Río de las Gallinas, Gallina Creek

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.037621, -106.304556 Secondary 36.0025211, -106.3803081

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This stream runs in a general southwest to northeast direction for about six miles and empties into the Río del Oso (GNIS ID 910226). The mouth of this feature is situated about 9.83 miles west southwest of Chilí (GNIS ID 905096) and 13.14 miles almost west of the Pueblo de San Juan (GNIS ID 928804). **HISTORY:** Río de las Gallinas [Span. 'river of the (native) fowl'] likely refers to the presence of wild turkey, known as *gallina de la tierra* in the classical New Mexico dialect of Spanish. The American English version of the name uses the singular *gallina*.

Río del Joso, see Fe Sere Po

Río del Norte, see Po So Ge

Río del Oso, see Fe Sere Po

Río Grande, see Po So Ge

Río Grande del Norte, see Po So Ge

Río Ojo Caliente, see Posiwi Po

(GNIS ID 902935)

Rito de Abiquiu, Abiquiu Creek

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.2125187, -106.3239176 Secondary 36.117024, -106.367648 Source 36.0694646, -106.3997533

Abiquiu & Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this stream empties into the Rito de Abiquiu (GNIS ID 902935) and is situated about 0.45 mile northwest of the town of Abiquiu (GNIS ID 928674). The centroid inside the Vallecitos, NM quadrangle is 6.79 miles south southwest of the town of Abiquiu and 17.18 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). **HISTORY:** The Rito de Abiquiu [NM Span. 'creek of Abiquiu'] is so named after the town of Abiquiu that is also known as Santo Tomás de Abiquiu and El Pueblo, the latter in common use among the locals. Abiquiu in turn derives from **Ave Shuu** *Ávéh Shúu* [Téwa *ávéh* 'chokecherry' + *shúu* 'projecting point', 'nose'], a Tewa language name (Harrington 1916 3:36). This can be translated into English as 'chokecherry end'. Abiquiu was founded in the mid 18th century as an Indian pueblo populated by ransomed Indians known as *genizaros*, a New Mexico Spanish word for a detribalized Amerindian also known as **pang pan** [Téwa 'captive', 'prisoner'] as well as a sizable population of resettled Hopi or *Moqui* during the Spanish colonial period (Harrington 1916 3:36). The extinct language of the pueblo was said to be a dialect of Tewa (ibid). Surrounding villages were of Hispanic population giving the region an Indo-Hispanic character, and over time the Hispano came to dominate the population of Abiquiu itself.

(GNIS ID 909782 & 913629)

Rito de la Polvadera, Rito de las Polvaderas, Polvadera Creek, East Fork Polvadera Creek (In Part, GNIS ID 913629)

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.189039, -106.437143 Secondary 36.0279560, -106.4256550

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This stream runs for 14 miles in a general south to north bearing to empty into the Rito de los Pedernales immediately east of the old village of Los Cañones (GNIS ID 904721). Its mouth is situated 22.52 miles northwest of the Pueblo de San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). The point at which the names split into East Fork Polvadera Creek and West Fork Polvadera Creek is situated 21.28 miles west northwest of San Juan Pueblo and 10.18 miles southwest of Abiquiu (GNIS ID 928674).

HISTORY: The Rito de las Polvaderas [NM Spanish: 'creek of the dustiness (place)'] refers to a region of powdery volcanic ash. A USGS field crew in a 1954 Field Completion Report noted that people associated with a lumber operation on the Polvadera Grant (GNIS ID 909783) bestowed names to several branches of this stream using the English generic "creek" (USGS 1954). An upper section of this stream was named East Fork Polvadera Creek (GNIS ID 913629); another West Fork Polvadera Creek (GNIS ID 912226), and a third branch was named South Fork Polvadera Creek (GNIS ID 911242). The West Fork and South Fork Polvadera Creeks dry up during the summer months. The East Fork Polvadera Creek (GNIS ID 913629) is only 3.14 miles in length out of the 14 mile full length of Polvadera Creek (GNIS ID 909782) and has more continuous flow. For this reason, the Polvadera Creek is considered by many to be 14 miles of contiguous stream and not considered to have an East Fork. La Polvadera (singular) and Las Polvaderas (plural) have been applied since historic times to the dusty soil, the general region, and a former hamlet settlement in the high country from where the stream originates. A fine powdery volcanic ash known to geologists as Bandelier Tuff is easily stirred up by foot traffic. The resulting dust cloud is known as a *polvadera* (pohl-vah-THEH-dah) in the New Mexico Spanish dialect (Cobos 2003). In standard Spanish the word is spelled and pronounced with a slight difference as *polvareda* (RAE 1737-1992). John P. Harrington recorded the name of this stream as Rito Polvadera, closely approximating the name in local common use and provided its English translation as 'dust-storm creek' (1916 2:6). Las Polvaderas is composed of mesa tops and canyon bottoms granted as a quasi-community grant to Pablo Martín Serrano in 1766 by New Mexico governor Tomas Velez Cachupín (NMSARC Polvadera Grant).

Rito de las Polvaderas, see Rito de la Polvadera

(GNIS ID 904722)

Rito de los Cañones, Rito de los Pedernales (middle section), Rito del Mogote (upper section), Rito del Pedernál (middle section), Cañones Creek

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.2405735, -106.4336437 Secondary 36.133352, -106.461422 Source 36.0064089, -106.5214234

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: The point at which the total stream crosses into the Polvadera Peak quadrangle edge at WGS84 decimal coordinates 36.125019, -106.491979 is situated 5.2 miles south southwest of the village of Los Cañones (GNIS ID 904721), 11.21 miles southwest of the town of Abiquiu (GNIS ID 928674), and 24.08 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). **HISTORY:** The Rito de los Cañones [Spanish: 'creek of the canyons (of Josef Riaño)'] forms a tributary with the Río Chama that is now inundated by the Abiquiu Reservoir (GNIS ID 923786). The stream is known also by the variants of Rito del Pedernál [NM Spanish: 'creek of the flaking stone'] and Rito de los Pedernales (in the plural). The last two names date to the early 19th century in known written records. The creek was located at a set of canyons and settlement collectively named Los Cañones de Riaño. An example of this name is found in a deed document dated 1911 from Mariano Valdez conveying land to Jose Salazar (RACCO: Book 11 Page 318). Josef de Riaño received a land grant along the nearby Río Chama on the 24 of September 1736 and established a sheep operation that was ultimately not successful. His extinguished claim was re-granted as a larger area to Pedro Martín Serrano and family in the year 1766 (NMSARC: Pedro Martín Serrano; Poling- Kempes 1997: 32). The canyon within which this stream flows was also called the Cañón de los Pedernales (plural) when a community of Hispano people led by Juan Bautista Valdez was granted land in 1807 founding the community of Los Cañones (NMSARC Los Cañones). The various names for this stream are found in the adjudication of the Juan Bautista Valdez Grant in 1898 that produced witnesses who were asked about this stream's role as a boundary of the grant (NMSARC: Juan Bautista Valdez Grant). The name Rito Cañones was also collected by John P. Harrington incidental to his field research of Tewa language names in 1910 (1916 2:5). Harrington refers to another scholar named Mr. Jeancon who believed the upper section of the course was named Cañones Creek as well (2:5). However, local informants attribute the name Rito del Mogote [NM Span. 'creek of the grove'] to the upper reaches of the stream. It is said that the mouth of Rito del Mogote is where it forms a tributary with the Rito de los Chihuahueros (GNIS ID 905093) at a place called El Abrevadero [Span. 'the watering place for livestock']. From this tributary the stream was known as Rito de los Pedernales to its union with the Rito de las Polvaderas at the village of Los Cañones, thence becoming the Rito de los Cañones to its mouth with the Río Chama. Harrington refers to another scholar named Mr. Jeancon who believed the upper reaches was named Cañones Creek as well (1916 2:5). Harrington separated Cañones Creek into two courses, an upper and a lower, with the lower course more certainly named Cañones Creek (1916 2:4).

(GNIS ID 905093)

Rito de los Chihuahueros, Chihuahueros Creek

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.1333523, -106.4614221 Secondary 36.0086312, -106.5072566

Polvadera Peak NM 7.5 minute quadrangle map

DESCRIPTION: The point at which the stream crosses into the Polvadera Peak quadrangle edge at WGS84 decimal coordinates 36.125019, -106.461978 is situated 4.48 miles south southwest of the village of Los Cañones (GNIS ID 904721), 9.8 miles southwest of the town of Abiquiu (GNIS ID 928674), and 22.44 miles west northwest of

the Pueblo de San Juan (GNIS ID 928804). HISTORY: The name Chihuahueños is believed to refer to the *Sabuaganas* (sometimes morphed into *Chaguagueños*), a tribe of the Yuta Indian people, ancestors of today's Ute, that may have camped in the area during trading relations with the inhabitants of Abiquiu (Quintana 1991). Trading relations by the Hispano people were carried on with the Yutas (or *Yutah*) into the early to mid 19th century. The Rito de los Chihuahueños and Chihuahueños Creek are applied to the same stream, while Cañón de los Chihuahueños is applied to the canyon within which it flows. The expression for a Mexican national from the city or State of Chihuahua is *Chihuahueño* in the New Mexico dialect of Spanish, but is coincident with the name of this stream.

Rito de los Pedernales, see Rito de los Cañones

Rito del Indio, see El Rechuelo

Rito del Mogote, see Rito de los Cañones

Rito del Pedernál, see Rito de los Cañones

(GNIS ID 912062)

Rito del Vallecito, Vallecitos Creek

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.1741859, -106.3422516 Secondary 36.125020, -106.331696 Source 36.0430761, -106.3989199

Abiquiu & Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this stream empties into the Rito de Abiquiu (GNIS ID 902935) and is situated about 2.62 miles south southwest of the town of Abiquiu (GNIS ID 928674). The centroid inside the Vallecitos, NM quadrangle is 6.79 miles south southwest of the town of Abiquiu and 17.18 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: The Rito del Vallecito [NM Spanish: 'little creek of the (place called) the upland glade or endeared mountain valley'] transects the large upland glade known as El Vallecito. The total length of this course is about 13.2 miles. While the upper course of this stream has flowing water, much of its length has seasonal flow, or runoff flow from sudden storms.

Road Mesa, see Mesa de la Polvadera

(NO GNIS ID)

Road Mesa Trick Tank

BGN Feature Class Definition: Hydrographic Feature: Reservoir

WGS84 Decimal Coordinates: Primary 36.089400, -106.467182

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 11.6 miles southwest of the town of Abiquiu (GNIS ID 928674) and 22.33 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This small reservoir serves domestic cattle and

wildlife upon the mesa feature of Mesa de la Polvadera (GNIS ID 909784) that has recently become referred to as "Road Mesa" in some circles

(NO GNIS ID)

Rocky Mountain Mine

BGN Feature Class Definition: Industrial Facility: Mine

WGS84 Decimal Coordinates: Primary 36.04004, -106.188116

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This mine is situated about 7.14 miles west of Fairview (GNIS ID 899632) and 7.55 miles west southwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: This pumice mine is run by CR Minerals Company LLC is owned by IMin Partners of Fort Worth, Texas, a private equity capital fund investing in specialty minerals and chemical businesses (CR Minerals Co. 1999-2014). About 5.7 miles east northeast of this mine a former sawmill called Duke City Lumber Company became a pumice processing plant in 2006 to process the pumice for use in a variety of applications (ibid). The mine itself is an excavation of a stratum of pumice hidden by topsoil upon the Llanos de la Pomina.

(NO GNIS ID)

Sa Po Bu'u

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 35.9985990, -106.0270840 Secondary

36.0340970, -106.0079080

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The head of this feature is located 3.77 miles east southeast of old San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: **Sa Po Bu'u** *Sa'p'obúu'ú* [Téwa *saá* 'feces' + *p'oe* 'water' + *búu'ú* 'corner'] This feature was described as a large hollow in the hills with drainage to the Río Santa Cruz (Harrington 1916 12:38). The name for this feature was said to mean 'watery excrement corner' or 'diarrhea corner' (ibid). The name likely originated from the seeing the clay easily become slippery after heavy rains that creates a beige thick runoff in this area. This place name is listed in *The San Juan Pueblo Téwa Dictionary* but without translation to English or location (Martinez 1982).

(NO GNIS ID)

Sa Po Bu'u Kwaye, Thang Kwaye

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.039869, -106.008811

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 3.6 miles east southeast of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) and 3.19 mile east northeast of Ranchitos (GNIS ID 902334). HISTORY: **Sa Po Bu'u Kwaye** *Sa'p'obúu'ú Kw'áyeh* [Téwa *saá* 'feces' + *p'oe* 'water' + *búu'ú* 'corner' + *kw'áyeh* 'height'] Meaning 'height of the thin or watery excrement' (Harrington 12:17). The beige colored and yellow-reddish clay soil turns slick and turbulent runoff becomes thick after heavy rains in this providing the explanation for the name of this large chain of hills. Another name that appears to apply to this feature is **Thang Kwaye** *Than kw'áyeh* [Téwa *than* 'sun' + *kw'áyeh* 'height'] means 'sun height'.

This place name is listed in *The San Juan Pueblo Téwa Dictionary* without translation to English or location (1982). However, if it is not a mythical place, the name is likely a height associated with 'sunrise corner' **Thang Yo Bu'u** *Thanyôebúu'ú*, a feature located 1.5 mile southeast of San Juan Pueblo.

(GNIS ID 908098)

Saenbay Kwaye, Lobato Mesa

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.1264090, -106.3005834 Secondary 36.0589098, -106.3119726

Abiquiu & Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 15.46 miles northwest of Fairview (GNIS ID 899632), 15.42 miles northwest of Española (GNIS ID 928729), and 13.79 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). The mesa is described as an irregular surfaced mesa, bounded on the north by the Mesa de Abiquiu, ten miles south to the Rio del Oso, on the east the escarpment and west the Vallecitos Creek (BGN Lobato Mesa). HISTORY: Mesa features called La Ceja and El Banco del Apache are partially coincident with Lobato Mesa. A Tewa name applied to an entity mostly coincident with Lobato Mesa is 'clay cooking pot height' **Saenbay Kwaye** *Sänbáy kw'áye*h [Téwa *sää* 'stew' + *báy* 'pottery' or *bay* 'roundish' = 'clay cooking pot', 'roundish vessel' + *kw'áye*h 'height', 'on top']. This name was collected by John P. Harrington (1916 2:22). Lobato Mesa was named due to mapping errors that left parts of the plateau feature the name applies to seemingly unnamed and a desire on the part of U.S. government personnel to have a name for a portion of the plateau defined as 2.5 miles wide and ten miles long. The U.S. Geological Survey Vallecitos, NM 7.5 minute quadrangle map publication and the Geographic Names Information System had erroneously located the name El Banco del Apache (GNIS ID 906031) to a minor bench a quarter mile long and another name applied to the north end of Lobato Mesa in local tradition, La Ceja, seems to have never been collected during the development of the Vallecitos map. Government personnel asserted that a set of minor features such as Vallecitos de los Chamisos, Las Cuchillas, La Sotella, etc. were named and that the larger feature was deserving of some label (BGN Lobato Mesa). For this reason, Roy A. Bailey, Geologist with the U.S. Geological Survey submitted "Lobato Mesa" in 1967 using the name Juan Jose Lobato Grant, the land grant in which the mesa is located, with notation that a monumented bench mark on the north end of the mesa was labeled "Lobato" (ibid). Thus justified the name was accepted into the GNIS.

(GNIS ID 903332)

Saenwae Ko Hu'u, Arroyo de los Ojitos, Arroyo del Giorge

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0852330 -106.1291450 Source 36.0772440, -106.1716670

DESCRIPTION: The mouth of this arroyo drains storm water from east to west about 3 miles to empty into the Río Chama about 3.95 miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The name Arroyo de los Ojitos [Mex. Span. 'arroyo of the little springs'] features seepage of water at the mid to upper reaches of this arroyo that occasionally breaks into visible runoff, but without a rainstorm, the

runoff does not reach the Río Chama. A variant name is Arroyo del Giorge [Mex. Span. pronounced he-OR-heh, 'arroyo of the [man named] George'] was said to have originated from a person that managed cattle at this place at an unknown time in the past, perhaps in the late 19th or early 20th century. The name as depicted by the GNIS was found with the incorrect use of the prepositional contraction *del* in "Arroyo del Ojitos". The Tewa name is **Saenwae Ko Hu'u** *Sānwā kó huuʔu* [Téwa *sānwā* 'sandstone' + *kó* 'arroyo' + *huuʔu* 'large groove' or 'arroyo'], meaning 'sandstone barranca arroyo' according to Harrington (5:56 1916). *Sangwä* is translated as 'sandstone' by Harrington (1916) while the San Juan Dictionary (1982) did not list a word for 'sandstone' nor could it confirm any cognates like it.

Salazar Ditch, see Acequia de los Salazares

(GNIS ID 910556)

Salazar Tank

BGN Feature Class Definition: Hydrographic Feature: Reservoir

WGS84 Decimal Coordinates: Primary 36.076601, -106.291545

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 12.46 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 9.16 miles south southeast of the town of Abiquiu (GNIS ID 928674). HISTORY: This is one of several small reservoirs in El Vallecito for cattle and wildlife and uses the surname of a prominent family of the local region. REMARKS: LOCATION ADJUSTMENT—XYZ coordinates were changed slightly

(GNIS ID 910653)

Salto del Agua, San Lorenzo Spring

BGN Feature Class Definition: Hydrographic Feature: Spring

WGS84 Decimal Coordinates: Primary 36.0416880 -106.2919720

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This spring is situated in a narrows of the Cañón de San Lorenzo 9.08 miles southwest of Chilí (GNIS ID 905096) and 12.42 miles west southwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: This spring is called Salto del Agua [NM Span. 'leaping water' or 'jump of the water'] as well as San Lorenzo Spring (GNIS ID 910653). The latter name uses the name for the ghost settlement below it called San Lorenzo [Span. 'Saint Lawrence']. Slopes near the spring have considerable talus of basalt fragments without soil.

San Antonio, see Akade Bu'u

San Antonio de Chama, see Mahu Bu'u

San Antonio del Güache, see Mahu Bu'u

San Antonio del Huache, see Mahu Bu'u

San Antonio del Río Arriba, see Akade Bu'u

San Francisco de Chama, see El Duende

San Francisco de la Estaca, see Nan Fo Nu'u

San Gabriel, see Yunge Owinge

San Gabriel del Yunque, see Yunge Owinge

San José, see Huu In Nae

(NO GNIS ID)

San Jose Church, San José de Chama Catholic Church

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.056833, -106.119701

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This Roman Catholic church is located in the populated place of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263) almost 5 miles north northwest of Española and 2.7 miles West of San Juan Pueblo west of the Río Chama (GNIS ID 923661). The name "San Jose Church" and "San Jose de Chama Catholic Church" are both posted in American English syntax and generic identifier. HISTORY: This is the name of a Roman Catholic church built in the 1970s that replaced one of considerable age located about a quarter mile ENE called the Iglesia de San José del Chama (GNIS ID 887170) to become the main Roman Catholic church for the community of San José (GNIS 928803), or Hernandez (GNIS 902263).

San José de Chama, see Huu In Nae

San José de Chama Catholic Church, see San Jose Church

San José del Chama, see Huu In Nae

San Juan Bautista Catholic Church, see Misa Te

San Juan de Chama, see La Plaza

(GNIS ID 917270)

San Juan Pit, San Juan Sand and Gravel Mine

BGN Feature Class Definition: Industrial Facility: Mine

WGS84 Decimal Coordinates: Primary 36.024499, -106.102218

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This sand and gravel mine appears to be the same as a certain sand and gravel strip mine situated 2.7 miles southwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 2.6 miles northwest of Española (GNIS ID 928729). However, the coordinates were located about 1.27 SE of the coordinates indicated. HISTORY: This mine was initiated sometime in early 2003 as a sand and gravel strip mine on land leased from the San Juan Pueblo Tribal Government. This mine is inactive

as of December 2014. No record for this mine appears in the Mineral Resources Data System (MRDS 2014). However, the GNIS system featured a "San Juan Pit" erroneously located 1.3 miles south southeast. Nearby prospects for sand and gravel include Materials Pit No. 59-62-S and Materials Pit No. 59-60-S that appear to not be relevant (MRDS 2014). REMARKS: This sand and gravel mine appears to be erroneously located about 3 miles NNE of the Pueblo of San Juan (GNIS ID 928804) also known as *Ohkay Ówîngeh* and 1.85 miles NNE of Española (GNIS ID 928729). This record appears to have been removed from the U.S. Bureau of Mines Mineral Industry Locator System (MILS). There is no sand and gravel mine located at the coordinates found in the GNIS database (36.0083563, -106.0900236).

San Juan Pueblo, see *Ohkay Ówîngeh*

San Juan Pueblo Ditch, see Kwi'o Hay'ing

San Juan Sand and Gravel Mine, see San Juan Pit



Figure 82 San Lorenzo, now a ghost hamlet, was a collection of mountain farms watered by the Río del Oso (collection of author).

(GNIS ID 910651)

San Lorenzo, Placita San Lorenzo

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch
WGS84 Decimal Coordinates: Primary 36.0486324, -106.285305

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 12.02 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.52 miles west southwest of the village of Chilí (GNIS ID 905096). HISTORY: San Lorenzo [Span. 'Saint Lawrence'] is a former hamlet inhabited up to the mid 20th century. Set within a narrow canyon called the Cañón de San

Lorenzo, and irrigated by the Río del Oso (GNIS ID 910226), it continues to be a collection of privately held tracts of pasture and some summer or seasonal habitation. Harrington reported the San Lorenzo settlement to have three variations of the name as San Jose, San Lorenzo, Placita San Lorenzo (1916: 129). Informants do not corroborate with the name of San José however. The age of the hamlet has been difficult to determine, but likely occurred in the wake of settlement of the Río del Oso Grant downstream and the Vallecito Grant in the heights to the west. Since intermittent settlement started sometime shortly before 1736 and several resettlement efforts were made into the mid 19th century in the region, it is likely that settlement of San Lorenzo occurred sometime after 1840, but this is only a hypothesis. San Lorenzo is a venerated saint of the Roman Catholic belief said to have been of Spanish origin serving as a deacon at Rome during the Third Century A.D. *Día de San Lorenzo* [Sp. 'Saint Lawrence day'] is the tenth of August observed by Roman Catholics as the day he was martyred and venerated as a patron of librarians, cooks, and tanners. The day is also used to mark the beginning of harvest. It is said that during the winnowing process farmers would invoke wind through a popular chant of "*viento, viento, San Lorenzo barbas de oro!*" [Sp. 'wind, wind, Saint Lawrence wheat beards of gold']. Nearby named places of Cañada del Trigo [NM Span. 'gulch of the wheat'], Vedera de la Cañada del Trigo [using NM Span. *vedera* 'trail'], and Cuesta del Trigo [NM Spanish: 'upslope of the wheat'] as well as informant narratives all evidence the farming and transport of wheat in and around San Lorenzo in historic time suggesting a relationship between the name of this former hamlet to its agricultural activity.

San Lorenzo Spring, see Salto del Agua

San Lorenzo Trail, see Vedera de San Lorenzo

San Pedro de Chamita, see Chamita

San Rafael de la Chuigurisa, see Los Arenales

San Rafael del Güique, see El Güique

Santa Cruz Ditch, see Acequia de Santa Cruz

Santa Rosa Canyon, see Cañón de Santa Rosa

(GNIS ID 899903)

Santo Niño, Santo Niño de Atocha, Tera Po-ge (In part)

BGN Feature Class Definition: Populated Place

WGS84 Decimal Coordinates: Primary 36.002801, -106.0633566

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This village lying and situate in the Española Valley (GNIS ID 906192) and bounded by the populated places of Santa Cruz de la Cañada (GNIS ID 928814) on the east, Riverside (GNIS ID 918332) on the south, and Fairview (GNIS ID 899632) on the north. Other features bounding include the Río Santa Cruz (GNIS ID 918352) on the

south, the wetlands called El Estero on the west and the Acequia de la Lomita on the north, although indications are that before the founding of Fairview, there was on the north an Arroyo de Romerillo (RACCO 1894: Book 12 Page 101) whose course is likely now obliterated. HISTORY: This village is a semi-urbanized, semi-irrigated agricultural plots is incorporated into the City of Española. The village began as an assortment of fortified households and associated agricultural lands that extended from Santa Cruz de la Cañada (GNIS ID 934401). The village so named after a patron saint and chapel called La Capilla de Santo Niño de Atocha [Span. 'chapel of the Holy Child of Atocha']. This in turn is thought to be one among many chapels founded by members of a devotional cult diffused from Fresnillo and Platero, Zacatecas, Mexico. This devotion in turn was diffused from an obliterated district near Madrid, Spain that grew from a legend of a child who fed Catholic prisoners of war during the loss of Atocha to the Muslims sometime in the 13th century. Harrington reported a place name at north side of Santo Niño at this location to be **Tera Po-ge Tedá pógeh** meaning 'down at the cottonwood fluff water', a name that abbreviating several morphemes [Téwa *tedá* + *ok'ú* 'down', 'fluff' + *póvi* 'flower' + *geh* 'down at', 'over at'] (1916 15:16). Harrington presenting that *tedá* meant the green seedpod of the female Rio Grande Cottonwood tree [Sci.] *Populus wislizeni* (1916 15:16). This meaning appears to deviate from *The San Juan Pueblo Téwa Dictionary* that presents **tera tedá** as 'male cottonwood' and **tekhe tehkháy** as 'female cottonwood' (Martinez 1982). According to Robbins et al the wisps or fluff of the cottonwood tree are called **tera oku tedá ok'ú** (1916), but this may not be in agreement with Martinez because it is the female cottonwood or **tekha tehkháy** that produces the wispy seeds from pods. Therefore, the word for 'cottonwood fluff' may be **tekha oku tehkháy ok'ú** although this is uncertain. Nevertheless, Harrington in his field work conducted in 1910 presented that this was the old Tewa name of a site where there were cottonwoods and water pools that were occupied as the ranch of Mr. Amado Lucero "which is passed by the main road connecting San Juan Pueblo and Santa Cruz settlement" (1916 15:16). A deed document dated 1893 conveyed a tract of land *en el barrio de Santo Niño* (at the neighborhood of Santo Niño) bounded on the west by the "road that leads from the neighborhood of Santo Niño to Los Ranchitos de San Juan" (RACCO 1894: Book 11 Page 563; translation from Spanish mine). The tract straddled the boundary of the counties of Santa Fe and Rio Arriba and was conveyed from Maximiano Martines to Jose Amado Lucero and his wife Josefita Lopez de Lucero (ibid). A 34.52 acre tract and a second tract of 37.67 on either side of the main road described were surveyed by the U.S. General Land Office in 1928 and 1932 under the name of Alfredo Lucero (USGLO: Plat 23, Section 35 T21N R8E, San Juan Pueblo Grant).

Sebastian Martin Black Mesa Site One Dam, see Los Depositos

Sebastian Martin Black Mesa Site Two Dam, see Los Depositos

Sebastian Martin Black Mesa Site Three Dam, see Los Depositos

Sebastian Martin Black Mesa Site Four Dam, see Los Depositos

Sebastian Martin Black Mesa Site Five Dam, see Los Depositos

Sebastian Martin Black Mesa Site Six Dam, see Los Depositos

(NO GNIS ID)

Second Mesa

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.098501, -106.186550

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This summit feature is situated 2.11 miles west of the village of Chili (GNIS ID 905096) and 7.18 miles northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This summit is one of five mesa features numbered in sequence from east to west as part of their names. This name was used during a study of the rock mulch gardens of the ancestral Puebloans in the Rio del Oso. Kurt F. Anschuetz, a consulting anthropologist and archaeologist, who has studied widely anthropogenic landscapes in New Mexico and the Tewa in particular, used this name to keep track of the variations in archaeological features.

(NO GNIS ID)

Shu Pin Nuu Ge, El Vallecito, Vallecito de San Antonio

BGN Feature Class Definition: Landform Feature: Area

WGS84 Decimal Coordinates: Primary 36.1212560, -106.3402470 Secondary 36.0557510, -106.3384680

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This area is centered and situated at about 10.71 miles west northwest of the village of Chilí (GNIS ID 905096) and 15.78 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 5.59 miles northeast of Abiquiu Peak (GNIS ID 909785). HISTORY: El Vallecito, also known as Vallecito de San Antonio [NM Spanish: 'the endeared (upland green) valley of Saint Anthony'] is an extensive upland glade named in the diminutive of [Sp.] *valle* as *vallecito* that can be said to mean 'little valley'. However, the diminutive expresses endearment rather than size and *vallecito* is more meaningfully translated as 'upland glade' or 'upland green valley' rather than 'little valley'. Mostly making its appearance in documents as El Vallecito as far back as the 18th century and associated since that time as an location well suited for pastoring livestock. The large green glade is interrupted by gently rolling hills enclosed by forested mountains and rolling ridges. The area found well suited to dry and irrigated farming as well and allotments were made since 1807 for this purpose, leading to the establishment of a modest acequia network as well. The name in Tewa is **Shu Pin Nuu Ge** *Shuy p'in núugéh* [Téwa *shuy* 'cicada' + *p'in* 'mountain' + *núu* 'below' + *géh* 'over at'], meaning 'at the base of cicada mountain' (Harrington 1916 2:12). This name refers to Abiquiu Peak (GNIS ID 909785) as 'cicada mountain' in the Tewa language. John P. Harrington noted during the field research of Tewa geographic knowledge in 1910 that "Vallecito is a large, comparatively level, area where considerable dry farming is practiced by Mexicans" (1916 2:12).

