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"ARIZONA."

Indian Origin and Meaning of the Name
Given by Competent Authority.
Other Interesting Indian
Lore.

Recently THE OASIS has presented several disquisitions upon the probable origin and meaning of the name of the territory that have been perused with no little interest by many readers. One gentleman, Mr. I. G. Smith, who has resided in this region many years, was attracted by the articles mentioned, and he gave THE OASIS the information upon the subject embodied in this article, and all that follows, with regard to the Indian lore and traditions of the country.

By way of introduction it would be appropriate to state that Mr. Smith came to Arizona very shortly after the close of the Civil War; and in 1867-68-69 he was in the employ of N. Bushard & Co., which firm had the contract to supply with flour all the Indian agencies and military posts at that time. They ground the wheat, which they bought from the Indians, in a mill at Adamsville, near the present town of Florence, the adobe ruins of which mill occupy the site at the present day. Beside the mill the firm had three stores: one at Blackwater, on the Gila river, just below the old Casa Grande ruins; another just below Sacaton; and the main store at Casa Blanca, twenty-four miles east from Florence, on the Gila. Casa Blanca was about the center of the Pima Indian reservation. At these stores the firm bought the wheat raised by the Indians, and sold the commodities such as they needed.

In 1867 Mr. Smith went to California, returning to Arizona the same year to engage in mining. In 1873 he engaged again with Bushard & Co., having entire control and charge of their extensive business.

In his work with the firm in the first period of his employment, and in the conduct of the business afterward Mr. Smith was in constant contact with the Indians, became very proficient in the use of their dialect, and gained their confidence entirely. In later years his proficiency in the Indian tongue was recognized by the courts, and he was called into court at times to interpret the testimony of Indian witnesses.

Having won the confidence of the Indians Mr. Smith found some of them very communicative, and he took a great deal of interest in drawing from them tales from their legends and traditions, the names of the different waters and places throughout the territory, with the origin and meaning of such names, and many other details of their legendary lore. One old Indian proved a veritable mine of interesting information. At this remote point of time, Mr. Smith does not remember his name, but recalls him as a very aged but intelligent man. He was one hundred and ten years of age and totally blind; but his mind was active and as keenly alert as if he were three

score and ten years younger.

The old Indian mentioned was in a way the official legendarian of the tribe; or he might be called the acknowledged depository of the tribal traditions and legendary lore. As an aid to his memory the centenarian had a notched prismatic stick between eleven and twelve inches in length, each side about half an inch in width. Every individual notch recalled or represented some important event in the history of the tribe, and the touch of one when the old man was using it brought forth always some very interesting story. In point of time it covered 150 years, and never was there any deviation. Time and again Mr. Smith put the stick to a test; but always the finger upon any particular notch drew forth the same story. Beside that the old man had a vast fund of information about the habits and customs of his tribesmen which he gave freely to Mr. Smith after the latter had gained his confidence. When he got to talking he seemed loth to quit; and many a night the twain sat up until two o'clock the white man an interested listener to the legendary lore of the Indian, and his disquisitions upon the history, habits and customs of his people, their nomenclature of the country, the meaning of the names and their origin. For the purposes of this article Mr. Smith has given THE OASIS the information herein—not only to settle the derivation and meaning of the word "Arizona," but to convey and preserve many other interesting and historically valuable facts.

Long before the Spanish occupation of the country the Indians had named the various springs and water holes of the region, and each name was a descriptive combination of words which signified water of some kind or in some form. In passing it is not amiss to remark that there is no sound of "r" in the Indian tongue. In their dialect the word "zon" means a spring of water, and "ali" means little. So "Ali-zon" was a little spring of water. And when came the *conquistadores* they picked up the name, without any definite idea of its actual significance, substituted the "l" with an "r" and for the sake of euphony added the final "a," transforming the word into "Arizona." So there are the derivation and definition of the word, over which there have been so much speculation and wild guessing, just as it has come out from the myths and mists of Indian tradition. Taking into consideration its source and the manner of transmission there can be no doubt of the authenticity and accuracy of this version of the derivation and definition of the word "Arizona."

The spring to which the name "Ali-zon" was originally applied, according to the old Indian quoted, is that known now to the Mexicans as "Saucita," and it is located about two miles south of the international line very nearly in a direct line with the south end of the Mesquite mountains in Arizona, over toward the Gunsight country, and west of the Quijotoa valley.