(NO GNIS ID)

Shu Pin Paenge

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.055492, -106.407199

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: The midpoint of this trail is situated 15.05 miles almost west northwest of the town of Fairview (GNIS ID 899632) and 14.57 miles almost due west of the Pueblo de San Juan (GNIS ID 928804). HISTORY: This is a meadow on slope of the mountainside measuring 1500 feet long and about a 32% slope. The Tewa name is **Shu Pin Paenge** *Shuy p'in pangue* [Téwa *shuy* 'cicada' + *p'in* 'mountain' + *p'ângeh* 'beyond', 'over there beyond']. John P. Harrington during research of Tewa place names was informed that this meadow on the west side of Abiquiu Mountain was a beautiful treeless place with waist high grass useful for brooms (1916 2:11).

(NO GNIS ID)

Shugo Be'e

BGN Feature Class Definition: Hydrographic Feature: Swamp

WGS84 Decimal Coordinates: Primary 36.040289, -106.078206

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 1.43 miles south southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) east of the Río Grande (GNIS ID 1385432) on the floodplain. HISTORY: At this location there upon the lowlands there is mixed wild pasture, farmland, and wetland called **Shugo Be'e** [Téwa *shugó* mosquito + *bé'e* 'corner'] little corner of the mosquitoes (Harrington 1916 11:41).

(GNIS ID 917008)

Shu'nyae Khong Diwe, Leche del Conejo, Diatomaceous Earth Mine, Rhodes Diatomite Pit

BGN Feature Class Definition: Industrial Facility: Mine

WGS84 Decimal Coordinates: Primary 36.0416888, -106.1772472

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This site is situated 6 miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 3.7 miles west southwest of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: This excavation on the side of a summit yields bleach white diatomaceous earth and has been mined intermittently. The name Rhodes Diatomite Pit appears to be a misspelling of the operator James H. Rhoades Pumice Co. of Santa Fe, N.M. that operated the mine in 1953-54 (MRDS). In 1977, the name Diatomaceous Earth Mine was used by the American Exploration and Management by owners J. Young, J. Tyler, J. Dickman (MRDS) Local Spanish speakers know the mine as La Leche del Conejo [NM Span. 'the milk of the rabbit']. This name is in local common use and refers to the New Mexico Spanish name for diatomaceous earth encrustations as well as the place name for this deposit. The substance is said to have been useful to protect stored grain from pests. It is also a fine abrasive. It is a fine silica with a consistency equivalent to mudstone, as opposed to being gravelly. In Tewa, this digging was recorded by John P. Harrington as **Shu'nyae Khong Diwe** *Shu'yā khón diweh* [Téwa *shu'yā* 'white temper' + *khón* 'to dig' + *'iweh* 'there'] and meaning 'where the

white earth is dug' (1916 2:35). The reference to being a white temper in the translation would imply a use in pottery. Harrington defines **khong khón** as a 'place where mineral or other substance is dug', a 'mine' or 'quarry' and also as meaning 'at the end', 'end', or 'extent' (1916). A Santa Clara Pueblo informant only knew **khong khón** to mean 'end' and *The San Juan Pueblo Téwa Dictionary* verb for 'to dig' is **shae** (Martinez 1982). However, *The San Juan Pueblo Téwa Dictionary* shows 'an inside downstairs room' as **kho'ye khó'yéh** and **kong kôn** as a variant for 'arroyo' hinting that Harrington heard a **khó** as the morpheme in **khong diwe khón_iweh** to mean 'mine'. A white gravelly layer somewhat different than the diatomaceous earth from this mine is found at various locations throughout the Española Valley and used as a temper in making pottery and also known as **shu'nyae shu'yä** (Santa Clara Informant). *The San Juan Pueblo Téwa Dictionary* defines it as 'white sand' (1982).



Figure 83 The Diatomaceous Earth Mine exploited a fine silica said to have domestic and industrial uses.

(NO GNIS ID)

Shu'nyae Khong Diwe Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.056487, -106.163177 Secondary 36.02448, -106.183309

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo drains storm water generally from southwest to northeast about 3.27 miles to empty into the Río del Oso (GNIS ID 910226) about 5.2 miles west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 2.72 miles west of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: This arroyo is named 'arroyo where the white earth is dug' in Tewa as **Shu'nyae Khong Diwe Hu'u** *Shu'yä khón diweh huu'u* [Téwa *shu'yä* 'white temper' + *khón* 'to dig' + *iweh* 'there' + *huu'u* 'large groove', 'arroyo'] according to Harrington (1916 2:34; 13:41). **Shu'nyae shu'yä** is a white gravelly mineral used as temper in making pottery and applied to the nearby diatomaceous earth mine **Shu'nyae Khong Diwe Shu'yä khón diweh** adjoining

this arroyo to its northwest. REMARKS: Omit from GNIS due to the rule recommending the use of generic terms with names of Native America languages that can be easily understood by the general public, even though the Native American Names may already contain generic elements (Orth et al 1987 Principles, etc.: Policy X Sec 7).

Shu Ping, see Ave Shuu Ping



Figure 84 these hills called **Sipu Wiri** are said to resemble the lower rib cage of an emaciated person.

(NO GNIS ID)

Sipu Wiri

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.048818, -106.144102

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge feature is situated 4.1 direct miles almost west San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and 1.8 miles west southwest of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: This is an escarpment of stony semi-arid juniper savannah with rounded, projecting points, pointing generally eastward toward the Río Grande. The Tewa name is **Sipu Wiri** *Sipuwidi* [*sipu* 'belly base' + *widi* 'point'] meaning 'belly base points'. Harrington explains the meaning to be a "projecting corner formed by the lower ribs at each side above the abdomen" describing where the projecting corners of hills resemble the lower ribs of an emaciated person (Harrington 1916 2:36). The name *sipu* combines *si* 'belly' + *púu* 'base', 'ball', 'root' according to Harrington (1916). According to Martinez, the **sipu** *sipu* is defined as a 'waist' and provides also **siku** *sik'u* for 'belly' or 'abdomen' and **sipen** *sipén* for 'navel'. Harrington asserts that **pimfo** *pímpho* 'heart hole' (*pín* 'heart' + *pho* 'hole') refers to the hollow just below the sternum and **sivefo** *sivepho* (*sive* 'navel' + *pho* 'hole') to the hollow about the navel (1916). One may nevertheless conclude that the name **Sipu Wiri** is applied to the escarpment with a viewpoint eastward and below the escarpment.

(NO GNIS ID)

Sipu Wiri Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.052209, -106.135708 Secondary 36.047259, -106.146281

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo drains storm water generally from southwest to northeast about 0.83 mile to empty into the Arroyo de Tía Juana about 3.65 miles west of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) and 1.24 miles west southwest of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: An escarpment of stony semi-arid juniper savannah with rounded, projecting points is said to have the appearance of the belly and lower ribs of an emaciated person lying down, called by the Tewa name **Sipu Wiri Sipuwidi** [*sipu* 'belly base' + *widi* 'point'] meaning 'belly base points' (Harrington 1916 2:36). To this, the place name uses **hu'u huu'u** 'arroyo' or 'large groove' (Harrington 1916 2:37; 13:43). Harrington indicates that the name applied to a plurality of small arroyos.

(NO GNIS ID)

Sipu Wiri Oku

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.041965, -106.145764

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge feature is situated about 4.3 miles west southwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) and 2.05 miles west southwest of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: This name is applied to a collection of low hills. The name is associated with an escarpment with rounded, projecting points is said to have the appearance of the belly and lower ribs of an emaciated person lying down, called by the Tewa name **Sipu Wiri Sipuwidi** [*sipu* 'belly base' + *widi* 'point'] meaning 'belly base points' (Harrington 1916 2:36). To this, the place name uses the generic element **oku okú** [Téwa] 'hill' (Harrington 1916 2:38). Harrington indicates that the name is applied to low hills that are seen atop the plateau west of **Sipu Wiri Sipuwidi**. However, the information provided by Harrington, when examined with concurrent terrain information, appears to have the name apply to the ridge features that are a rim of a second tier of flat prairie finger benches coincident with, and inclusive of, the aforementioned **Sipu Wiri Sipuwidi** (2:36).

Sleeping Dragon, see Waasi Kwaye

Soledad, see La Capilla

(NO GNIS ID)

Soondau Fe Kha Wing Akon Nu, Llano de los Soldados

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.129214, -106.008058

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is located about 6.3 miles NE of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804). This feature may be defined as being a bench that gradually slopes and blends into the floodplain of the Río Grande del Norte (GNIS ID 1385432). HISTORY: [Spanish: 'arid plain of the soldiers'] This name may have arisen from a nearby garrison of militia or permanent military personnel stationed in the area during the 18th century. The nearby name Corral de los Soldados (GNIS ID 928848) was applied to a now obliterated pen structure that may have been used for cavalry horses for the local militia or even as a grazing station for the Presidio of Santa Fe horse herd during a time of unrest with the Comanche nation. Details about a possible military activity here are yet to be determined with available documentation. An early document dated 1777 conveying land between Angela Martin who was from the nearby village of La Canova and Santiago Martin from Nuestra Señora de Guadalupe, today's Velarde (GNIS ID 928838) names Corral de los Soldados as the location (RACCO 1859: Book 1 Page 335). The name of the flat is associated with the name of the corral that receives mention in a number of deed documents into the 20th century. One such example is found in a land conveyance dated 1833 between Miguel Roibal of Pojoaque and Miguel Dominguez of Río Arriba describing a tract 138 varas wide at Corral de los Soldados bounded on the east by the "*pisos comunes que es el llano*" or common ground that is the prairie (RACCO 1884. Book 8 Page 427). John P. Harrington in his work *The Ethnogeography of the Tewa* noted the Spanish and the name in the Tewa language as **Soondau Fe Kha Wing Akon Nu** *Syndaùphéhkhaa'wîn aakonnu* [Spanish to Téwa *syndado* 'soldier' + Tewa *phéhkhaa* 'log corral' + *wîn* 'stand' + *aakon* 'plain' + *nu* 'at'] meaning 'at the plain where the corral of the soldiers stands' and describing this feature as "a wide, level, barren plain" (Harrington 1916 9:33). In the mid-20th century, a sawmill operated at this location.

(GNIS ID 911242)

South Fork Polvadera Creek

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.087025, -106.443602 Secondary 36.028962, -106.447501

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This stream is 5.19 miles in length in a general south to north bearing to empty into the Ríto de las Polvaderas (GNIS ID 909782). Its mouth is situated 6.92 miles south of the old village of Los Cañones (GNIS ID 904721), 21 miles west northwest of the Pueblo de San Juan (GNIS ID 928804), and 10.83 miles southwest of Abiquiu (GNIS ID 928674). HISTORY: The stream dries during the summer months with exception to some sections that remain moist and have seeps. The stream uses Polvadera, the name for 'dustiness' in the New Mexico dialect of Spanish and is associated with a locale and region called Las Polvaderas where ancient volcanic ash is prevalent. A field crew from the USGS in 1954 reported that the name South Fork Polvadera Creek was bestowed by people associated with a lumber operation in the Polvadera Grant (USGS 1954).

St. John the Baptist Cemetery, see Peni Bege

(NO GNIS)

Sundao Fe Kha'ing Ko Hu'u, Arroyo de los Soldados

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.1335160, -106.0196330 Secondary 36.118557, -106.005459 Third 36.1123020, -105.9924360

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo empties into the Río Grande (GNIS ID 1385432) about 6.25 miles NE of the Pueblo of San Juan, also known as *Ohkay Ówíngēh* (GNIS ID 928804). This arroyo drains storm runoff from southeast to northwest for 2.94 miles through the northern portion of the populated place of Los Luceros (GNIS ID 901569) from arid hills west of Los Luceros. HISTORY: [Spanish: 'draw of the soldiers'] The name originated from Corral de los Soldados (GNIS ID 928848), a horse or cattle pen associated with a military purpose is yet to be determined with available documentation. The structure that once existed may have likely been used for cavalry horses for the local militia or even the Presidio of Santa Fe during a time of unrest with the Comanche nation. An early document dated 1777 conveying land between Angela Martín and Santiago Martín names the stopping place (*paraje*) of the Corral de los Soldados as the location of their conveyance (RACCO 1859: Book 1 Page 335). An early mention of the Arroyo de los Soldados is found in a land conveyance from Antonio Martinez to Jose Sanchez dated 1886 (RACCO 1888: Book 9 Page 539). Harrington in *The Ethnogeography of the Tewa* recorded the Tewa language version of the name as **Sundao Fe Kha'ing Ko Hu'u** *Syndaùphékhkaa'in kó huu'u* [Spanish to Téwa *syndaðo* 'soldier' + Téwa *phékhkaa* 'log corral' + *i* 'at' + *kó* 'ravine' + *huu'u* 'large groove'] meaning 'barranca arroyo of the corral of the soldiers' (Harrington 1916 9:37). Harrington elaborates about the corral that "Some American soldiers had their barracks at this place at some time or other, when, the informants did not know; hence the name" (1916 9:34).

Sunny Brook, see Anyi Bu'u

(NO GNIS ID)

Taa Thong Keri

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.066106, -106.093133

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This slope at the eastern side of the populated place of Chamita (GNIS ID 899579) is situated 1.51 miles northwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: This place name meaning 'grass shooting up height' **Taa Thong Keri** *Táathónk'ed̄i* [Téwa *táa* 'grass' + *thón* 'to shoot upward' + *k'ed̄i* 'on top'] is depicted by John P. Harrington in the phonetic alphabet he used as *Tat'õñk̄e.i* (Harrington 1916 13:31). "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'õñk̄e.ihu'u* or *Tat'õñhu'u* (*hu'u* 'large groove' 'arroyo')" (ibid). The store in question was upon a tract over 64 acres large (USGLO 1917: Plat 16, Section 9 T21N R8E- San Juan Pueblo Grant). The location of this store appears to be just south of the former Chamita Lounge (now out-of-business) of more recent times. The arroyo **Taa Thong**

Keri Hu'u *Táathónk'edi Húu'u* indicated by Harrington (1916 13:31) is a little less than a quarter mile northwest of the former Chamita Lounge.

(NO GNIS ID)

Taa Thong Keri Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.065992, -106.099400

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm water from broken and rolling ridges in a general northeast to southwest 1.4 miles in length through the populated place of Chamita (GNIS ID 899579). HISTORY: Its mouth is situated 1.51 miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The arroyo **Taa Thong Keri Hu'u** *Táathónk'edi Húu'u* indicated by Harrington (1916 13:31) is a little less than a quarter mile northwest of the former Chamita Lounge. Its root place name **Taa Thong Keri** *Táathónk'edi* was recorded by Harrington to mean 'grass shooting up height' and depicted by him in the phonetic alphabet he used as *Tat'õñk̂e.i* (Harrington 1916 13:31). "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'õñk̂e.i hu'u* or *Tat'õñhu'u* (*hu'u* 'large groove' 'arroyo')" (Harrington 1916 13:31).

(GNIS ID 905567)

Tanque de la Curva, Tanque la Curvia, Curve Tank

BGN Feature Class Definition: Hydrographic Feature: Reservoir

WGS84 Decimal Coordinates: Primary 36.0652987, -106.3016945

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 12.98 miles west of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 9.84 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: This small reservoir created primarily for livestock and wildlife purposes is so named after a broad curve in the road around the end of Las Cuchillas (GNIS ID 928753). Two variation of the name in the New Mexico dialect of Spanish are applied, primarily Tanque de la Curva and secondarily Tanque la Curvia [NM Span. 'the curve tank']. It is one of several small reservoirs in Vallecitos de los Chamisos (GNIS ID 912063) for cattle and wildlife.

(NO GNIS ID)

Tanque de Nicolas Sanchez

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: None of These

WGS84 Decimal Coordinates: Primary 36.05157, -106.195013

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is both a well and waypoint in pastoralist and hunting activity situated near the upper reaches of the Arroyo de Vayarequa (GNIS ID 897599), about 4.48 miles west southwest of El Duende (GNIS ID 902820) and 7 miles almost due west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: [NM Span. 'tank of Nicolas Sanchez'] Located in a remote area, this place is used as a waypoint for hunters, this windmill site dates to about 1954 and was established by the named

gentleman from a nearby community. Nicolas was said to have held a grazing lease from the US Government for the area.



Figure 85 the Tanque de Nicolas Sanchez is used as a waypoint in a vast, gullied, semi-arid juniper savannah. The structures were part of a livestock enterprise. Los Cerritos Cuates rise in the background (collection of author).

Tanque la Curvia, see Tanque de la Curva

(GNIS ID 2709861)

Tanque Numero Cinco

BGN Feature Class Definition: Hydrographic Feature: Reservoir

WGS84 Decimal Coordinates: Primary 36.1044710, -106.3923340

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This small body of water is situated 8.19 miles south southwest of the town of Abiquiu (GNIS ID 928674), and 18.34 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: Tanque Numero Cinco [NM Spanish: '[earth] tank number five'] is said to have been the fifth in a series of earthen dams constructed to trap water runoff for the benefit of cattle and wildlife. This reservoir is used by locals as a waypoint in hunting excursions. The Polvadera Peak 7.5 minute topographical quad map depicts a label of "No 5 Tank" but it is not registered as an official name.

(NO GNIS ID)

Ta'nyaeng Tunwaeyo Bori, Ta'nyaeng Tunwaeyo Oku, Las Lomas de la Mesa

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0973860, -106.0924690

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The names apply to broken and rolling hills about 3.3 miles north northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.15 miles west northwest of the Capilla de San Rafael del Güique (GNIS ID 887172) at the foot of the Mesa Prieta (GNIS ID 928692), and nearly half as high as the mesa. HISTORY: Las Lomas de la Mesa [NM Spanish: 'the hills of the Mesa (Prieta)] is a collection of broken hills with an early documented reference to its name in 1883 in a deed conveying a tract between Antonio Sisneros and Gaspar Gallegos (RACCO 1895: Book 12 Page 270). The description by adjoiners notes that the tract is bounded on the east by the Río del Norte and west by Vicente Aragon and "*Las Lomas de la Mesa*" (ibid). This tract may be one and the same as that tract portrayed in a US General Land Office survey plat dated 1917 (Plat 4: Sec. 3 T21N R8E & Sec. 34 T22N R8E San Juan Pueblo Grant). *The Ethnogeography of the Tewa* presents two Tewa names applied to a summit midway high to the Mesa Prieta with tall bushes (Harrington 1916 13:5). They are: (A) **Ta'nyaeng Tunwaeyo Oku** *T'a'yǎn Túnwáyo* using *okú*, 'hill' and (B) **Ta'nyaeng Tunwaeyo Bori** *T'a'yǎn Túnwáyo Bodi* using *túnwáyo* 'very high' and *bodi* 'large roundish pile', 'grove', 'clump', 'hill' or 'mound' (ibid). The species of plant referred to as **ta'nyaeng** *t'a'yǎn* in this name is likely the Fourwing Saltbush (*Atriplex canescens*). This was recorded by Robbins et al and Harrington (1914; 1916). *The San Juan Pueblo Téwa Dictionary* features this word as **ta'anya** *ta²-aꞗꞗä* that in turn appears to incorporate **anya** *aꞗꞗä* 'salt', (Martinez 1982). In current time, Torry's Ephedra [Téwa **chuteren** *chútédén* or NM Span. *cañutillo*] and Sideoats Grama Grass [Téwa **tafeñi ta** *táphéyi táa*] are more plentiful upon the height indicated by Harrington rather than saltbush.



Figure 86 Las Lomas de la Mesa is situated northwest of El Güique and rise to about half the elevation of the nearby Mesa Prieta (collection of author).

Ta'nyaeng Tunwaeyo Oku, see Ta'nyaeng Tunwaeyo Bori (see Figure 86).

(NO GNIS ID)

Tase Tuwayo Tova

BGN Feature Class Definition: Landform Feature: Cliff

WGS84 Decimal Coordinates: Primary 36.056677, -106.001059

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This cliff feature is situated 3.9 miles east of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: A series of cliffs up to thirty feet tall interrupted by steep, gullied slopes comprise a roughly two and a half mile long broken ridge called in Tewa **Tase Tuwayo Tova** *Táséʔtųwäyót'ová* [Téwa *tásé* 'zacate azul' + *tųwäyó* 'very tall' + *t'ová* 'cliff'] meaning 'the cliffs of the tall *zacate azul* place'. During his 1910 filed study of Tewa place names, John P. Harrington described these reddish-yellow cliffs as high and noticeable giving the upper part of the 'red starving arroyo' **Ko Pi Kagi** *Kóʔp'ée k'aagi* a barren appearance (1916 12:17). The Tewa name for these cliffs refers to a name for certain heights to the east of them called 'hills of the tall *zacate azul*' **Tase Tuwayo Oku** *táséʔ tųwäyó okú* where a kind of blue grass can grow to waist height under very favorable conditions (1916 12:19). These heights are located over four miles east of San Juan Pueblo. The place name for these heights is listed in *The San Juan Pueblo Téwa Dictionary* without translation to English (Martinez 1982). The type of grass in the name is [Téwa] **tase** *tásé* Equivalent to [NM Span.] *zacate azul* 'blue grass' (Robbins etal 1916). *The San Juan Pueblo Téwa Dictionary* features this word but does not define it (1982), while Robbins etal adds an 'n' to the word making it **tasen** *tásén* leading Robbins etal to believe the analysis to be *táa* 'grass' + *sen* 'horn'= 'horn grass' (1916). Robbins etal recorded another Téwa name for this specie of grass as 'red grass' **ta pi'i** *tá p'iʔi*. Robbins etal reported that although this grass is excellent food for cattle, it had no identification with a scientific name (1916). **Tasen** *tásén* may be Mutton bluegrass, [Span.] *zacate azul borreguero*, muttongrass, [Lat] *Poa fendleriana* (plants.usda.gov).

(NO GNIS ID)

Tay Aa Ge, El Alamo Gordo

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: Picnic Area

WGS84 Decimal Coordinates: Primary 36.056663, -106.078105

San Juan Pueblo, NM 7.5 minute quadrangle map WGS84 Decimal Coordinates: Primary DESCRIPTION: This locale is along State Highway 74 connecting San Juan Pueblo with Chamita (GNIS ID 899579), and situated 0.45 mile northwest of the plaza of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: El Alamo Gordo [Spanish: 'the fat or corpulent cottonwood (tree)'] is a place name applied to the former location of a palaver tree (a location to socialize). The Tewa name is **Tay Aa Ge** *Tay áagéh* [Téwa *tay* 'Cottonwood tree' + *áa* 'slope', 'below' + *géh* 'over at'], meaning 'over at Cottonwood tree slope'. This place name is listed in Martinez without translation to English or mapped location (1982) but describes a location is upon the floodplain on the east side of the Río Grande coincident with El Alamo Gordo, and informal, roadside parking area under a corpulent Rio Grande Cottonwood [Sci. *Populus deltoides* subspecies *wislizeni*]. The tree species is known as an *Alamo Algodón* [NM Span. 'poplar' + 'cotton']. It is said the aging *alamo* tree was cut down, and sometime before 1997 the road alignment was straightened

for a new bridge across the Río Grande, but the El Alamo Gordo is still memorialized. The location is part of a section of the old highway bordered by Cottonwood trees and an old one-lane steel frame bridge that is preserved for pedestrian traffic and recreation in current time.

(NO GNIS ID)

Tay To Kwaye

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.003748, -106.382344

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This slope is a broad meadow on the south face of a prominent broad cone-shaped mountain situated about 17.8 miles west southwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: The Tewa name **Tay To Kwaye** *Tet'ó kw'áye*h is applied to a grassy slope on the eastern side of Cerro Chicoma that turns bright yellow in the autumn (Harrington 1916 2:14). Tewa informants to Harrington could not conclude why it was named thus and he recorded the name in his phonetic alphabet as *Tet'ókwayè* (ibid). The morphemes were believed to be *tay* 'cottonwood' + *t'ó* 'inside a hollow' + *kw'áye*h 'height' making the English translation name 'cottonwood inside of something height' with *tó* said of objects within hollow objects, according to Harrington (ibid). By contrast *The San Juan Pueblo Téwa Dictionary* shows **foge phogeh** [Téwa *phoe* 'hole' + *geh* 'there at'] to mean 'inside a container' (Martinez 1982). Elsewhere, Harrington presented *tó* [*t'ó*], in the phonetic alphabet he used, to mean 'to resemble', 'to be apt', and 'to look as if it would' (Harrington 1916). By this it might be concluded that a better translation for this slope above 10,500 foot elevation is 'height resembling Cottonwood [color]'.

(NO GNIS ID)

Tay'e Wi'i

BGN Feature Class Definition: Landform Feature: Gap

WGS84 Decimal Coordinates: Primary 36.099073, -106.157600

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 0.6 mile west southwest of Chili (GNIS ID 905096) and 5.77 miles northwest of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: **Tay'e Wi'i** *Tay'e Wi'i* [Téwa *tay* 'Cottonwood tree' + *'e* diminutive + *wi* 'gap', 'pass' + *'i* locative]. The terrain here features a series of small mesas and ridges in this area, some having basalt dikes. An ancient pueblo in ruins sits atop a mesa 160 feet high overlooking the village of Chilí and has a spur ridge with a gap named 'little Cottonwood gap' **Tay'e Wi'i**. Harrington believed that the origin of the name was presumably because undersized or young cottonwood trees stood at the place, thereby inspiring the name not only for the gap feature, but also for 'little cottonwood gap pueblo ruin' **Tay'e Wi'i Owingé Kayi** *Tay'e Wi'i Ówíngéh Kayyee* situated 0.4 mile to the northeast of this feature (1916 5:44). In historic time, an unimproved dirt road developed from the old trail that crosses this gap to access the upper reaches of the Río del Oso (GNIS ID 910226).

(NO GNIS ID)

Tay'e Wi'i Bori

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.097545, -106.157200

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 0.66 mile west southwest of Chili (GNIS ID 905096) and 5.7 miles northwest of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: **Tay'e Wi'i Bori** *Tay^{ʔe} Wi^{ʔi} Bodi* [Téwa *tay* 'Cottonwood tree' + ^{ʔe} diminutive + *wi* 'gap', 'pass' + ^{ʔi} locative + *bodi* 'large roundish pile', 'grove', 'clump', 'hill' or 'mound']. The name for this summit feature was recorded by Harrington to mean 'little cottonwood gap knob', and so named after a gap feature located 190 yards to its north (1916 5:45).

(NO GNIS ID)

Tay'e Wi'i Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.096052, -106.132759 Secondary 36.085670, -106.161240

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drain storm runoff for 2.15 miles in a general west to east direction from an area of hills and a ridge feature called La Cuchilla into the Río Chama (GNIS ID 923661), situated immediately west of the village of La Cuchilla (GNIS ID 907621). The mouth of this arroyo is 4.53 miles northwest of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: The Tewa name for this arroyo is **Tay'e Wi'i Hu'u** *Tay^{ʔe} wi^{ʔi} huu^{ʔu}* [Téwa *tay* 'Cottonwood tree' + ^{ʔe} diminutive + *wi* 'gap', 'pass' + ^{ʔi} locative + *huu^{ʔu}* 'large groove', 'arroyo'], meaning 'little Cottonwood gap arroyo' (Harrington 1916 5:50). John P. Harrington reported that a wagon road lead up this arroyo during his field research in 1910 to recorded Tewa geographic knowledge.

(NO GNIS ID)

Tay'e Wi'i Owinge Kayi

BGN Feature Class Definition: Locale: Public Attraction or Landmark Building: archaeological site/ruins

WGS84 Decimal Coordinates: Primary 36.104197, -106.154095

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is immediately west of Chili (GNIS ID 905096) and situated 5.66 miles northwest of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: **Tay'e Wi'i Owinge Kayi** *Tay^{ʔe} Wi^{ʔi} Ówíngēh Kayyee* [Téwa *tay* 'Cottonwood tree' + ^{ʔe} diminutive + *wi* 'gap', 'pass' + ^{ʔi} locative + *ówíngēh* 'pueblo' + *kayyee* 'old thing']. This ancient pueblo in ruins sits atop a mesa 160 feet high overlooking the village of Chilí and is so named after a gap in a spur ridge situated 0.4 mile to the southwest named 'little Cottonwood gap' **Tay'e Wi'i**. This pueblo was excavated in 1950-51 and was found to be a multi-story pueblo, with a double plaza in a figure-eight layout of perhaps 600 rooms, 27 of which were excavated. The room blocks were about five to eight rooms wide and had two kivas in its north plaza and one in the south plaza that was burned and other kivas. Overall, the pueblo was found to have artifacts dating it to and early date of 1250 to a late date of 1500 (LA 252).

(NO GNIS ID)

Te Khave Hu'u, Arroyo de Tía Juana, Arroyo de Tijuana

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0561, -106.103408 Secondary 36.047306, -106.148248

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measuring about 3.3 miles in length drains storm runoff from hills in the west ending ambiguously in the alluvium by of the Río Chama (GNIS ID 923661) in the east . This arroyo is considered the traditional divider between the community of San Antonio del Güache (GNIS ID 928723) stretching to the south for 2 miles from the populated place of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263) north of the arroyo. In the hills immediately to the west of the communities, north and south branches for a tributary, with the north branch named the Arroyo de las Entrañas and the south branch the continuation of the named Arroyo de Tía Juana. HISTORY: The Arroyo de Tía Juana [NM Spanish: 'draw of aunt Jane'], also known as the Arroyo de Tijuana [compounding Spanish 'aunt Jane'] is thought to have been named after a woman living in the vicinity of the arroyo at some time in the distant past. In the Tewa language, John P. Harrington recorded the name **Te Khave Hu'u** *Teh kháveh huu'ú* [Téwa *teh* 'wagon' + *háveh* or *khave* 'to break fragile things' + *húu'ú* 'large groove', 'arroyo'] meaning 'break wagon arroyo' (1916 13:47). The Tewa accessed firewood from heights using a road following this arroyo in 1910 that proved very stony and hard on wagons (Harrington 1916 13:47). Informants in the area could not provide the surname of Juana, as if it was beyond the memory of the oral tradition about this aspect of the local history. However, a US General Land Office survey commenced 1915, creating a plat accepted in 1917, depicts a sequence of land title holders of long lot tracts upon the alluvium of the valley of the Río Chama. Those occupying tracts through which the arroyo flows, beginning from the upper to lower elevation, are as follows: Amarante and Fidel Serna, Rosario Ortega, Gabriel Ortega, Maxilo Salazar, Juan F Lobato, and Carmelita S de Sanchez (USGLO: Plat 18: Section 17 - San Juan Pueblo Grant). The area in the vicinity of the tributary with the Arroyo de las Entrañas, has been an informal dump, scavenging area and source of sand and gravel of the communities below.

(NO GNIS ID)

Te Khave Kwaye, La Cuesta Piedregosa

BGN Feature Class Definition: Landform Feature: Slope

WGS84 Decimal Coordinates: Primary 36.053616, -106.143937

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge feature runs in a general west-east bearing and is situated 4.1 direct miles west southwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.7 miles west southwest of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: La Cuesta Piedregosa [NM Span. 'the rocky up-slope'] is applied to a section of upslope to a plateau bisected by a jeep trail. This jeep trail was a wagon road that led to a firewood harvest area that was used by the local Hispano population in the valley below and is noted for being heavily strewn with large rounded, slippery, and loose rock. The name uses *piedregosa*, a New Mexico dialect word having the same meaning as standard Spanish *pedregosa*, meaning 'rocky'. A similar word *piedroso* is found in A

Dictionary of New Mexico and Southern Colorado Spanish (Cobos 2003). The Téwa name is **Te Khave Kwaye** *Teh kháveh kw'áye*h [Téwa *teh* 'wagon' + *kháveh* 'break' + *kw'áye*h 'height'] or 'break wagon height', a place much visited by the San Juan Pueblo Tewa for firewood when John P. Harrington performed his field study in 1910 (2:40 1916). *The San Juan Pueblo Téwa Dictionary* shows **have** *háveh* as the verb for 'break' and **khave khaymaa** *khavekhâymáa* as the future tense of the verb (Martinez 1982).



Figure 87 Te Khave Kwaye or 'break wagon height' is also known as La Cuesta Piedregosa (collection of author).

Te Po Kofe, La Puente Vieja

BGN Feature Class Definition: Locale: Transportation Facility: Bridge

WGS84 Decimal Coordinates: Primary 36.0562450,-106.0827200

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This bridge is situated 0.69 mile west northwest of the populated place San Juan Pueblo, also known as *Ohkay Ówîngeh* (GNIS ID 928804) east of the historical marker at El Yunque or "Old San Juan" (GNIS ID 898400) and being the former main bridge for State Highway 74 crossing the Río Grande (GNIS ID 1385432). HISTORY: An old section of State Highway 74 connecting Chamita (GNIS ID 899579) with San Juan Pueblo features an antiquated one-lane steel frame bridge was preserved for posterity. The former main traffic bridge was converted for pedestrian traffic and recreation in current time. At the turn of the 20th century, the highway was straightend and a new bridge constructed rendering the old bridge across the Río Grande as La Puente Vieja [NM Span. 'the old bridge']. John P. Harrington during his field work in 1910 noted that the Tewa name of the bridge was **Te Po Kofe** *Tehp'ôekophéh* [Téwa *teh* 'wagon' + *p'ôe* 'trail' 'road' + *ko* 'swim' + *phéh* 'stick', 'wood', 'timber', 'plank', or 'log'] meaning 'wagon road bridge' (Harrington 1916 13:22). The New Mexico dialect of Spanish features *la puente*, an antiquated feminine rendering of the word for 'bridge' different than modern conventional Spanish using *el puente* in masculine gender.

(NO GNIS ID)

Tedendi, Teren Diwe

BGN Feature Class Definition: Landform Feature: Woods

WGS84 Decimal Coordinates: Primary 36.0569360,-106.0759690

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 0.31 miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: Another name **Teren Diwe** *Tédén diweh* [Téwa *tédén* + *diweh* 'at'] is listed in Martinez without translation to English or location (1982) but is likely the same as a place name depicted as **Tedendi** *Tédéndi*? [Téwa *tédén* + *-di* 'with'], a place name situated at or west of the San Juan Pueblo Elementary School. This latter name is depicted and located on a map in *The San Juan Pueblo Téwa Dictionary* (Martinez 1982). It is herein postulated that the shrub in question is New Mexico Olive [Sci.] *Forestiera neomexicana*. Although Robbins et al recorded the word *Tedey* (in a different phonetic alphabet) as equivalent to the New Mexico Spanish name for *palo duro* 'hard wood', Robbins et al also recorded the word for *palo duro* as *Qwæ* (also in his phonetic alphabet) that is known by the Scientific name of *Cercocarpus montanus* (Robbins et al 1916) which is Mountain Mahogany. Martinez recorded **whaa whaq** as meaning 'mountain mahogany' (Martinez 1982) thus clarifying *tédén* as something different. Informants fluent in New Mexico Spanish know the New Mexico Olive is *Palo Blanco*, while *Palo Duro* is Mountain Mahogany. **Teden** *tédén* is suspiciously similar to that morpheme involved in the word **chuteren** *chútédén* (Torrey's Ephedra [Lat] *Ephedra antisyphilitica*). The place name **Tedendi** *Tédéndi*? recorded by Martinez is set within the Río Grande riparian habitat near San Juan Pueblo where New Mexico Olive is found, but where mountain mahogany is not and Torrey's Ephedra are not.

Teren Diwe, see Teren Diwe

Thang Kwaye, see Sa Po Bu'u Kwaye

(NO GNIS ID)

Thang Yo Bu'u

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.0385560, -106.0518700

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1.5 mile southeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and one mile northeast of Ranchitos (GNIS ID 902334). HISTORY: **Thang Yo Bu'u** *Thanyôebúu'ú* [Téwa *than* 'sun ' or *thansedo* 'old man sun' + *yôe* or *yoe* 'to leave' + *búu'ú* 'dell', 'large corner'] This place name may mean 'sunrise corner' or perhaps 'corner from where the sun leaves'. This place name is listed in Martinez without translation to English and portrayed on a map as being southeast of San Juan Pueblo (1982).

(NO GNIS ID)

Third Mesa

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.093494, -106.201973

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This summit feature is situated 2.11 miles west southwest of the village of Chili (GNIS ID 905096) and 7.18 miles northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This summit is one of five mesa features numbered in sequence from east to west as part of their names. This name was used during a study of the rock mulch gardens of the ancestral Puebloans in the Rio del Oso. Kurt F. Anschuetz, a consulting anthropologist and archaeologist, who has studied widely anthropogenic landscapes in New Mexico and the Tewa in particular, used this name to keep track of the variations in archaeological features.

(NO GNIS ID)

Tiri Ta' Hinyae'i

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.056256, -106.026836

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 2.46 miles east of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: A little round hill among other rolling hills east of San Juan Pueblo is called 'little shield painting' **Tiri Ta' Hinyae'i** *Tiditq'[?] héęyâq'[?]i* [Téwa *tidi* 'shield' + *tq'[?]nin* 'painting' or *tq'[?]* 'painting' + *héęyâq'[?]* 'smallness', 'small' + *i* locative] (Harrington 1916 12:14). Harrington reported that the small hill with reddish and yellow stripes reminded Harrington's Téwa informants of a painted Puebloan war shield (ibid).

(NO GNIS ID)

Tiri Ta'he'i

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.055448, -106.038223

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1.8 mile east northeast of the old pueblo of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Tiri Ta'he'i** *Tiditq'[?]hay'[?]i* [Téwa *tidi* 'shield' + *tq'[?]nin* 'paintng' or *tq'[?]* 'painting' + *hay'[?]i* 'big', 'bigness' + *i* locative] Meaning 'large shield painting', this feature was pointed out as being long, and not shield shaped (Harrington 1916 12:33). This was comparable to another one nearby is called 'little shield painting' **Tiri Ta'hinae'i** *Tiditq'[?] héęyâq'[?]i* [using *héęyâq'[?]* 'smallness', 'small']. The smaller of the two was described as having reddish and yellow stripes that reminded Harrington's Téwa informants of a painted Puebloan war shield (1916 12:14). The namers perhaps intended this larger hill's name to be a parody of the smaller.

(NO GNIS ID)

Tiri Ta'Hinae Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.057568, -106.035468 Secondary 36.056619, -106.001669

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff in a general east to west direction for 2.29 miles into the Arroyo de Chinguayé (GNIS ID 903313) and its mouth is situated about two miles east northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Tiri Ta'hinae Ko** *Tiditq'[?] héęyâq'[?]kó* [Téwa *tidi* 'shield' + *tq'[?]* from *tq'[?]nin*

'painting' + *héęyǫǫ* 'smallness', 'small' + *kó* 'arroyo'] This arroyo is so named after a little round hill near its lower course called 'little shield painting' **Tiri Ta'hinae'i Tídtq'** *héęyǫǫ'i* (1916 12:15).

(NO GNIS ID)

To Wii Bu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.052571, -106.189398

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This basin is about two miles in diameter. Its approximate center is located about 4.17 miles west southwest of El Duende (GNIS ID 902820) and 6.65 miles west of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: The Tewa name is **To Wii Bu'u** *towée búu'ú* [Téwa *to* see analysis + *wée* 'gap', 'divide', 'stir' + *búu'ú* 'large corner' 'dell'] that perhaps means 'sage gap corner'. This basin is drained by storm runoff from the wide and sandy Arroyo de Vayarequa (GNIS ID 897599). John P. Harrington recorded the name as *Towibu'u* (1916 2:28) adding that a San Juan informant tried to account for the origin of *towi* but without success (1916 2:29). This geographic name was noted without translation to English or mapped location in *The San Juan Pueblo Téwa Dictionary* (Martinez 1982). It is presumably one and the same as was recorded by Harrington. The name appears to involve the word **to t'ó** 'Piñon Pine' or **to t'óe** 'sage' but lacks the pop diacritic (´). Further suggestions of meaning may include **tosu'i** *tosu'i* 'Spreading Sandwort' [Lat] *Arenaria lanuginosa* (Robbins etal 1916; plants.usda.gov), **to t'oe** 'occupation' 'work' (Martinez 1982), or **sepatowi** *sepatówi* [Santa Clara Téwa], a kind of water alga (Robbins etal 1916). Presumably, as with some of the place names listed by Martinez and Harrington, there may be a dissolving of morphemes into forms that defy easy etymological analysis. However, using the spelling involving **wii** *wée* provided by Martinez, it seems to involve the word for 'gap'.

(GNIS ID 903295)

To Wii Bu'u Hu'u, Arroyo de la Presa, Arroyo de Vayareca, Arroyo de Vayarequa

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0839470 -106.1265180 Source: 36.0349610, -106.2430630

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo drains storm water from west to east about 9.78 miles to empty into the Río Chama about 3.8 miles northwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). This should not be confused with another Arroyo de Vayarequa (GNIS ID 897599), the mouth of which is located 2.38 miles southwest of *Ohkay Ówíngēh*. The latter is believed to have been inaccurately located by USGS personnel in 1953. HISTORY: [NM Span: 'arroyo of the pack train route']. Locals indicate that the traditional name in common use is Arroyo de Vayarequa in addition to a variant heard as "Arroyo de Vayareca". The arroyo is wide, sandy, and a suitable pathway to and from the high country west of the Valle del Río de Chama and the name strongly suggests that the arroyo is associated with the transport of domestic animals. The name is likely a New Mexico Spanish dialect compounding of *vaya* 'go', 'Get along there!' and *recua* 'train', 'pack train', 'caravan', 'drive of oxen or mules' (using info from Simmons 1991: 86-88; RAE). The name reported by USGS personnel in 1953 as Arroyo de la

Presa was reported to have been the result of both field information and the use of a Spanish dictionary to correct discrepancies in uses of prepositions and/or adjectives (1953 Chili, NM Field Report. USGS. Lakewood CO). Meaning 'arroyo of the irrigation diversion dam' the name Arroyo de la Presa suggests that it was bestowed because the mouth of the arroyo empties into the Río Chama immediately above a diversion dam serving the Acequia de Hernandez (GNIS ID 889921). This name Arroyo de la Presa was not known by locals apart from its appearance on maps suggesting this name was either contrived by the USGS or a name of short-lived duration of use. The Tewa name is **To Wii Bu'u Hu'u** *Towée Búu'ú Húu'u* [Téwa *to* uncertain + *wée* 'gap', 'divide', 'stir' + *búu'ú* 'large corner' 'dell' + *húu'u* 'arroyo'] and was recorded by Harrington as *Towibuhu'u* (1916 2:28). The geographic feature *towée búu'ú* is listed in The San Juan Pueblo Téwa Dictionary but without translation to English or mapped location (Martinez 1982). Although the Tewa name may be using an expression the same or similar to *vayarequa*, Harrington reported that a San Juan informant tried to account for the origin of *towi* but without success (1916 2:29). Perhaps the meaning is close to 'sage gap corner arroyo' suggestions for meaning may include **to t'óe** 'sage', **tosu'i** *tosyu'i* 'Spreading Sandwort' [Lat] *Arenaria lanuginosa* (Robbins et al 1916; plants.usda.gov), **to t'oe** 'occupation' 'work' (Martinez 1982), or **sepatowi** *sepatówi* [Santa Clara Téwa], a kind of water alga (Robbins et al 1916). Presumably, as with some of the place names listed by Martinez and Harrington, there may be a desolving of morphemes into forms that defy easy etymological analysis.



Figure 88 A cave or grotto over two miles east southeast of San Juan Pueblo is called 'at cliff hole' Tova Fo'i (collection of author).

(NO GNIS ID)

Tova Fo, Tova Fo'i

BGN Feature Class Definition: Landform Feature: Cave

WGS84 Decimal Coordinates: Primary 36.041789, -106.035112

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is located about 2.16 miles east southeast of the old San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: Two names are recorded for this cave or grotto. They are **Tova Fo** *T'ovápho* and **Tova Fo'i** *T'ovápho'i'* [Téwa *t'ová* 'cliff' + *pho* 'hole' + *i* locative]. The cave or grotto is in the face of a cliff and the names translated to English respectively mean 'cliff hole, and 'at the cliff hole' (Harrington 1916 12:35). This shallow cave faces south, is about ten feet wide, nine feet deep and has a ceiling lip four feet high.

(NO GNIS ID)

Tova Fo Bu'u

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.085221, -106.083027

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This corner tucked among hills 0.79 mile north northwest of the populated place of Pueblito (GNIS ID 928776), another 0.79 mile southwest of the Capilla de San Rafael (GNIS ID 887172) and 2.26 miles north northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: This feature is a small basin named after a grotto in a hill bounding the basin to its north called La Cueva [Spanish: 'the cave'] (Informant). The grotto is also called **Tova Fo** and this basin feature is **Tova Fo Bu'u** *T'ováphobúu'ú* [Téwa *t'ová* 'cliff' + *pho* 'hole' + *búu'ú* 'dell'] 'cliff hole corner' (Harrington 1916 13:13:1).

(NO GNIS ID)

Tova Fo Ing Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.083924, -106.075862 Secondary 36.085941, -106.084444

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measures about 0.58 mile in length and drains storm runoff from west to east from certain arid hills northwest of the populated place of Pueblito (GNIS ID 928776) into the Acequia del Pueblito (GNIS ID 2038491) south of the populated place of El Güique (GNIS ID 902257), 2.08 miles north northwest of San Juan Pueblo or *Ohkay Owingeh* (GNIS ID 928804). HISTORY: The Tewa name for this arroyo is **Tova Fo Ing Ko** *T'ováphoinkó* [Téwa *t'ová* 'cliff' + *pho* 'hole' + *in* locative + *kó* 'arroyo', 'ravine'] meaning 'cliff hole arroyo' and so named for a small summit feature with a grotto bounding this arroyo on its north (Harrington 1916 13:14). John P. Harrington recorded two names for one arroyo feature under his catalog number of 13:14. However, it is herein believed that this is erroneous and inconsistent with the features on the ground and herein separated as 13:14 (1) and 13:14 (2).

(NO GNIS ID)

Tova Fo Keri

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.086732, -106.084390

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated over 0.79 mile southwest of the chapel Capilla de San Rafael (GNIS ID 887172) at the village of El Güique (GNIS ID 902257) and 2.38

miles north northwest of San Juan Pueblo or Okhay Owingeh (GNIS ID 928804).
HISTORY: A visiting scholar, John P. Harrington of the Smithsonian Institute was given the Tewa name of the hill as **Tova Fo Keri** *T'ováphok'edi* [Téwa *t'ová* 'cliff' + *pho* 'hole' + *k'e* 'sharp' + *di* in conjunction with], meaning 'cliff hole height' (Harrington 1916 13:11), adding that it was a "thin neck of hill; one can walk along its top as along the ridge-pole of a house" (Harrington 1916 13:11).

Tova Fo Kwaye, see Agafe Tsii Kwaye



Figure 89 A northwestward view of La Loma de la Cueva shows the Mesa Prieta in the background. This hill at the south end of the community of El Güique features a grotto on its south face (collection of author).

(NO GNIS ID)

Tova Fo Kwaye Bori, La Loma de la Cueva

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.0861250, -106.0820010

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated over 0.7 mile southwest of the chapel Capilla de San Rafael (GNIS ID 887172) at the village of El Güique (GNIS ID 902257) and almost 2.4 mile north northwest of San Juan Pueblo or Okhay Owingeh (GNIS ID 928804).

HISTORY: La Loma de la Cueva [Spanish: 'the hill of the cave'] is a name applied to a rounded top but narrow hill with a short, perhaps 7 foot high cliff face over much of its circumference and a peculiar shallow cave with a roughly 4 foot high ceiling, located on its south face. The hill and its cave have been a point of interest, visited by the curious of El Güique where children have "played house" since the memories of local elders. A visiting scholar, John P. Harrington of the Smithsonian Institute was given the Tewa name of the hill as **Tova Fo Kwaye Bori** *T'ováphokw'áye**h** bodi* [Téwa *t'ová* 'cliff' + *pho* 'hole' + *kw'áye**h*** 'height' + *bodi* 'large roundish pile', 'grove', 'clump', 'hill' or 'mound'], meaning 'the roundish height of the cave in the cliff' (Harrington 1916 13:9).

(NO GNIS ID)

Tova Fo Kwaye Tova

BGN Feature Class Definition: Landform Feature: Cliff

WGS84 Decimal Coordinates: Primary 36.045548, -106.032597

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is located about 2.2 miles east of the old San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: **Tova Fo Kwaye Tova** *T'ová pho kw'áyeḥ t'ová* [Téwa *t'ová* 'cliff' + *pho* 'hole' + *kw'áyeḥ* 'height' + *t'ová* 'cliff'] Meaning 'cliff hole height cliffs' and applied to west facing cliffs (Harrington 1916 12:34). This is a series of cliffs reaching roughly thirty feet in height interrupted by steep talus slopes.

Tova Fo'i, see Tova Fo'i

(GNIS ID 897604)

Tova Tsae Ing Ko, Arroyo del Pueblito

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.0774080, -106.0718580 Secondary 36.0979720, -106.0926090

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measures about 2.51 miles in length and drains storm runoff from west to east from certain arid hills northwest of the populated place of Pueblito (GNIS ID 928776) known as Las Lomas de la Mesa. The mouth of this arroyo empties storm runoff into a wetland (*esteros*) west of the Río Grande (GNIS ID 1385432).

HISTORY: The Arroyo del Pueblito [Spanish: 'wash of the *pueblo* 'populated area', 'town' + *ito* diminutive] is named referring to a satellite village of San Juan Pueblo called Pueblito (GNIS ID 928776). The Tewa name is **Tova Tsae Ing Ko** *T'ová Ts'ä'inkó* [Téwa *t'ová* 'cliff' + *ts'ä* 'white' + *in* locative + *kó* 'arroyo', 'ravine'] 'white cliff arroyo' (Harrington 1916 13:14[2]). John P. Harrington recorded two names for one arroyo feature under his catalog number of 13:14. However, it is herein believed that this is erroneous and inconsistent with the features on the ground and herein separated as 13:14 (1) and 13:14 (2).

(NO GNIS ID)

Tova Tsae'i

BGN Feature Class Definition: Landform Feature: Cliff

WGS84 Decimal Coordinates: Primary 36.077949, -106.086462

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This cliff is situated one half mile northwest of the populated place of Pueblito (GNIS ID 928776), 0.79 mile northeast of Chamita (GNIS ID 899579) and 1.87 miles northwest of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: A white layer of white of sediment within beige sedimentary rock is prominently seen among short cliffs or steep slopes variable to thirty feet high among broken hills west of Pueblito and called **Tova Tsae'i** *T'ová Ts'ä'i* [Téwa *t'ová* 'cliff' + *ts'ä* 'white' + *i*² locative] 'at the white cliff' (Harrington 1916 13:12).

Town of Fairview, see Fairview

(NO GNIS ID)

Tsae'i Khaeng Nae

BGN Feature Class Definition: Landform Feature: Area

WGS84 Decimal Coordinates: Primary 36.012101, -106.303815

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 13.41 miles west of Fairview (GNIS ID 899632) and 13.37 miles almost west southwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: The Tewa name is **Tsae'i Khaeng Nae** *Ts'ä'i' khän nää* meaning 'at the white meal or flour' according to Harrington (1916 2:20). The location seems to imply a reference to pumice, tuff, or volcanic ash. The soil in this area is very powdery and of volcanic origin. The location is somewhat ambiguous but was placed by Harrington at a gulch on the north slope of a massive ridge feature called **Ku Shunu Pin** *K'uu shünü p'in* [Téwa *k'uu* 'stone' + *shünü* 'to slide down a gradual slope' + *p'in* 'mountain'] (Harrington 1916 2:15).

(GNIS ID)

Tsaeta Ge Ing Ko, Tsaeta Ge Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.060768, -106.154848 Secondary 36.045528, -106.159105

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: The mouth of this arroyo drains storm water generally from southwest to northeast about 1.43 miles to empty into the Arroyo de Vayarequa (GNIS ID 903295) about 4.7 miles almost due west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 2.25 miles west northwest of the Iglesia de San José del Chama (GNIS ID 887170). HISTORY: This is a ravine named with two variations of 'white slope barranca' in Tewa as **Tsaeta Ge Ko** *Ts'äta geh kó* or **Tsaeta Ge Ing Ko** *Ts'ä ta geh'in kó* [*ts'ä'i'* 'white' + *ta'a i'* 'gentle slope' + *geh* 'over at' + *'in* locative + *kó* 'barranca'] according to Harrington (2:32 1916). Harrington was not able to locate the namesake feature that this ravine was named after as **Tsaeta Ge** *Ts'ä ta geh* (1916:129). Harrington defines **ta'a** *taa'a* as a 'gentle slope'. *The San Juan Pueblo Téwa Dictionary* shows 'arroyo' as **ko kó** (Martinez 1982), while Harrington asserts that **ko kó** is applied to arroyos that have a barranca or banks or that have a bank on one side and a gentle slope on the other (1916). This arroyo crosses the routes to a deposit of diatomaceous earth called [NM Span.] *La Leche del Conejo* or 'where the white earth is dug' [Téwa] **Shu'nyae Khong Diwe** *Shu'yä khón diweh* (1916 2:35).

Tsaeta Ge Ko, see Tsaeta Ge Ing Ko

Tsan Pi'ye Im Ping, see Fo Pi Ping



Figure 90 A northwestward view of (A) La Sierrita de la Gallina, (B) Cerro Prieto Montoso Alto, and (C) La Bentolera.

(GNIS ID 2710105)

Tsan Pi'ye Ping, La Sierrita, La Sierrita de la Gallina, La Sierrita de Abiquiu, La Sierra del Vallecito, Abiquiu Mountains

BGN Feature Class Definition: Landform Feature: Range

WGS84 Decimal Coordinates: Primary 36.0596130, -106.4051670 Secondary 36.0270980, -106.3688620 3rd Coordinate set: 36.1520550, -106.3942690

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This range is dominated by a prominent broad cone-shaped mountain with a broad meadow on its south face is situated about 18.73 miles west southwest of the Pueblo de San Juan (GNIS ID 928804). This is a range of mountains over 10 miles long south of the populated place of Abiquiu (GNIS ID 928674) embracing Cerro Chicoma (GNIS ID 938811) in the south and Cerro Pelón (GNIS ID 904993) in the north. It is dominated roughly midway by a the prominent cone or pyramid shaped Abiquiu Peak (GNIS ID 901401; 909785). **HISTORY:** La Sierrita de la Gallina [using NM Span. diminutive of *sierra* 'range' and *gallina* 'native fowl', 'pheasant' or *gallina de la tierra* 'turkey'] is likely named for an unknown incident in the past with native fowl. La Sierra del Vallecito [Span. 'the range of the upland glade'] or is so named because of its association with a prominent high-country meadow to the east called El Vallecito.

Vallecito, in turn, is a physiographic term in the New Mexico dialect of Spanish applied to a shallow valley feature with a meadow, usually in high country, bordered by forested mountains and hills. Harrington in 1910 reported a range called Abiquiu Mountains and Sierrita de Abiquiu that incorporated the mountain Cerro Abiquiu and bordered on the south by Cerro Chicoma with ambiguous extents (Harrington 1916:129; 105). **Tsan Pi'ye Ping** *Tsánpi'yeh P'in*, meaning 'western mountains' in the Tewa language is applied to the range west of the Tewa country of which this range is a part of it (Harrington 1916: 105).

(NO GNIS ID)

Tsaviyo Pu'an

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0845270,-106.1179740

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This name applies to the base of the point of the Mesa Prieta (GNIS ID 928692) situated 3.8 miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804), and 0.72 mile north northeast of the village of El Duende (GNIS ID 902820) on the west end of the populated place of Chamita (GNIS ID 899579). HISTORY: The Tewa name for this place near the Arroyo de las Peñitas (GNIS ID 897591) is **Tsaviyo Pu'an** *Tsáviyó pú'an* [Téwa *tsáviyó* 'a giant boogiemán' + *púu* 'base', 'root', 'buttocks' or *pú* 'under' + perhaps *ân* 'foot' or *ângéh* 'base of']. This place name is listed in *The San Juan Pueblo Téwa Dictionary* but without translation to English (Martinez 1982). This may mean 'foot of the base of the giant boogiemán' or perhaps more whimsically, 'at the foot of the giant boogiemán's butt'.



Figure 91 an old wagon road used to bring wheat from the mountain farms along the Rio del Oso is also a trail used by runners of San Juan Pueblo to bring evergreen boughs for ceremonial dances (collection of author).

(NO GNIS ID)

Tsay Po, Vedera de la Cañada del Trigo, The Evergreen Run

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.074485, -106.126525 Secondary 36.041504, -106.243044

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This trail travels in a general northeast to southwest direction beginning just west of the populated place of El Duende (GNIS ID 902820) and leading to the north flank of Cerro Alto (GNIS ID 905182) for a horizontal length of about 7.63 miles. The

trail head is about 3.43 miles northwest of San Juan Pueblo also known as *Ohkay Ówíngēh* (GNIS ID 928804). HISTORY: This trail known as the [Am.Eng.] Evergreen Run or by the Tewa name of **Tsay Po** *Ts'ay P'ôe* ['Douglas Fir' + 'trail']. This trail is used by the Tewa men of San Juan Pueblo as a pilgrimage, usually in February, to retrieve Douglas Fir boughs from the north slope of the Cerro Alto for use in late winter ceremonies as part of dance costume. This road was also used to by mountain farmers to transport grain from the area of San Lorenzo to mills in Española through the the gulch called Cañada del Trigo. It is conceptualized as an extension of that trail called Vadera de la Cañada del Trigo [NM Span. 'trail of the gulch of the wheat']. The trail has deep swales indicating use by wagons and foot traffic over a long period of time. In contemporary time, the younger men of San Juan Pueblo jog this route with support from older men using all terrain vehicles carrying liquid refreshments, bottled water, hard candy and jerked meat. Way stops at a few places have campfires to allow the pilgrims to stop and warm themselves and feature discarded plastic bottles and packages from the provisions provided them. The boughs brought to San Juan Pueblo are used in the Deer Dance **Pae Share** *Pq̄ Shadēh* [Téwa *pq̄q̄* 'deer' + *shadēh* 'dance']. The boughs may be buried to keep them fresh if they will be used in more than one ceremony. The dance features costumed male drone deer dancers who, at the conclusion of the all day dance, signaled by a gun-shot, run from the pueblo's plaza to the low farmlands where young women have hidden themselves in ditches and hedges to catch them. When one is successful, the young woman takes her "deer" home where he is fed by her mother.