Without doubt the words "ali-zon"

were applied to other small springs and their vicinity to be changed to "Arizona" later by the Spaniards. It was in that way, probably, that "the ranche called Arizona," mentioned by Father Kino in his description of the great mineral discovery at Planchas de Plata, took its name. It is the property now owned by the sons of the late William Barnett, who owned it more than half a century, having resided there from his early manhood up to the time of his death in 1909 at the advanced age of eighty.

The derivation and definition of other local names given Mr. Smith by the old Indian are likewise very interesting and well worthy of preservation. In the Indian dialect Tucson is "Chuc-zon," meaning "black spring;" and to this day that is the pronunciation given the word by the Indians. Close to the site of the town there was a spring beside which grew cottonwood trees, and their leaves falling into the spring and the pools about it discolored the water, causing adoption of the distinctive name, which was taken up by the Indian village which was located beside the water. When the Spaniards supplanted it with their own town they rendered "Chuc zon" into "Tucson."

San Xavier del Bac was an Indian village named "Qui-vac." "Qui" signifies a village and "vac" means drinking water. In the same way that "Ali-zon" became "Arizona" "Ali-vac" became "Arivaca," and the original meaning of the word is obvious.

The first settlement of the friars was westward from Tucson, on what is now the Alison ranche, and the monastery they established there was named in honor of San Augustin. The ruins of the old building are a landmark at the present time. On account of the floods to which they were exposed the friars abandoned their location at San Augustine, and removed to Qui-vac, naming the new monastery in honor of San Xavier, and giving their saint a location by taking the last word of the name of the Indian village "vac." As in Spanish "v" and "b" are interchangeable frequently the friars wrote the word "bac," and the old church is known to this day as that of San Xavier del Bac. It is one of the interesting sites of the country, and is visited frequently by many tourists and others, who go out from Tucson, a distance of about nine miles, over a good road.

About the same time of the removal of the monastery to San Xavier del Bac the Spaniards settled at Chuc-zon, using the water of the spring, and changing the name to Tucson.

"Cababi" means a well with steps going down in the water. It is located west from Tucson.

"Quitovac" means a village beside water and "Quitovacito" means several villages surrounding water.

"Tubac" means running water. It is beside the Santa Cruz river, at one of those places where the bed rock rises forcing to the surface the water percolating through the sands and giving there a stream of running water at all seasons of the year.

Scattered all over the mesas and valleys are vestiges of vanished villages that are called "vach-quis"—meaning places where there was water, which is an essential element in founding towns and villages or cities anywhere.

All the native Indian names in this great region have like origin and their derivation and original meaning could be learned readily by cultivation of the Indians, gaining their confidence, and drawing out the information they can give. This is a line in which the official historian of Arizona might devote profitably some of the study she is giving to the early history of the territory.

Mr. Smith states that the Pimas and Papagoes are actually a single tribe, with the same language, customs and traditions. Their original native name was "Acamatotum," meaning "the river people," as a distinction from those who dwelt in the mountains—the Apaches. The old Indian cited at the beginning of this article related that at the time of the invasion of Mexico by Cortez the "vac-qui" or great chief sent out into this remote region runners to gather fighting men and bring them to the interior to aid in repelling the invaders. Most of the young and middle aged men responded to the call and went toward the seat of war with the runners as guides. They traveled about three "moons" when they were met by other runners who turned them back with the information that the great chief was killed and the war was over. Many returned but others settled in Sonora and Chihuahua. As those who returned approached their homes they sent forward runners to apprise of their approach the aged persons and children they had left. The runners were surprised to find the villages entirely deserted. They ascended a high hill near the Gila and for two days and nights they awaited the coming of the returning warriors and their women. When the advancing body came in sight the runners signalled them that there was something wrong, and they were asked the reason. The reply was "pi-ma"—"we don't know"—and the words were adopted as a new tribal name, and they became the "Pima" Indians. During the absence of the warriors of the tribe and the women the Apaches had descended from the mountains, killed all the old men and women and carried into captivity the children. That was the first Apache incursion. The Pimas congregated on the river, and in defence of their lands and their homes they waged frequent and bloody war with the Apaches. Later, when the proselyting friars converted any of them to the Catholic faith these latter, who were gathered at the missions and taught the arts of civilization—agriculture, mining etc.—were called "Papagoes"—meaning "belonging to the Pope." It was that which separated them into two tribes.

The Maricopas are another tribe—entirely distinct in language and many of their customs. Mr. Smith says their dialect is harsh and gut-

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