(NO GNIS ID)

Tsay Wi Po, Vadera que va a la Jolla de los Yutas

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.147819, -106.045949

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This trail has two apparent heads, one starting from the village of Estaca (GNIS ID 928730) and the other, or main branch, ascending the 1000 foot high Mesa Prieta (GNIS ID 928692) from the locale of La Cueva. HISTORY: The Vadera que va a la Jolla de los Yutas [NM Span. 'trail that goes to the basin of the Ute Indians'] is a trail that climbs the 1000 foot high Mesa Prieta (GNIS ID 928692) but passes through a basin and bench feature on the slopes of the Mesa Prieta named after the Yutas, a nation of American Indians who are ancestors of the Ute of today. The slopes of the mesa were trafficked by ancestors of the local Tewa and Hispano population, as well as the nomads of the namesake Utah to the north country of the Ute. The Jolla itself was used by shepherders as a grazing, lambing, and watering area. It features an isolated concrete tank of historic age, presumably for watering the herds. The trail has at least two heads, one starting at the village of Estaca (GNIS ID 928730) and the other at the hamlet of La Cueva, 0.7 mile to the northwest, using the Arroyo de la Cueva and Arroyo de la Jolla de los Yutas as guides. The latter is the same as that recorded by the Tewa name of **Tsay Wi Po** *Tsaywép'ôe* [Téwa *tsay* 'eagle' + *wée* 'gap' 'gap' + *p'ôe* 'trail' 'road'] meaning 'eagle gap trail' (Harrington 1916 10:3). It is for a feature much further to the northwest, on the northwestern edged of the mesa, where this name received its inspiration. **Tsay Wi Po** named for a saddle feature that separates a peculiar butte or knob from the main body of the mesa (Harrington 1916 10:3; 7:24). The action of erosion wore down a 100 foot deep

saddle on the edge of the thick caprock of vesicular basalt upon the Mesa Prieta producing an isolated feature called Vallito Peak (GNIS ID 912064) reported by Harrington as 'eagle gap height' under the Tewa names of **Tsay Wi Kwaye** or **Tsay Wi Keri** (1916 7:23). The route of **Tsay Wi Po** bypasses this gap a considerable distance away, but the namesake gap is visible in the distance as travelers upon the trail crossed the mesa top for three miles before descending steeply toward the Río Ojo Caliente. Harrington reported that this was an old trail and one frequently taken by those from the vicinity of San Juan Pueblo to the regions of Ojo Caliente or El Rito (1916 10:3). The Jolla de los Yutas was the setting for a peculiar story about hidden treasure. A local affluent business man Richard Cook obtained title to a considerable portion of the land called the Black Mesa Grant (GNIS ID 903874). Folklore attributed a hidden treasure story to La Jolla de los Yutas.

(NO GNIS ID)

Tsi Ku Ko Hu'u, Tsi Ku Ko Ing Hu'u, Arroyo de la Cañada Honda

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: 36.062885, -106.11915 Secondary 36.035829, -106.169414

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measuring about 4.16 miles in length drains storm runoff in a general west to east direction from juniper savanna hills to drain into the Acequia de Hernandez (GNIS ID 889921) flowing within the populated place of San José del Chama (GNIS ID 928803) or Hernandez (GNIS ID 902263). The mouth is situated 2.8 direct miles west northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804).

HISTORY: [NM Spanish: 'arroyo of the deep gulch'] This arroyo is so named because it is the drainage of a narrow and deep valley feature called La Cañada Honda. In the Tewa language two variations of names include **Tsi Ku Ko Hu'u** *Tsí k'uu kó huu'u*, or **Tsi Ku Ko Ing Hu'u** *Tsí k'uu in kó huu'u* [*tsí* 'basalt' + *k'uu* 'stone' + *in* locative + *kó* 'barranca arroyo' + *huu'u* 'large groove', 'arroyo', or 'cañada'], said to mean 'basalt rocks arroyo' (Harrington 1916 2:33). The San Juan Pueblo Téwa Dictionary defines **ko kó** as 'arroyo' (Martinez 1982) while Harrington asserts that **ko hu'u kó huu'u** is applied to an 'arroyo with barrancas or banks as a prominent feature'. The English translation might be more well presented as 'at basalt stone deep arroyo'.

Tsi Ku Ko Ing Hu'u, see Tsi Ku Ko Hu'u

Tsi Kumu Ping, see Fo Pi Ping

688.20

UNITED STATES GEOGRAPHIC BOARD

Adopted name Black See next card

Thing named and location Mesa, Rio Arriba County, N. Mex.,
 in T. 23 N., R. 9 E., New Mexico principal meridian. Feb. 1, 1933

Name in use prior to Wheeler Survey of 1874.

Names	Authorities
	According to Forest Sup., Carson, 12-20-32, the name "Mesa Negra" is used by the Spanish speaking people; "Black Mesa" by the English speaking.
Black Mesa	1874-Wheeler Survey, Sheet 69A
" "	1896-G.L.O., New Mexico
" "	1924-USGS Abiqui quad.
Local usage	
Black Mesa	For. Sup., Carson, 12-10-32
" "	Partition by citizens near Strong, Nov., 1932

Submitted by <u>U.S. Forest Service</u>	Recommendation of Executive Committee <u>Black</u>
Date <u>1-16-32</u>	<i>[Handwritten signatures]</i>
This card prepared by <u>J J Cameron</u>	

Figure 92 Decision card from the US Geographic Board executive committee favoring Black Mesa the official name as per a petition circulated by then U.S. Forest Service supervisor of the Carson National Forest at a railroad stop named Strong, NM (Taos Junction) and disfavoring Mesa Negra (GNIS: 928692).



Figure 93 the Mesa Prieta is capped by ancient lava flows whose basalt fragment strewn slopes give it a dark appearance. The Tewa word for basalt is Tsi.

(GNIS ID 928692)

Tsi Kwage, Tsi Kwaye, Mesa Negra, Mesa Prieta, Black Mesa

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.1477998, -106.0736342 Secondary
36.1127998, -106.1019681 Third 36.2078004, -105.9869657

Lyden, San Juan Pueblo, Velarde, NM 7.5 minute quadrangle map

DESCRIPTION: This name applies to cliffs situated 6.47 miles north of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) on the north end of the Española Valley (GNIS ID 906192). HISTORY: The Mesa Prieta [Mex. Span. 'dark mesa'] is a tableland one thousand feet higher in elevation relative to its surrounding country to an elevation that variates around 6,800 feet above sea level and bearing in a northeast to southwest direction. This mesa was created through volcanic action and is primarily a caprock of an ancient lava flow with variations in thickness to around 60 feet. The mesa measures about twelve miles long and 2.2 miles wide in its middle but tapering into points at either end. Covered in soil in variable depth to about 14 feet, the top is primarily covered in sagebrush and semi-arid grassland exposed to prevailing southwest winds. It has served as grazing land for cattle but also for sheep in historic time. The Mesa Prieta was issued as a land grant to Juan Garcia de la Mora and Diego de Medina in 1743 (NMSARC: Black Mesa Grant). The Tewa names include **Tsi Kwaye** *Tsikw'áye*h and or **Tsi Kwa ge** *Tsi kw'ágeh* [Téwa *tsi*, *tsee* 'basalt' + *kw'áye*h 'height', 'on top of' or *kw'ágeh* 'mesa', 'high and level place' or 'height'], meaning respectively 'basalt height' and 'basalt mesa' (Harrington 1916 13:1). **Tsi Kwaye** is in use among Tewa speaking informants while Mesa Prieta is local common use. "The mesa is commonly called thus by Mexicans of the vicinity" (1916 13:1). Other names include (American English) Black Mesa, a name commonly confused with another in the region with the same name. Other names recorded by John P. Harrington during his field season of 1910 include [NM Span.] Mesa de la Canoa (1916 13:1). The latter may be more correctly spelled as Mesa de la Canova [Span. 'tableland of the trough or canoe']. The latter seems to have fallen out of common use but perhaps may be manifested as the name of a village at its southeastern base called La Canova (GNIS ID 904725). Harrington states that the name *canoas* is used "presumably because of its oblong boatlike shape" (1916 13:1). On a decision card dated 1933, the executive committee of the U.S. Geographic Board reported the name Black Mesa from several map sources (GNIS: 928692). Mesa Negra was reported by the Carson National Forest Supervisor to be in use by the Spanish speaking people, while Black Mesa by the English speaking (GNIS: 928692). The Forest Supervisor presented a petition dated November of 1932 by citizens near Stong, New Mexico, to have the name Black Mesa become the official name (ibid). Stong became Taos Junction, a way stop along the now dismantled narrow gauge D.&R.G.W. Railroad on US Highway 285, 12 miles northeast of Ojo Caliente, and 30 miles west of Taos. Today, Taos Junction is a remote, almost deserted hamlet. The Spanish speaking towns and villages at the south foot of the mesa were mostly Spanish speaking, while the citizens in and around Stong 10.25 miles northeast of the mesa's northeastern point were English speaking. The Black Mesa name became official through the activism of a U.S. Forest Service official submitting a petition signed by English speakers and using maps favoring English names.

Tsi Kwaye, see Tsi Kwage

(GNIS ID 905096)

Tsi Paa Pu, Tsi'i, Tsili, Chilí

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.1050216,-106.1497467

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This populated place is situated 5.66 miles northwest of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804) bordering the west floodplain of the Río Chama (GNIS ID 923661). HISTORY: This Hispanic village of Chilí uses a name that is likely derived from the Tewa **tsi'i tsi'i** [Téwa *tsí* 'basalt' + *'i* locative 'at'] meaning 'at basalt place'. While John P. Harrington of the Smithsonian Institution performed field research in 1910 to collect Tewa geographic knowledge, obtained names for the village and thought Chilí to be of obscure etymology. These were the Tewa names *Tsipapu* (the old San Juan Tewa name) and *Tsili*, as well as Chili settlement (English name), and Chilí, the New Mexico Spanish name (1916 5:46). Only the first of these had any meaning discernible to Harrington's informants and in the case of *Tsili* they merely reused Chilí used by the local Hispanios (1916). **Tsi Paa Pu** was thought to be using 'flaking stone' and 'buttocks' in the name (1916 5:46). This name may likely be composed of the Tewa words **tsi tsee** (**tsi'i tsi'i**) [Téwa] 'basalt' (Harrington 1916), 'obsidian' (Martinez 1982), 'flaking stone', 'flint', 'obsidian' or 'stone knife' (Harrington 1916; Martinez 1982), 'point', 'arrow point', and also 'rhyolite'. The second may be **paa p'áa** [Téwa] meaning 'rough', 'cracked', 'chapped', 'to burst', 'to crack' (Robbins et al 1916). This word is applied to a plant unfolding or opening such as in the example 'the tobacco unfolds' **sa paa po saa p'áa po** [*saa* 'tobacco' + *p'áa* 'to burst' + *po* 'to become'] (Robbins et al 1916). The third word **puu púu** [Téwa] means 'buttocks' (Harrington 1916; Martinez 1982), 'region about the anus' (Harrington 1916), 'under' (Martinez 1982), 'base', 'ball' or 'root' (Harrington 1916; Robbins et al 1916). The Tewa name **Tsi Paa Pu** could therefore mean 'cracked flaking stone base' or 'basalt burst root' and make reference, however vague, to the presence of intrusive dikes and obvious volcanic origins of strata in the immediate surroundings, such as the major ridge features that include La Cuchilla.

(NO GNIS ID)

Tsi Paa Pu Ko, Tsi Paa Pu Ko Hu'u, Tsili Ko, Tsili Ko Hu'u

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.1028760, -106.1477820

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: A collection of about three arroyos drain storm runoff in a general west to east direction from an area of hills bordering the west floodplain of the Río Chama (GNIS ID 923661), situated immediately west of the village of Chili (GNIS ID 905096). The mouth of the middle arroyo is 5.48 miles northwest of the Pueblo of San Juan or *Ohkay Ówíngēh* (GNIS ID 928804) and empties its runoff into the Acequia de Chilí (GNIS ID 2038403). HISTORY: There are Tewa names for a collection of arroyos, each using the plural for arroyos west of the village of Chilí recorded by Harrington during his field research in 1910. They are **Tsi Paa Pu Ko Hu'u** *Tsi p'áa púu kóhhu'u* [Téwa *tsee* 'obsidian', 'flaking stone' + *p'áa* 'rough', 'cracked' + *púu* 'base', 'ball' or 'root' + *kó* 'arroyo' + *hhu'u* 'large groove', 'arroyo'], **Tsi Paa Pu Ko** *Tsi p'áa púu kó*, 'barranca arroyos of Chilí' **Tsili Ko Hu'u** *Tsili kóhhu'u*, and 'arroyos of Chilí' **Tsili Ko** *Tsili kó*

according to Harrington (1916 5:48).

Tsi Paa Pu Ko Hu'u, see Tsi Paa Pu Ko

(NO GNIS ID)

Tsi Paa Pu Oku'e, Tsili Oku'e

BGN Feature Class Definition: Landform Feature: Area

WGS84 Decimal Coordinates: Primary 36.101075, -106.151610 Secondary 36.100375, -106.149576

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This area of hills bordering the west floodplain of the Río Chama (GNIS ID 923661), situated immediately west of the village of Chili (GNIS ID 905096), and 5.6 miles northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804).

HISTORY: Two Tewa names for this area of small summits west of the village of Chilí were recorded by Harrington during his field research in 1910. One is **Tsi Paa Pu Oku'e** *Tsi p'áa púu okú'e* [Téwa *tsee* 'obsidian', 'flaking stone' + *p'áa* 'rough', 'cracked' + *púu* 'base', 'ball' or 'root' + *'e* diminutive] and the other is **Tsili Oku'e** *Tsili'okú'e* meaning 'little hills of Tsili' according to Harrington (1916 5:47).

(NO GNIS ID)

Tsi Shuu, Tsi Wiri, La Punta de la Mesa

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.093210, -106.120945

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This name applies to the southwestern point of the Mesa Prieta (GNIS ID 928692) situated 3.9 miles north of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804), and 1.3 miles north of the village of El Duende (GNIS ID 902820) on the north end of the Española Valley (GNIS ID 906192). HISTORY: The point of the Mesa Prieta, known in Spanish as *La Punta de la Mesa* ['the point of the Mesa (Prieta)'] and has two names in Tewa documented: **Tsi Wiri** *Tsi wídí* (Harrington 1916 5:54; 13:2) and **Tsi Shuu** *Tsi shúu* [Téwa *tsi, tsee* 'basalt' + *wídí* 'projecting corner'; *shúu* for 'nose', 'projecting point'] (Harrington 1916 13:2). The names convey the meaning 'basalt point' (13:2) or 'projecting corner of basalt' (5:54). Harrington reported that although the point of the mesa pointing south and visible from San Juan Pueblo is called **Tsi Wiri**, the name is usually applied to the point directed to the west and visible from places like the village of Chilí.

(NO GNIS ID)

Tsi Thi Nae

BGN Feature Class Definition: Landform Feature: Lava

WGS84 Decimal Coordinates: Primary 36.041478, -106.291234

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: The center of this feature is 9.06 miles southwest of Chilí (GNIS ID 905096) and 12.38 miles west southwest of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: The Tewa name is **Tsi Thi Nae** *Tsíthinae* [Téwa *tsee* 'basalt' + perhaps *thée*² or *thí* 'small and round' + *náä* 'here']. The name translates to 'at the basalt fragments' according to Harrington (1916 2:23). The name has a curious form. John P. Harrington

wrote the name as *Tsít'innæ* in the phonetic alphabet he used and broke its morphemes into *tsi* 'basalt'; *tij* 'fragment', 'to break', 'to crack'; *næ* 'at' (ibid). However, **nae náä** or **nae'i ná'i?** [Téwa *náä* + *i*? 'the' or 'at'] can mean 'this' and 'here' (Harrington 1916; Martinez 1982). According to Harrington, this is a demonstrative element that denotes a position close by the speaker (1916), as opposed to *hää* 'there' and *oe* 'over there' (Martinez 1982). The morpheme Harrington took to mean 'fragment' [*thí*] appears to be better translated as 'pieces'. The verb for 'to break fragile things' is *háveh* and 'to break long things' is *tha*², according to *The San Juan Pueblo Téwa Dictionary* (Martinez 1982). It might therefore be concluded that during Harrington's field excursion with a Tewa informant who gave him this name the intended name was 'here at the basalt pieces'. Nevertheless, Harrington explained that at this place there is a spring and great quantities of cracked and broken basalt. The spring is Salto del Agua [NM Span. 'leaping water'] or San Lorenzo Spring (GNIS ID 910653) and the nearby slopes have considerable talus of basalt fragments without soil.

Tsi Wiri, see Tsi Shuu

(NO GNIS ID)

Tsigu Akon Nu, Tsigu Kwaye

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.049600, -106.064998

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated southeast of the old Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: Two Tewa names for a high, barren plain southeast of San Juan Pueblo are (A) 'Chico plain' **Tsigu Akon Nu** *Tsígu Aakonnu* [Téwa *tsígu* 'greasewood' + *aakon* 'plain' + *nu* 'below', 'flat of dense sagebrush'] and (B) 'Chico height' **Tsigu Kwaye** *Tsígu Kw'áye*h [Téwa *tsígu* 'greasewood' + *kw'áye*h 'height', 'on top of'] (Harrington 1916 11:34). The built environment of San Juan has expanded into this area in contemporary time. This bush **tsigu tsígu** [Téwa], meaning 'greasewood' (Martinez 1982), is known by the scientific name of [Sci.] *Sarcobatus vermiculatus*, and [NM Span.] *romerillo*. Harrington stated that this *tsigù* is "called by the Mexican of the Tewa country chico" (Harrington 1916 9:5). However, *Chico* in NM Spanish is the Four wing saltbush [Lat. *Atriplex canescens*]. *Romerillo* or Greasewood is found co-dominant with the Four wing saltbush, growing side by side near the Pueblo of San Juan (*Ohkay Ówîngeh*) where Spanish settlement and language exchange with the Tewa in New Mexico is most ancient. In southern New Mexico and Texas, the Four wing saltbush [*Atriplex canescens*] is called *Chamisa*.

(NO GNIS ID)

Tsigu Buge, Tsigu Bu'u, Los Chicos

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.037541, -106.065398

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: The center of this feature is situated about 1.1 miles south southeast of San Juan Pueblo (GNIS ID 928804) and about 1.9 miles north northwest of Fairview (GNIS ID 899632). HISTORY: There are several ranches of non-Indians at this locality. The name is also applied and extended to a neighborhood of contemporary housing also

known as the East Kennedy housing area, east of the Taos Highway (Informant). This location is named in the New Mexico dialect of Spanish and in Tewa. It is known as Los Chicos [NM Spanish: 'the (plural) Four wing saltbush']. In the Tewa language, two variations have been documented. The first may be found in *The San Juan Pueblo Téwa Dictionary* as **Tsigu Buge** *Tsígubúgeh* [Téwa *tsígu* 'greasewood' + *búgeh* 'corner', 'in an enclosure'] and is listed without translation to English but means 'greasewood corner' (Martinez 1982). A second name is also found in *The Ethnogeography of the Tewa* as **Tsigu Bu'u** [Téwa *tsígu* + *búu'u* 'dell', 'large low rounded place'] and is applied to two locations, the first at this location south southeast of San Juan Pueblo (*Ohkay Ówíngéh*) and the other in the vicinity of Velarde (La Jolla) (Harrington 1916 11:44; 9:5). **Tsigu Buge** is the name in current and local use by the Tewa people of San Juan Pueblo, while Los Chicos is that from the *Hispano* people. This bush **tsigu tsígu** [Téwa], meaning 'greasewood' (Martinez 1982), is known by the scientific name of [Sci.] *Sarcobatus vermiculatus*, and [NM Span.] *romerillo*. Harrington stated that this *tsigù* is "called by the Mexican of the Tewa country chico" (Harrington 1916 9:5). However, *Chico* in NM Spanish is the Four wing saltbush [Lat. *Atriplex canescens*]. *Romerillo* or greasewood is found co-dominant with the Four wing saltbush, growing side by side near the Pueblo of San Juan (*Ohkay Ówíngéh*) where Spanish settlement and language exchange with the Tewa in New Mexico is most ancient. In southern New Mexico and Texas, the Four wing saltbush [*Atriplex canescens*] is called *Chamisa*.

Tsigu Buge Residential Area, see East Kennedy Housing Area

Tsigu Bu'u, see Tsigu Buge

Tsigu Kwaye, see Tsigu Akon Nu

(NO GNIS ID)

Tsigu Po Nu Popi, Tsigu Po Nuge, Tsigu Po Nu'u, Ojo de los Vallejos, Ojo de Tia Valleja, Ballejos Spring

BGN Feature Class Definition: Hydrographic Feature: Spring

WGS84 Decimal Coordinates: Primary 36.118253, -106.004830

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is located 5.76 miles northeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804), southeast of the Río Grande (GNIS ID1385432), southeast of Las Cachanias, a village between Los Luceros (GNIS ID 901569) and Velarde or La Jolla (GNIS ID 928838). HISTORY: The Ojo de los Vallejos [Mex.Span. 'spring of the Vallejo (family)'] is a spring is located among broken hills that served as a watering place for livestock. Three Téwa names are documented for this spring. *The San Juan Pueblo Téwa Dictionary* features **Tsigu Po Nuge** *Tsígup'onuugeh* [Téwa *tsígu* 'greasewood' + *p'oe* 'water' + *núu* 'below' + *geh* 'over at'] without translation to English or mapped location (Martinez 1982) but means 'over below greasewood water'. Two other names recorded by John P. Harrington during his 1910 field season include 'down by the *chico* water' **Tsigu Po Nu'u** *Tsígup'onúu* as well as 'spring down by the *chico* water' **Tsigu Po Nu Popi** *Tsígup'onúu P'ohpee* [Téwa *tsígu* 'greasewood' + *p'oe* 'water' or *p'ohpee* 'spring' + *núu'u* 'below', 'at the foot of', 'at the base of'] (Harrington 1916 9:38). Harrington also provided other names such as Ballejos Spring [American Eng.], Ojo de

los Vallejos [Mex. Span.], and Barrancas de los Ballejos [NM Span. 'ravines of the Vallejo (family)'] (ibid). The latter name probably applied to banks or little cliffs in the nearby gullied badlands. Some Hispanic locals have been heard to feminize the name into "Ojo de Tia Valleja" [NM Span. 'spring of aunt Vallejo (feminized)'] but this deviates from the norm, probably due to the naming having occurred at a time immemorial and because the surname not well rehearsed in contemporary time. Harrington was informed that Téwa place names were also applied to the broader area around the spring (1916 9:38). Harrington was told by an old San Juan Pueblo informant that he had spend much time at this spring herding sheep and sometimes had to drive the sheep to the Río Grande if the spring did not have enough water, being that this was the only water in the arid vicinity (1916 9:38). The bush **tsigu** *tsígu* [Téwa] meaning 'greasewood' (Martinez 1982), is known by the scientific name of [Sci.] *Sarcobatus vermiculatus*.

Tsigu Po Nuge, see Tsigu Po Nu Popi

(NO GNIS ID)

Tsigu Po Nu'ge Ing Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.118951, -106.005111 Secondary 36.118256, -106.005008

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is located 5.76 miles northeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804), southeast of the Río Grande (GNIS ID1385432), southeast of Las Cachanias, a village between Los Luceros (GNIS ID 901569) and Velarde or La Jolla (GNIS ID 928838). HISTORY: **Tsigu Po Nu'ge Ing Ko**

Tsígup'onúu'geh'inkó [Téwa *tsígu* 'greasewood' + *p'oe* 'water' + *núu'u* 'below', 'at the foot of', 'at the base of' + *geh* 'over at' + *'in* locative 'at' or 'the' + *kó* 'arroyo with cut banks', 'barranca', 'gulch'] Meaning 'arroyo down by the *chico* water', this name was provided to Harrington by his Téwa informants as applying to a little arroyo draining overflow from the small round pool and spring of Ojo de los Vallejos (1916 9:42).

(NO GNIS ID)

Tsigu Po Nuge'i Oku'e

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.1177270, -106.003828

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is located 5.77 miles northeast of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804), southeast of the Río Grande (GNIS ID1385432), southeast of Las Cachanias, a village between Los Luceros (GNIS ID 901569) and Velarde or La Jolla (GNIS ID 928838). HISTORY: **Tsigu Po Nuge'i Oku'e**

Tsígup'onuugeh'i' Okú'e [Téwa *tsígu* 'greasewood' + *p'oe* 'water' or *p'ohpee* 'spring' + *núu'u* 'below', 'at the foot of', 'at the base of' + *i* locative 'at' + *okú* 'hill' + *e* diminutive] Meaning 'little hills down by the *chico* water', this name was provided to Harrington by his Téwa informants as applying to a range of very small hills southeast of the spring and pool of Ojo de los Vallejos (1916 9:40).

(NO GNIS ID)

Tsigu Po Nuge'i Tova, Barrancas de los Ballejos

BGN Feature Class Definition: Landform Feature: Cliff

WGS84 Decimal Coordinates: Primary 36.120198, -106.002238 Secondary 36.114968, -106.001541

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 5.95 miles northeast of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804), southeast of the Río Grande (GNIS ID1385432), 2.61 miles east northeast of Los Luceros (GNIS ID 901569). HISTORY: **Tsigu Po Nuge'i Tova** *Tsígup'ónuugeh'i' T'ová* [Téwa *tsígu* 'greasewood' + *p'oe* 'water' or *p'ohpee* 'spring' + *núu'u* 'below', 'at the foot of', 'at the base of' + *i* locative 'at' + *t'ová* 'cliff'] Meaning 'little cliffs or banks down by the *chico* water', this name was provided to Harrington by his Téwa informants as applying to "peculiar little cliffs" surrounding the spring and pool of Ojo de los Vallejos on the north and east (1916 9:39). Elsewhere, Harrington received the name Barrancas de los Ballejos [NM Span. 'ravines of the Vallejo (family)] that likely apply to those same banks or little cliffs in the gullied badlands near the spring (1916 9:38).

(NO GNIS ID)

Tsigu Po Nuge'im Pokwi'e

BGN Feature Class Definition: Hydrographic Feature: Swamp

WGS84 Decimal Coordinates: Primary 36.1182170, -106.004982

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is located 5.76 miles northeast of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804), southeast of the Río Grande (GNIS ID1385432), southeast of Las Cachanias, a village between Los Luceros (GNIS ID 901569) and Velarde or La Jolla (GNIS ID 928838). HISTORY: **Tsigu Po Nuge'im Pokwi'e** *Tsígup'ónuugeh'im' P'oekwi'e* [Téwa *tsígu* 'greasewood' + *p'oe* 'water' + *núu'u* 'below', 'at the foot of', 'at the base of' + *i* locative 'at' + *p'oekwi* 'pool' + *e* diminutive] Meaning 'little pool down by the *chico* water', this name was provided to Harrington by his Téwa informants as applying to a small round pool to the south of Ojo de los Vallejos into which it water drains (1916 9:41). "Northeast and west of it are small knolls of bluish, pebbly earth. Grass grows luxuriantly in a small patch south of the pool" (1916 9:41).

Tsigu Po Nu'u, see Tsigu Po Nu Popi

Tsi'i, see Tsi Paa Pu

(NO GNIS ID)

Tsikowa Be

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.070242, -106.064601

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1.17 miles north northeast of San Juan Pueblo or *Ohkay Ówíngēh* (GNIS ID 928804) and 1.37 mile south southwest of the Capilla de San Antonio (GNIS ID 887168) at the village of Alcalde, NM (GNIS ID 928680). HISTORY: The name **Tsikowa Be** *Tsikówábé'* [Téwa *tsikówá* 'firefly' + *bé'* 'roundish place'] means

'firefly dell' and is a place name is listed in Martinez but without translation to English (1982). This place name is found in The Ethnogeography of the Tewa and translated as 'little corner of the fireflies' (Harrington 1916 11:1). This area may be best described as a rounded intrusion of the Río Grande flood plain into a bordering bench called in the New Mexico dialect of Spanish a *rincón* [Span. 'corner']. During his field study of Tewa place names in 1910, John P. Harrington indicated that Julian Sanchez owned the land at this place (1916 11:1). A U.S. General Land Office survey plat confirms 8.513 acres owned by him at this place (USGLO 1917: Plat 11. Sec. 11 T21N, R8E).

(NO GNIS ID)

Tsikowa Be Ing Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.069490, -106.063163 Secondary 36.0672330, -106.0307370

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff for 2.23 miles in a general east to west direction from rolling ridges to the east into the Acequia de Alcalde (GNIS ID 885663) where its mouth is situated 1.15 miles north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.40 mile south southwest of the Capilla de San Antonio (GNIS ID 887168). HISTORY: The name is **Tsikowa Be Ing Ko** *Tsikówábé'inkó* [Téwa *tsikówá* 'firefly' + *bé'* 'roundish place' + *in* locative + *kó* 'arroyo with cut banks', 'barranca', 'gulch']. Meaning 'arroyo of the little corner of the fireflies', the name was recorded by Harrington as being applied to the arroyo feature flowing into the dell, **Tsikowa Be** *Tsikówábé'* (Harrington 1916 11:3).

(NO GNIS ID)

Tsikowa Be Kwaye, Tsikowa Kwaye

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.0702210, -106.0623970

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 1.21 miles north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) and 1.34 mile south southwest of the Capilla de San Antonio (GNIS ID 887168) at the village of Alcalde, NM (GNIS ID 928680). HISTORY: Two names recorded for this feature include **Tsikowa Kwaye** *Tsikówákw'áye* and **Tsikowa Be Kwaye** *Tsikówábé'kw'áye* [Téwa *tsikówá* 'firefly' + *bé'* 'roundish place' + *kw'áye* 'height', 'on top of']. Meaning respectively 'firefly height' or 'height of the little corner of the fireflies', these names were recorded by Harrington as being applied to the high land north and northeast of the nearby dell, **Tsikowa Be** *Tsikówábé'* (Harrington 1916 11:2).

Tsikowa Kwaye, see Tsikowa Be Kwaye

Tsili, see Tsi Paa Pu

Tsili Ko, see Tsi Paa Pu Ko

Tsili Ko Hu'u, see Tsi Paa Pu Ko

Tsili Oku'e, see Tsi Paa Pu Oku'e

(NO GNIS ID)

Tsiyo Keri, La Cuchilla

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.093782, -106.150423

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge feature is situated 5.1 direct miles northwest of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) and divides the populated place of Chilí (GNIS ID 905096) on its north from the Placita de la Cuchilla on its south. HISTORY: This feature is a sharp basalt dike ridge known by locals as La Cuchilla [NM Spanish: 'the knife edge' and pronounced LAH coo-CHEE-yah]. The Téwa name is **Tsiyo Keri** *Tsiyó K'edi* [Téwa *tsee* 'obsidian', 'flaking stone', 'stone knife' + 'yó augmentive + *k'e* 'sharp' + *di* 'conjunction with'], meaning 'knife height' that Harrington presented as a translation of the Spanish name (1916 5:49). In addition, Harrington recorded "Kutshiya", the Tewa pronunciation of Cuchilla that is a "sharp narrow ridge of land" according to Harrington. Harrington adds that "The extreme point of this ridge was cut through several years ago for a proposed railway through the Chama River valley and the cut has been utilized for running an irrigation ditch" (ibid). This cut, planned in 1881, was part of a one hundred foot wide railroad right-of-way. A document from Donaciano Valerio to the Denver and Rio Grande Railroad Company conveyed 80 yards of this railroad right-of way as "commencing on the east side of the ditch aforesaid on the east side of the hill called "La Cuchilla" running thence west...until it strikes the same ditch on the west side of the hill" (RACCO Book 8 Page 260).

Upper Rio Grande Watershed District Dam Seven, see Los Depositos

(GNIS ID 912053)

Vallecito

BGN Feature Class Definition: Locale, Agricultural or livestock structure, farm/ranch

WGS84 Decimal Coordinates: Primary 36.090576, -106.338918

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 15.23 miles west northwest of the Pueblo of San Juan or Ohkay Owíngéh (GNIS ID 928804) and 8.12 miles south southwest of the town of Abiquiu (GNIS ID 928674). HISTORY: Vallecito [NM Spanish: 'upland glade'] is a collection of small farmland tracts named after upland glade of the same name. This locale forms a small seasonal ranching community that was preceeded by the Plaza Vieja del Vallecito [NM Span. 'old village of the upland glade'], also known as El Pueblo Viejo founded in 1807. In the early 20th century the population lived in more scattered farms and children shared a one room school with nearby Rechuelos. The name was mistakenly thought to be plural by US Government personnel was applied as the title for the 7.5 minute topographic quadrangle map covering the area (USGS 1953). Locals assert Vallecito to be in the singular.

Vallecito Creek, see Rito del Vallecito

Vallecito de San Antonio, see Shu Pin Nuu Ge

Vallecitos Corrales, see Corrales de los Guardias

(GNIS ID 912063)

Vallecitos de los Chamisos

BGN Feature Class Definition: Landform Feature: Valley

WGS84 Decimal Coordinates: Primary 36.105933, -106.315134 Secondary 36.069167, -106.311389

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 15.52 miles northwest of Fairview (GNIS ID 899632), 15.32 miles northwest of Española (GNIS ID 928729), and 14.15 miles west northwest of the Pueblo de San Juan (GNIS ID 928804). HISTORY: Vallecitos de los Chamisos [NM Spanish: 'the (endeared mountain) valleys of the shrubs or sagebrush'] is so named because of the prevalence of shrubbery in the grassland that is enclosed by forested mountains and rolling hills. The diminutive of *valle* is *vallecito* but the diminutive expresses endearment rather than size and therefore more meaningfully translates to 'upland glade' or 'upland green valley'. It is said that in places the shrubbery was mechanically removed for rangeland improvement. This name is plural because it is applied to not only a main valley but spurs to it and a series of grassland areas enclosed by forested rolling ridges in the immediate vicinity. The enclosed nature of the valleys is also reflected in the Tewa name for the plateau within which it lies. It is 'clay cooking pot height' **Saenbay Kwaye** *Sänbáy kw'áye*h, a name collected by Harrington (1916 2:22) and the same feature as Banco del Apache [NM Sp. 'bench of the Apache (Indian)'].

(GNIS ID 912057)

Vallecitos de los Chamisos Tank

BGN Feature Class Definition: Hydrographic Feature: Reservoir

WGS84 Decimal Coordinates: Primary 36.0789095, -106.3153061

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated 13.8 miles west northwest of the Pueblo of San Juan or *Ohkay Ówîngeh* (GNIS ID 928804) and 8.85 miles south of the town of Abiquiu (GNIS ID 928674). HISTORY: This is one of several small reservoirs in the region of El Vallecito for cattle and wildlife. It is situated within, and so named after Vallecitos de los Chamisos [NM Spanish: 'the (endeared mountain) valleys of the shrubs or sagebrush'] (GNIS ID 912063).

(NO GNIS ID)

Vedera de la Cañada del Trigo

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.066216, -106.238225 Secondary 36.052526, -106.204898

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This trail travels in a general northwest to east direction for about 3.5 miles. Beginning at the at the Río del Oso (GNIS ID 910226), the trail travels southbound along the Cañada del Trigo whereupon it becomes one and the same with the Evergreen

Trail for about two miles eastbound. HISTORY: [NM Spanish: 'trail of the gulch of the wheat'] It is said that this trail was a wagon road used by inhabitants of San Lorenzo to take harvested wheat to the vicinity of Española where there were flour mills. Spilled grain was seen to sprout and grow within the Cañada del Trigo.

(NO GNIS ID)

Vedera de la Ceja

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.063242, -106.190844 Secondary 36.067838, -106.236932

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: Beginning at the at the Arroyo de Vayarequa (GNIS ID 897599), this trail surmounts La Ceja, above the scarp called El Desboque de la Ceja, and descends the opposite face, crossing the Arroyo del Garambuyo, to arrive at the union of the Cañada del Trigo and the Río del Oso (GNIS ID 910226). This trail travels in a general east to west direction for about 2.9 miles. HISTORY: [NM Span. 'trail of the ridge'] This trail is said to have been a road at one time, leading to the top of the summit La Ceja, and now serves for purposes of hunting and scouting.



Figure 94 A former road, the Lemitas Trail follows the Arroyo de las Lemitas to a rocky ascent leading to La Cuchilla de la Ventana (collection of author).

(NO GNIS ID)

Vedera de las Lemitas, Lemitas Trail

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.1175490, -106.1867970

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: The midpoint of this trail is 2.24 miles west northwest of the of the village of Chilí (GNIS ID 905096) and 7.84 miles northwest of San Juan Pueblo or *Ohkay Ówíngeh* (GNIS ID 928804). HISTORY: This trail follows the lower course of the

Arroyo de las Lemitas named after a species of fruit producing bush called Lemitita [NM Span. 'little limes'] also known as the Three-leaved Sumac [Lat] *Schmaltzia bakeri*. The trail leads from the Río Chama (GNIS ID 923661) west for 4.06 miles to a trick tank located at the Laguna de la Ventana, a shallow basin into which storm runoff gathers below a natural arch called La Ventana.

(NO GNIS ID)

Vedera de los Valles, Vedera de Zamora, Zamora Trail, Ranchos Trail (In Part)

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.0199540, -106.3525640 Secondary 36.0498760, -106.3286000

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: The midpoint of this trail is situated 16.16 miles almost west northwest of the town of Fairview (GNIS ID 899632) and sixteen miles west southwest of the Pueblo de San Juan (GNIS ID 928804). This trail is about 7.17 miles in length. However, two miles of its length is identified by the U.S. Forest Service as Ranchos Trail #110. This trail is known as the Vedera de los Valles [NM Spanish: 'trail of the valleys'] and also as Vedera de Zamora [NM Spanish: 'trail of Zamora']. The first name refers to the Valle Toledo (GNIS ID 918397) and the Valle Grande (GNIS ID 928834), two of a collection of valleys called *valles* that appears in the name Sierra de los Valles, the range that this trail ascends. The trail has been followed by agro-pastoralist to these valleys from the Río del Oso. The commemorative names of Vedera de Zamora and Zamora Trail are said to have been named in honor of Cristobal B Zamora, who served as Supervisor of the Santa Fe National Forest during the years 1973-1979. One informant asserted [NM Span.] "*Zamora era guardia del bosque*" (Zamora was a forest ranger). At the time of the trail's naming in the early 20th century, it is said, Zamora was a U.S. a ranger or chief ranger. Another asserted that he was not acting in the capacity of a Forest Service ranger but a ranger assigned by the Dept. of Agriculture to administrate the Juan Jose Lobato Grant, purchased by the U.S. Government from private interests who held it at the time. The trail is inside the boundaries of the Juan Jose Lobato Grant that was later incorporated into the Santa Fe National Forest. The word for trail in the New Mexico dialect is *vedera* that differs somewhat from conventional Spanish *vereda* (Cobos 2003).

(GNIS ID 2038665)

Vedera de San Lorenzo, San Lorenzo Trail

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.0735830, -106.2918560

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: The center point of this trail is situated 12.13 miles west of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804) and 10.37 miles east southeast of the town of Abiquiu (GNIS ID 928674) and has a designated length of 2.3 miles. HISTORY: This name uses the Spanish name of Roman Catholic Saint Lawrence and [NM Span.] *vedera*, a metathesis of the consonant cluster in conventional Spanish *vereda*. This trail was sometimes used as a stock drive in the past and is a pathway from the Río del Oso and the former hamlet of San Lorenzo in its canyon below with the upland grassland

valleys of Vallecitos de los Chamisos (GNIS ID 912063). This pathway is identified as Trail 353 of the Santa Fe National Forest Trail System (SFNF Trails).

Vedera de Zamora, see Vedera de los Valles

(GNIS ID 2038350)

Vedera del Apache, Apache Trail

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.1161314, -106.2803049

Vallecitos, NM 7.5 minute quadrangle map

DESCRIPTION: The center of this feature is 7.35 miles west of Chilí (GNIS ID 905096) and 12.50 miles west northwest of the Pueblo de San Juan (GNIS ID 928804).

HISTORY: This trail called the Vedera del Apache [NM Span. 'trail of the Apache'] is so named because it climbs El Banco del Apache [NM Spanish: 'bench of the Apache'], a flat topped grassy summit forming a border with the vast Valle del Río Chama to the east and the mountains that include El Vallecito and beyond to the west. It is said to have been a route used by bands of Apache Indians at a time immemorial, hence the name. The mountain band of the Jicarilla Apache, known as the *Olleros* [Span. 'potters'] frequented the region from the mid to late 19th century, such as along the Río del Oso.

(NO GNIS ID)

Vega de San José

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.061559, -106.113051

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situate about 5.2 miles north northwest of the town of Española (GNIS ID 928729) and about 2.5 miles WNW of the Pueblo of San Juan or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: [Spanish: 'meadow of Saint Joseph']

This name is applied to a large meadow made lush by the action of man diverting irrigation waters from the Acequia de San Jose y San Antonio del Güache (GNIS ID 889921) serving many irrigated tracts below community of San José del Chama (GNIS ID 928803) also known as Hernandez (GNIS ID 902263). An early documentation of the name as "Vega S Jose" can be found in a Roman Catholic marriage certification of Jose Dolores Vegil and Maria Josefa Martin in 1857 naming where the couple was from (AASF Film #93).

(NO GNIS ID)

Victory Outreach Church

BGN Feature Class Definition: Church

WGS84 Decimal Coordinates: Primary 36.059941, -106.119099

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This church is located about 5.2 miles NW of Española (GNIS ID 928729) and 2.7 miles WNW of San Juan Pueblo (GNIS ID 928804) west of the Río Chama (GNIS ID 923661). HISTORY: This church in the community of San José (GNIS 928803), or Hernandez (GNIS 902263) is one of four churches in four-tenths of a mile of the Chama Highway (U.S. Highway 84-285). This is a local congregation of a worldwide

Evangelical and Pentecostal organization founded in Los Angeles, California in 1967 called Victory Outreach International (victoryoutreach.org accessed 11-26-2014).

Vigiles Ditch, see Acequia de los Vigiles

(NO GNIS ID)

Vuelta del Malpais

BGN Feature Class Definition: Trail

WGS84 Decimal Coordinates: Primary 36.081576, -106.13021 Secondary 36.060063, -106.295443

Chili, NM 7.5 minute quadrangle map

DESCRIPTION: This trail travels in a general southeast to northwest direction beginning just west of the populated place of El Duende (GNIS ID 902820) and leading to the Río del Oso (GNIS ID 910226), a length of about two and a quarter miles. HISTORY: [NM Span. 'short cut trail of the basalt [rocks]. In the context of use, vuelta herein refers to a shortcut trail.

Washe Kwaye Akong, see Mahuu Buge Kwaye Akong

Washe Wiri, see Mahuu Bu'u Wiri



Figure 95 this northward view of Cerrito de la Baca somewhat confirms that members of different socio-linguistic groups saw some kind of giant creature, humanoid or animal, that inspired its various names (collection of author).

(GNIS ID 899570 & 2038777)

Waasi Kwaye, Cerrito del Gigante, Cerrito de la Baca, Sleeping Dragon

BGN Feature Class Definition: Landform Feature: Summit

WGS84 Decimal Coordinates: Primary 36.121245, -106.125437 Secondary 36.122136, -106.124361

San Juan Pueblo & Chili, NM 7.5 minute quadrangle maps

DESCRIPTION: This summit is situated 5.5 direct miles northeast of San Juan Pueblo or *Ohkay Ówīngēh* (GNIS ID 928804) and 1.75 mile northeast of the village of Chilí (GNIS

ID 905096). HISTORY: Two Spanish language names for this aggressive rocky summit feature are Cerrito de la Baca [Span. 'little mountain of the cow'] and Cerrito del Gigante [Span. 'little mountain of the giant']. The latter is said to be applied because either the feature looks like a giant person lying down or (less likely) because the feature figures in an unknown mythical narrative. The name Cerrito de la Baca refers the appearance of the formation as like a cow. Its south end is like the rump and the north end is like a head with its ear forming the highest point of the summit. The development of an ex-urban housing development in the area in the 1990s gave rise to the name [Am. Eng.] Sleeping Dragon. Cerrito de la Baca appears similar to the Tewa name for this feature, **Waasi Kwaye** *Wáasi kw'áye*h. Harrington reported the name as *Mási kw'áye*h 'young female deer height' and that "the main wagon road between Ojo Caliente and Chamita passes between this hill and the mesa" (1916 5:53). Harrington elaborated on the name he recorded by saying that an aged San Juan informant pointed out that *mási* was an antiquated form of *mágeh* meaning 'young female of the mule deer' (ibid). Tewa informants insist this cannot be correct and present **waasi** *wáasi* [Téwa] 'cow' as what was intended. Hispano informants use *cabra* [Sp. 'female goat'] as the name for female deer, *chivo* [Sp. 'billy goat'] for the buck, *baca* for cow elk and *toro* [Sp. 'bull'] for the bull elk. The Tewa word for 'deer' is **pae** *páǵ* (Martinez 1982). For elk the name is **ta** *taa* (Martinez 1982; Henderson & Harrington 1914). It is not clear how male and female Tewa names are used for these creatures. Elk were introduced to the mountains of New Mexico from Wyoming around 1947 into the 1960s. Henderson and Harrington reported in their 1914 publication that there were no elk in the Tewa country and that two kinds were reported. The larger kind [Lat] *Cervus canadensis* ranged into the northern mountains of the State of New Mexico but only two Tewa hunters from San Ildefonso had seen them in southern State of Colorado (1914: 15). Furthermore, the smaller kind [Lat] *Cervus merriami* were reportedly rarely ever seen in northern New Mexico (Ibid). Since 1914 the name of *Cervus canadensis* has undergone a name modification to Rocky Mountain Elk [Lat] *Cervus elaphus nelsoni* and the *merriami* subspecies is said to be extinct (Henderson & Harrington 1914). It might therefore be concluded that if the name arose before Spanish settlement in 1598, the reference could have been to a cow elk, but it is more likely that the name refers to a domestic cow. In addition, although there is synchronicity among the Tewa, Spanish, and English names describing the appearance of the summit to some kind of creature, the Tewa and Spanish names show similarity of imagination of the namers to a creature suitable for food and that in American English to a fictional creature, along with the Spanish variant name Cerrito del Gigante.

(GNIS ID 912226)

West Fork Polvadera Creek

BGN Feature Class Definition: Hydrographic Feature: Stream

WGS84 Decimal Coordinates: Primary 36.1016470,-106.4463200 Secondary 36.0322880, -106.4792270

Polvadera Peak, NM 7.5 minute quadrangle map

DESCRIPTION: This stream is 5.62 miles in a general south to north bearing to empty into the Ríto de las Polvaderas (GNIS ID 909782). Its mouth is situated 5.92 miles south of the old village of Los Cañones (GNIS ID 904721), 21.28 miles west northwest of the Pueblo de San Juan (GNIS ID 928804), and 10.18 miles southwest of Abiquiu (GNIS ID

928674). HISTORY: The stream dries during the summer months with exception to some sections that remain moist and have seeps. The source of this course is Ciénaga Redonda (GNIS ID 905155), a small upland swamp feature. The stream uses Polvadera, the name for 'dustiness' in the New Mexico dialect of Spanish that is associated with Las Polvaderas, a locale and region where ancient volcanic ash is prevalent. A USGS field crew in a 1953 Field Completion Report noted that people associated with a lumber operation on the Polvadera Grant (GNIS ID 909783) bestowed the name West Fork Polvadera Creek (USGS 1954).

(NO GNIS ID)

Wha Ka Be

BGN Feature Class Definition: Landform Feature: Basin

WGS84 Decimal Coordinates: Primary 36.061535, -106.031734

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 2.25 miles east northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Wha Ka Be** *Whq̄q̄k' a bé?* [Téwa *whq̄q̄* 'mountain mahogany' + *k'a* 'dense', 'thick' + *bé?e* 'small, low roundish place'] Meaning 'dense Rocky Mountain mahogany dale'. This place name is listed in Martinez but without translation to English (1982). The San Juan Pueblo Téwa Dictionary shows this feature to be situated east northeast of San Juan Pueblo (*Ohkay Ówîngeh*). Dense clusters of Rocky Mountain mahogany grow on sand bars and point bars of the arroyo in this dale being at the 5,900 foot elevation.

(NO GNIS ID)

Wha Kayri

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.113920, -106.079228

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This name applies to benches situated 4.16 miles north northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804), on the southeast face of the Mesa Prieta (GNIS ID 928692), about a mile west northwest of the village of Estaca (GNIS ID 928730), and 1.48 miles north northwest of the Capilla de San Rafael del Güique (GNIS ID 887172). HISTORY: The geographic features are a series of small basins of semi-arid pastures upon benches partially encircled by moderate to heavy vesicular basalt slopes and ridges. They give the visitor the feeling of being upon flat-roofed adobe houses encircled by parapets. **Wha Kayri** *Wha?k'aydi* [Téwa *whá* 'home' + *k'áy* 'neck' or *k'ay* 'on top' + *di* locative 'at'] was recorded by Harrington to mean 'housetop height' and described as applying to a "long hill" on the southeast slope of Mesa Prieta above El Güique. It was so named "because of its resemblance to a house or row of houses" (Harrington 1916 13:3). *Wha?k'aydi* is said to mean 'upstairs' (Harrington 1916; Martinez 1982) but it can also mean 'second story' and 'upper stories' according to Harrington (1916). The name can imply the shoulder's relationship to one's head (San Juan Pueblo informant).

(NO GNIS ID)

Wha Kayri Tova

BGN Feature Class Definition: Landform Feature: Cliff

WGS84 Decimal Coordinates: Primary 36.117501, -106.085479

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This name applies to cliffs situated 4.45 miles north northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804), atop the southeast face of the Mesa Prieta (GNIS ID 928692), about 1.55 mile west northwest of the village of Estaca (GNIS ID 928730), and 1.83 miles north northwest of the Capilla de San Rafael del Güique (GNIS ID 887172). HISTORY: Harrington was given the name **Wha Kayri Tova** *Wha'k'aydit'ová* (adding *t'ová* 'cliffs') for the cliffs near bench features called **Wha Kayri** *Wha'k'aydi* (1916 13:3). It appears that Harrington recorded two names for two different features related to each other, a bench and a cliff, as opposed to variant names for the self-same feature. These cliffs are composed of a caprock of vesicular basalt upon the Mesa Prieta (GNIS ID 928692).

(NO GNIS ID)

Wheve Ye Ge Nuu Ge

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: Farm/Ranch

WGS84 Decimal Coordinates: Primary 36.076717, -106.108960

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This name applies to the west portion of the populated place of Chamita (GNIS ID 899579) and situated 2.66 miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Wheve Ye Ge Nuu Ge** *Wheveh Yây Géh Núugéh* [Téwa *wheveh* 'kick together' + *yây* 'to meet' + *géh* 'down at' + *núu* 'below' + *géh* 'over at'] Meaning 'kick down together low place' according to Harrington and portrayed by him as *Qwebejegenuge* in the phonetic alphabet he used (Harrington 1916 13:38). "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" (Harrington 1916 13:38). Given the predominantly Hispano demographic of Chamita, perhaps the children of the village were seen by Tewa passersby playing games. Harrington presented that a type of game among the Tewa called the kicked-stick game "is sacred to the Tewa and they give names compounded with *qwebe* to their children, as *Qwebetsăŋwae* [**Wheve Tsanwae** *Wheveh Tsáqawǵ'*] 'kick greenness' (*tsăŋwae* 'greenness' 'green'), name of Lupita Roybal of San Ildefonso" (Harrington 1916 29:101). The name uses **wheve** *wheveh* meaning 'kick' that is perhaps better expressed as "pull and gather". This is featured in the name for 'rake' **ka wheve'ing** *kaa wheve'in* (Martinez 1982) implying an action of pulling in leaves. The *San Juan Pueblo Téwa Dictionary* features **a'tsari** *q'ts'ádi* for 'kick'. (1982).

(NO GNIS ID)

Wheve Ye Ge Nuu Ge Keri

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.075689, -106.107563

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This name applies to a ridge at the west portion of the populated place of Chamita (GNIS ID 899579) and situated 2.66 miles northwest of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Wheve Ye Ge Nuu Ge Keri** *Wheveh Yây Géh Núugéh K'aydi* [Téwa *wheveh* 'kick together' + *yây* 'to meet' + *géh* 'down at' + *núu* 'below' + *géh* 'over at' + *k'aydi* 'at the edge', 'enclosed space', 'on top', 'narrow ridge'

or 'height']. The name is reported to mean 'height of kick down together low place' according to Harrington and portrayed by him as *Qwebejegenugeke.i* in the phonetic alphabet he used (Harrington 1916 13:37). It is a name associated with the nearby place **Wheve Ye Ge Nuu Ge** *Wheveh Yây Géh Núugéh*, site of some kind of childhood game (Harrington 1916 13:38). Harrington noted that, "[t]he wagon road leading up the Chama Valley on the north side of the river passes over this height before plunging into [13:38]" (1916 13:37). The road indicated, also known as Rio Arriba County Road 56, is a remnant of the old road spoken of by Harrington.

(NO GNIS ID)

Whore Nae Bu'u

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.079099, -106.063757

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is 0.79 mile south southwest of the populated place of Alcalde (GNIS ID 928680) and 1.78 mile north northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The west floodplain of the Río Grande at this location features agricultural pastureland and residences through which the Arroyo de Tío Chavez (GNIS ID 903302) passes. The Tewa name for this place uses the name of the arroyo as **Whore Nae Bu'u** *Whodenâbúu'u* [Téwa *whode* 'cut through' + *nâ* 'at' + *búu'u* 'large low round place']. Tewa informants provided Harrington with this name as 'corner where it cuts through' referencing the activity of the arroyo cutting through earth or sand (Harrington 1916 10:19).

Whore Nae Ko Hu'u, see Whore Nae Kon Ge

(GNIS ID 903302)

Whore Nae Kon Ge, Whore Nae Ko Hu'u, Arroyo de los Chavez, Arroyo de Tío Chavez

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.079968, -106.071225 Secondary 36.053676, -105.989652

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo measures about 5.88 miles in length and drains storm runoff from east to west from arid broken hills and empties storm runoff into the Río Grande (GNIS ID 1385432). The mouth of this arroyo is 1 mile south west of the populated place of Alcalde (GNIS ID 928680) and 1.78 mile north of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: Two version of the name are documented as Arroyo de los Chavez [Mex. Span. 'draw of the Chavez (family)'] and Arroyo de Tío Chavez [Mex. Span. 'draw of uncle Chavez'], with the latter name showing evidence of its origin as a geographic feature memorializing a notable gentlemen using the term of respect *tío*. A deed document dated 1881 conveying "a cornfield (*milpa*) situated to the upper side of the Arroyo de Tío Chavez" from Ventura Montoya and María Candelaria Cata (citizens of the Pueblo of San Juan) to Antonio de Jesus Archuleta, demonstrates the use of the latter name and presumably its early age (RACCO 1887: Book 8 Page 986, translation mine). In another deed document dated 1865 between Gabino Archuleta and Felipe Martinez y Romero, an 822 *vara* wide tract was conveyed "below the plaza [of Alcalde]

to other side of the drainage of the Pueblo de San Juan on this side of the Arollo[sic] de Chavez" RACCO 1887: Book 9 Page 364). The name in the Tewa language is **Whore Nae Kon Ge** *Whodenäkóngéh* [Téwa *whode* 'cut through' + *nä* 'at' + *kón* 'arroyo' + *géh* 'over at'] meaning 'where the arroyo cuts through'. This name is listed in *The San Juan Pueblo Téwa Dictionary* but without translation into English (Martinez 1982). Harrington lists a place name at this location applied to the arroyo as **Whore Nae Ko Hu'u** *Whodenäkóhúu'u* [Téwa *whode* 'cut through' + *nä* 'at' + *kó* 'barranca' + *húu'u* 'large groove', 'arroyo'] and translating it as 'barranca arroyo where it cuts through' (Harrington 1916 10:20, 12:1).

(NO GNIS ID)

Windmill Number Two

BGN Feature Class Definition: Locale: Agriculture or Livestock Structure: None of These

WGS84 Decimal Coordinates: Primary 36.00073, -106.11003

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This is an old windmill site situated about 1.8 miles west northwest from Española (GNIS ID 928729) just north of the Arroyo de Guachupangue (GNIS ID 918036). HISTORY: This was a windmill site for cattle being run upon the Santa Clara Pueblo Indian Grant and Reservation (GNIS ID 918351) by the tribal members. Cattle ceased being run at the close of the 1970s and this windmill was dismantled around the turn of the 21st century. Concrete pads for the windmill and tank remain as a known waypoint.

(NO GNIS ID).

Wove

BGN Feature Class Definition: Landform Feature: Bench

WGS84 Decimal Coordinates: Primary 36.029336, -106.057738

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 0.42 mile west northwest of the Capilla de San Miguel at the village of Ranchitos (GNIS ID 902334) and 1.85 miles south southwest of the old San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804). HISTORY: The level land all around the village of Ranchitos was reported to be named in the Tewa language **Wove** *Wove*. Meaning 'high and dry plain' or 'arid plain', Harrington asserts that *wove* is not analyzable and has obscure etymology (1916 15:12). See also Arroyo de Ranchitos (GNIS ID 897595).

(NO GNIS ID)

Yakhen Buge, Yakhen Bu'u

BGN Feature Class Definition: Landform Feature: Flat

WGS84 Decimal Coordinates: Primary 36.061461, -106.069819

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated about a half mile north of San Juan Pueblo or *Ohkay Ówíngéh* (GNIS ID 928804) bordering the dry heights and agricultural lowlands. HISTORY: **Yakhen Buge** *Yákhénbúgeh* [Téwa *yán* 'willow' + *khen* see analysis + *búgeh* 'corner', 'in an enclosure'] This place name referring to a 'willow basin' is listed in Martinez without translation to English (1982). Harrington listed a place name in his

phonetic alphabet as *Jǎŋk'əm'bu'u* that he broke down into *ján* 'willow' + *khen* 'unknown' + *bú'u* 'low roundish place' (1916 11:14). A Téwa informant proposed that *khen* could mean 'past' or it may be *khén* 'angry' although these are difficult to verify. REMARKS: Omit from GNIS due to the rule recommending the use of generic terms with names of Native America languages that can be easily understood by the general public, even though the Native American Names may already contain generic elements (Orth et al 1987 Principles, etc.: Policy X Sec 7).

Yakhen Bu'u, see Yakhen Buge

(NO GNIS ID)

Yakhen Wiri

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.058870, -106.066816

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This place is situated about a 0.4 mile northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: A projecting point of land east of the San Juan Ditch upon dry heights overlooking agricultural lowlands is called **Yakhen Wiri** *Yákhenwídí* [Téwa *yán* 'willow' + *khen* 'past' or *khén* 'angry' + *wídí* 'horizontally projecting point'] (1916 11:15). This place name overlooks **Yakhen Buge** *Yákhenbúgeh* or 'willow basin' that is listed in Martinez without translation to English (1982).

(NO GNIS ID)

Yang Fa Kwaye

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0592350, -106.0304330

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This feature is situated about 2.28 miles east northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: **Yang Fa Kwaye** *Yánphákw'áye* [Téwa *yán* 'willow' + *pháa* 'broad' + *kw'áye* 'height'] Meaning 'broad willow height' (1916 12:13), this appears to be as being a summit feature among broken hills. This place name is mapped by Harrington near 'broad willow arroyo' **Yang Fagi Ing Ko** *Yánpháagíinkó* that in turn refers to broad willows. Curiously, there were no willows in this dry arroyo at the time of his investigation in 1910 (1916 12:9).

(NO GNIS ID)

Yang Fagi Ing Ko

BGN Feature Class Definition: Landform Feature: Arroyo

WGS84 Decimal Coordinates: Primary 36.062858, -106.051460 Secondary 36.0618620, -106.010429

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This arroyo drains storm runoff in a general east to west direction for about three miles to form a tributary with the 'red starving arroyo' **Ko Pi Kagi** *Kó'p'êe k'aagi*. Both are part of the drainage system of Arroyo de Chinguayé (GNIS ID 903313). The mouth of this arroyo is situated about 1.24 miles northeast of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804). HISTORY: The name **Yang Fa** *Yán phá* [Téwa *yán* 'willow' + *pháa* 'broad'] is used for an arroyo and a ridge feature. *Yán phá* is listed as a

place name in *The San Juan Pueblo Téwa Dictionary* but without translation to English (Martinez 1982). Harrington recorded two variant place names, *Jǎmp'aníkó* and *Jǎmp'a'ínkó*, in the phonetic alphabet he used and were applied to an arroyo (1916 12:9). This may be expressed as **Yang Fagi Ing Ko** *Yánpháagíinkó* that he broke down into the morphemes *yán* 'willow' + *pháagi* 'broad', 'board' + *ín* locative + *kó* 'arroyo with banks' (Harrington 1916 12:9). This name in Martinez may be missing the postfix *gi* meaning 'essence of'. Harrington described **Yang Fagi Ing Ko** *Yánpháagíinkó* as meaning 'broad willow arroyo' as referring to broad willows, but that there were no willows in this dry arroyo at the time of his investigation in 1910, as in current time. Furthermore, Harrington reported that it was unclear as whether the names originated from the name for the dry gulch or upon the heights (**Yang Fa Kwaye** 12:13) that use **Yang Fa** in their names.

(NO GNIS ID)

Yo Fay Ping, Yo Fay'i Oku

BGN Feature Class Definition: Landform Feature: Ridge

WGS84 Decimal Coordinates: Primary 36.0602560, -106.0843780

San Juan Pueblo, NM 7.5 minute quadrangle map

DESCRIPTION: This ridge feature is situated 0.88 mile northwest of the populated place San Juan Pueblo, also known as *Ohkay Ówíngéh* (GNIS ID 928804) and bounded on its southwest by the populated place of Chamita (GNIS ID 899579) and bounded on the south by the hamlet of San Gabriel del Yunque (GNIS ID 928849). HISTORY: Two names are presented for this ridge feature. One is presented in *The San Juan Pueblo Téwa Dictionary*. This is **Yo Fay Ping** *Yôe phay p'in*, but is presented without translation to English (Martinez 1982). This name means 'mountain adorned with cactus' [Téwa *yôe* 'Tree Cactus' [Lat] *Cylindropuntia imbricata* + *phay* 'adorned with' 'fixed up' + *p'in* 'mountain']. This is a variation from the Tewa name for the same as a hill noted by Harrington as **Yo Fay'i Oku** *Yôe phay'i okú* [using *i* locative] 'hill adorned with cane cactus' (1916 13:17, 11:7). John P. Harrington during his field work in 1910 noted that "The railroad track lies close under this hill" (Harrington 1916 13:17). Since the time of Harrington's study, the Denver and Rio Grande Railroad was dismantled in 1942, the course of the Río Grande was straightened leaving a wetland at the eastern base of the ridge, and after the turn of the 21st century, a new bridge with a straighter section of State Highway 74 was cut through the ridge. In 1963, the end of the ridge, known as El Yunque or "Old San Juan" (GNIS ID 898400), received a historic point of interest monument commemorating the first capital of New Mexico.

Yo Fay'i Oku, see Yo Fay Ping

Yunge Oku'e, see Chamita Oku'e

(GNIS ID 928849)

Yunge Owinge, Pueblo de Yunque, San Gabriel, San Gabriel del Yunque, Yuque Yunque

BGN Feature Class Definition: Populated Place: Unincorporated Place

WGS84 Decimal Coordinates: Primary 36.0548650, -106.0864070

San Juan Pueblo, NM 7.5 minute quadrangle map

928849 DESCRIPTION: This village is situated about 0.9 miles west of San Juan Pueblo or *Ohkay Ówîngeh* (GNIS ID 928804) on the west bank of the Río Grande (GNIS ID 1385432) and bounded on its northwest by the populated place of Chamita (GNIS ID 899579). HISTORY: San Gabriel del Yunque or Yunge Owinge is a hamlet of San Juan Pueblo members and Indo-hispano people. The Tewa name **Yunge Owinge** *Yúngéh Ówîngeh* [Téwa *yún tsídéh* 'mocking bird' + *géh* 'over at' + *ówîngeh* 'pueblo'] is said to mean 'down at the mocking bird place' (Harrington 1916 13:27). During John P. Harrington's field season of 1910, his San Juan Téwa informants asserted that although this is the meaning, they never thought of the etymology when they use this name. The feature is the ruins of a U-shaped pueblo that was inhabited during the Spanish Colonial Period of New Mexico history by citizens of New Spain perhaps beginning in the fall of 1598 prior to a major move to present day Santa Fé (ibid). Numerous Puebloan and European middle age artifacts, including chain mail and a metal helmet have been found at this location (LA 59). A living residential hamlet is built upon the now obliterated pueblo. **Yungeh Owinge**, El Yunque, and San Gabriel are names used by the local Hispano and Pueblo Indian population. The name *yúngéh ówîngeh* appears in *The San Juan Pueblo Téwa Dictionary* (Martinez 1982) but without translation to English. Harrington recorded the name in his phonetic alphabet as *Junge'orwikeji* [Téwa *jun* mocking-bird + *geh* over at + *ongwi* pueblo + *keji* ruin] 'down at mockingbird place pueblo ruin' (Harrington 1916 13:27). Harrington reported that the local Hispano population and the Tewa of San Juan both recognized the place as San Gabriel (Harrington 1916 13:27). However, Hispano informants reported El Yunque is a place name applied, especially to the nearby anvil-like ridge upon which a historical placard and monument was placed in 1963 to commemorate the first capital of New Mexico. An etymology is presented that the Spanish used the closest approximation of the Tewa word *yúngéh* (mockingbird place) to a familiar word meaning 'anvil' [Sp.] *yunque* (Harrington 1916 13:27). One version of the name applied by the early Spanish was Yuque Yunque (Harrington 1916 13:27; McGeagh 1990). Whether the anvil-like ridge and the Tewa word for mockingbird place are circumstantially related seems obvious but tentatively uncertain. After the arrival of the colonists in 1598, it was said that there were few Tewa inhabitants left in this dilapidated pueblo on decline. Its Tewa inhabitants relinquished it and joined their kindred in the main Pueblo of San Juan (Harrington 1916 13:27). Local Spanish colonists and their entourage occupied and remodeled the pueblo to have doorways, rather than roof hatchways. The church that was built here was named Misión de San Gabriel del Yunque. An idealized replica of this mission church was built in Española as part of lure to attract tourism and instill pride and commemoration for the descendants of original Hispanos in the region.

Yuque Yunque, see Yunge Owinge

Zamora Trail, see Vedera de los Valles

APPENDIX E

This is a list of 56 geographic names in American English found in the study area designated as official in the Geographic Names Information System of the U.S. Board on Geographic Names (as of March 2015). This study found government representation of officially designated names in the study area to be disproportionately in the American English language.

GNIS ID	GEOGRAPHIC NAME	FEATURE CLASS	MAP QUADRANGLE
885663	Alcalde La Villita Ditch	Canal	San Juan Pueblo
887426	Chamita Ditch	Canal	San Juan Pueblo
889921	Hernandez Ditch	Canal	San Juan Pueblo
894319	Salazar Ditch	Canal	San Juan Pueblo
894448	San Juan Pueblo Ditch	Canal	San Juan Pueblo
898400	Old San Juan	Locale	San Juan Pueblo
899632	Fairview	Populated Place	San Juan Pueblo
901401	Abiquiu Peak	Summit	Polvadera Peak
902466	Alcalde United Methodist Church	Church	San Juan Pueblo
904722	Cañones Creek	Stream	Cañones
905093	Chihuahueños Creek	Stream	Cañones
905182	Clara Peak	Summit	Chili
905567	Curve Tank	Reservoir	Vallecitos
906068	El Palacio Ranch	Locale	Chili
907185	Immaculate Conception Church	Church	Chili
908087	Llano Ditch	Canal	San Juan Pueblo
908098	Lobato Mesa	Summit	Abiquiu
908299	Lucas Tank	Reservoir	Vallecitos
909384	Oso Canyon	Valley	Vallecitos
909782	Polvadera Creek	Stream	Polvadera Peak
909785	Polvadera Peak	Summit	Polvadera Peak
909786	Polvadera Sawmill Camp (historical)	Locale	Polvadera Peak
910556	Salazar Tank	Reservoir	Vallecitos
910653	San Lorenzo Spring	Spring	Vallecitos
911242	South Fork Polvadera Creek	Stream	Polvadera Peak
912057	Vallecitos de los Chamisos Tank	Reservoir	Vallecitos
912061	Vallecitos Corrales	Locale	Vallecitos
912108	Vigiles Ditch	Canal	San Juan Pueblo
912226	West Fork Polvadera Creek	Stream	Polvadera Peak
913092	Lemitas Trail	Trail	Chili
913623	Highline Trail	Trail	Polvadera Peak
913624	Ojitos Polvadera Trail	Trail	Polvadera Peak

913625	Puerco Espín Trail	Trail	Polvadera Peak
913626	Road Mesa Trick Tank	Reservoir	Polvadera Peak
913627	Rechuelos Trail	Trail	Polvadera Peak
913628	Bancos Loop Trail	Trail	Polvadera Peak
913999	Clara Peak Trick Tank	Reservoir	Chili
915797	Augustine Tank	Reservoir	Vallecitos
916739	Bartholomew - Sanchez Grant	Mine	San Juan Pueblo
917008	Rhodes Diatomite Pit	Mine	Chili
917270	San Juan Pit	Mine	San Juan Pueblo
919467	Assembly of God	Church	San Juan Pueblo
923602	Gallina Creek	Stream	Vallecitos
924009	Sebastian Martin Black Mesa Site Five Dam	Dam	San Juan Pueblo
924010	Sebastian Martin Black Mesa Site Six Dam	Dam	San Juan Pueblo
924203	Sebastian Martin Black Mesa Site One Dam	Dam	San Juan Pueblo
924204	Sebastian Martin Black Mesa Site Two Dam	Dam	San Juan Pueblo
924205	Sebastian Martin Black Mesa Site Three Dam	Dam	San Juan Pueblo
924206	Sebastian Martin Black Mesa Site Four Dam	Dam	San Juan Pueblo
928692	Black Mesa	Summit	Lyden
928804	San Juan Pueblo	Populated Place	San Juan Pueblo
935481	Los Luceros Hacienda	Locale	San Juan Pueblo
938811	Chicoma Mountain	Summit	Polvadera Peak
2038350	Apache Trail	Trail	Vallecitos
2038421	Corrales Tank	Reservoir	Vallecitos
2038428	Cuchillas Trick Tank	Reservoir	Vallecitos
2038491	Guique Ditch	Canal	San Juan Pueblo
2038665	San Lorenzo Trail	Trail	Vallecitos

APPENDIX F

Aerial Terrain Views with Placemarks of Tewa Geographic Names Locations

These illustrations depict the geographic names selected for this study as placemarks upon satellite photographs of the terrain. These are derived as screenshots of views using Google Earth mapping service. All views use the top of the page as north and include a bar scale at the extreme lower left that is scaled as close to exactly one-half mile (2,640 feet) as possible. A few screenshots are with high densities of place name placemarks are done at special scalings as indicated. The symbol key is used as follows:



Figure 96 Symbolism explaining the symbols used to indicated locations and socio-linguistic grouping of geographic names for this study.

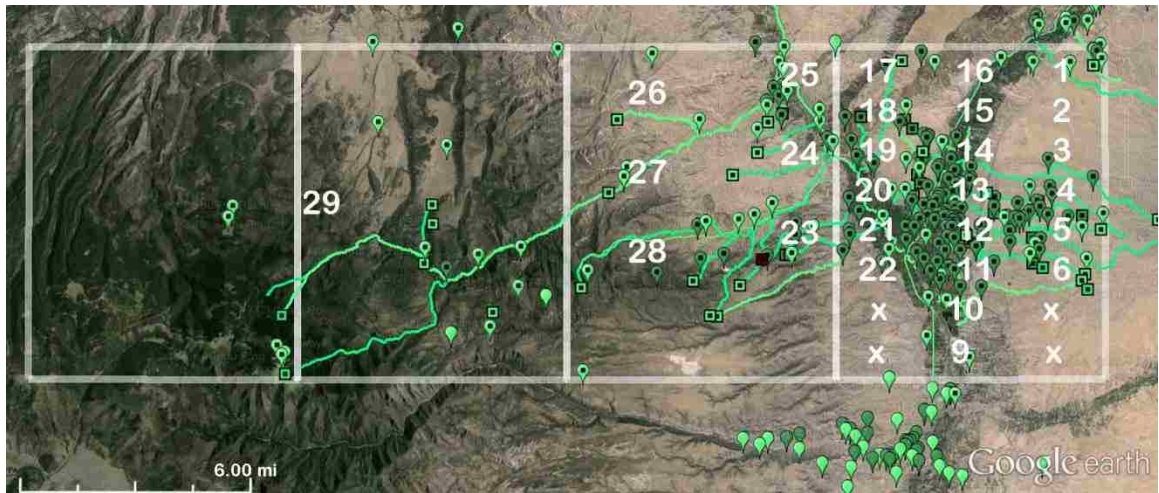


Figure 97 Index to aerial view areas of Tewa Place names in the study area (Imagery date: 10/4/2013).

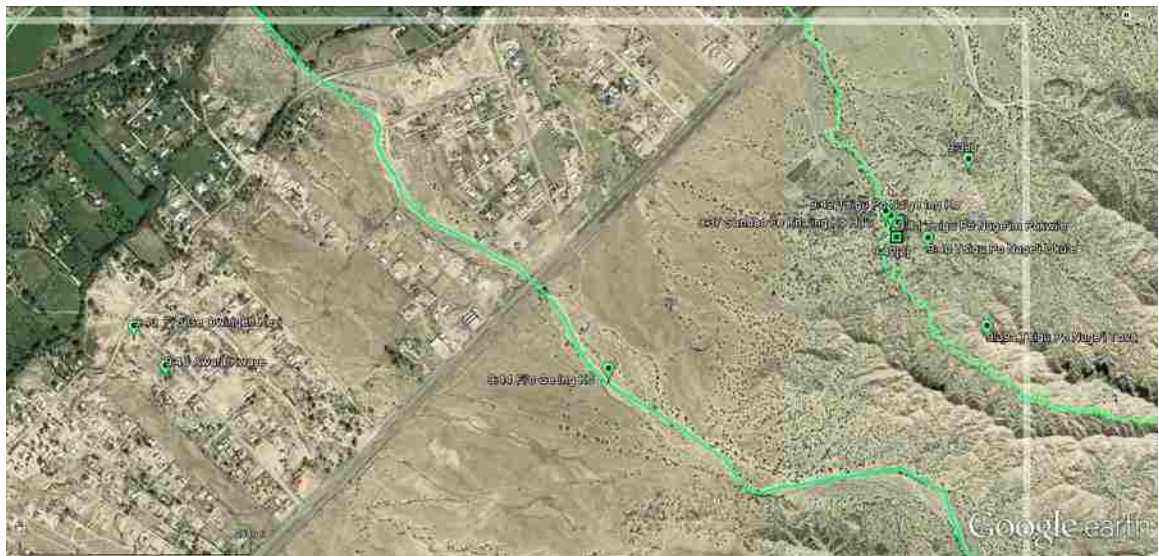


Figure 98 Area 1, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/3/2013).



Figure 99 Area 2, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/3/2013).



Figure 100 Area 4, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/3/2013).



Figure 101 Area 5, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/3/2013).



Figure 102 Area 6, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/3/2013).

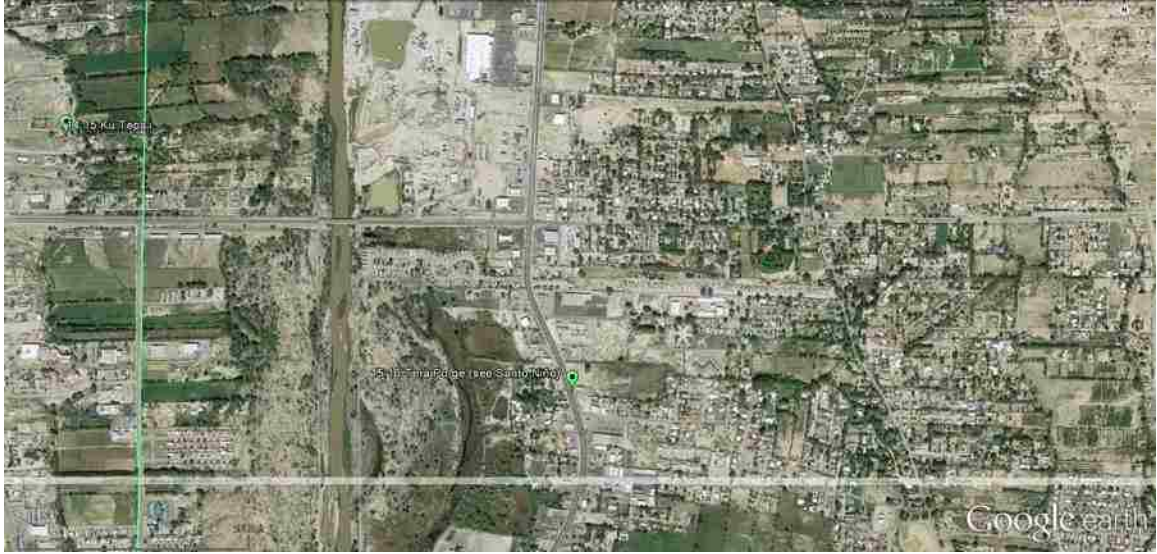


Figure 103 Area 9, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).

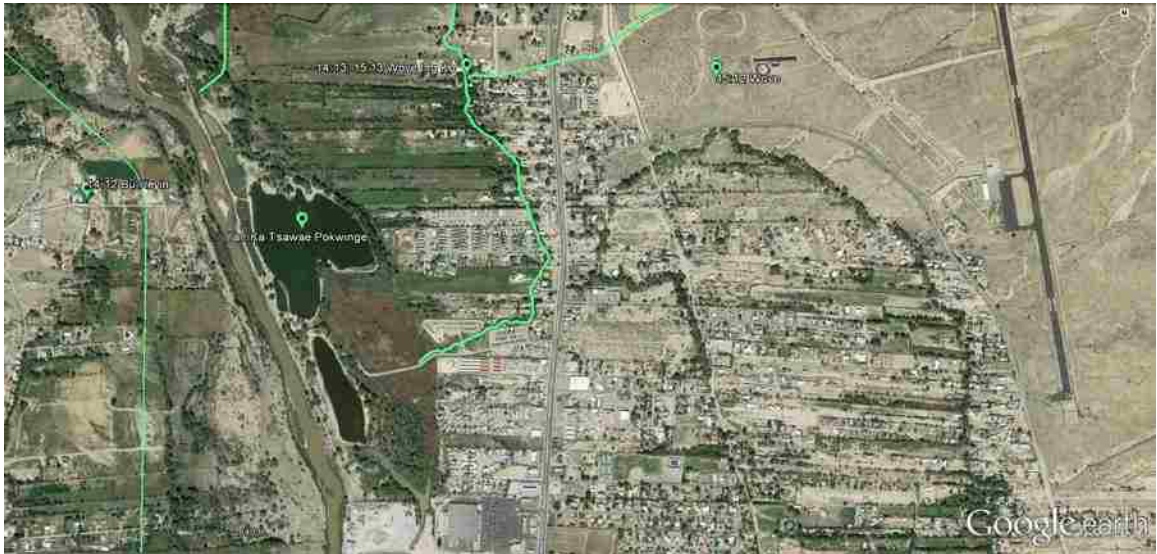


Figure 104 Area 10, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).

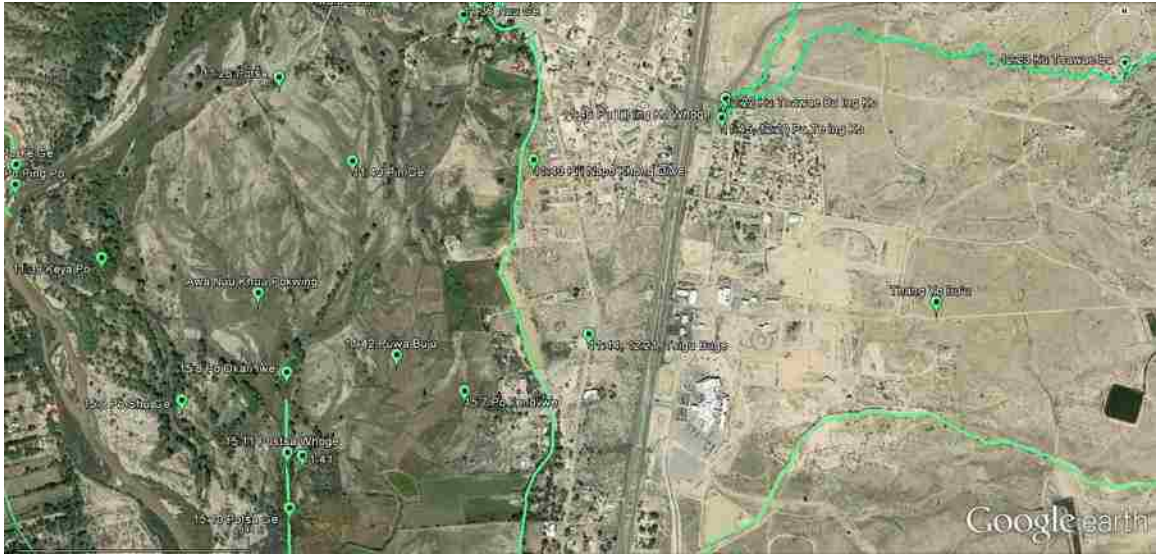


Figure 105 Area 11, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).

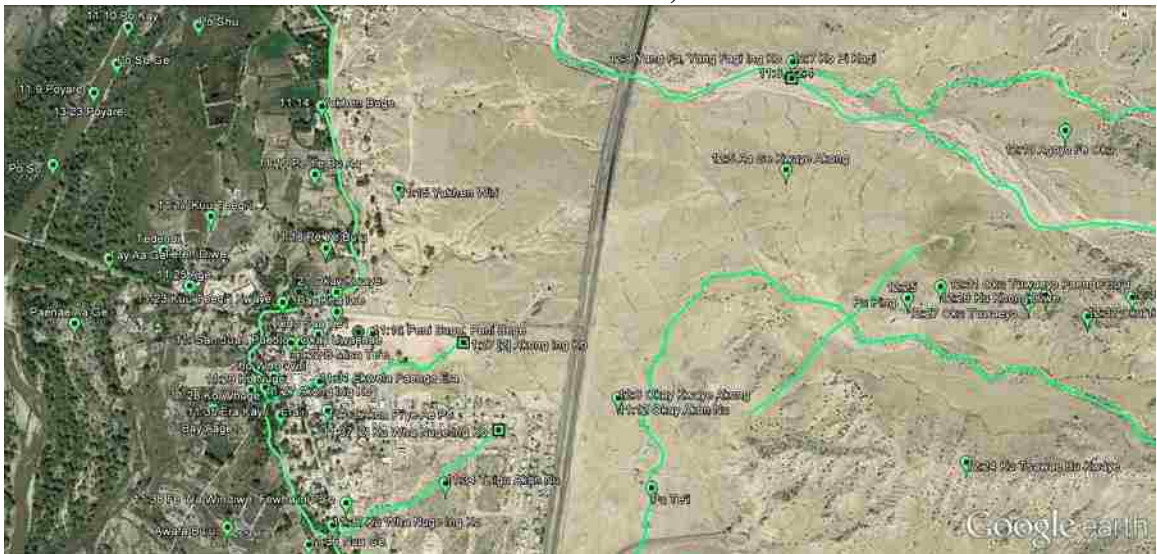


Figure 106 Area 12, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).

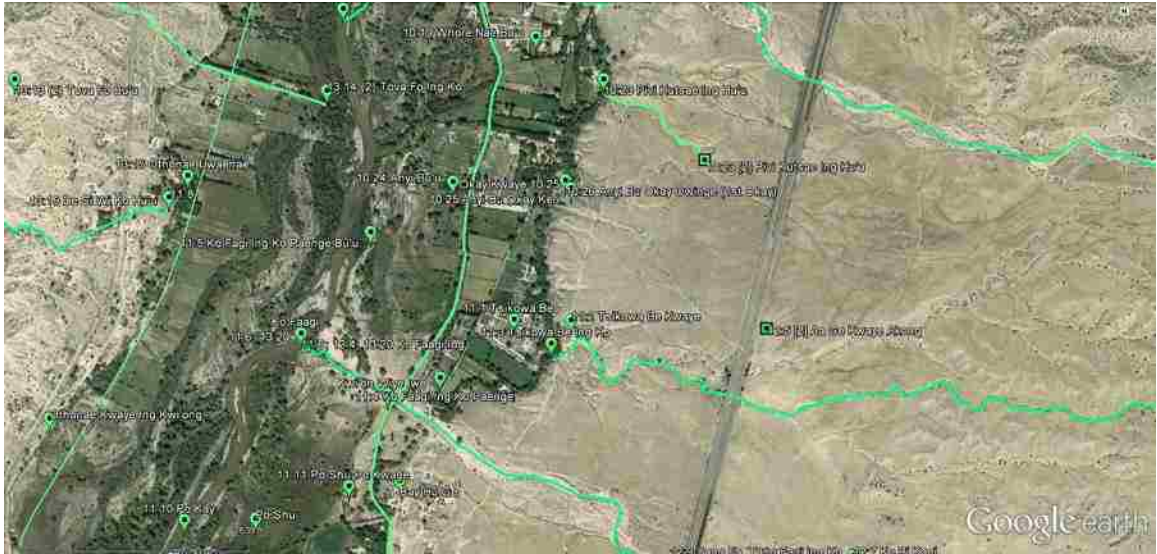


Figure 107 Area 13, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).

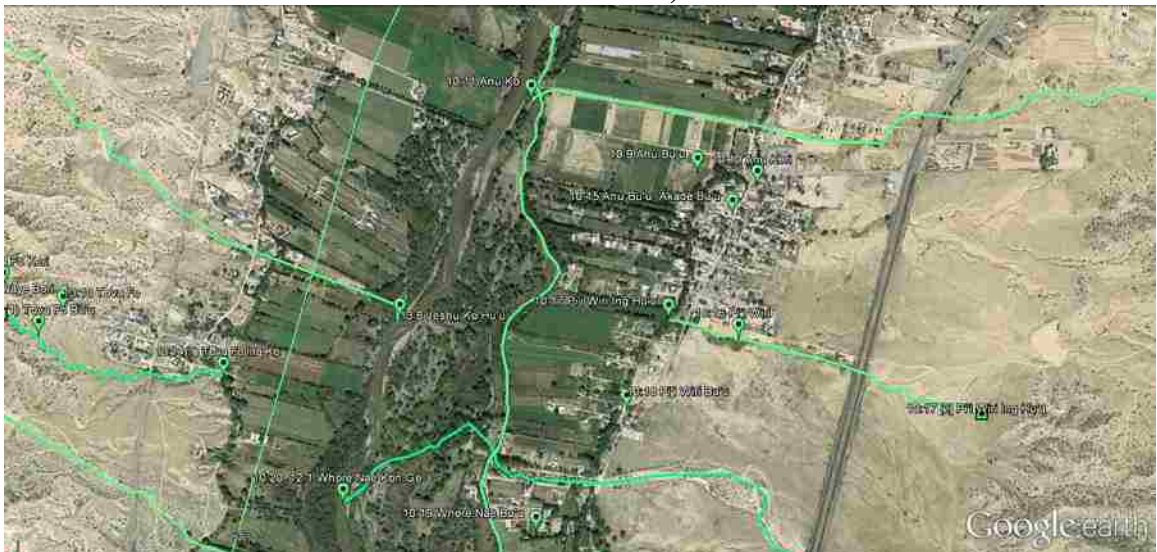


Figure 108 Area 14, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).



Figure 109 Area 16, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).



Figure 110 Area 17, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).



Figure 113 Area 20, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).

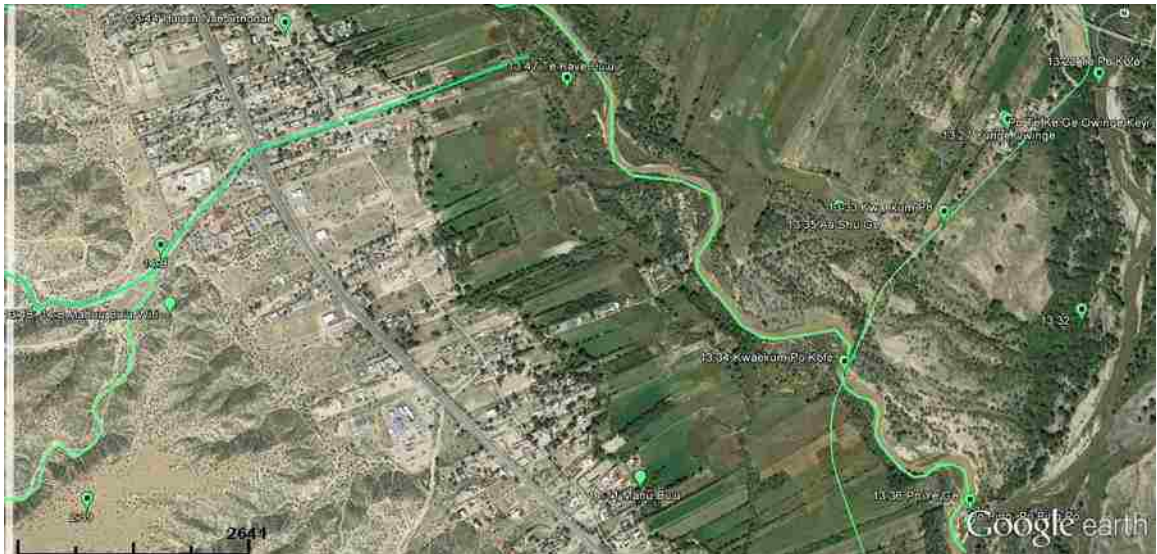


Figure 114 Area 21, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).



Figure 115 Area 22, San Juan Pueblo Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).



Figure 116 Area 23, Chili Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).

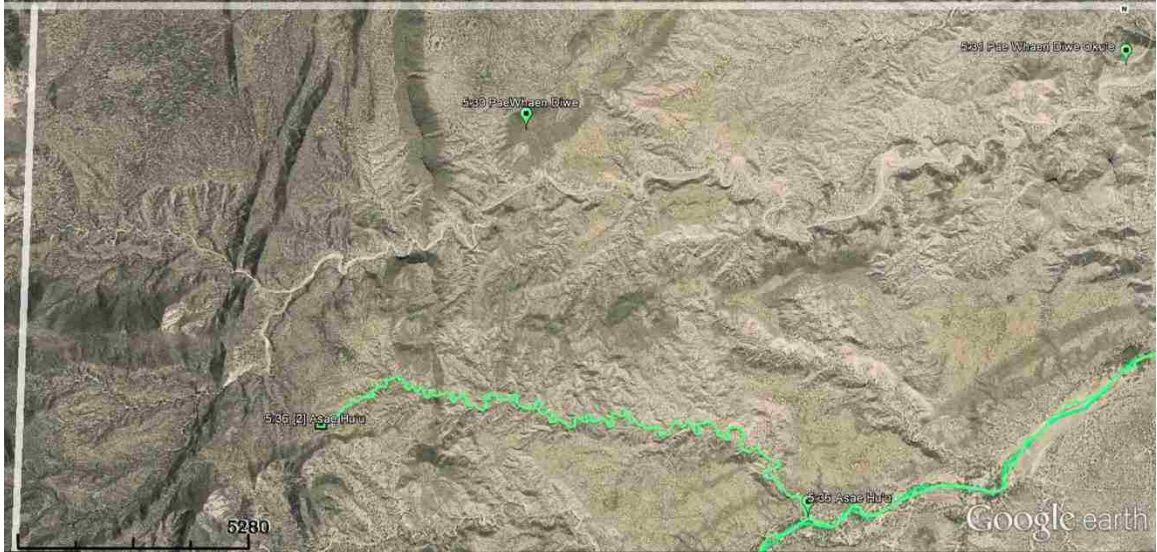


Figure 119 Area 26, Chili Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).



Figure 120 Area 27, Chili Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).

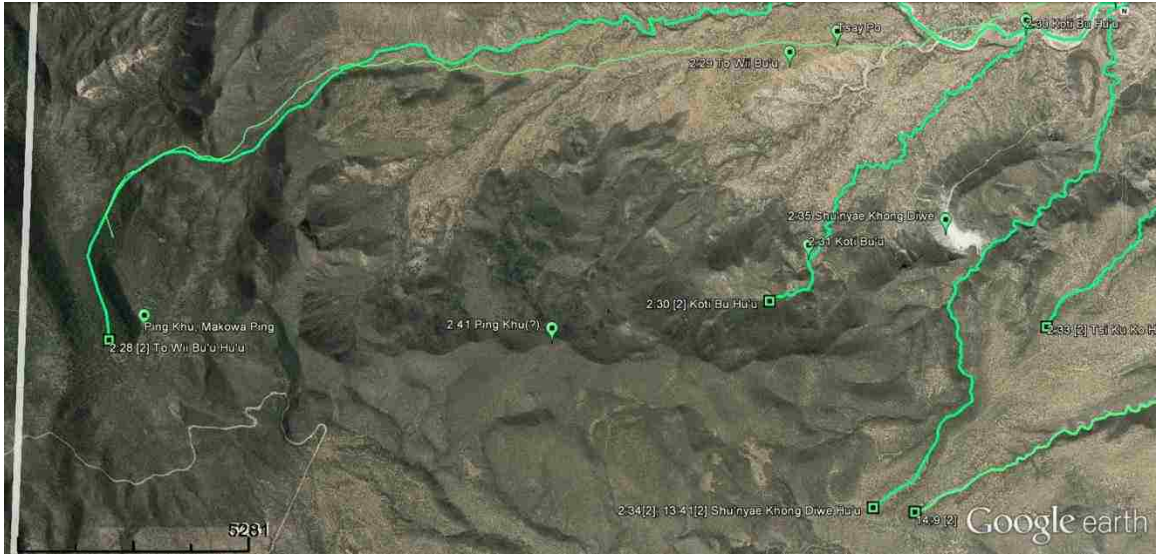


Figure 121 Area 28, Chili Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).



Figure 122 Area 29, Vallecitos Quadrangle, Tewa Place Names (Imagery date: 10/4/2013).

APPENDIX G

Aerial Terrain Views with Placemarks of Spanish Geographic Names Locations

These illustrations depict the geographic names selected for this study as placemarks upon satellite photographs of the terrain. These are derived as screenshots of views using Google Earth mapping service. All views use the top of the page as north and include a bar scale at the extreme lower left that is scaled as close to exactly one mile (5,280 feet) as possible. A few screenshots are with high densities of place name placemarks are done at special scalings as indicated. The symbol key is used as follows:



Figure 123 Symbolism explaining the symbols used to indicated locations and socio-linguistic grouping of geographic names for this study.

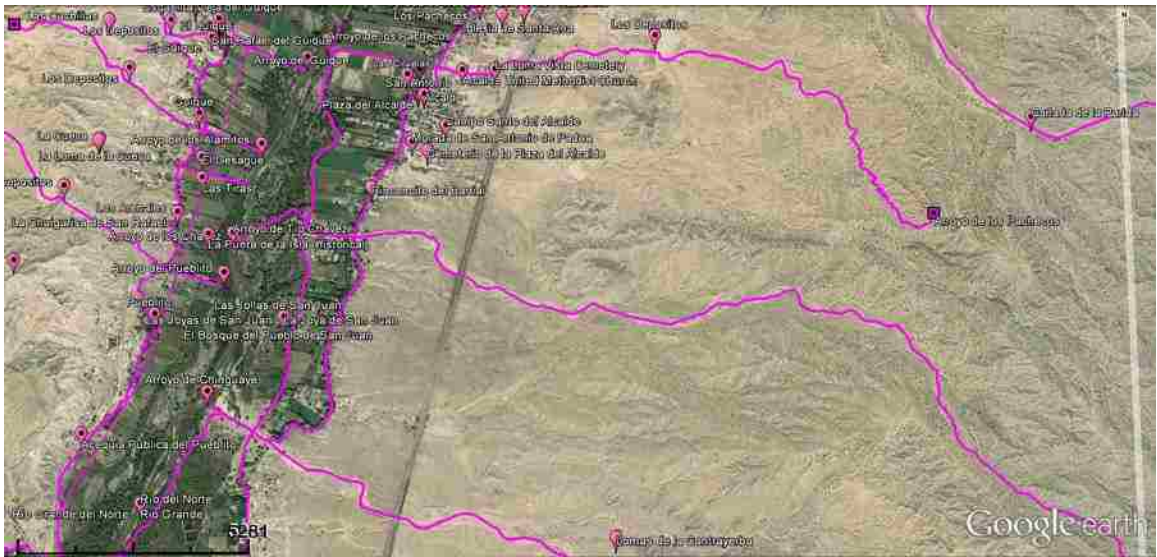


Figure 126 Area 2, San Juan Pueblo Quadrangle, Spanish Place Names (Imagery date: 10/3/2013).



Figure 127 Area 3, San Juan Pueblo Quadrangle, Spanish Place Names (Imagery date: 10/3/2013).

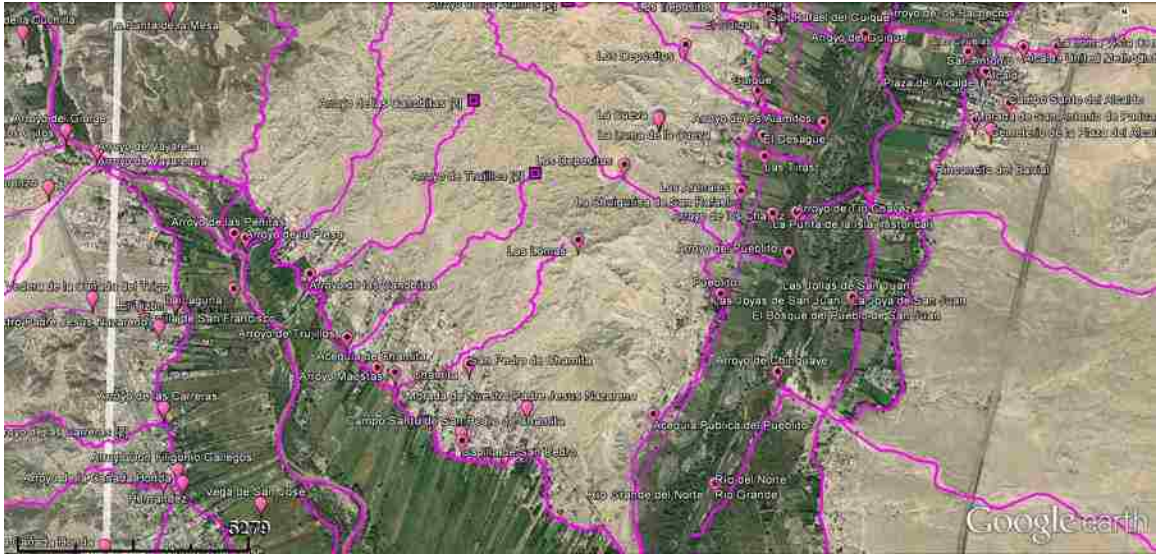


Figure 130 Area 6, San Juan Pueblo Quadrangle, Spanish Place Names (Imagery date: 10/4/2013).



Figure 131 Area 7, San Juan Pueblo Quadrangle, Spanish Place Names (Imagery date: 10/4/2013).

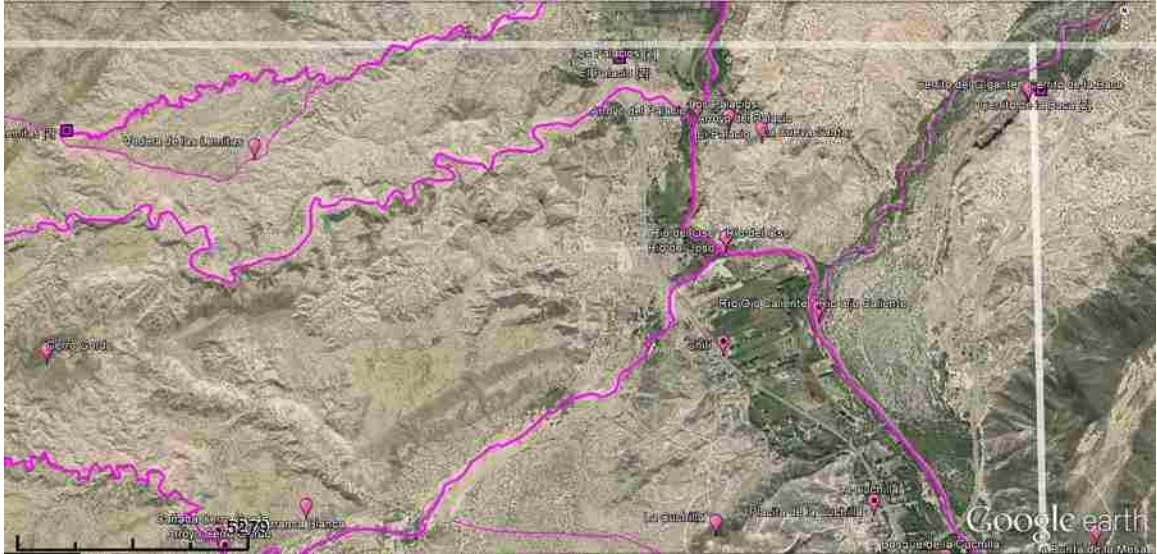


Figure 132 Area 8, Chili Quadrangle, Spanish Place Names (Imagery date: 10/4/2013).



Figure 133 Area 9, Chili Quadrangle, Spanish Place Names (Imagery date: 10/4/2013).



Figure 134 Area 10, Chili Quadrangle, Spanish Place Names (Imagery date: 10/4/2013).

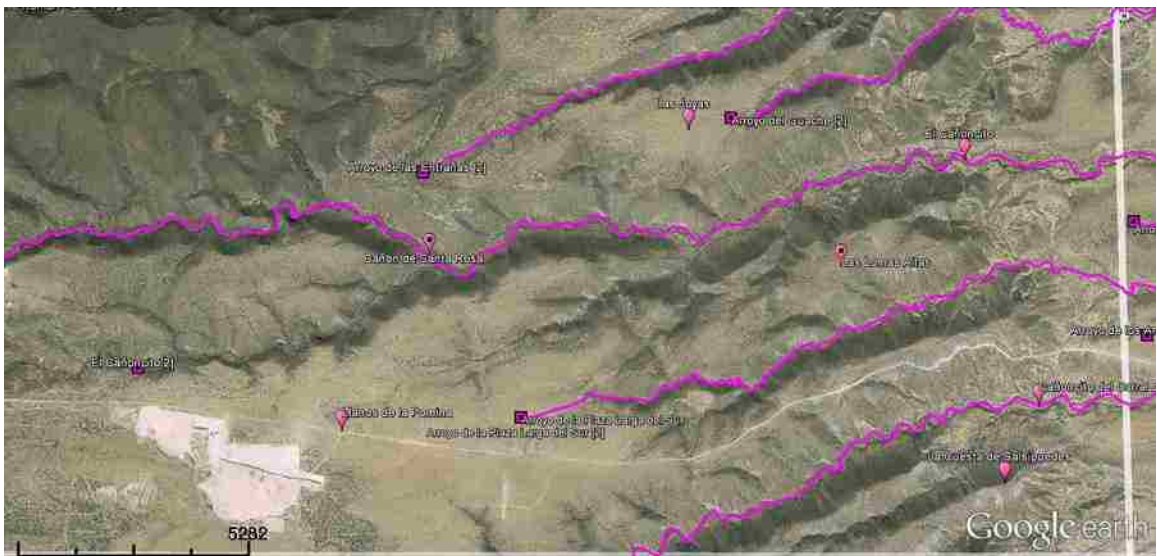


Figure 135 Area 11, Chili Quadrangle, Spanish Place Names (Imagery date: 10/4/2013).

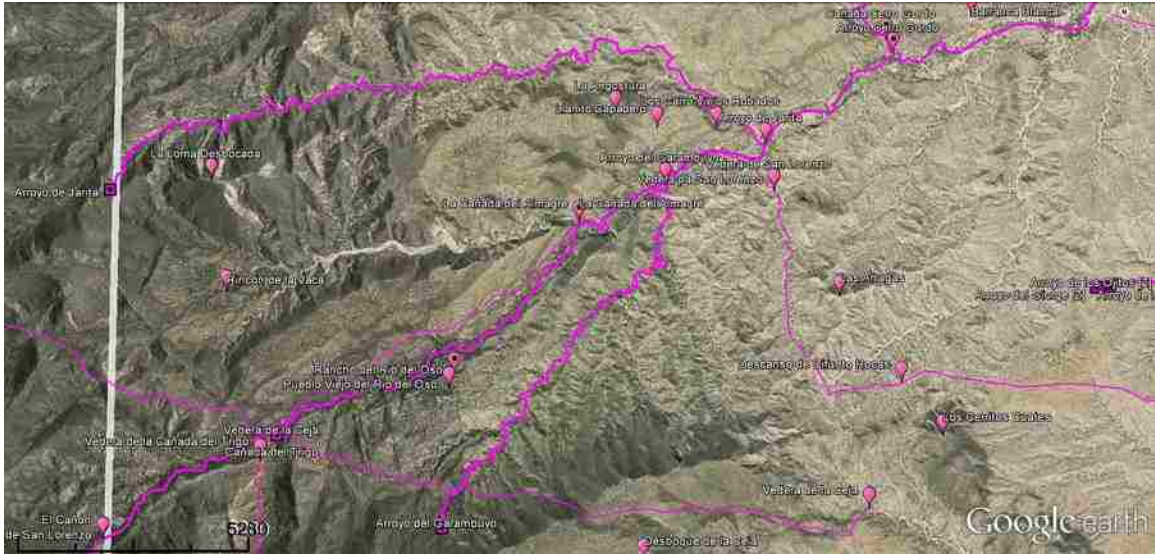


Figure 138 Area 14, Chili Quadrangle, Spanish Place Names (Imagery date: 10/4/2013).

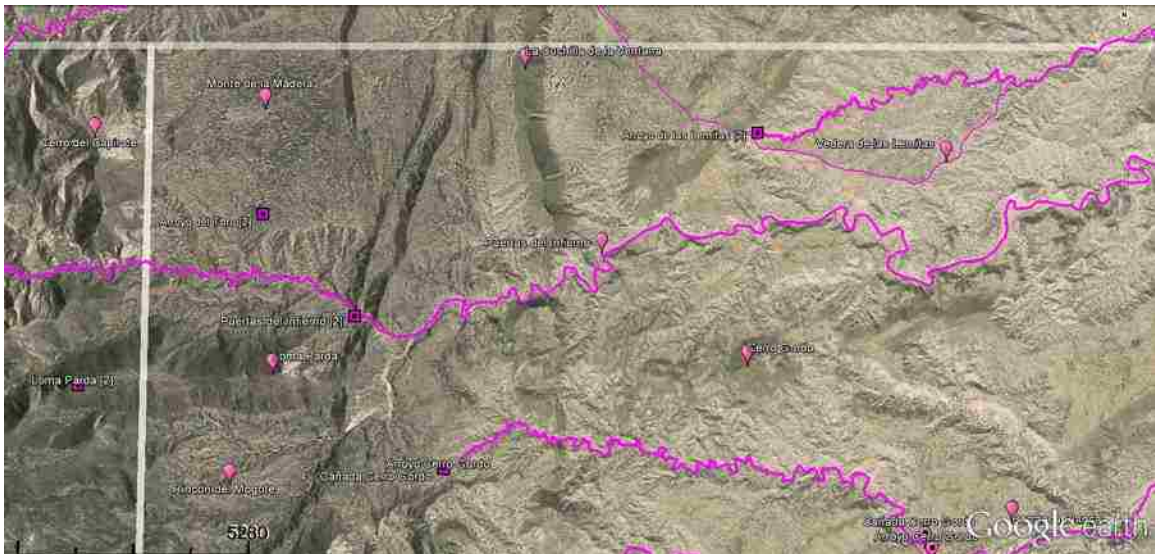


Figure 139 Area 15, Chili Quadrangle, Spanish Place Names (Imagery date: 10/4/2013).



Figure 140 Area 16, Vallecitos Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

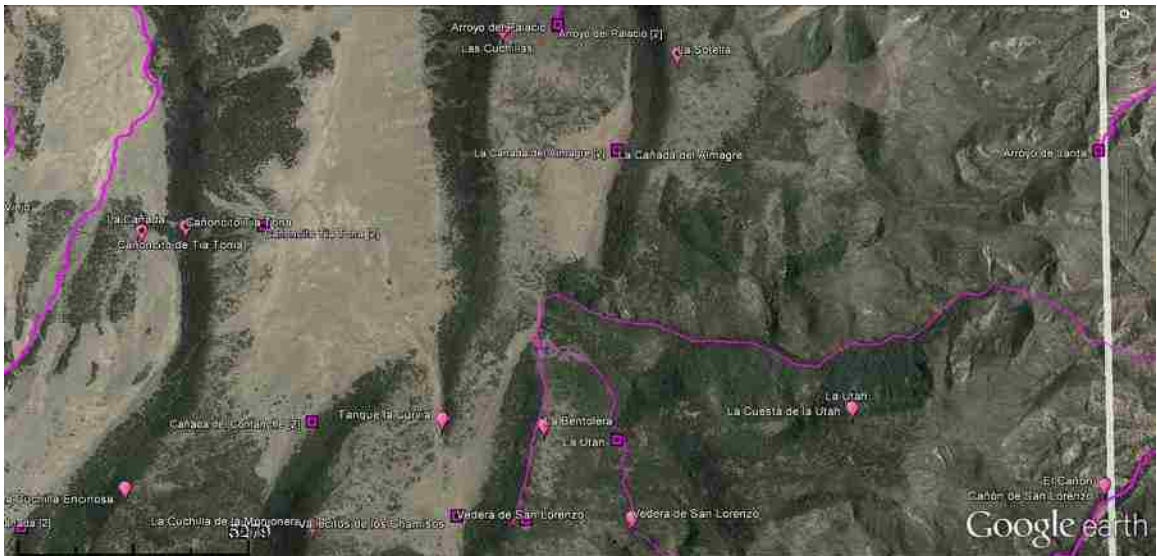


Figure 141 Area 17, Vallecitos Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

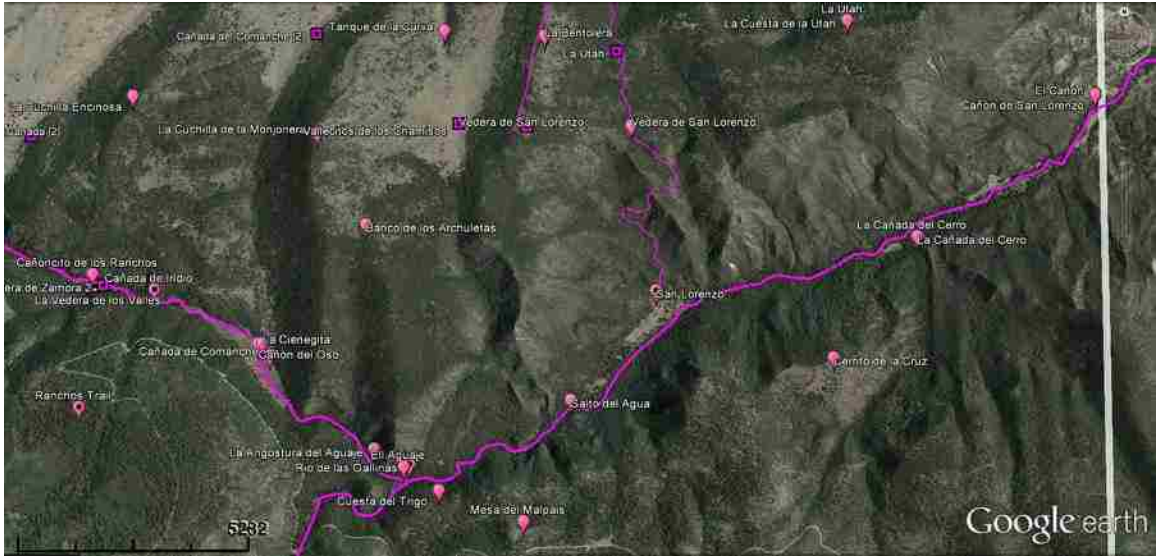


Figure 142 Area 18, Vallecitos Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

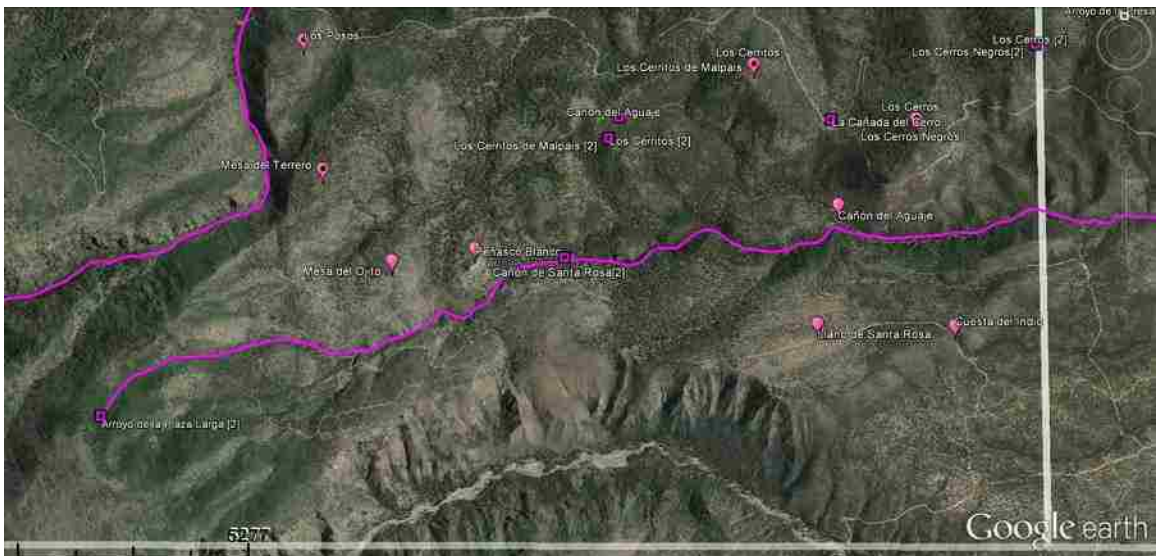


Figure 143 Area 19, Vallecitos Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

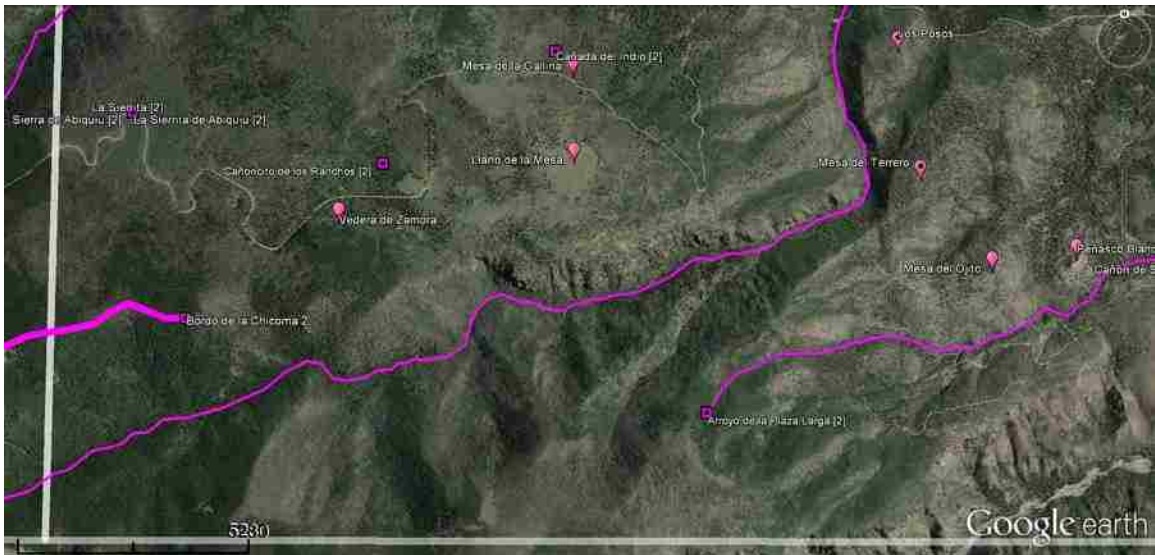


Figure 144 Area 20, Vallecitos Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

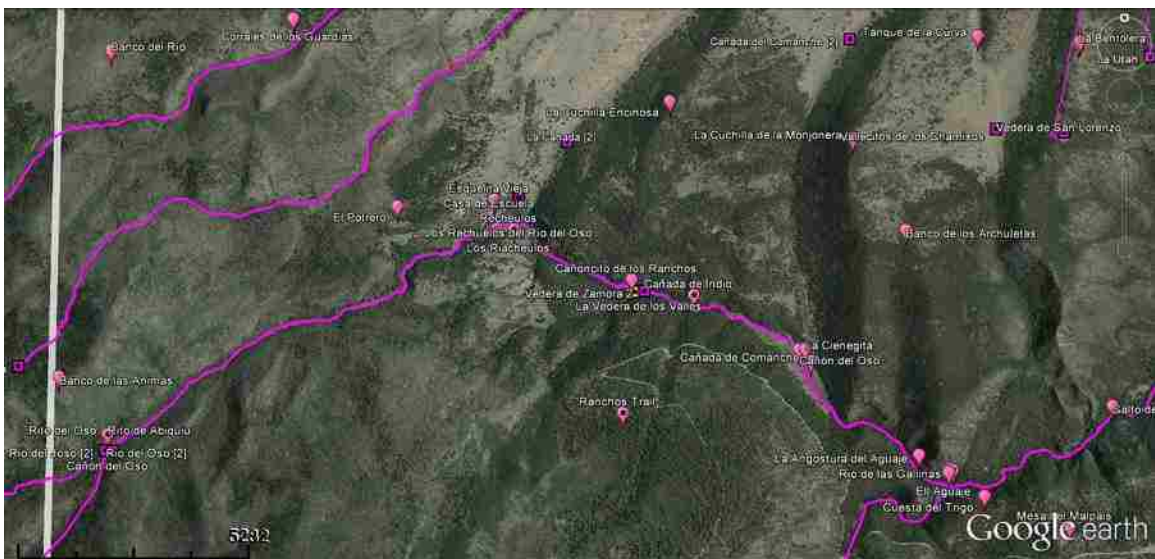


Figure 145 Area 21, Vallecitos Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

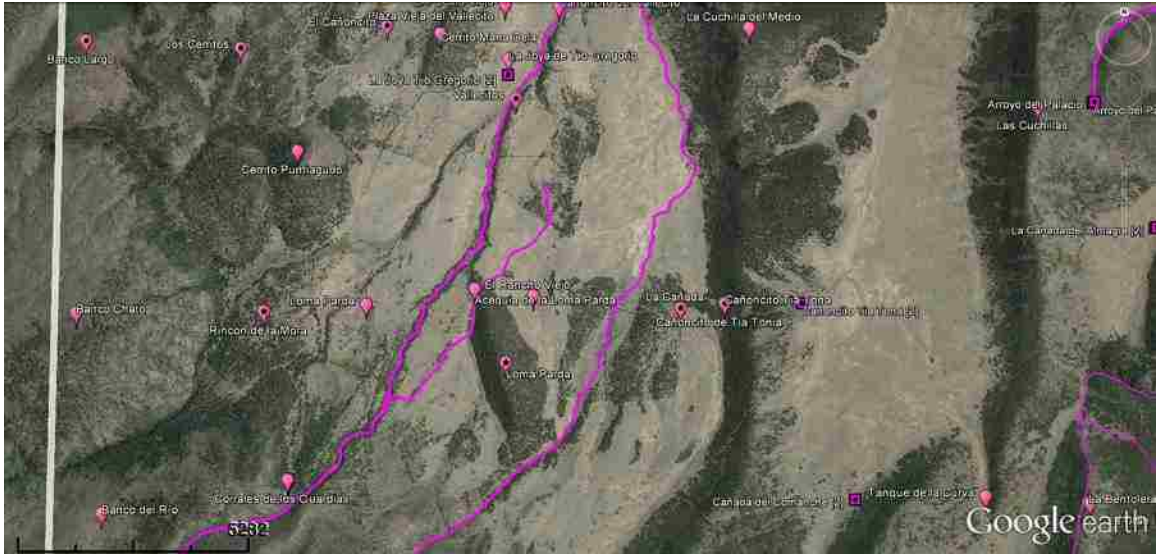


Figure 146 Area 22, Vallecitos Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

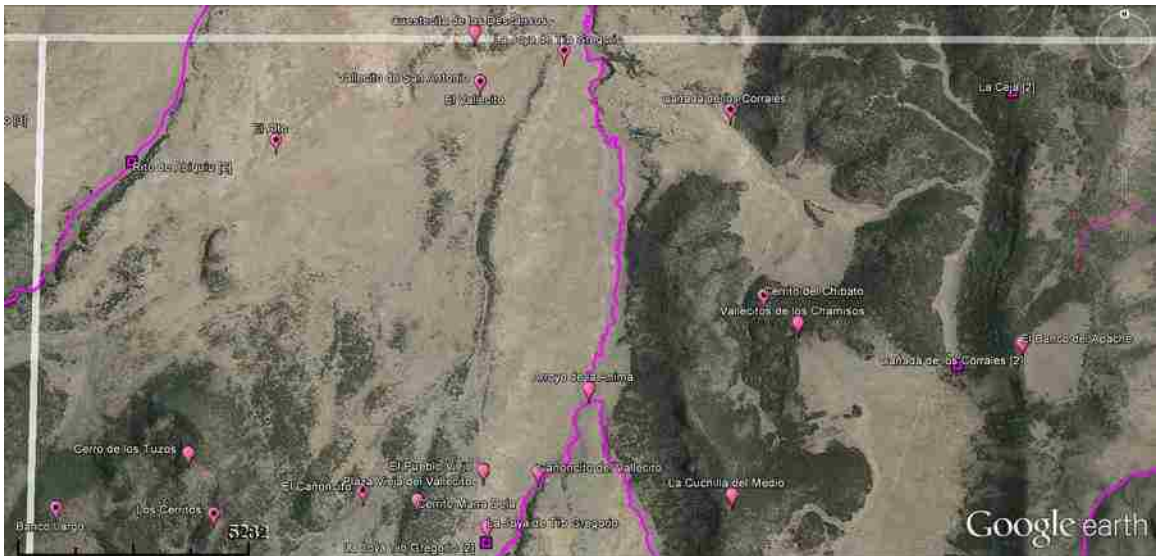


Figure 147 Area 23, Vallecitos Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

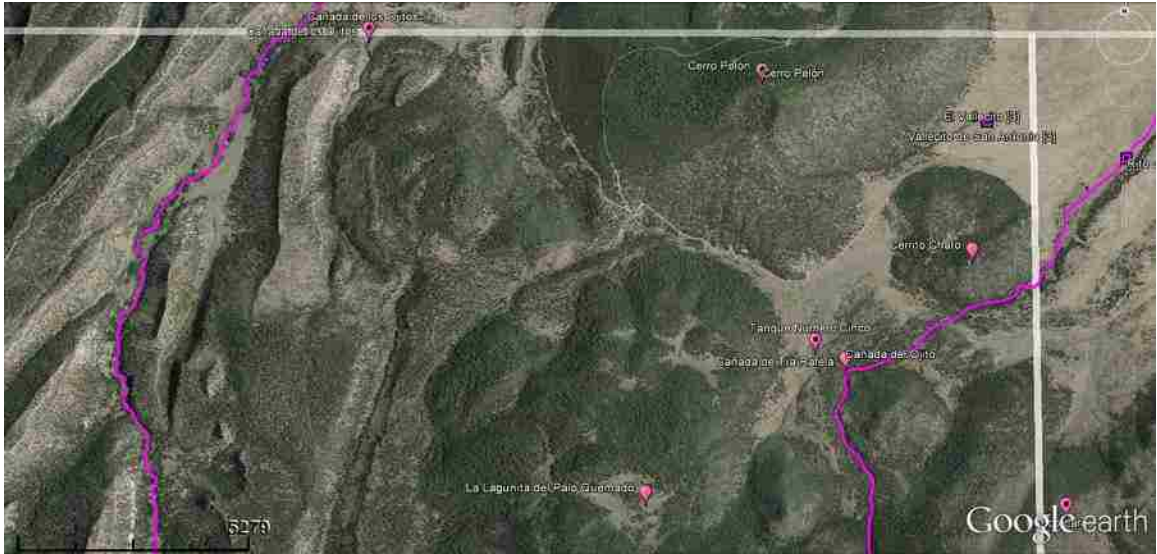


Figure 148 Area 23, Polvadera Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

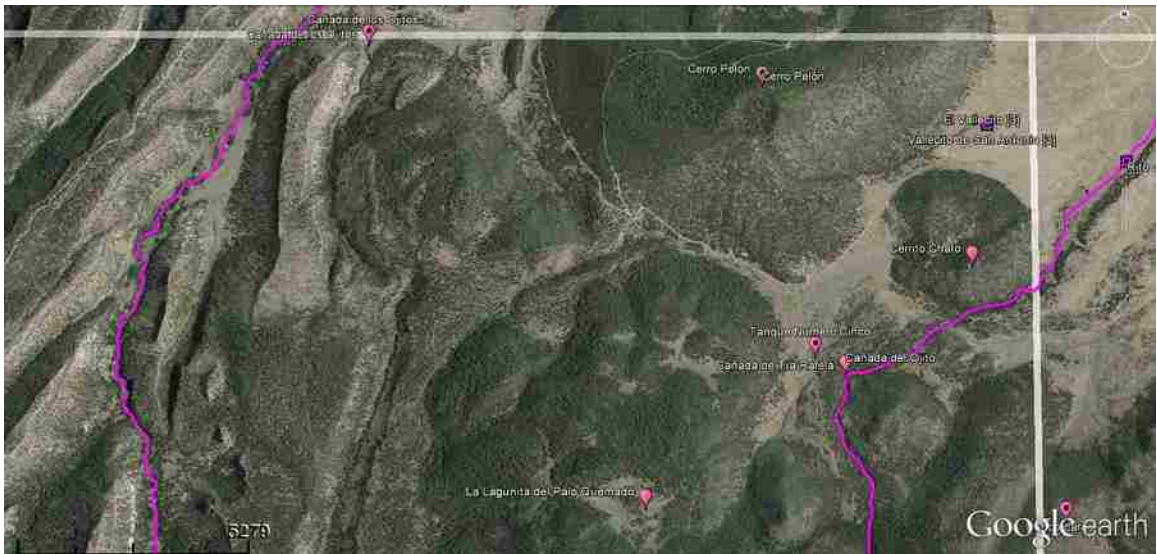


Figure 149 Area 24, Polvadera Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

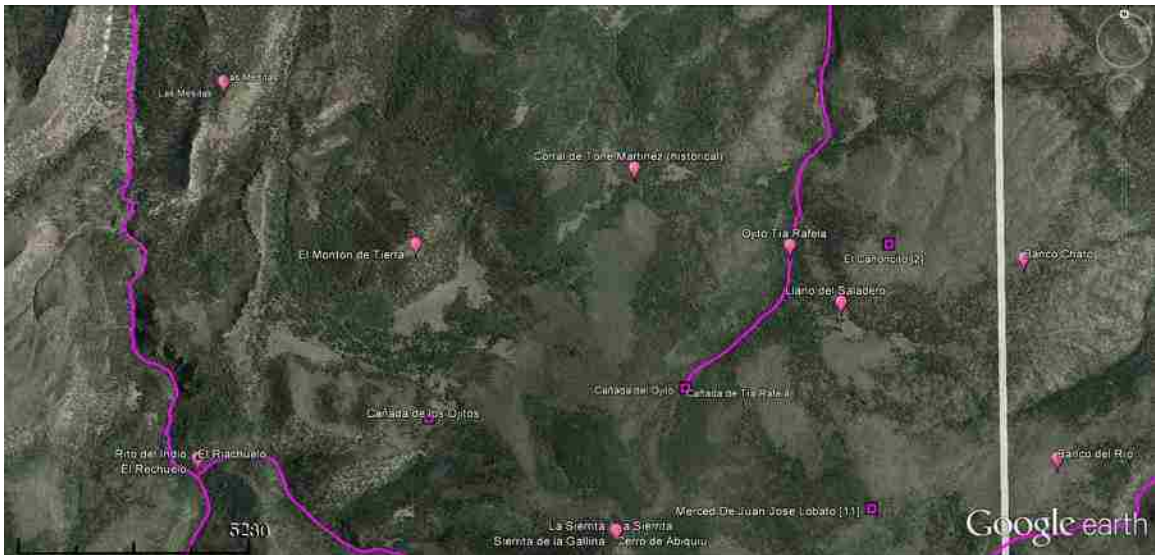


Figure 150 Area 25, Polvadera Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

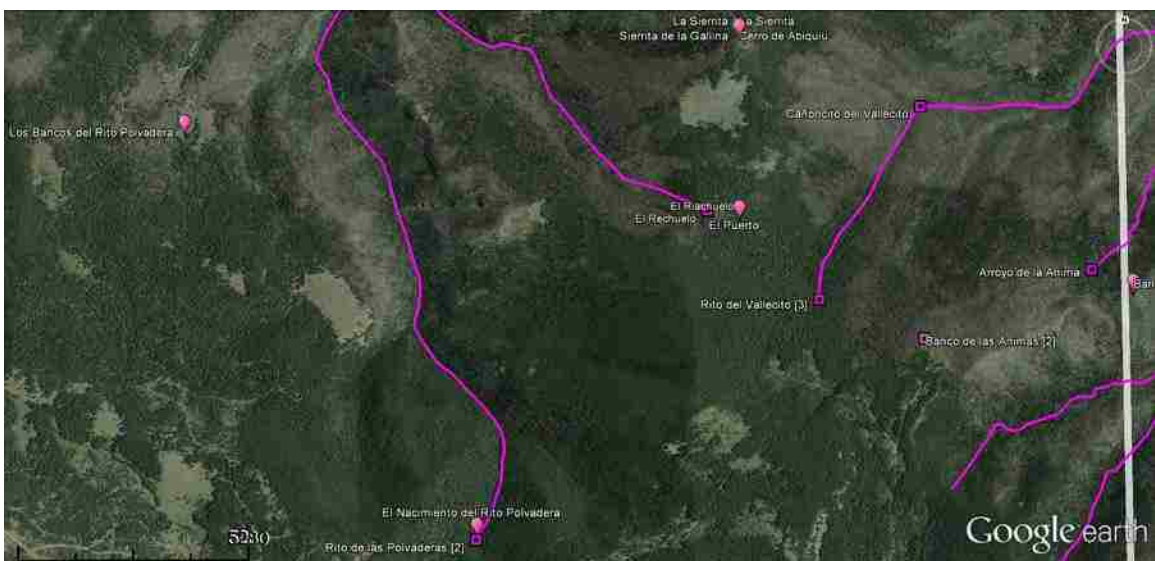


Figure 151 Area 26, Polvadera Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

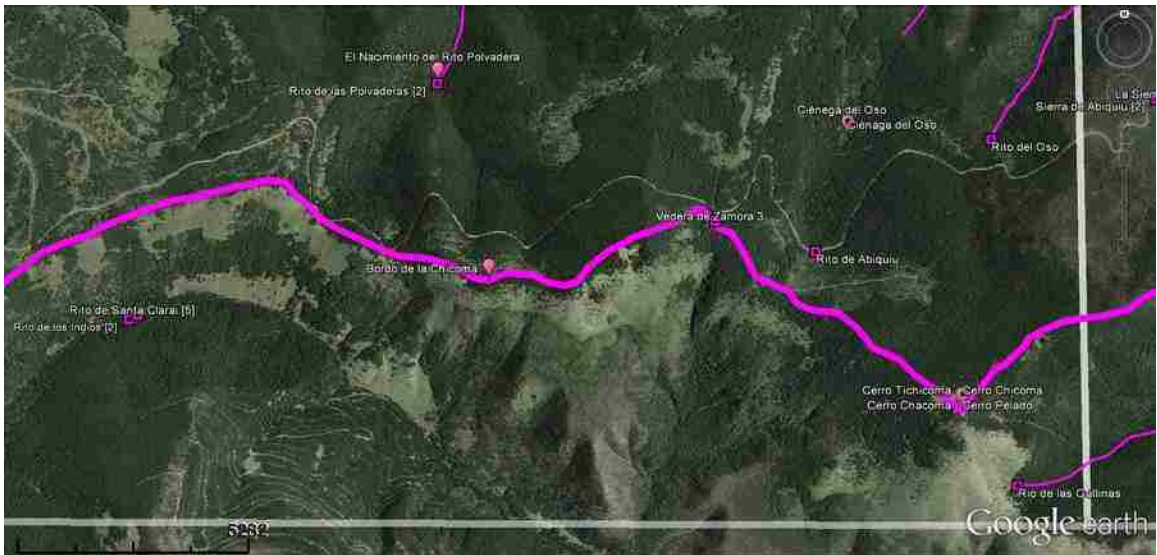


Figure 152 Area 27, Polvadera Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

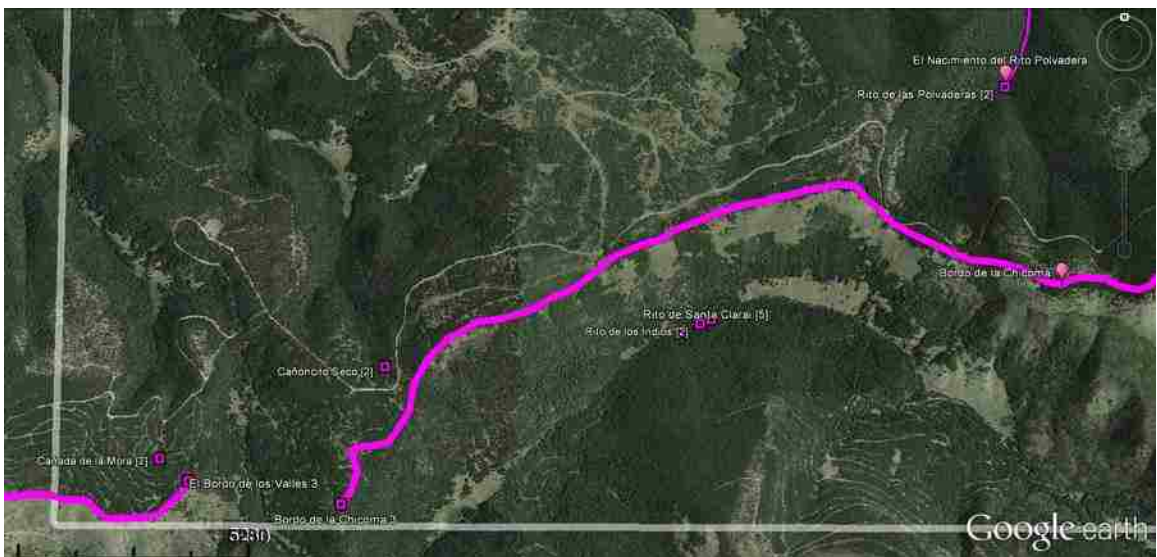


Figure 153 Area 28, Polvadera Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

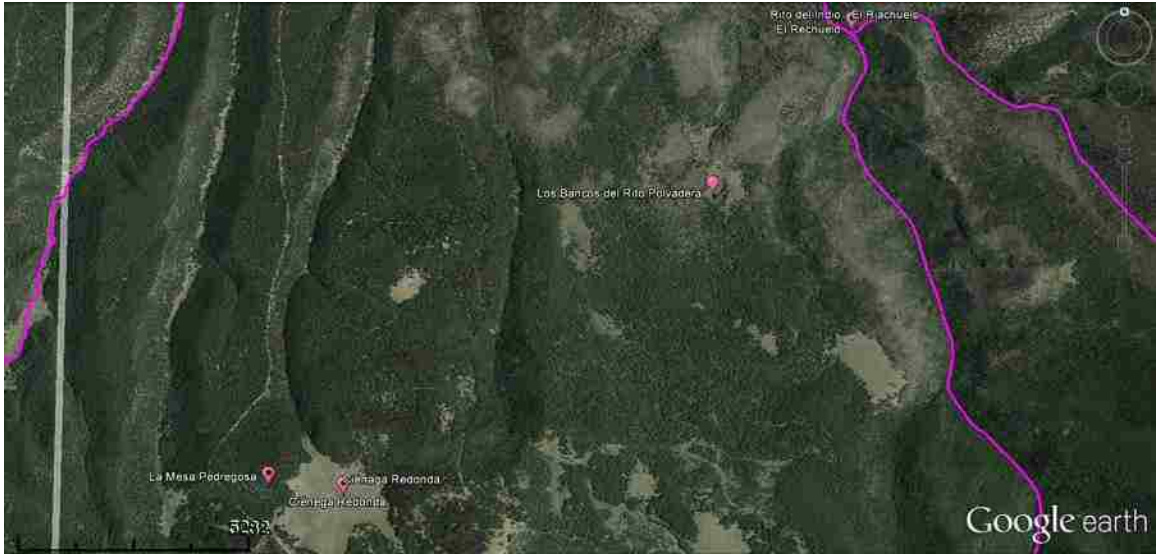


Figure 154 Area 29, Polvadera Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).



Figure 155 Area 30, Polvadera Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).



Figure 156 Area 31, Polvadera Quadrangle, Spanish Place Names (Imagery date: 6/26/2014).

APPENDIX H

Aerial Terrain Views with Placemarks of American English Geographic Names Locations

These illustrations depict the geographic names selected for this study as placemarks upon satellite photographs of the terrain. These are derived as screenshots of views using Google Earth mapping service. All views use the top of the page as north and include a bar scale at the extreme lower left that is scaled as close to exactly two miles as possible. A few screenshots are with high densities of place name placemarks are done at special scalings as indicated. The symbol key is used as follows:



Figure 157 Symbolism explaining the symbols used to indicated locations and socio-linguistic grouping of geographic names for this study.

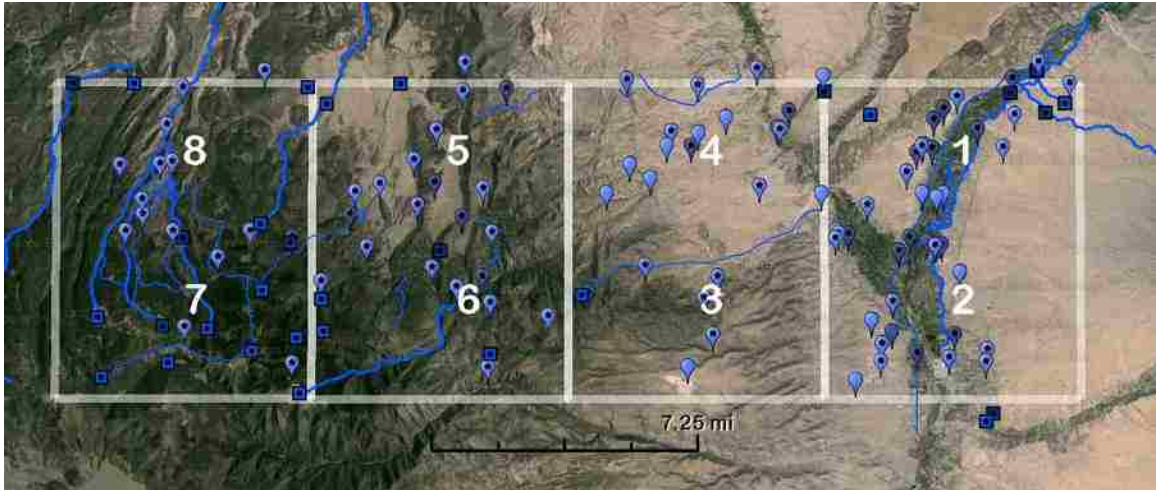


Figure 158 Index to aerial view areas of American English place names in the study area (Imagery date: 6/26/2014).



Figure 159 Area 1, San Juan Pueblo Quadrangle, American English Place Names (Imagery date: 10/4/2014).

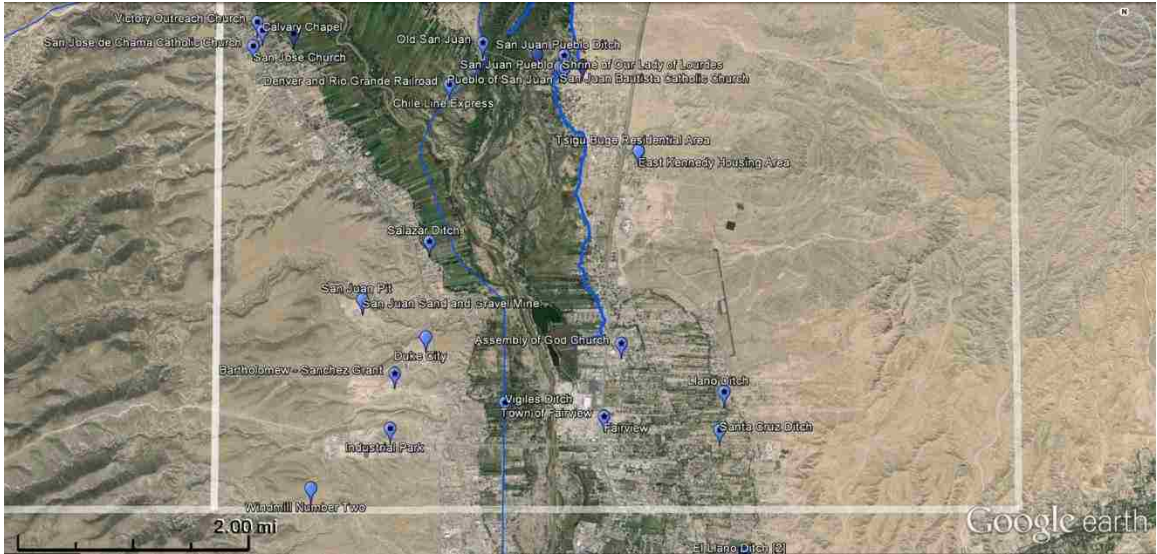


Figure 160 Area 2, San Juan Pueblo Quadrangle, American English Place Names (Imagery date: 10/4/2014).



Figure 161 Area 3, Chili Quadrangle, American English Place Names (Imagery date: 10/4/2014).



Figure 162 Area 4, Chili Quadrangle, American English Place Names (Imagery date: 10/4/2014).



Figure 163 Area 5, Vallecitos Quadrangle, American English Place Names (Imagery date: 6/26/2014).

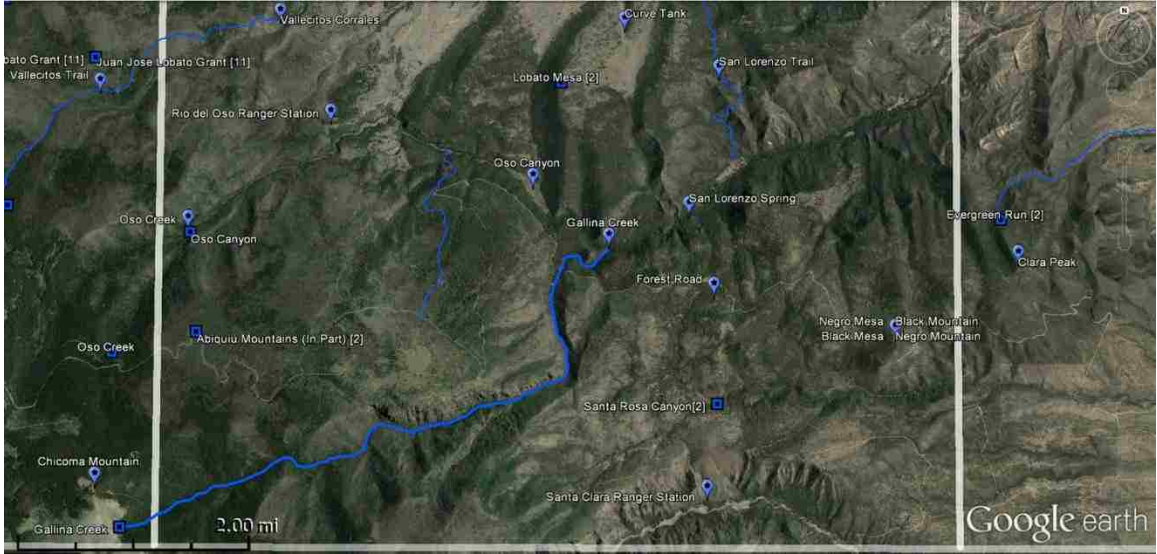


Figure 164 Area 6, Vallecitos Quadrangle, American English Place Names (Imagery date: 6/26/2014).

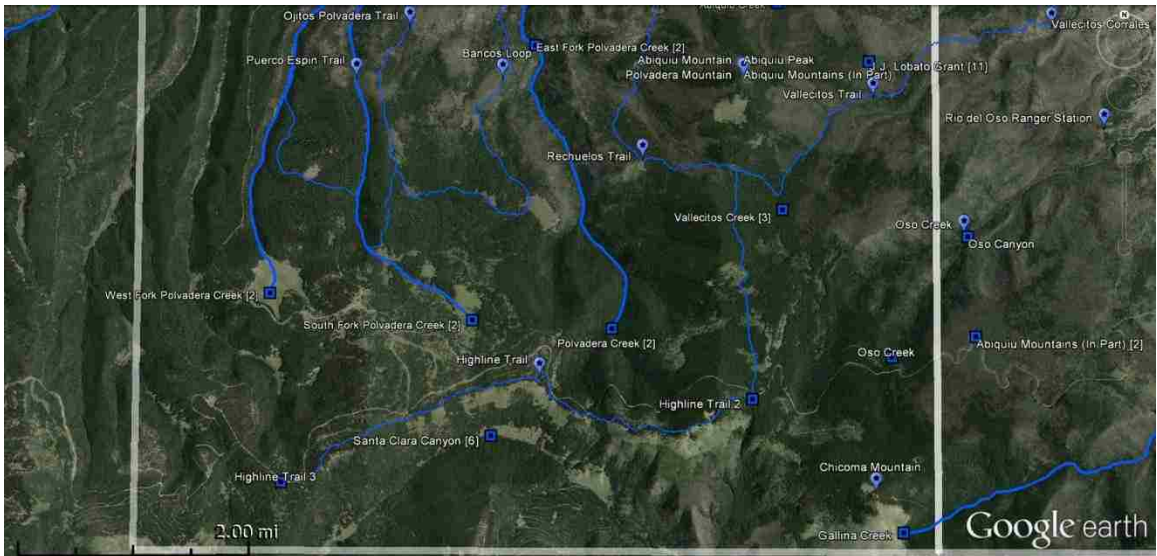
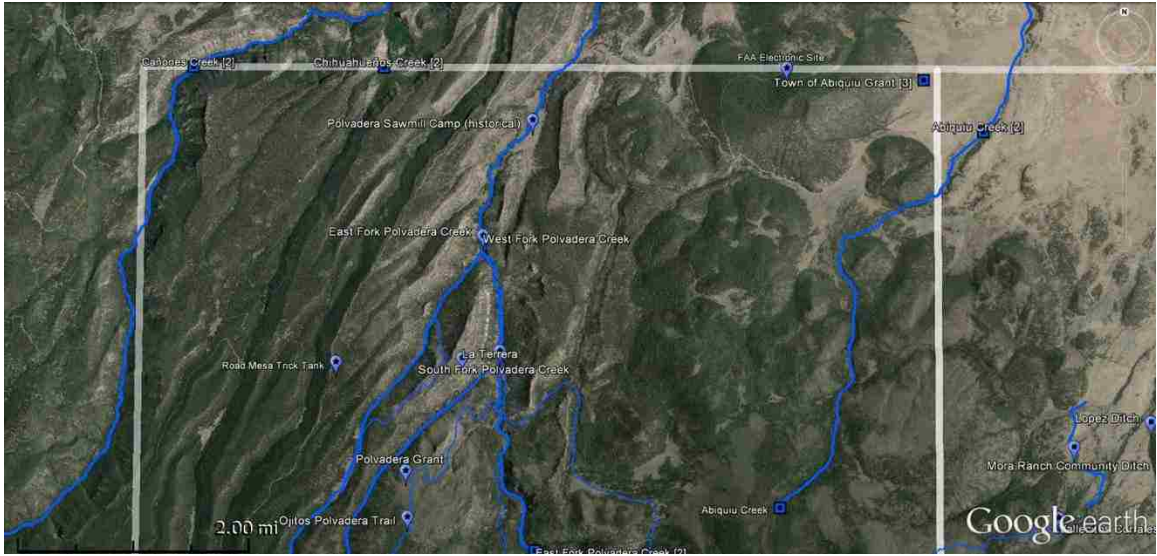


Figure 165 Area 7, Polvadera Peak Quadrangle, American English Place Names (Imagery date: 6/26/2014).



**Figure 166 Area 8, Polvadera Peak Quadrangle, American English Place Names
(Imagery date: 6/26/2014).**